



SJHS to Celebrate 50th Anniversary in Atlanta this Fall

This year marks the 50th birthday of the Southern Jewish Historical Society! It all started in October 1976, when a collective of scholars, community chroniclers, and others interested in the history of Jewish southerners gathered in Richmond, Virginia. The SJHS was born at that gathering, with the mission of supporting and promoting the study of Jewish history in the American South.

We hope you will join us at our 50th annual conference on October 16–18 in Atlanta, Georgia, as we mark our golden anniversary. We'll celebrate five decades of scholarly achievement and bestow honors on those who were present at the creation. Our conference theme, "The Past, Present, and Future of Southern Jewish History," takes a good, long look at our field. How has the study of our topic of collective interest changed over time? How have methods for interpreting Jewish life in the South evolved over the past 50 years? What directions might we take in the future?

Hosted by the Tam Institute for Jewish Studies at Emory University, the conference will also offer opportunities to explore Atlanta, a city of many monikers: the Gate City to the New South; the City in the Forest; the City Too Busy to Hate; Y'allywood; and sometimes just "the A." Jews have made their home in Atlanta since it was founded as a railroad stop named Terminus. Today Atlanta boasts the second-largest Jewish population in the urban South, after Miami-Ft. Lauderdale. In the time between, Jewish Atlantans have been fixtures and crucial figures in the city's politics, culture, and economy.

Conference attendees will spend Friday night at Congregation Or VeShalom, founded in 1914 by Atlanta's Sephardic Jewish community. Longtime community members will welcome us with a recounting of the congregation's history. After Shabbat services, we'll savor a dinner featuring Sephardic cuisine, as well as this year's Beeber Family Lecture by Dr. Stephen Whitfield. Author of a dozen books, including *In Search of American Jewish Culture and American Space*, *Jewish Time*, as well as numerous articles (many published in our organization's own *Southern Jewish History*), Whitfield will deliver a talk about the history of the SJHS.

Saturday night will offer an evening of celebration and music. After recognizing and honoring founders of the SJHS, we will enjoy a performance by jazz musician Joe Alterman and his trio. A pianist, cultural curator, and radio show host with deep Jewish Atlanta roots, Alterman's

music manifests his commitment to the connections between Jewish and southern cultures.

As usual, our conference weekend will feature a variety of discussions, panels, and roundtables, all exploring various aspects of southern Jewish life. A pre-conference tour on Thursday, October 15, will showcase several sites that are central to Atlanta's Jewish history. Program planning is in full swing. Information about conference registration and further programming details will be available in mid-summer. Stay tuned, and see you in the A!

-- Marni Davis, SJHS conference co-chair



Clockwise from top left: Atlanta skyline, 2022. Photo by Shawn M. Kent. The Temple, Atlanta's first Jewish congregation, in 2019. Photo by Warren LeMay. The famed Rich's Department Store, founded by a Jewish immigrant in 1867 and now a historic landmark. Library of Congress. Or VeShalom Sisterhood, 1927. Ida Pearle and Joseph Cuba Archives for Southern Jewish History at The Breman Museum.



