



The 48th Annual SJHS Conference Heads to Kentucky

When the Southern Jewish Historical Society meets in Louisville from November 1–3, it will be the Society’s first visit to Kentucky, perhaps a reflection of the state’s geographic position at the edge of the region. Louisville in particular bears characteristics of a regional border city, serving as a historical gateway to the South as well as the West.

The nucleus of its Jewish community formed in the 1830s, as Louisville entered a boom period that attracted German-speaking Jews, often immigrants who had spent time in the northeast before trying their luck as peddlers or shopkeepers out west. The Jewish population grew with the city, and local Jews established Adath Israel, the first congregation in Kentucky, in 1843. Jewish-owned businesses concentrated in dry goods and retail but also included distilleries and factories, and Jewish professionals later excelled in medicine, law, and higher education. An estimated 8,000 Jewish individuals lived in Louisville by 1907; the city was home to six synagogues at the time. Louisville remains a significant Jewish center for the upper South in the 21st century. A recent study estimates that some 14,000 Jews live in the greater metropolitan area.

The conference theme, “Home and Belonging in the Jewish South,” alludes in part to the state song of Kentucky, “My Old Kentucky Home”—a minstrel song that is at once nostalgic and

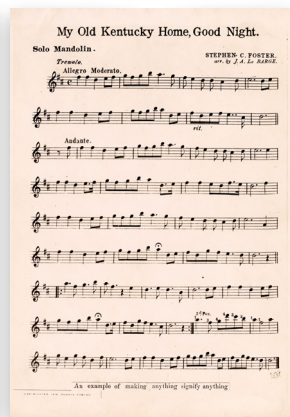
tragic, and that simultaneously conjures and sanitizes the historical trauma of Black enslavement. In relation to the Jewish South, “home” opens the door to a wide range of topics, including questions of acceptance and inclusion, gender and domesticity, rootedness and migration. By the time this newsletter hits mailboxes, the program committee will have

begun reviewing session proposals, and we’ll share the conference schedule in the summer *Rambler*.

Conference attendees will have the opportunity to learn more about “My Old Kentucky Home” with Dr. Emily Bingham, a Louisville native and past SJHS participant. She will speak on her recent work, *My Old Kentucky Home: The Astonishing Reckoning of an Iconic American Song* (2022), which casts an unflinching eye on a treasured Kentucky cultural inheritance. Bingham’s first book, *Mordecai: An Early American Family* (2004), was an intimate, multigenerational portrait of a Jewish American family in America’s first century, and remains a major and lasting contribution in the field of southern Jewish history.

The upcoming conference would not be possible without generous support from our host institution, the Filson Historical Society, and sponsor, the Jewish Heritage Fund. You can read more about these organizations on page 4.

See you in Louisville!



Clockwise from top left: Birdseye view of Louisville, 1876. *Library of Congress*. Sheet music for “My Old Kentucky Home,” the official state song. *New York Public Library*. Conference speaker Emily Bingham’s recent book exploring the song’s cultural legacy. Historic Old Louisville neighborhood, where our host Filson Historical Society is located. *historiclouisville.com*.



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Historical Society

President's Message By Josh Parshall



Welcome to a post-Passover president's message. As always, I want to encourage you to attend this year's SJHS conference, and I have a few updates on Society business. I also have a personal update, which does not immediately affect the work of the SJHS, but does include a new email address.

Plans are underway for our Louisville meeting, and I'm pleased to say that we anticipate another engaging program this year. Program committee chair Dana Herman put together a thoughtful call for papers and—with the help of a strong cadre of SJHS leaders—will be reviewing session and paper proposals as this issue goes to print. Host committee chair Abby Glogower secured an indispensable grant from Louisville's Jewish Heritage Fund, and our hosting institution, the Filson Historical Society, is excited to welcome us into their home.

While conference preparation shifts into high gear, other SJHS business continues apace. The new dues categories and rates are live on the website; thanks to everyone who renewed memberships so far this year! Our grants committee, led by Ashley Walters, met in March, and we'll have another compelling set of grant recipients to announce in the summer *Rambler*. Treasurer Jay Silverberg and treasurer consultant David Meola are working on the budget for 2024–2025, which the board will review and approve in June. The nominations committee, chaired by Joshua Furman, will roll out a strong slate of new board members ahead of the annual meeting. We're also planning ahead for our 2025 and 2026 conferences, the latter of which will mark our 50th anniversary.

