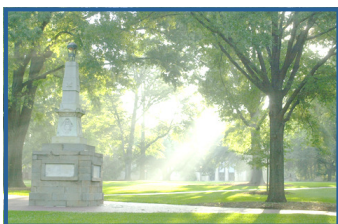


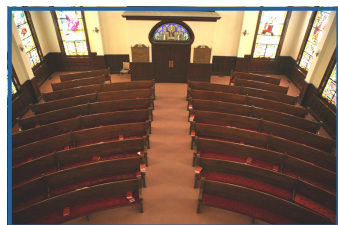
Hail, Columbia

The Southern Jewish Historical Society's 2011 annual meeting, to be held in Columbia, South Carolina, from October 28–30, promises to be an exciting few days. Be prepared to feel the luxury of the elegant boutique hotel, the Inn at USC, on the edge of the University of South Carolina campus and just steps from downtown shopping and sites.



The Horseshoe at the University of South Carolina, Columbia.
Photo courtesy of USC Publications

Activities include a full-day tour on Friday, October 28, to Sumter, South Carolina. There, we will visit the Sumter County Museum, Temple Sinai, and a historic home and garden. We will return to Columbia at the end of the day for Friday evening services and dinner, co-hosted by two local synagogues, Tree of Life and Beth Shalom.



Temple Sinai, Sumter, SC.
Photo by Joe and Edie Rubin



Window, Temple Sinai, Sumter, SC.
Photo by Joe and Edie Rubin

On Saturday, you will be able to hear some of the latest scholarship in southern Jewish history and culture, and to explore Columbia's Jewish experience with an optional afternoon walking tour. University librarians and archivists are planning an exhibit and reception for us, with displays of the papers of Isadore Lourie, Harriet Keyserling, Hyman Rubin, Sol Blatt, and other notable Jewish legislators. And we hope to engage you on Sunday morning with a unique exploration of Southern musical culture.

Stay tuned for more details as the program evolves. You won't want to miss this conference, so put it on your schedule NOW!

See Call for Proposals on page 5.

South Carolina Oral History Archive

Alyssa Neely



Dale Rosengarten and Mindelle Seltzer interviewing Raymond Stern, Andrews, SC, March 1995.
Photo by Norton Seltzer

The Jewish Heritage Collection's (JHC) Oral History Archive in Special Collections at the College of Charleston is going digital! Soon, not only will interview transcripts be available online, but the voices of interviewees as well.

In 1995, a cadre of volunteers under the supervision of project director Dale Rosengarten began recording life histories of members of Jewish families across the state of South Carolina, focusing first on capturing

the lives of urban and rural shopkeepers and their families, entrepreneurs in textiles and other businesses, professionals, politicians, refugees from Hitler's regime, and survivors and witnesses of the Holocaust. Audio segments from selected interviews were included in the exhibition *A Portion of the People: Three Hundred Years of Southern Jewish Life*, which opened at the University of South Carolina's McKissick Museum in 2002, then toured nationally for two years. These segments are currently accessible via an online version of *A Portion of the People* at <http://www.lib.unc.edu/apop/index.html>.

Most of the interviews were recorded on 94-minute digital audio tape, the rest on analog formats. All were dubbed onto analog tapes for back-up purposes and to provide use copies for transcribers and researchers. Despite limited funding, nearly all the interviews have been transcribed and a number of the transcripts are currently available through the College of Charleston's online catalog, <http://libcat.cofc.edu/>.

With the inception last year of the College's Lowcountry Digital Library (LDL), however, JHC is entering a new era. The oral history project's top priority has become digitizing and providing online access to the audio recordings. Thanks to a generous grant from the Council on Library and Information Resources, we are moving full steam ahead so that the primary source, the audio version, is available to the public. In the near future, researchers will be able to listen to the voices of the JHC's interviewees while scrolling through the transcripts from the comfort of their homes and offices. For a look at what is in store for the future, go to: <http://lowcountrydigital.library.cofc.edu/>.

the memories of the oldest generation. Of particular concern was documenting stories of Jews who grew up in small towns, a rapidly disappearing demographic. The Jewish Historical Society of South Carolina (JHSSC), founded in 1994, helped build a statewide network, putting out the call for volunteers and interviewees. As the idea of recording family histories caught on, the oral history project snowballed. Special Collections now houses more than 300 interviews, as well as hundreds of archival collections that document Jewish life in the American South.

