



Jewish Historical Society of Memphis & The Mid-South

NEWSLETTER
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Founded in 1986

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VOLUME 2 NUMBER 1

Danzig 1939: TREASURES OF A DESTROYED COMMUNITY

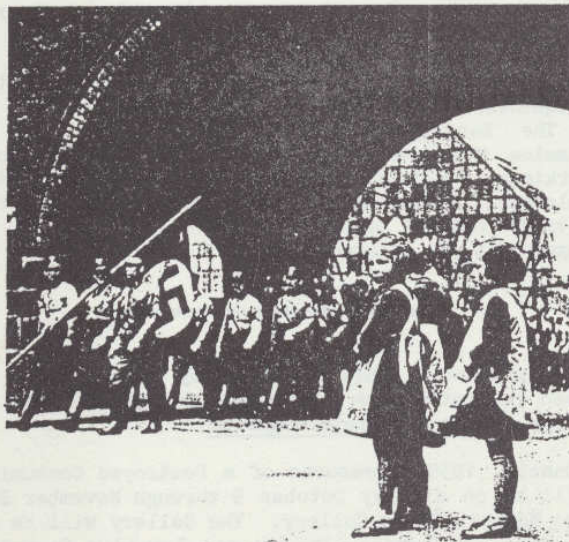
The collected treasures of a dying European Jewish community, packed hastily in 10 huge crates, arrived in New York City on July 26, 1939, just one month before the Nazis marched into the Free State of Danzig.

Those treasures, now exhibited as "Danzig, 1939: Treasures of a Destroyed Community" will be on display in late fall at the Memphis State University Gallery.

"This thrilling exhibit bears testimony to the vibrancy of the Danzig Jewish community which, together with countless others, was destroyed in the horrors of World War II," said Dr. Stephen Benin, director of MSU's Bornblum Judaic Studies, a cosponsor of the display. "This exhibit tells, in its eloquent silence, about the vitality, richness and diversity of Jewish life obliterated in the Holocaust; about the destruction of European Jewry.

"In an era when some have the audacity to claim that the Holocaust was not 'so terrible' nor that it 'ever really happened,' the Danzig exhibit speaks volumes for one such tragically silenced community," he said. "It shows the terror and reality of that darkest time in history."

The collection is one of the few Jewish communal collections to survive the Holocaust. The objects from Danzig, which is now known as Gdansk, Poland, have been housed at the New York Jewish Museum since 1939 and were not exhibited publicly until the 1960s. The Gallery display marks only the second time the collection has left New York. It first traveled the U.S. and Canada in 1980.



Little Polish girls watch German storm troopers



"Most of these objects relate to the synagogue or to the observances of the Jewish holidays, life cycles or religious ceremonies at home," said Diane Lerner, curator of the collection at the Jewish Museum. "Many items reflect some of the finest examples we have of European silversmiths and craftsmen."

The collection comprises more than 300 Jewish objects including books, scrolls, tapestries, textiles and memorabilia of the Danzig community. It exists today because the city's Jewish leaders anticipated the Nazi occupation in 1939.

On Nov. 12 and 13, 1938, Germany was rocked by mass arrests and random destruction of Jewish property during the Kristallnacht (Crystal Night). German storm troopers razed synagogues throughout the country, including Danzig and the outlying Jewish communities of Langfuhr and Zoppot. Only

timely intervention by police and community leaders saved Danzig's Great Synagogue. Jewish war veterans encircled the synagogue in a show of united support.

Because of the terror of those few days, more than 1,500 Danzig Jews fled across the Polish border. Jewish leaders recognized that emigration from Danzig was the highest priority.

On Dec. 17, 1938, 2,000 Jews gathered in Danzig's Great Synagogue to hear the emigration plan. Painfully, they rose as one to signal their agreement and willingness for community leaders to make the necessary arrangements.

To ensure that they would leave, German officials ordered each person to sign a document promising to follow the directives of Jewish leaders. Under the plan, Polish Jews in Danzig would return to neighboring Poland and those eligible to go to other countries would get visas. The majority of the Danzig Jews would travel illegally to Palestine.