I wrote in our last edition that the SJHS was on the hunt for a new printer for *Southern Jewish History*. After a few twists and turns, editor Mark Bauman and managing editor Bryan Stone worked out an arrangement with Sheridan Publishing. The average SJHS member and journal reader will probably notice no difference this year in terms of the printed product or its arrival date. SJHS leadership will be happy to note that the new publisher actually saves us money. Thanks to Mark and Bryan for managing this process so successfully.

As SJHS board members know, I recently made a significant career change, and I am no longer working full-time in public history or for a Jewish nonprofit. Fortunately, I have the flexibility to carry out my duties as SJHS president through the end of my term. The job transition has been exciting as well as bittersweet, in part because I don't know how active I will be in the SJHS after my presidency ends. At the same time, my SJHS experience played a major role in preparing me for my next job, a development position with a local transit equity organization. While the thought of stepping back from the SJHS gives me pause, I'm also confident that the Society has a strong pool of dedicated leaders going forward. It's a good organization with a clear mission, and transitions like this are inevitable.

For now, however, I'm not going anywhere, and I've set up a new email address just for SJHS business: jparshall.sjhs@gmail.com. Reach out if you have anything to discuss, especially if you want to get more involved in the work of the organization.



Left: Downtown Louisville. Photo by Ken Lund. Right: Louisville skyline. Photo by David Grant.

Janice Rothschild Blumberg, 1924–2024

Janice Rothschild Blumberg’s life touched virtually every aspect of the southern Jewish experience over the past century. When she died on February 21 at age 100 in her native Atlanta, tributes poured in from near and far.

In addition to her major contributions to Atlanta civic life and the Jewish world, Janice was a dedicated historian. Not only did she publish many books and articles, she was an indispensable presence in the Southern Jewish Historical Society, serving as president from 1984 to 1986 and actively participating until not long before her death. In 2013, she was awarded one of our Society’s highest honors, the Sam Proctor Award for Outstanding Career Scholarship. In 2020, the SJHS joined with the Berman Museum and The Temple in launching an annual public lecture named in her honor.

Janice was involved as a student, wife, confidante, and community leader in many of the iconic events that marked Atlanta and American Jewish life from the 1940s to today. Somehow, she also found time for an astonishingly diverse range of pursuits, from serving as a violist in the Panama National Symphony to joining an “experimental living” project in Mexico. She wrote about all of these experiences and more in the memoir she published at age 97, *What’s Next? Southern Dreams, Jewish Deeds and the Challenge of Looking Back while Moving Forward*.

She was born Janice Oettinger in Atlanta on February 13, 1924, and grew up in a “southern middle-class German Jewish cocoon,” as she put it in her memoir. It was a genteel world of families whose embrace of southern ways was haunted by the ghost of Leo Frank, whose presence was felt but never spoken of.

Her adventurous spirit manifested early on: as a 19-year-old during World War II, she journeyed to the Panama Canal Zone to work for the Army Corps of Engineers and also served in the Signal Corps in Washington, DC. After the war she returned to Atlanta, where she met The Temple’s new rabbi, Jacob Rothschild, and was attracted by his social justice stance. The pair married in 1946 and made a formidable team over the next 27 years, standing up as leaders during a key time in the city’s history.

On October 12, 1958, The Temple was bombed by white supremacists outraged over Rabbi Rothschild’s outspoken support for civil rights. While her husband was thrust into the international spotlight, Janice tried to maintain normalcy for her young family. Later, her eye for detail and her ability to analyze events with a historian’s perspective became evident in her first book, *One Voice: Rabbi Jacob M. Rothschild and the Troubled South*, an account of the bombing and of her life with her husband and children, Marcia and Bill. The couple’s involvement in advancing civil rights led to a close relationship with Martin Luther King Jr. and his wife Coretta. After King won the Nobel Prize in 1965, the Rothschilds led the way in organizing a dinner in his honor despite community-wide threats to boycott and protest the event. It was Atlanta’s first public dinner at which

Blacks and whites dined together. Janice and Coretta King became lifelong friends.

Rabbi Rothschild died suddenly of a heart attack in 1973, and two years later Janice’s life shifted to Washington, DC, with her marriage to David Blumberg, a Knoxville native who served as president of B’nai B’rith International during the 1970s. The couple traveled the world on behalf of Jewish causes, intersecting with contemporary figures from Golda Meir to Gerald Ford.