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Historical Society

A Memorable Partnership

By Eric L. Goldstein

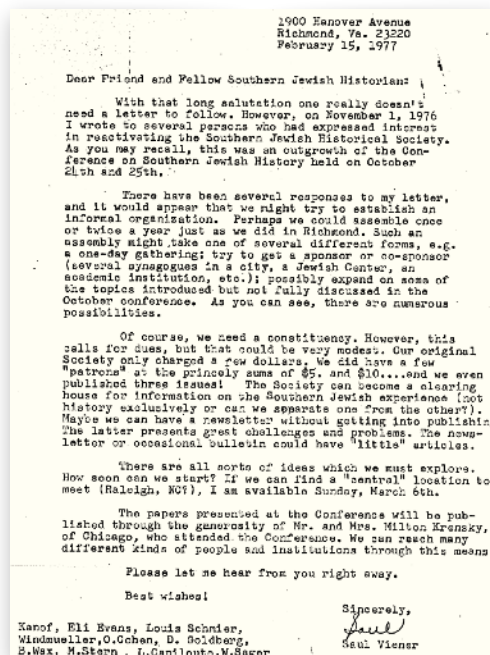


In the special issue of *Southern Jewish History* that came out earlier this year, editor Mark Bauman provided a detailed account of the founding of the modern SJHS which I strongly encourage you to read. Inspired by that work, I was moved to reflect on two towering figures who were crucial to building our organization and whom I was privileged to know: Saul Viener and Bernie Wax. Saul and Bernie were among the SJHS stalwarts who welcomed me into the organization when I first got involved as a young professor after coming south to Emory in 2000. A few years later, I had the opportunity to spend time with Saul when he and his wife, Jackie, moved to Atlanta and I became a frequent guest at their Buckhead apartment. Over many afternoon teas, I learned about Saul's life and his long involvement in the SJHS and other organizations devoted to both Jewish and southern history.

With his deep knowledge and a refined personal style, Saul exemplified the idiom, "a gentleman and a scholar." He had been an avid student of history since his youth in Charles Town, West Virginia. Had he grown up in a different era, he may have become a professor of American Jewish history. But as the son of immigrants and a recent World War II veteran with a young family, Saul was encouraged by his parents to join the family's metal refining business, which they believed would provide a better future than a career in academia. As a result, he directed his passion for history into organizational activities—as the chair of the American Jewish Tercentenary in Richmond, as a board member of the Virginia Historical Society, as a trustee and later as president of the American Jewish Historical Society (AJHS), and, of course, as the founding president and guiding light of the SJHS.

As Mark Bauman noted in his article, Saul organized a Southern Jewish Historical Society back in 1958, but it disbanded after a few years. By 1976, he was much better connected in the Jewish organizational world and seized an opportunity to try again. The American Jewish Historical Society was sponsoring a conference in Boston on Massachusetts Jewish history, and Saul asked at a board meeting whether the same thing might be done in Richmond, focusing on southern Jewish history. Bernie Wax, the longtime executive director of the AJHS, spoke up in favor of the proposal and, with support from the National Foundation for Jewish Culture and the collaboration of Saul's friend Melvin Urofsky of Virginia Commonwealth University, the conference was planned. Not only did the gathering launch the current iteration of the SJHS, but it also created an enduring partnership between Saul and Bernie that would last for three decades, until Saul's death in 2006.

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Before and after. Left: Saul organizes the SJHS. *Special Collections, College of Charleston Libraries*. Below: Saul (third from right) with five other former SJHS presidents, 1991. From left: Sol Breitbart, Sam Proctor, Jack Coleman, Saul, Rachel Heimovics Braun, Janice Rothschild Blumberg. *Courtesy of Rachel Heimovics Braun*.



Atlanta's Old Jewish Neighborhood—Covered in Concrete

By Marni Davis

If you're looking for Atlanta's Jewish neighborhoods today, you should head to the northeastern suburbs: Morningside, Toco Hills, and Sandy Springs, to name a few. But before World War II, your search for synagogues and delicatessens would have brought you to the city's south side. A rectangular grid of blocks, about six streets by ten, was known as Atlanta's Jewish neighborhood. Don't go looking for it today, though; the area is now a massive interchange entangling three interstate highways, a college football stadium, and thousands of parking spaces.

This was Atlanta's oldest residential section, though it wasn't the city's first Jewish residential cluster. The Central European ("German") Jews who came to the city during Reconstruction

lived near their synagogue, the Hebrew Benevolent Congregation (known as "The Temple"), not far from the railroad tracks that sliced through Atlanta's central business district. They began to move to the south side in the 1880s, where new neighborhoods were being developed for the city's white elite and middle class.