The Nazi-controlled Danzig senate gave the Jews until late spring of 1939 to evacuate all but the elderly and the ill; a deadline which was later extended to the fall.

The Jews needed a tremendous amount of foreign currencies to finance this massive emigration. The leaders formulated a plan for acquiring the funds which would save the lives of their families and friends, and would save their communal art and artifacts, as well: they proposed to the Germans that the treasures be sent to America. Money received from the sale of the collection would help finance the emigration. The proposal was accepted by the Nazis who cared little for the treasures, but were determined to get the Jews out of Danzig.

To raise additional money, the Jewish community sold all of its real estate, including the Great Synagogue, for a fraction of its value. All available money for the exodus had now been obtained.

On Feb. 8, 1939, members of the Danzig Jewish community signed the final papers which would send their treasures to New York City. The following month, they gathered for the last time at the Great Synagogue.

The Jews continued to leave the city until the fall of 1941 when the Nazis halted all emigration. Remaining Jews were deported to Polish ghettos and to Theresienstadt. From there, they were sent to concentration camps. By the end of the war, only a handful of Jews remained in Danzig.

The contract with the New York Jewish Museum specified that the collection would return to Danzig after 15 years, if there were still a Jewish community in place. Because no such community existed in 1954, the treasures remained in the U.S. as a memorial to the Danzig victims and as an educational tool for historical study.

"(It seemed) that the University and the Bornblum Judaic Studies would be the perfect place to promote and display an exhibit which focuses worldwide attention on a part of Jewish history," said Dr. H. Pierre Secher, a political science professor at Memphis State who has been involved with Bornblum Judaic Studies since its inception in 1985.

"It seemed to me that a public university which had adopted this type of program (in Judaic studies) was concerned with raising the level of consciousness of non-Jewish people, especially students and the Memphis community, as well as the Jewish people," Dr. Secher said. "(The Danzig exhibit) seems to be the perfect vehicle to bring this information about Judaism to the Memphis area."

The Danzig exhibit in Memphis will include more than 125 objects. The collection is divided into three groups: personal items included in the 1939 shipment, probably donated by individuals anxious to save their heirlooms; ceremonial objects from the Great Synagogue; and objects from the private art collection of Lesser Gieldzinski, an early 20th century art collector, which were displayed in the synagogue.

Most of the objects date from the 18th and 19th centuries, although a few in the Gieldzinski collection are from the 1600s.

Many gold and silver articles in the exhibit were used to decorate the Torah scroll. The Torah finials, generally called rimmonim, and Torah crowns, also called keters, were used to beautify the scroll and are also artistically outstanding, according to Lerner.

"Torah pointers were also used extensively in the synagogue," Lerner said. "Persons were not supposed to touch the Torah, so intricate pointers were used. Most pointers were made of silver, but some were made of brass and wood."

Following the Kristallnacht in 1938, the curtains from synagogues in the ravaged communities nearby were moved to the Great Synagogue in Danzig. Now part of the exhibit, the large velvet curtains embroidered with silk and metallic threads are some of the most magnificent pieces in the collection, said Lerner.

Along with the ceremonial objects from the synagogue, the exhibit will feature more than 60 documents reflecting daily life in Danzig, including original maps of the area and personal documents, such as letters, passports and photographs.

"One purpose of this exhibit is to show the human side of the Danzig story," said Lerner. "These items are significant artistically and also represent the cultural preservation of a destroyed community."

"The exhibit is intended to orient the viewer to see the city, as well as to appreciate the uniqueness of its objects," she said.

The Danzig collection allows historians to examine the details of a dying community's inner workings, frustrations and ideals as it faced the Holocaust. These objects serve as a reminder of a living, vibrant community and as a silent cry of anguish at its destruction.

Editor's note: This article, by Susan Akers, has been reprinted with permission from the Summer 1988 issue of Memphis State Magazine.