Top: Martin and Coretta King with Jacob and Janice Rothschild at the 1965 Atlanta dinner honoring King. Photo by Bill Rothschild. Janice accepts the SJHS award for outstanding scholarship at our 2013 conference in Birmingham. Bottom: Janice’s memoir, published in 2021. Janice speaks at our Natchez conference, 2016.

Through the years, Janice held leadership positions in the B’nai B’rith Klutznick Museum, the Jewish Historical Society of Greater Washington, and the American Jewish Historical Society. She remained in Washington after Blumberg’s death until returning to Atlanta in 2009, where she continued to write and participate in numerous organizations. In 2012, she published *Prophet in a Time of Priests: Rabbi “Alphabet” Browne, 1845–1929*. In 2021, she lent Jacob Rothschild’s Hebrew bible to Jon Ossoff for his swearing-in ceremony as Georgia’s first Jewish senator.

Janice continued to attend SJHS conferences through age 98, lending her invaluable knowledge and experience to our discussions. To say she will be greatly missed is an understatement.

— Jay Silverberg and Deborah R. Weiner

Get to Know Our Conference Host: The Filson Historical Society

Now celebrating its 140th anniversary, the Filson Historical Society is an independent, nonprofit, and member-supported library, archives, and museum dedicated to collecting, preserving, and sharing the history and culture of Kentucky and the Ohio Valley. Founded in 1884 by ten Louisvillians who shared a common love of history, the organization was named in honor of John Filson, Kentucky's first mapmaker and historian.

The Filson's collections comprise over 2 million documents, 65,000 library volumes, an extensive photograph collection, and growing audiovisual and digital collections. Its object collections contain 600 paintings, 3,000 artworks on paper, textiles, decorative arts, and sculptural works, all accessible to researchers. The Filson offers research fellowships and publishes the quarterly peer-reviewed academic journal *Ohio Valley History*, as well as a quarterly magazine. It hosts upwards of 100 public programs a year, including lectures, panels, film screenings, concerts, and historical tours. Its daily campus tours and exhibits are free and open to the public.

Located in the historic and diverse Old Louisville neighborhood, the Filson campus underwent a major expansion in 2016. Its stately Ferguson Mansion (1905) and original carriage house were renovated; they now host the library, reading rooms, exhibit space, and welcome lobby. The new Owsley Brown II

History Center was constructed with room for two lecture halls and enlarged storage space for the archives.

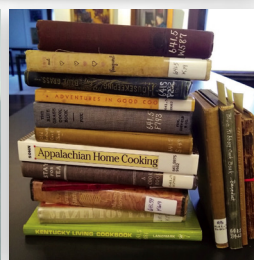
The campus expansion opened a new era of outreach and collaboration with communities that had previously felt unwelcome and unreflected by the Filson. One of the earliest and strongest of these new relationships has been with the Louisville-based Jewish Heritage Fund. In 2016, the Fund

provided the Filson with start-up funds to hire a Curator of Jewish Collections and to support collecting, exhibition, and program initiatives documenting and exploring Jewish history in Louisville, Kentucky, and the Ohio Valley Region.

Since then, the Filson has collected, cataloged, and preserved over 125 cubic feet of material documenting local Jewish families, businesses, and organizations. Topics in regional Jewish history have been integrated into the Filson's robust catalog of programs, exhibits, and publications. The Jewish Collections and Community Archives will continue to put the

Kentucky and Ohio Valley Jewish experience on the map.

To learn more about the Filson, visit FilsonHistorical.org. Learn more about the Jewish Heritage Fund at JewishHeritageFund.com. To explore Jewish collections at the Filson, visit filsonhistorical.org/collections/jewish-collections.



The campus of the Filson Historical Society and some of its multifaceted offerings: its lively magazine and samples from its extensive artifact and library collections. *Filson Historical Society.*

SJHS Conference Sponsor: The Jewish Heritage Fund

At the turn of the 20th century, a group of Jewish citizens in Louisville dreamed of a healthcare institution where all were welcome and could receive care regardless of race, religion, or ability to pay. Louisville's Jewish Hospital was founded in 1903 to meet these needs and to allow Jewish physicians to freely practice their faith. The hospital quickly became recognized for its inclusivity as well as excellence in care. Noted for numerous medical firsts, it grew into a nationally recognized healthcare center.

The Jewish Heritage Fund was established with proceeds from the sale of Jewish Hospital in 2012. Building on the hospital's legacy, the JHF is dedicated to improving community health, funding world-class medical research, and fostering a vibrant Jewish community in Louisville and across Kentucky. The robust grantmaking institution has invested over \$93 million in more than 110 nonprofit organizations.