Meanwhile, Eastern

European ("Russian") Jews migrating into Atlanta settled just east of the central business district, along and proximate to the Decatur Street commercial corridor. But they soon headed to the south side too, bringing Ahavath Achim, their synagogue, with them. Jews from Turkey and the Isle of Rhodes made their homes and built their synagogue, Or VeShalom, in the neighborhood as well.

By the 1920s, all five of Atlanta's synagogues (The Temple, Ahavath Achim, Shearith Israel, Anshei S'fard, and Or VeShalom) were on the south side. So were the Jewish Educational Alliance, the Hebrew Orphans Home, and other Jewish educational, communal, and commercial institutions. If just over 10,000 Jews lived in Atlanta between the World Wars, well more than half of them resided on south side streets. The

area wasn't exclusively Jewish, however, as the neighborhood was of mixed race and nativity: Black and white; native-born and immigrant; Greek, Syrian, and Italian; Ashkenazim and Sephardim. In a Jim Crow and increasingly residentially segregated city, the south side was profoundly and distinctively heterogeneous. It was mixed-class as well. Residents lived in dwellings that ranged from Victorian mansions to Queen Anne bungalows, from cottage duplexes to shotgun shacks.

The demise of the Jewish south side happened slowly, as they say, and then all at once. By the beginning of the post-World War II era, the south side had been redlined, and Atlanta's Jewish families were decamping for the city's northern suburbs.

Then came the interstate highways in the late 1950s. The highways were immediately followed by a massive urban renewal project that erased what was left of the Jewish south side. By 1966, the street grid was gone, and in its place was Atlanta Fulton County Stadium, the Atlanta Braves' first home. (If an older Jewish Atlanta native tells you that they were

"born on third base," that's because the ballfield occupied the precise location of Piedmont Hospital, where many south side Jewish babies were born.)

It would be wonderful to take a walking tour of Atlanta's old Jewish south side. Alas, such a stroll would be an unlovely walk along highway overpasses and through parking lots, pointing at empty expanses that used to be filled with structures built for people, but are now meant only for cars. It is a fact of city life, and of urban history, that neighborhoods change over time. But as we plan the SJHS conference in Atlanta, it's worth trying to imagine and remember the stomping grounds of Atlanta's Jewish south siders.

Marni Davis is associate professor of history at Georgia State University and co-chair of the upcoming SJHS conference.



Top: The Jewish neighborhood in 1940, and the same site in 1966. *Courtesy of Marni Davis.*

Bottom: Two popular south side spots: the Jewish Educational Alliance, 1937, and Siegel's Kosher Market, 1940. *Ida Pearle and Joseph Cuba Archives for Southern Jewish History at The Breman Museum.*

Dr. Mark Lehman: Physician, Mohel, and Builder of Southern Jewish Life

By Morris Lewis

The story of Dr. Mark Lehman highlights how Jewish professionals helped shape southern life in the late 19th and early 20th centuries. A physician, mohel, journalist, and community builder, Lehman adapted to meet the diverse needs of his fellow southern Jews and the larger communities he served.

Born in Choctaw County, Alabama, in 1854 to Alsatian Jewish immigrants, Lehman grew up in Mobile. An 1889 profile in the *American Israelite* notes that he became the first Jewish graduate of the Medical

College of Alabama in 1873—a milestone that signaled both his ambition and the gradual opening of professional opportunities for Jews in the South. He studied at the influential School of Medicine in Paris, France, which sought to modernize medical practice: it emphasized clinical observation over book learning and promoted innovations such as the stethoscope and the use of

statistics. Combining this modern education with a concern for Jewish ritual, Lehman received certification as a mohel from the Chief Rabbi of France. This dual credential gave him authority not only in the medical world but also in Jewish ritual life.

Lehman returned to the U.S. around 1877 and settled in Plaquemine, Louisiana, where he established a medical practice. Elected city physician at least twice, he was also a founding member and occasional lay rabbi of Ohava Shalom Congregation, according to Plaquemine newspaper articles. He quickly established a regional and national reputation as a physician and a mohel. The *American Israelite* noted his unusual combination of roles, citing him as an example of physicians who performed circumcisions.