"Danzig, 1939: Treasures of a Destroyed Community," will be on display October 9 through November 27 at the Memphis State Gallery. The Gallery will be open Monday - Wednesday, Friday and Saturday from 10:00 A.M. to 6:00 P.M.; Thursday from 10:00 A.M. to 9:00 P.M.; and Sunday, 1-6 P.M. For more information, call 678-2224.



Torah Pointer

ROOTS in STONE



BY Julius Herscovici

In our days the name of Grand Gulf is usually connected with the largest nuclear power plant in all the world. Very few know that only four miles away was a town, Grand Gulf, with a vibrant community, located down stream from the point where the Big Black River joins the mighty Mississippi River. The name of the town first appears on French maps dating from around 1700, and suggests the giant whirlpool created by the waters of the two rivers. The exact date when the first settlers started to live here is hard to pin down, but is documented that in 1729 the Indian uprising devastated the settlement. A large scale settlement came in 1771 and the town was incorporated in 1833. A lot of rumors about an abandoned Jewish cemetery was very familiar to all local people.

Reading the history of this town, you cannot help but believe in it. In 1828, the people envisioned an 80 city block town and ordered the survey. By 1837, Grand Gulf contained 76 city blocks, with three hotels, five taverns, a distillery, a theatre, a slave action block, two tinsmiths, a gunsmith, a jeweler, six general doctors, two surgeons, one obstetrician, and two dentists. The local newspaper started in 1834 with a bi-weekly edition. The financial activity was supported by an insurance company with capital of \$500,000. The stores advertised everything from whisky to coffins. The commercial life was so intense that it was necessary to charter a shipping company to create direct trade with Liverpool. Finally, one more proof of a booming town was that the city issued in 1837, its own paper currency. The town had a sustained social life and the cultural needs were fulfilled by a little theatre and different scientific societies and churches.

After 1855, the star of Grand Gulf came down very fast. The Mississippi started shifting its course, and started moving inland. By 1860, the waters gnawed away 55 city blocks. Yellow fever, cholera, fires and tornadoes ravaged the town. During the Civil War only 158 people were left in the town, compared to 1000 inhabitants only twenty years earlier (about 1836).

A booming town like this attracted a lot of talented and professional Jewish people. But the proof came in the summer of 1988 when Macy B. Hart and Bill Lum discovered a pile of gravestones, some broken, that had been piled haphazardly in brambles. Most of the stones listed the death date as September 1853, and many of them were inscribed with Hebrew writing. A search of the newspaper from this particular year indicated that in 1853, there was a yellow fever epidemic in Grand Gulf. We learned that the same names listed on the stones were listed as victims in the newspaper obituary. First, nine stones were discovered. Later, more markers were found. Two foot markers inscribed with initials were found and matched with their headstone and re-erected. The broken stones were loaded and taken back to the Henry Jacobs camp. They will be returned to the Grand Gulf after they are repaired.

WE NEED YOUR HELP !!



OUR ARCHIVES COMMITTEE WOULD LIKE TO KNOW ABOUT ANY MATERIAL YOU HAVE RELATING TO EARLY JEWISH HISTORY IN MEMPHIS. PICTURES, BOOKS, SYNAGOGUE AND TEMPLE PUBLICATIONS, FAMILY HISTORIES AND EARLY DOCUMENTS.

PLEASE CALL - LAURA SPIEGLER 767-5924

THE FELSENTHAL FAMILY --

Early Settlers In West Tennessee

By: Gloria Felsenthal

In the mid-nineteenth century Jacob Felsenthal sailed from Munchweiler, Germany, in the Rheinpfalz, with two adventurous friends in a sailboat. He landed in New York six weeks later and in a few years was established in his chosen community of Brownsville, Tennessee. He was followed by his brother, Joseph, with whom he began the business that would become Felsenthal Department Store, and within a decade was joined by his mother and siblings. Thus was launched a family that has grown, prospered and thrived in West Tennessee.