Aerial view of Jewish Hospital and Rudd Heart and Lung Center, 1990s. *Courtesy of the Jewish Hospital Marketing Photograph Collection, Filson Historical Society.*

Meet the Jewish Burlesque Sisters of New Orleans By Marci Darling

Picture this: Gypsy Rose Lee meets *Grey Gardens*... with a dash of *Fiddler on the Roof*. This is the Nita & Zita Project, a documentary film telling the extraordinary story of outsider artists Nita & Zita, who blazed a trail to international stardom and then became eccentric recluses, weaving their mythology into the very fabric of New Orleans.

Nita & Zita were also known as Flora and Piroška Gellert, Hungarian Jewish sisters who immigrated to the United States in 1922 and then performed all over the world as dancers, with New Orleans as their home base.

In 1948, the sisters retired to a Creole cottage on Dauphine Street in the Marigny district, but they weren't done creating. They painted their house top to bottom with flowers and polka dots. After they died, they were buried in the pauper's section of the Hebrew Rest Cemetery with only one neighbor and the rabbi in attendance, who performed their funeral rites as a mitzvah.

This neighbor then found thousands of hand-sewn costumes in their home that they had made

out of found objects, fabric they found at thrift shops, pieces of cigarette foil, even tin cans. She sold them in a yard sale that lasted five years and allowed the story of Nita & Zita to spread near and far, traveling with their artifacts. Their shoes appeared

in ghost towns in Arizona, their glittering skirts in the back of an old Cadillac in Los Angeles. Hand-stitched dolls wearing plumbing-clamp earrings ended up in a French Quarter antique shop. Many New Orleans shop owners adopted Nita & Zita as their "creative ancestors" and "saints," designing entire shrines in their shops filled with tattered remnants belonging to the exotic sisters. Artists in New Orleans and around the world have produced award-winning plays, choreography, and paintings based on their lives.

The story of Nita & Zita is a tale of marginalized women who lived by their own rules, Jewish immigrants, burlesque dancers, and trailblazers. It is a story of mystery, intrigue, glamour, stardom, poverty, and most of all, the extraordinary love and devotion of sisters.

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Top: Poster featuring the Gellert sisters in peacock feathers; Piroška Gellert, aka Zita. *Courtesy of Marci Darling.* Bottom: The sisters' New Orleans home. *Photo by Harold Gee.* Costume made of shoelaces and cigarette foil. *Photo by Jacqueline Dallimore.*

The Loving Cup By Stephen Whitfield

Historians of American Jews have often noticed the outsized impact that Jewish philanthropists and public-spirited citizens have made in their local communities. Judah Touro of New Orleans (1775–1854) may have been the first significant exemplar of such philanthropists.

Inscribing the names of civic leaders is a staple of the scholarship devoted to the evolution of Jewish communities. But can there be a way to quantify this influence, in however limited a fashion?

One city that offers an empirical test of Jewish public-spiritedness is New Orleans. Its leading daily, the *Times-Picayune*, has presented—from the dawn of the last century—an annual award for civic achievement. Since 1901, the Loving Cup has been given to “men and women who have worked unselfishly for the community without expectation of public recognition or material reward.” At least 24—or a fifth—of the Loving Cup recipients

have been Jews, though their coreligionists have struggled to constitute even a hundredth of the city's population. In 1940, for instance, when New Orleans had about half a million residents, only about 16,000 Jews lived in the entire *state*.



Samuel Zemurray. *National Cyclopaedia of American Biography*, 1946. Loving Cup, 1927. Gift of Laura Butler Bayon and Lucile Bayon Hume, *The Historic New Orleans Collection*, 2021.0264.

Identifying the Jews who won the Loving Cup is not an exact science. Some names can be quickly eliminated, like Sister Stanislaus Malone (1943). Others can be included with confidence—such as rabbis Emil W. Leipziger (1925) and Julian B. Feibelman (1967). Both were Reform, the denomination that has been most committed to the interfaith alliances that the *Times-Picayune* is likely to have valued. Others were their congregants. The second winner, Isadore Newman (1902), founded a famous training school for children of the Jewish Widows and Orphans Home. Some honorees were national figures, like Samuel Zemurray (1938), who dominated United Fruit, and Rudolph S. Hecht (1922), who became president of the American Bankers' Association.