The majority of JHC interviewees — like the majority of all American Jews — are descendants of immigrants from Central and Eastern Europe. Also featured are interviews with rabbis who have served in South Carolina pulpits, as well as panel discussions recorded during congregational celebrations and JHSSC meetings. The interviews chronicle

Presidents Message



For the past 35 years, the Southern Jewish Historical Society has worked to foster scholarship on the experience of Jews in the American South. We have helped to bring the subject into the larger narratives of both American Jewish history and Southern history. Indeed, the SJHS has achieved a tremendous amount since its founding.

But as we move into the second decade of the 21st century, it is time for us to think about the future of the organization. While we have become very good at what we do – putting on an annual conference, publishing a top-rate journal, funding scholars and institutions working to preserve or interpret southern Jewish history - we can do more. When I lived in Austin, people often spoke of a “velvet rut.” Life was so comfortable in Austin, that people felt little need to widen their ambitions. Musicians who could play a weekly gig at a packed local club felt no need to tour or expand their audience. I fear that we too have been falling into a “velvet rut,” and need to broaden our vision for the organization.

I often joke that as a historian, I don't have to worry about new technologies until they are at least 25 years old. In reality, the explosion of resources and tools on the internet has been a tremendous boon to historians. These developments have created a potential for the Society to reach a new audience and to better fulfill our mission. Harnessing these new technologies is a central goal of my term as president.

The first focus of our efforts should be our website. Instead of a simple placeholder that gives basic information about the society, we should transform www.jewishsouth.org into an online portal to southern Jewish history, creating the first-ever regional resource bank for the study of American Jews. The Southern Jewish Historical Society should be the hub for web-based resources on the history and culture of Jews in the South. This portal will be an invaluable resource for scholars, students, and individuals seeking to learn about southern Jewish history.

Our site should contain a definitive bibliography of published work on the subject of southern Jews. Visitors to the website should have access to articles previously published in our journal. We should also produce an archival map detailing the location of regional southern Jewish manuscripts, oral histories, photographs, organizational minutes, and other primary documents. The site could also include a blog, which can use a historical lens to view the contemporary Jewish scene in a region that has seen its Jewish community transformed over the last few decades. These are just a few initial ideas; the potential for our site and our organization is limitless.

I have recently created a special committee to develop new tools and resources for our website. But of course, as much as we dream about what we would like to do, all these ideas take money. Simply put, we need to develop our capacity as an organization. This means pursuing grants, individual funders, and most importantly, new members. As we widen our programs, we will be able to reach out and build a new audience for the society. But in the meantime, if you are excited about these new projects, the best thing you can do is get your friends to join the society. If every current member signed up one person they know, we would double the size of our membership!

In coming issues of the Rambler, I hope to lay out other ideas for a new vision of the Society. The SJHS has always been a collaborative organization, relying on the experience and expertise of its membership. This project is no different. If you have ideas about how the society can better achieve its mission in the 21st century, please share them with me at rockoff@isjl.org. I look forward to this dialogue.

Hidden Judaica Collection Comes to Light Sarah Dorpinghaus

In November 2009, the Council on Library and Information Resources (CLIR) awarded the College of Charleston's Jewish Heritage Collection a generous grant to process and catalog its “Hidden Collections” — foremost among them the papers of William A. Rosenthal, scholar, collector of Judaica, and Kahal Kadosh Beth Elohim rabbi from 1976 to 1992. This internationally important collection of fine art prints, topical files, sermons, printed materials, artifacts, and other historical papers was donated by Rabbi Rosenthal's widow Irene in 2007.

The materials document the Jewish people: their lives, history, religious ceremonies, dress, and customs. A particular collecting focus of Rabbi Rosenthal was images of synagogues, including interior and exterior building views, maps, and panoramas. The images depict synagogues located around the world, including



Jewish peddler with cart, Vilnius, Lithuania, early 20th century.
From the Rosenthal Collection

synagogues in the Southern United States and European synagogues destroyed by the Nazis or converted to stables and warehouses. Many items found in Rosenthal's collection of Judaica are one-of-a-kind and therefore represent a unique and valuable source for scholars.