It is said that all Felsenthals are related. Thanks to Cecilia Felsenthal Felsenthal, niece of Jacob, who published *The Felsenthal Family* in 1939, the west Tennessee Felsenthals have traced relatives all over the United States and even to Israel. (Felsenthals frequently married cousins, and Cecilia married her cousin Jacob from Louisville, as she said, "to keep the name in the family".) One distinguished relation is Rabbi Bernhard Felsenthal of Chicago, a pioneer in the American Reform Movement.

Jacob Felsenthal came to the United States, as did so many German immigrants, in search of opportunity and in hopes of freedom from war and political unrest. When his mother landed in New Orleans in 1860 with her two youngest children, "mighty guns were rumbling in the distance, the militia was drilling, and on every side was heard and seen tragic preparations for war".* Carolina Mandel Felsenthal sadly witnessed the departure of her four eldest sons in defense of their adopted homeland. Two of her sons returned from war unharmed, while one was killed and one returned in a state of ruined health.

The hallmarks of the Felsenthal family through the years have been a strong sense of family, a loyalty to their Jewish heritage, and a commitment to community service. Jacob Felsenthal (husband of Cecilia) was one of the organizers of Congregation B'Nai Israel in Jackson, Tennessee and later served as president. Carrie Anker Felsenthal (mother of Cecilia) organized the Temple Sisterhood and was president for many years, and her four daughters were Sabbath-School teachers. Jacob and Cecilia moved to Memphis in 1918 both because their wholesale grocery business had expanded to several neighboring states and because they wanted their children to have a wider scope of Jewish life and contacts. (The wholesale grocery business failed about 1928 because of an inability to compete with the big wholesale grocery firms. These firms, because of their size, could offer lower prices, financing, and systems to the small independent stores which were trying to compete with the chain stores that had their own distribution system.) In Memphis, they both continued their commitment to the community: he served as President of Congregation Children of Israel, of the Rex and Ridgeway Country

JOIN US - SERVE ON A COMMITTEE

Call Laura Spiegler

767-5924

**Message
from our President**

As the New Year begins, our Jewish Historical Society also marks a beginning of a most significant project - the writing of a history of the Jews of Memphis. Such a history has never been undertaken. The project has been a priority of our Board almost since the inception of the organization. We are extremely excited and gratified to tell you that Mrs. Marshall Lewis (Selma) has agreed to undertake this work. Selma has already started into this formidable task of research and writing - one which she estimates will take approximately three years before the book can approach publication.



We will be presenting the project to you in greater detail in our next newsletter. At this time, suffice it to say that we are looking to each of you vitally interested members of our Jewish community for assistance in making this historical project a success. First, we will be asking you to be a contributor of information, oral history and family or personal recollections. If you are knowledgeable in certain aspects of Memphis Jewish history from your experience, in addition to your contribution, you may be able to suggest others whom Selma should contact.

The second role is that of financial contributor. Although we will be approaching foundations and other funding agencies for the support beyond the means of our treasury, we believe and hope that our members will want to have a share in financing such a lasting work.

Now for the present, I invite you to take advantage of two forthcoming events. First, our Society's night at the Danzig exhibit. Those who attended our special evening at the Brooks Gallery exhibition of manuscripts from the Vatican enjoyed it. This one should be equally worthwhile in educational and social terms.

Next, I call your attention to the Southern Jewish Historical Society conference to be held in Birmingham in November. The organization met in Memphis several years ago and was the inspiration behind our group. The coming conference promises to combine scholarship, socialization and an opportunity for exchange with others in the South interested in Jewish regional history. I encourage you to attend. Please contact me for further information and possible joint travel plans for members who wish to attend.

Now, most importantly, may I wish you a blessed and Happy New Year. L'Shana Tova Tikasevu.