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Worth the Wait: My First Visit to Savannah By Lance J. Sussman

This past February, I served as scholar-in-residence at Congregation Mickve Israel (CMI). It was my first visit to Savannah and, after my experience there, I am sure it will not be my last. Savannah had long been on my bucket list of historic American Jewish communities to see for myself. If it is on yours, I strongly urge you to prioritize it to the top. Charming, accessible, lively, delicious, modern, traditional, and southern. Savannah has it all!

Of course, as an American Jewish historian I knew the basic story of the Savannah Jewish community long before arriving in “The Hostess City of the South,” but that was not the same as being there, stopping to read the numerous Jewish historical markers scattered across the region, and getting a sense of the very real local Jewish pride in their “sacred community.”

Hundreds of thousands of people visit Savannah every year; an incredible number of them, perhaps 12,000, visit CMI, America’s only Gothic-style synagogue, which not only has a wonderful in-house museum including North America’s oldest Torah scroll, but also an amazing team of enthusiastic, well-informed docents.

In touring the museum, what struck me above all was the glaring difference in the narratives of the founding of America’s oldest Jewish community, New York, and the third community, Savannah. The Jews who came to New Amsterdam were warned not to unpack by the unpleasant governor of the Dutch

colony, Peter Stuyvesant, in 1654. His failed intention was to send them away, never to return. By contrast, Savannah colony founder James Oglethorpe warmly greeted the 42 Jews who disembarked from the *William and Sarah* 80 years later, their journey sponsored by London’s Bevis Marks synagogue. The contrast between the two origin stories could not be sharper.

Savannah also lays claim to the highest-ranking Jewish officer in the Continental Army during the Revolutionary War.

Mordechai Sheftall (1735–1797) was a full Colonel. For most of the war, George Washington was a two-star general, which meant that Sheftall was only two ranks removed from the top of the American military. His parents, Benjamin and Perla, were founding members of CMI. Sheftall deeded land for the construction of a synagogue (although plans were disrupted by the war), and he

later donated land for a Jewish cemetery. I had the great honor of visiting his and his family’s humble graves with my principal hosts, Margie and B.H. Levy Jr., descendants of the Sheftalls.

Special thanks to Rabbi Haas and Cantor Kohlbrenner for their gracious hospitality and inspiring Shabbat worship at CMI. For the record, I also stopped at the Forrest Gump bench while in Savannah and even bought a few special pieces of chocolate to enjoy while sitting in Chippewa Square. I highly recommend you do the same!

Lance J. Sussman, Ph.D., is rabbi emeritus of Reform Congregation Keneseth Israel in Elkins Park, PA.



Lance standing beside the memorial to Savannah’s original Jewish burial ground. *Courtesy of Lance Sussman. Mickve Israel, 2011. Photo by Chris M. Morris.*

Jewish Burlesque Sisters of New Orleans continued from page 5...

Co-filmmaker Sharon Gillen and I are passionate about smashing Jewish stereotypes. Our film is sponsored by Reboot Studios, which supports projects with Jewish content that inspire and transform. We strive to cut through gender stereotypes, dancer stereotypes, and socioeconomic injustices through innovative visual storytelling. The film was created to shine a light on an aspect of American history and culture that is rarely illuminated: the stories of burlesque dancers, acrobats, contortionists, and the people who dare to step into the ring and take big risks in order to make their living as performers. Dancers are ephemeral—when they die, their art goes with them, unless someone tells their story.

We are telling their story.

The film premiered at the Salem Film Festival in Massachusetts, where it screened to a sold-out audience and received a standing ovation. This spring, it will screen at Artomatic in Washington, DC, the New Orleans Museum of Art, Santa Fe Film Festival, Los Alamos Film Festival, Truth or Consequences Film Festival, and the Nice Film Festival in France, where it is nominated for three awards: Best Feature Documentary, Best Director of a Feature Documentary, and Historical Interest Award. It will screen at the Museum of Southern Jewish Experience in New Orleans in September. To get the latest screening information, sign up for our newsletter at nitazitaproject.com.

Filmmaker Marci Darling, Nita & Zita Project writer-director-producer, has also been a dancer, teacher, circus acrobat, and burlesque dancer.

NEWS AND NOTES

Daffodil Project Grows in Portsmouth



Jewish Museum and Cultural Center, Portsmouth.