Lehman relocated to New Orleans by the early 1880s, where he advertised both his medical practice and his mohel services. His

reputation grew as he became known for his expertise in treating yellow fever and malaria. He traveled widely during epidemics, bringing medical relief to stricken communities from Pensacola and Mobile to Galveston, Brownsville, and even Camarga, Mexico. Newspapers also record his spur-of-the-moment travels for *brit milah* ceremonies from Georgia to Texas (plus adult circumcisions for converts). These trips reinforce our understanding of the scattered geography of southern Jewish communities.

Lehman also had an impact with his pen. He wrote for the *New Orleans Times-Democrat* as its official physician, published the weekly paper *Southern Knight*, and served as editor of the *Jewish Times of New Orleans*. In 1893 he published a study in the *Medical Review* advocating for circumcision as a public health measure. His article is often cited—sometimes critically—for helping to popularize circumcision



Left: From Lehman's obituary in the *New Orleans Times-Democrat*, 1912. Top right: Plaquemine's historic district. *City of Plaquemine*. Bottom right: After graduating from medical school in Alabama, Lehman studied at the Paris School of Medicine, shown here in 1890. *brewminate.com*.



in the U.S. beyond its religious context. While health debates over circumcision rage today, the publication underscores Lehman's ambition to merge Jewish ritual practice with broader medical and public health policy, a bold venture for a southern Jewish physician in the 19th century.

For my own family, Lehman's role was personal: he performed my grandfather's *bris* in Lexington, Mississippi, in 1911, one of countless circumcisions he carried out across the South. His work ensured continuity of Jewish practice in communities that lacked mohels or rabbis. In this way, Lehman became a vital link in sustaining Jewish identity across a vast region—and a figure whose legacy deserves greater recognition.

Morris Lewis, a native of Indianola, Mississippi, serves on the boards of the Museum of the Southern Jewish Experience and the Institute of Southern Jewish Life.

An Apron, A Vision, a Sacred Liberty: Religious Freedom in Colonial Savannah

By Robert Greenberg

Benjamin Sheftall cherished his **Masonic Apron**, an item traditionally given to Freemasons to symbolize moral responsibility and commitment to community. One of the original Jewish settlers who arrived on the shores of Savannah, Georgia, in 1733, Sheftall received the apron as an early member of Solomon's Lodge #1, one of the nation's oldest Freemason lodges. Sheftall's participation—he eventually became the lodge's Worshipful Master—reflects the acceptance and engagement of Jews in colonial Savannah.

The **Vision** which encouraged religious diversity was established by General James Oglethorpe and the trustees who founded Georgia as Great Britain's 13th colony in America. Their plan was to create a colony for the working poor, and "freedom of conscience" was integral to their vision.

Sacred Liberty is a term frequently used to describe the right to worship freely in America, a liberty planted in the words of the Declaration of Independence, whose 250th anniversary is being celebrated with America250 activities around the country.

The Masonic apron of Benjamin Sheftall will be on view in *Forging Our Sacred Liberty: The Declaration of Independence and Religious Freedom in Savannah, 1733-1790*, opening on Monday, May 4, at Savannah's Congregation Mickve Israel. The exhibit explores the safe haven that Jews and other religious minorities found in colonial Georgia. Tracing Georgia's leading role in establishing religious tolerance and the separation of church and state, the exhibit sheds light on the legal foundations for religious freedom expressed in the Declaration and later codified in the U.S. Constitution.

Forging Our Sacred Liberty tells the powerful and timely story of how Savannah and its Jewish community helped shape the American ideal of religious liberty. Topics include James

Oglethorpe and the Royal Charter of Georgia, which established "liberty of conscience"; Jewish residents of the colonial and Revolutionary War period such as Abigail Minis, Frances Hart Sheftall, and Mordecai Sheftall; and the welcoming of other religious minorities to Georgia, among them Lutheran Salzburgers and Quakers (Society of Friends). Visitors will experience rare 18th-century documents and artifacts—some on display for the first time ever—that reveal the role of Jews in Savannah's early history. In addition to Sheftall's apron, items used in daily life and documents granting land to Jewish settlers are featured.