Harriet Stern

**HAVE YOU RENEWED YOUR MEMBERSHIP ?
IF NOT -- SEND YOUR CHECK TODAY**

Individual Member \$15 Donor \$50
Family Membership \$25 Patron \$100

MAIL TO

Mr. Abe Schwab, Treasurer
Jewish Historical Society of Memphis & The Mid-South
163 Beale Street Memphis, TN 38103

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MEMPHIS & THE MID-SOUTH**

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Felsenthal:cont.from pg.3

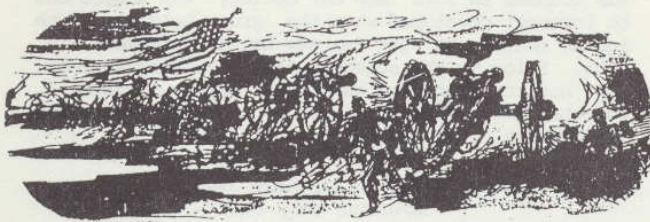
Clubs, and of B'Nai B'Rith, as well as serving on the Board of Education and as a member of the City Board of Aldermen. She was president of the Regina Lodge #19 (named after a distant relative, Regina Felsenthal) and was widely known as a talented painter poet. One of her famous magnolia paintings hangs in the rabbi's robing room at Temple Israel. Edward Felsenthal, son of Jacob and Cecilia, followed in his father's footsteps, serving as president of Temple Israel of Memphis from 1954-57.

The Felsenthals have heeded the biblical injunction "to be fruitful and multiply", and many branches and twigs of the family tree still reside in West Tennessee. In Arkansas, southeast of El Dorado where the Ouachita River flows into Louisiana, the Felsenthal name is being perpetuated in an unusual way, thanks to the Army Corps of Engineers. Felsenthal, Arkansas was incorporated from 1904 until 1911 when a sawmill moved to a neighboring town and left the citizens of Felsenthal with dashed hopes for a growing metropolis. In the last decade, the Army Corps of Engineers has been developing the area into a recreational center and wildlife refuge. The town has revived its charter and once again has great hopes for the future.

*From The Felsenthal Family by Cecilia Felsenthal Felsenthal

Jewish Presence

During The Civil War



Jewish men fought on both sides of the Civil War. In 1985 this collection of letters from Lt. Colonel Marcus M. Spiegel was published by Kent State University Press. These excerpts were sent to us this year by Leonard Miller, a Jewish history buff and member of our society from Aurora, Ohio.

To his brother Moses, he wrote on December 21, 1862, from the "USS Key West #2 afloat on the Mississippi River between Helena and Gaines Landing."

"(these words) may be the last I ever will have an opportunity to send to you. I trust and pray they may not, but the fortunes of War are as (those) of the outside world, very uncertain only a little more so, but let us hope, pray and trust that God in his infinite Mercy may, as He has often before, protect and deliver me from all harm, for I have really much to live for. Yet I mean to do my duty and my whole duty and if my poor life will be any benefit and assistance in ending this long and unfortunate Struggle in favor of our glorious Union, God knows I will gladly give it.

Oh yes, by the way, I have not yet told you where we are going to and what for...The expedition consists of about 40,000 men under General Sherman (a Brother to Senator John Sherman and also [to] Colonel Sherman of Mansfield) and a fleet of gunboats in command of Rear Admiral Porter. I think that force should take Vicksburg and clear the Mississippi River to New Orleans and I think they will. About an hour before I left Memphis I made the acquaintance of a Son of Loeb Herrnsheim, a brother to the one that married "Cheuley" von Gundersheim and also Charley Schloss, a brother in law to Esther. They as well as myself felt most d---n sorry that we did not meet before. We met under singular circumstances.

After I had my people in the boat, I walked along the riverbank and saw a Yehudah and his wife. I remembered the Sabbath and decided to have a kosher lunch. So, as my friend and his wife came closer, I said, "Happy Sabbath, dear people," frightening the gentleman and probably his wife, being offered "Happy Sabbath" by a man in uniform with sword, spurs, and so forth and so forth. I asked where one could eat a kosher lunch. The gentleman said I could go with him, or to Mr. Levy who was holding a Jewish Boarding house. I went to Levy and found him and about 30 Jews very surprised when I asked if I could have a Chanukah lunch (my friend at the river bank told me Sabbath Chanukah). But when I sat at the table and Levy took a good look at me he said, I think the face looks familiar" and when I told him my name he said, "Dear God, a son of Rabbi Mosche of Abenheim, a Lieutenant Colonel." I was surprised and discovered soon that he was a son of Loeb Herrnsheim. Carl Schloss is married to Levy's niece. We went to visit him and he was very busy