Rabbi Rosenthal began collecting Judaica during his childhood, inspired after receiving a postcard of the Jugendstil Synagogue in Augsburg, Germany, from his grandmother. Searching all corners of the earth, he amassed a spectacular collection of printed material and artwork that traces the portrayal of Jews by scholars, artists, laypersons, and even anti-Semites from the 16th to the 21st centuries. The collection includes over 100 linear feet

— continued on page 3

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**The Post Office Box used by the SJHS has moved! Our new mailing address effectively immediately is
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Theater Review: “The Whipping Man”

Hasia Diner

Matthew Lopez’s play, “The Whipping Man,” is now running off Broadway as part of the Manhattan Theater Club’s theatrical season. It offers a stimulating and artistically satisfying opportunity to explore issues of slavery and freedom, race, power, American history, and in addition to all that, Judaism and the meaning of the Jewish tradition. On each of those themes it does a fine job of engaging the audience in unexpected ways.

First, the play deserves to be praised because it offers a riveting piece of theater with excellent acting and a compelling script. The characters are believable, and while a certain amount of what they say to each other takes on a kind of didactic, preachy tone, the dilemma they are caught up in grabs the audience from the beginning and never lets up.



Jay Wilkison, André Braugher, and André Holland in “The Whipping Man.”
Photo © 2011 Joan Marcus

Secondly, in this sesquicentennial year of the Civil War, which in many places in the South is being “celebrated” despite its grisly body count and is being presented as disconnected from the history of slavery, “The Whipping Man” makes slavery front and center of the war, and offers a portrait of the war’s immediate aftermath as hardly celebratory. The play provides a powerful vehicle to think about the final hours of the Confederacy and to contemplate that liminal moment between slavery and freedom and the stake that all of its shareholders had in it.

As a piece of Jewish theater, which it is as well, “The Whipping Man” explores some territory never ventured into before. It is based on a premise which might seem at first blush a bit contrived but works effectively. Simon de Leon, one of the three characters in this play, which is performed on a relatively sparse stage and depicts a dilapidated Richmond mansion, has with great effort made his way back to his home sometime in the middle of April, 1865. This Jewish Confederate soldier, who it turns out was a deserter, shows up ragged, dirty, and seriously wounded, just before Passover of that last year of the last month of the Civil War. The Passover seder which dominates the play’s second act fell in 1865 on April 15, a date etched into American history: the day that Lincoln, “the Great Emancipator,” died at the hands of an assassin. De Leon’s family has fled the city, as have most of the wealthy white residents of Richmond, and in the “big house” where he grew up as a privileged son of a slave owner, Simon finds two of his slaves, or better, former slaves, the elderly and accommodating John who serves as the play’s moral compass, and the younger, rebellious, and defiant Caleb.

The play’s tension comes as a result of the playwright’s decision to introduce a somewhat fanciful twist by making the two (former) slaves, John and Caleb, Jews. We do not know the details of how that came to be. Lopez, through his characters, does not share these particular facts of the past: did Simon’s father convert all of his slaves or just some? When did the conversion take place and how? From historical sources we do know that a small number of Jewish slave owners did, like their Christian counterparts, initiate their slaves into the

household religion, although the extent of this practice has not been the subject of any systematic research. What matters here is not the historical accuracy of this detail, but the fact that Caleb and John, the newly freed slaves, function as Jews. They, not the scion of the Jewish family, Caleb, take the responsibility for preparing the Passover seder which serves as the dramatic device by which the characters have a dramatically focused chance to talk about freedom, Judaism, race, and history — their own, that of South, and of the Israelites newly released from bondage.

In the two acts of the play, the relationships, both past and present, unfold between these three characters as each one evaluates both what went before in their previous “master” and “slave” binary and what freedom might mean for each one in light of the new political realities with which they must cope in the future. The device of holding a seder, improvised and in a sense experimental, and the retelling of the story of the Israelites’ move to freedom provides the emotional backdrop and culmination of the play as each character reveals secrets that they had long held from each other, and each of the secrets in turn points to a more complex set of connections beyond the simple master-slave paradigm.

“The Whipping Man” may be one of the most Jewish plays in recent years, and the novelty of its setting makes the Jewishness particularly intriguing. From the prominently placed *mezuzah* on the doorpost of the ruined De Leon home through the final Passover rite, Jewishness runs through the play. Repeatedly, the playwright makes the fact that the characters are all Jewish central to this reflection on the meaning of slavery and freedom. For example, as the three of them are down to the most meager of provisions and face immanent starvation, they all react with disgust, but also resignation, to the fact that only a dead horse can provide them with some protein. They discuss the fact that the meat is not kosher and also the fact that, as John points out, the book of Leviticus in the bible forbids Jews from subjecting “their brothers” to slavery. Yet in practice these two Jews had been enslaved by Jews and according to John, Simon’s father had never had the right, as a Jew, to own them, his “brothers.” John asks quite sharply of Simon, “Were we Jews or were we slaves?” and Simon, the beneficiary of the system, cannot answer him.