Running through early January 2027, the exhibit is intended to reach a wide audience:

Savannahians who want to explore local Jewish history more deeply, tourists interested in the Declaration of Independence, school groups studying American history, and historians seeking an in-depth examination of Savannah's unique history of welcoming religious minorities.

To plan your visit or to support this special exhibit, visit mickveisrael.org/america250 or contact the Mickve Israel office, 912.233.1547.

Robert Greenberg is executive director of Congregation Mickve Israel. We are a welcoming and inclusive historic Reform Jewish congregation founded in 1733, practicing both contemporary/mainstream and classical Reform worship. Mickve Israel strives to provide worship services and programming that are stimulating and engaging to our diverse membership. We are committed to serving the Jewish community and the community at large while working for the greater good.



Land grant, or "crown grant," conveyed from King George II to Benjamin Sheftall for a lot on what is now Broughton Street in Savannah. Several generations of Sheftalls lived here, including Mordecai Sheftall, the highest ranking Jewish officer in the Continental forces in the Revolutionary War. *Sheftall Collection Trust. Photo by Seth Grenald.*

A Memorable Partnership continued from page 2...

Although Bernie Wax was a native of Philadelphia and spent his entire career in northern cities, he was genuinely interested in southern Jewish history. He became treasurer of the SJHS and served longer in this role than any other former or current officer of the Society. Having worked closely with Bernie when I headed the SJHS Grants Committee and when I organized an annual conference in Atlanta, I quickly learned that, in his humble way, he was the person who made things happen behind the scenes. He got the speakers paid, made sure funds were available to support young researchers, and kept the wheels of the organization turning in a calm, cool, and collected way. His death in 2022 was a great loss to the SJHS and all who knew him.

I also had the opportunity to witness the close friendship between Bernie and Saul—how they often worked hand-in-glove and were each inspired by the other's commitment and dedication to the cause. It was wonderful seeing them together at a conference, stealing a few moments at breakfast or in the corner of a lecture hall to share a joke or observation and to revel in the growth and success of the organization they helped create. As we celebrate our 50th anniversary, I know they are looking down in pride.



Bernie Wax (left) and Saul Viener (right) in 1978. *Beth Ahabah Museum and Archives, Richmond.*

SJHS@Home: Beth Israel, ISJL Are Moving Forward

In February, the SJHS@Home series hosted a special zoom conversation with representatives of Jackson's Beth Israel and the Goldring/Woldenberg Institute of Southern Jewish Life (ISJL), six weeks after the January 10 arson attack that devastated their building. Attended by SJHS members across the nation, the program was moderated by SJHS president Eric Goldstein.

Panelists Sheila Hailey, Beth Israel executive director; Michele Schipper, past president of Beth Israel and current CEO of the ISJL; and ISJL program director Shira Muroff reflected on the shattering attack, updated us on the status of the synagogue and ISJL (whose offices were located inside the building), and discussed rebuilding plans.

While the initial shock has worn off, Jackson's Jews are

still in mourning—but are determined to focus on the future. “Some days are good days, some days are not good days,” said Schipper. “You have to keep moving forward.” The sympathy and support of the broader Jackson community as well as Jews nationally have helped the Jewish community rally. “We found out that we have many, many friends in Jackson,” Hailey

remarked. Another positive has been the ability to save at least some sacred objects and records—including the congregation's yahrzeit plaques, several Torahs, and the ISJL's archival holdings, all undergoing smoke remediation.

The panelists expressed appreciation for all the people and organizations who have reached out, including the SJHS. To continue supporting Beth Israel and the ISJL, visit isjl.org or bethisraelms.org.



Clockwise from top left: Eric Goldstein, Shira Muroff, Sheila Hailey, and Michele Schipper.