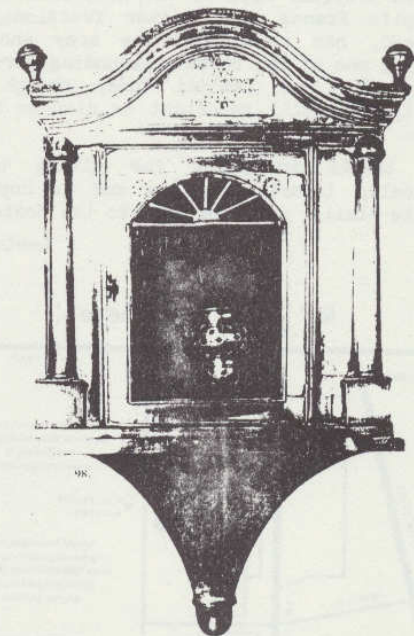
and I promised to return in the evening and stay overnight but unfortunately the departure signal was given an hour earlier and I had to miss a pleasure I would have very much enjoyed and I am convinced it would have been very stimulating for both of us..."

Speigel's Jewish background must have entered into his resistance to the official policy, as one reads in this letter to his wife and children.

On board U.S.S. Key West
afloat 220 miles below Memphis
Dec. 22 1862

My dear dear good wife and children!

...Nothing of any importance has occurred, except the burning of 2 plantations which is a daily occurrence. Whenever any boat is fired into from shore by Guerillas they land, take what they find fit to use, and burn the neighborhood. This is my Order "Should you be fired into by any person on shore, land, clean out all opposition, take such property as you think of any value to the Government of the United States and burn the neighboring houses, barns and so forth." Now this may be necessary and may be just but I declare I can not see it; for instance many good and true Union men may live along the River and some malicious Guerillas happening to know of the Fleet coming may congregate on this or that ones property and fire into the boat. The man, the widow or the orphans who may perchance live in that neighborhood will have to suffer, while the guilty Guerillas long before the boat lands will be safe out of reach, miles away on their Horses, laughing at the mischief they have done. Such is the justice of War and such may be necessary but such would surely not be my mode of warfare; yet if I get fired into I shall do as directed. But my opinion is that such acts of violence in my humble opinion, have a great tendency of demoralizing the Army and creating an ungovernable spirit of violence, while on the other hand it scarcely if ever strikes "the guilty".



Eternal Light in Cupboard

One never knows where or when historical material of great interest to the Jewish Historical Society will be found or when it will come into our possession. One Sunday morning I received a call from Mrs. Abe Kriger (Aimee) saying that she had something that would be of great interest to the Society. Shortly afterward, she came to my house with a large package from which she took a very old black copy book which was a scrap book. It contained many articles on the demise of Rabbi Max Samfield made by the daughter Rosalind. Aimee had received the items from a Mrs. Lula Mae Rea who lived next door to the Samfields. She had been most interested in the family and devoted much loving care and attention to them. Mrs. Rea knew Aimee to have been a frequent visitor and who was most concerned with the family's welfare. Mrs. Rea found the scrap book and feared it would be lost or destroyed. She called Aimee and asked her to come get it.

I read the clippings it contained with great interest. Since Rabbi Samfield was the Rabbi of Temple Israel for over forty years, his life and the history of Memphis are interwoven. He was a hero of the yellow fever epidemic of 1873. He refused to leave the city, burying the dead after the sabbath by torchlight and somehow assembling a minyon for the kaddish. He was a Mason, a member of the Elks, a member of B'nai B'rith and the founder and editor of the Jewish Spectator. One tribute notes his knowledge of Shakespeare and that he was an Egyptologist. His published attack on bible reading in the public schools could be reprinted today. It ends with the stirring words, "Eternal Vigilance is the price of liberty".

On a personal note, I found the name of my grandfather, Sam Steinberg, listed as an honorary pallbearer at his funeral.