On a gorgeous Sunday in March in Portsmouth, Virginia, the Jewish Museum and Cultural Center (JMCC) celebrated the blooming of 7,000 daffodils on the museum grounds. In partnership with the international Daffodil Project in Atlanta, the JMCC has joined in the goal of planting 1.5 million daffodils worldwide as a living memorial to the 1.5 million children who perished in the Holocaust. The Daffodil Project also focuses attention on children everywhere who are victims of a humanitarian crisis. To date over 974,000 daffodil bulbs have been planted, some as far away as Mozambique.

The Daffodil Project was introduced to the JMCC Board in 2022 by board member Myrna Teck, who learned about the project while she was in Goniadz, Poland, participating with local townspeople to restore the Goniadz Jewish Cemetery. In 1905, her grandmother immigrated to America from this village in northeast Poland. On two occasions, daffodils were planted at the Goniadz cemetery for beautification and in remembrance of the children who died in the Holocaust.

Portsmouth Mayor Shannon Glover proclaimed October 22, 2023, as Daffodil Day in Portsmouth. Every October, the JMCC will sell daffodil bulbs, some of which will be added to the 7,000 already planted and others that can be planted elsewhere in the Tidewater area. This past year, daffodils were planted at the Myers House, Norfolk's first Jewish residence; Norfolk Botanical Gardens; the Holocaust Garden at Ohel Sholom Temple in Norfolk; the Strelitz Center in Virginia Beach; and Temple Beth El and Temple Israel in Norfolk, as well as at various homes in the area.

Anyone interested in purchasing daffodil bulbs for this worldwide endeavor can contact 855.665.4234 or email support@daffodilproject.net. If you happen to be in the Tidewater area and wish to purchase bulbs, email the Jewish Museum and Cultural Center at jewishmuseumportsmouth.org.

— Karen Plotnick, president of the JMCC.

TJHS Awards Scholarly Work on Texas Jewish History



Attending the TSHA Annual Meeting at Texas A&M University in March 2024 were Ruben Linares, TJHS member; Joan Linares, TJHS president; Gabrielle Lyle, recipient of the 2024 Lynna Kaye Shuffield Memorial Award; and Anita Feigenbaum, TJHS board member. Courtesy of Sheldon Lipmann.

The Lynna Kay Shuffield Memorial Award was established in 2020 by the Texas Jewish Historical Society (TJHS) to recognize scholarship in the field of Texas Jewish history. The award honors Lynna Kay Shuffield, a former TJHS board member and award-winning historian, preservationist, author, editor, and genealogist. The

TJHS-endowed award is given each year at the annual meeting of the Texas State Historical Association (TSHA).

The 2024 recipient of the award is Gabrielle Lyle, Ph.D. candidate in history at Texas A&M University, for her article, "Hebrew in Harlingen: An Examination of Jewish Community Development in the Rio Grande Valley," published in 2023 in the *Journal of South Texas* (Vol. 37, No. 1).

TJHS president Joan Linares presented the award to Gabrielle at the 2024 TSHA annual meeting, held in March at Texas A&M. In the past, Gabrielle had also received a TJHS grant supporting her scholarly research in Texas Jewish history.

An eligible candidate for the Lynna Kay Shuffield Memorial Award in Texas Jewish History includes any graduate student or lay historian who publishes a book, authors chapters in published books, authors articles published in scholarly journals, or publishes a post-graduate thesis or dissertation on a topic in the field of Texas Jewish history. Works submitted for consideration must have been published within the previous three years. Find out more at tshaonline.org.

— Sheldon Lipmann, immediate past president of TJHS.

The Loving Cup continued from page 5...

Civil rights attracted the special interest of Edith R. Stern (1964), the daughter of Julius Rosenwald, and her husband Edgar B. Stern (1930), a cotton merchant whom the *New Orleans States-Item* named the "philanthropist of the century." The Loving Cup honorees predictably tended to be clustered in fields that have been congenial to Jews—from retailing (mostly) to law and medicine. But the list pulls a few surprises, such as Captain

Neville Levy (1957), who chaired the Mississippi River Bridge Authority.

That fully 20 percent of the awardees have been Jews may seem surprising—at least to non-historians. Other Southern cities may be open to quantifying such civic-mindedness as well.

Stephen Whitfield is emeritus professor of American civilization at Brandeis University.



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The Southern Jewish Historical Society advances the study, preservation, and presentation of the Jewish experience in the American South. We award prizes and research grants, publish original scholarship, support exhibitions, hold a stimulating annual conference, and sponsor creative virtual programming. Members receive the quarterly *Rambler* and our annual journal, *Southern Jewish History*.

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