Southern Jews and the Bourbon Industry: “Webtoon” Tells the Story

By Graclynn Pearson

Chapter One of *America's Chosen Spirit* is officially live. If you've ever wondered who really helped shape the early bourbon industry, this webcomic is for you.

America's Chosen Spirit is a historical fiction Webtoon that dives into the overlooked stories behind bourbon's rise in Kentucky and the American South. Co-created by Janice W. Fernheimer and illustrator JT Waldman, the comic grew out of a desire to bring broader awareness to the lesser-known contributions of diverse communities to bourbon's development and growth. While bourbon is often framed through a narrow historical lens, the truth is that many different communities helped create the product we know today. Jewish immigrants, Black distillers, women, merchants, and laborers all played critical roles in the American whiskey industry.

In the 19th century, Jewish entrepreneurs became deeply involved in the whiskey trade across the South and Midwest. As merchants, distributors, rectifiers, and distillers, they helped

bring Kentucky bourbon into growing markets and immigrant communities. Their businesses connected bourbon to broad networks of southern commerce and Jewish life. At the same time, Black distillers and laborers contributed essential knowledge and skill that shaped the production of the spirit itself.

America's Chosen Spirit brings these histories together through storytelling and illustration, exploring the people and communities who helped define bourbon long before it became “America's native spirit.”

Chapter One is now available to read for free on Webtoon. Simply download the Webtoon app, create a free account to subscribe,

and start reading. If you're interested in bourbon history, southern Jewish history, or the untold stories behind America's favorite spirit, this series might just be your next favorite read.

Graclynn Pearson is a senior majoring in Integrated Strategic Communication at the University of Kentucky and the founder of *Saturn's Flail*, an independent art and creative brand.



JT Waldman and Janice Fernheimer, creators of *America's Chosen Spirit*. Courtesy of Janice Fernheimer.

NEWS AND NOTES

Two Filmmakers Receive Texas Jewish History Awards



Hollace Weiner (center) presents the Shuffield Award to Barbara Rosenthal (left) and Jillian Glantz (right). *Texas Jewish Historical Society.*

The Texas Jewish Historical Society (TJHS) and Texas State Historical Association (TSHA) have awarded the annual Lynna Kay Shuffield Memorial Award to documentary filmmakers Barbara Rosenthal and Jillian Glantz. The Award recognizes graduate students and non-academicians who produce excellent work on Texas Jewish history.

Rosenthal received the Award for directing *Grit and Grace: How Jewish Women Built a Better Texas*, about five Jewish women who forged novel paths across Texas and beyond. Through dogged research, Rosenthal located descendants of each woman, who shared memories and memorabilia that added texture to the story. She also wrote and performed the film's original musical score, which was accentuated with a cross-cultural performance from El Paso-based Mariachi Flores Mexicanas. See gritandgracethemovie.com for more information.

Glantz was recognized for directing and editing *Remember My Soul*, a cross-cultural look at Texas's Rio Grande Valley, a borderland long populated by a mix of Catholic Mexicans and Jewish migrants, many scarcely aware of their religious traditions. The documentary is in demand among secular and Jewish groups curious about the layers of history in a bilingual region known for its cohesion and blended background. Search *Remember My Soul* on Facebook to find out more.

Both filmmakers had received TJHS grants in support of their respective film projects. The Shuffield Award, administered by the TSHA, is funded through a bequest left to the TJHS. More information and applications can be found at tshaonline.org/awards/lyнна-kay-shuffield-memorial-award.

MSJE Opens Exhibition on Holocaust Survivors in the South



"New Americans" arriving in New Orleans. *MSJE.*

In March, the Museum of the Southern Jewish Experience opened its newest special exhibition, *Holocaust Survivors in a New Land: The New Americans Social Club of New Orleans*. It tells the story of Holocaust survivors who made new lives in the South, becoming citizens, opening businesses, organizing Yiddish-language entertainment and Holocaust memorial programs, and even confronting neo-Nazis. The exhibition includes photographs of the club's gatherings, personal artifacts and immigration documents,

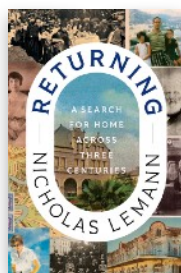
and reconstructed audio recordings of Yiddish poetry performed at New Americans Social Club parties.