From the beginning of the play onward, Jewish themes, idioms, and concerns dominate the action on stage. John blesses the pathetic bits of food that he has to eat, and offers the absolutely correct blessing for it. John expresses disdain for the other Richmond Jews whom he considers lax in their observance of Jewish law, and to him, having a seder is a must. It is his energy that makes it possible and his moral suasion that gets the recalcitrant Simon to participate.

By the play’s end, with the announcement of the news of Lincoln’s assassination, the Jewish part of the play and the slavery-freedom theme have become so entwined with each other that rather than seeming artificial or even possibly absurd, they actually serve each other. The Jewishness furthers the plot and makes possible and organic the characters’ musings on chattel slavery and the first steps towards freedom.

“The Whipping Man” runs through April 11 at the Manhattan Theater Club, New York City, Center Stage I.

Hidden Judaica Collection Comes to Light *continued from page 2...*

of rare books, fine art, postcards, illustrated journals, greeting cards, pamphlets, broadsides, newspapers, cartoons, etchings, chromolithographs, watercolors, medallions, stamps, and textiles.

Special Collections also houses the William A. Rosenthal papers, which chronicle Rosenthal’s rabbinical career and his involvement in a variety of organizations. The papers include his writings, publications, and voluminous topical files on Jewish culture and history. The collection comprises over 15 linear feet of newspaper articles, correspondence, sermons, brochures, reports, bulletins, notes, and biographical files. Materials relate to William A.

Rosenthal’s rabbinates, especially his tenure at Charleston’s KKBE; his lectures and exhibits on Jewish art; and his leadership in the World Union for Progressive Judaism.

Finding aids will be made available through the College of Charleston Libraries catalog and portions of Rosenthal’s collection of Judaica images are currently being added to the Lowcountry Digital Library (<http://lowcountrydigital.library.cofc.edu/collections/rosenthal/>). For more information about Rabbi Rosenthal, his collections, and the project, please visit the Rabbi William A. Rosenthal website (<http://rosenthal.library.cofc.edu/>).

Jewish Studies at the University of Texas

Michael C. Duke

The following is reprinted with permission from the October 28, 2010, issue of the Jewish Herald-Voice (www.jhvonline.com).



The University of Texas at Austin, home of the Schusterman Center for Jewish Studies

Texas's flagship university aims to be a hub for Texas Jewish history education and programming. The University of Texas at Austin, through the Schusterman Center for Jewish Studies (SCJS), also plans to expand its academic and cultural offerings related to the study of Israel and Zionism.

These investments will be made possible by a multimillion-dollar challenge grant, initiated by the

Charles and Lynn Schusterman Family Foundation. As of last December, according to SCJS's director, Robert Abzug, the center has raised the \$6 million needed to maximize the grant's dollar-for-dollar match.

"This means that not only have we [the Center], over the past three years, done a lot at UT with the funds that we've had, but now we'll be able to do hiring, outreach and public programming with extraordinary width and depth," said Abzug, who is UT's Oliver H. Radkey Regents Professor of History and American Studies.

Though UT currently faces budget restraints and has instituted a virtual hiring freeze, the Schusterman challenge grant will allow SCJS to bring in new faculty. The plan is to add one new Jewish studies professor each year for the next five years.

The center is making a major push to expand teaching, research and outreach of Texas Jewish history. The goal is to make UT the epicenter for scholars and students interested in exploring the Jewish experience in the Lone Star State.

As an American historian and recognized authority on American Jewish culture, Abzug explained why the center is investing in this effort. "There's no more unique community than the community of Texas Jews," said Abzug, an East Coast-born Texan-by-choice.

"The Texas Jewish community has accomplished more than many others. It has this history of small-town roots, in which Jews really took a part in modernizing Texas through commerce: going from being peddlers to becoming department store owners, to bringing modern infrastructure and institutions to rural, small-town communities," he said.

"It's also the most intermarried community I've ever come across. It's both part of the broader world of Texas and a very real and solid community of its own," he added.

"We're drawing this focus not simply because we're here in Texas. Rather, it's because the national significance of Texas Jewish history is, as of yet, unminded and unrecognized," he said.