"While the Southern Jewish experience can be found as far back as colonial times, we're taking an opportunity to explore this more recent immigrant experience—one that resonates across religious, political, and cultural divides," states executive director Kenneth Hoffman. "We're especially looking forward to welcoming school groups from across the Gulf South to see the exhibition."

Holocaust Survivors in a New Land builds on the work of local lawyer John Menszer, who has documented New Orleans-area Holocaust survivors since the 1990s through interviews, photography, and research. The exhibition includes biographical panels created by Menszer that spotlight the experiences of survivors such as Shep Zitler, Eva Galler, Joseph Sher, and Felicia Fuksman. "They lived lives of substance," says Menszer. "They pulled together and became an extended family for each other. You feel their presence in this exhibit." Museum curator Michael Jacobs notes that "working with John and the families of survivors is giving us the opportunity to bring these stories to thousands of visitors, locals and tourists alike."

The exhibition will remain on view at MSJE through 2026, accompanied by public programs including films, lectures, and discussions. The museum's education department has designed a special field trip for 3rd- through 12th-grade students.

Lemann History/Memoir Receives Praise



In his keynote lecture at the 2025 SJHS conference in New Orleans, journalist Nicholas Lemann gave attendees a preview of his upcoming book while speaking on his family's tangled Jewish identity through generations of life in Louisiana. The book has now been published to rave reviews. The *Forward* calls *Returning: A Search for Home Across Three Centuries* "a compelling read, all

the more so for how its personal investigation brushes up against American history." Describing the book as "Faulkner and Robert Penn Warren meet Irving Howe's *World of Our Fathers*," the article praises Lemann's "sprawling family history of the limits of assimilation," which reveals that there was "no easy way to be Jewish" in the South. "In telling the story of his ancestors' relationship with America and Jewishness," states the *Atlantic*, "Lemann offers surprising and sometimes unsettling new perspectives on what it means to be an American Jew today." Published by Liveright, an imprint of W.W. Norton, the book is widely available.



Member Spotlight

Ronnie Ludwin (Charleston, SC)

When did you join the SJHS and why?



I joined SJHS as soon as I heard about the 2025 conference in New Orleans. I'll admit, part of me was excited to finally visit New Orleans and experience its vibrant culture, as I had never been to the city before. But the real highlight of the conference was connecting with other people who share a deep love for southern Jewish history. Meeting like-minded scholars, educators, and enthusiasts was inspiring and immediately made me feel part of a larger, engaged community.

What is your favorite part of SJHS membership?

My favorite part is having a community where I can fully dive into and share my passion for southern Jewish history. What we do can sometimes feel niche, so it's incredibly rewarding to share ideas and discoveries with people who truly understand

the significance of this history. Southern Jewish Journeys, my initiative that brings southern Jewish history to life for groups through educational travel, has been deeply enriched by the feedback, stories, and perspectives I've received from other SJHS members. Their insights help me create experiences that are meaningful, engaging, and historically grounded. I genuinely feel that the strength of my work comes from the strength of this community, and being part of SJHS has been both personally and professionally rewarding.

What is a piece of southern Jewish history (a book, article, site, or something else) that you would recommend?

Can I put three—it's so hard to choose one! My top three works are *A Portion of the People* by Dale and Ted Rosengarten, *The Jewish South* by Shari Rabin, and *Kugel & Collards* by Rachel Barnett and Lyssa Harvey.

Our "Member Spotlight" feature seeks participants! If you are open to being spotlighted in a forthcoming Rambler, please send your answers to SJHS vice-president Shari Rabin at sharirabin@gmail.com. Please limit your submission to no more than 400 words.