SCJS plans to secure funds for a Texas Jewish history professorship. The center also wants to raise money for a research and outreach fund to support in-state and out-of-state study of the subject.

"I would love for us to create a program, a short course in Texas Jewish history, that could travel," Abzug said. "A synagogue or a community or a Christian church that wanted to know who all these Jews in Texas are, we could tell them."

SCJS also is in talks with UT's Business School to create a lecture series that would spotlight Texas Jewish entrepreneurs, many of whom own and operate multi-generational businesses in the state.

"This has got to be one of the great strands of Texas Jewish history: the business worlds that were created and the ways in which that aided Texas,

small-town Texans of all kinds, to enter the modern world," Abzug said.

Besides local history, the center plans to invest in its Israel-related curriculum. Abzug noted that Zionism can be a much misunderstood and, at times, maligned movement.

"What we're going to try to do is increase our courses that have to do not only with Israel, but also that have to do with world Zionism and the history of Zionism," he said. The center is willing to tackle accusations like "Zionism is racism" by making available to students courses, professors and speakers who are balanced and not agenda-driven.

"This is needed on two levels," Abzug said. "It's needed because of the political situation. On another level, the idea that one can talk about Jewish history or even world history without dealing with Zionism is ludicrous."

UT's interest in increasing Israel-related curriculum follows a national trend, according to a recent study by the Cohen Center for Modern Jewish Studies at Brandeis University.

"Searching for the Study of Israel: A Report on the Teaching of Israel on U.S. College Campuses 2008-09" reports that the number of U.S. college courses related to Israel increased by 69 percent over the past four years. The report also indicates that the Arab-Israeli conflict is not the major focus of most courses currently being taught on Israel.

UT and SCJS are contributing to this trend on all fronts. The center hosts Israeli writers, speakers and visiting scholars, and currently is developing more programming with partner organizations and institutions, in the arena of Jewish arts and culture.

SCJS also has been working on collaborative programming with Rice University's new Jewish studies program. In April, the two will co-sponsor an initiative in Austin for Jewish studies scholars throughout Texas.

"Our mission is to provide good courses and programming, to support research and to provide public outreach. But, we're also wanting to become a major visible player in the world of Jewish studies," Abzug said.

Toward that end, SCJS, next August, will host a yearly conference called the Early Modern Workshop in Jewish History. Top scholars in the field will attend and participate, Abzug said.

In Spring 2012, the center will host a research conference that aims to stake out UT's position as "the crossroads" for Western Hemisphere Jewish studies. The conference will feature three Canadian, three U.S. and three Latin American scholars. Abzug said the conference will be atypical in that "everybody will attend everybody else's papers. We'll be sharing time together and eating together. It'll be a community."

With quality programming, interdisciplinary curriculum and faculty, extensive resources and a commitment to outreach, Abzug said the public can look forward to great things from SCJS and its efforts to re-pioneer Jewish studies in Texas at UT.

Over the past few decades, Jewish studies at UT has grown from being a concentration to an integrative major and now to a full-fledged center under the auspices of the Liberal Arts college.

The center, established three years ago, offers a multidisciplinary curriculum, currently with almost 30 cross-listed courses, that explores Jewish life, culture and religion.

Professors teaching at the center hail from a wide variety of fields. Besides faculty resources, SCJS has direct access to major papers and extensive archive materials housed at UT libraries. Enrollment in the center has been strong – among Jewish and non-Jewish students alike.

For information about SCJS, visit www.utexas.edu/cola/centers/scjs.

News and Notes

- **New journal section on web site review**

Southern Jewish History will begin publishing reviews of web sites in the 2011 issue. The journal is seeking reviewers who are familiar with the field and the needs of researchers using on-line sources for scholarly research. Reviewers will evaluate web sites related to Southern Jewish history such as archival databases, on-line exhibits, and genealogical web sites. Dina Pinsky, sociology professor at Arcadia University, is the new website review editor. Dr. Pinsky is currently conducting research on Jewish identity in the small town Jim Crow South. She is the author of *Jewish Feminists: Complex Identities and Activist Lives* (University of Illinois Press, 2009), based on her study of Jewish activists in the 1970s feminist movement. If you are interested in writing a web site review and/or if you would like to suggest web sites to be reviewed by the journal, please contact Dina Pinsky at pinsky@arcadia.edu.

- **Texas Jewish history column debuts**

"Rambler" editor Bryan Edward Stone has begun writing a monthly column on Texas Jewish History for the *Jewish Herald-Voice*, the weekly Jewish newspaper in Houston. The first entry was published on January 27, and it will continue to appear on the last Thursday of every month. The column will provide information and anecdotes taken from the author's research on Texas Jewish History and will suggest ways of thinking about and interpreting that history. Stone is the great-grandson of the *Herald-Voice's* founding editor, Edgar Goldberg, so the position has special significance for him. The column, titled "Texas Views on Texas Jews" as a play on an advertising slogan Goldberg often used, is available on the *Herald-Voice's* web site, <http://jhvonline.com/index271.htm>.

- **Popular demand leads to reprint of journal article**

The article, "Commerce and Community: A Business History of Jacksonville Jewry" by Stephen J. Whitfield, originally published in volume 12 (2009) of *Southern Jewish History*, is now available in reprint in response to popular demand. The article is a 112-page history of Jews in business and commerce in Jacksonville, Florida. In a new foreword, journal editor Mark K. Bauman writes: "If [Whitfield] had pioneered in Jacksonville and Jewish business history that would have been enough. But . . . he goes beyond that by offering theoretical groundwork for individual and group behavior, by relating business history to race relations, politics, and philanthropy, and by challenging long-held assumptions. All of this is accomplished in vivid prose . . . with literary and biblical references seemingly coming out of the blue."

Whitfield, who was raised in Jacksonville, Florida, holds the Max Richter Chair in American Civilization at Brandeis University, where

he has served as chairperson of the Department of American Studies. The author of eight books, Whitfield most recently edited *A Companion to 20th Century America* (2004). A frequent contributor to *Southern Jewish History*, he serves as the Book Review Editor.

The reprint is available for \$15. To order, send a check made out to the Southern Jewish Historical Society and mail to Rachel Heimovics Braun, Managing Editor, *Southern Jewish History*, 954 Stonewood Lane, Maitland, FL 32751.

- **NYPD chaplain update**

In the Summer 2010 issue of the *Rambler*, Hollace Ava Weiner reported on the successful effort by New York Police Detective Paul Daniel to locate descendants of Rabbi Abraham Blum, the NYPD's first Jewish chaplain, who later held pulpits in Galveston and Augusta. Det. Daniel wanted to include Blum's family in a ceremony recognizing the Jewish chaplains who have served the department. Now he reports that the event, "100 Years of Jewish Chaplains," will go forward with the blessing of the NYPD, Mayor Bloomberg, and Police Commissioner Raymond Kelly. It will be held on June 15, 2011 at 11:00 a.m. at NYPD police headquarters. Honorees will include Rabbis Blum, Isidore Frank, and Alvin Kass, the current Chief Chaplain.

- **Conference: "Jews, Slavery, and the Civil War"**



The attack on Fort Sumter, Charleston, SC

On May 25 and 26 the Jewish Studies Program at the College of Charleston and the Jewish Historical Society of South Carolina will co-host a public conference on the theme of "Jews, Slavery and the Civil War." Expect sessions on Jewish

abolitionists, Jewish life on the home front, antisemitism during the war, Jewish soldiering in the armies of North and South, and the Jewish role during Reconstruction. Prof. Jonathan D. Sarna of Brandeis University, who will soon publish a new book on President Grant and the Jews, will deliver the keynote lecture in the historic sanctuary of Kahal Kadosh Beth Elohim. The conference will also include optional walking tours relating to Jewish life during the war in Charleston, as well as a trip to Fort Sumter. All are invited to attend what promises to be a fascinating conference. For additional details about registration and hotel bookings, contact Adam Mendelsohn at mendelsohna@cofc.edu.

Call for Proposals Southern Jewish Historical Society 36th Annual Conference

Proposals for panels or individual papers may be submitted on any aspect of Southern Jewish history and culture. Presentations should appeal to a broad audience.

The deadline for submissions is April 15, 2011. Please send a one-page abstract of your proposed presentation, along with a short biography or CV, to program co-chairs Dale Rosengarten (rosengartend@cofc.edu) and Phyllis Leffler (pk16h@eservices.virginia.edu).



Join the Southern Jewish Historical Society!

Your membership will help support the SJHS in its efforts to study, preserve, and present the Jewish experience in the American South. The SJHS awards prizes and research grants, publishes scholarship, supports exhibitions, and holds an annual conference. Members receive *The Rambler*, *Southern Jewish History* journal, and special conference rates.



General member (individual/couple)	\$35
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