In the scrapbook were many clippings that had never been pasted in it. Those I read front and back. I quote in full the following item:

Dreyfus In Army Again

Paris:

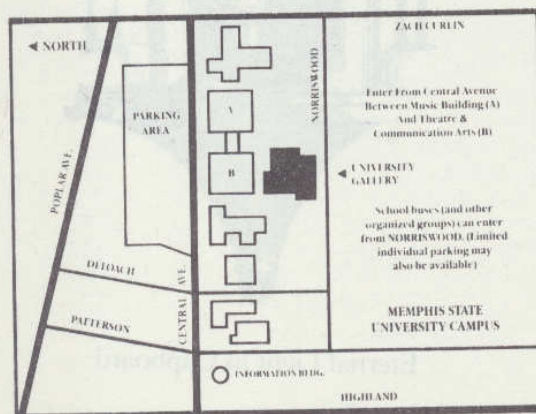
Alfred Dreyfus, hero of the notorious spy trials that split France into bitter factions several years ago, has re-entered the army and is now commanding one of the forts surrounding Paris.

This fact was learned today though French officials are still reluctant to discuss Dreyfus's affairs.

Our thanks to Aimee for giving us these historically important papers and we hope others will make similar contributions to the Society.

Lester Sewel

We'll See You There !



**Southern Jewish Historical Society
13th Annual Conference**

Birmingham will be the site of the annual meeting of the Southern Jewish Historical Society. The Society was founded in 1975 and our Society was formed due to interest developed when the group held its 10th annual meeting at the Peabody Hotel in Memphis in 1985. Below is the schedule of the Birmingham meeting. Harrett Stern has asked that anyone interested in attending, please call her at 682-3023. She hopes our members can go as a group.

New Perspectives on Southern Jewish History
November 4-6, 1988
Mountain Brook Inn Birmingham, Alabama

Friday, November 4:

Registration, Main Lobby, Mountain Brook Inn
Home Hospitality and Sabbath Dinner
Sabbath Services - Temple Emanu-El (Reform)
Speaker: Dr. Malcolm H. Stern

Saturday, November 5:

Sabbath Services - Temple Beth-El (Conservative)
OPENING LUNCHEON - Temple Beth-El
Host: Birmingham Jewish Federation
Presiding: Dr. Samuel Proctor, President
Greetings: Phyllis Weinstein, Birmingham Jewish Federation

SESSION I: MEMORIES OF ALABAMA'S JEWISH PAST--MONTGOMERY, BIRMINGHAM, HUNTSVILLE
Presiding: Dr. Henry S. Marks, Huntsville
Panelists: Rosemary Krensky, Chicago; Dr. Marsha Marks, Alabama A&M University; E.M. Friend, Jr., Birmingham

RECEPTION AND EXHIBITS - "Jewish Life in America" and "Highlights of Birmingham's Jewish History"
Birmingham Public Library, 21st Street and 7th Avenue North

BANQUET - Kneseth Israel Synagogue (Orthodox)

Presiding: Dr. Samuel Proctor, President
Greetings: Suzanne Bearman, President, Birmingham Jewish Federation; Phil David Fine, President, American Jewish Historical Society

Speaker: Dr. Leonard Dinnerstein, University of Arizona

Sunday, November 6: Business Meeting

SESSION II: JEWISH BEGINNINGS IN THE SOUTH
Presiding: Janice R. Blumberg, Washington, D.C.
Papers: Dr. Malcolm H. Stern, New York City
"New Light on Charleston's Jewish History"

Dr. Elliott Ashkenazi, Washington, D.C.
"Triangular Trade: The Lehmans in New York, Montgomery, and New Orleans"

SESSION III: SOUTHERN JEWISH PERSPECTIVES

Presiding: Rachel Heimovics, Longwood, FL
Papers: Leah Hagedorn, University of North Carolina, Chapel Hill, NC, "The Southern Jewish Ethos"

Norma Greenstein, University of Florida, Gainesville, FL, "Jewish Duelists of the Old South"

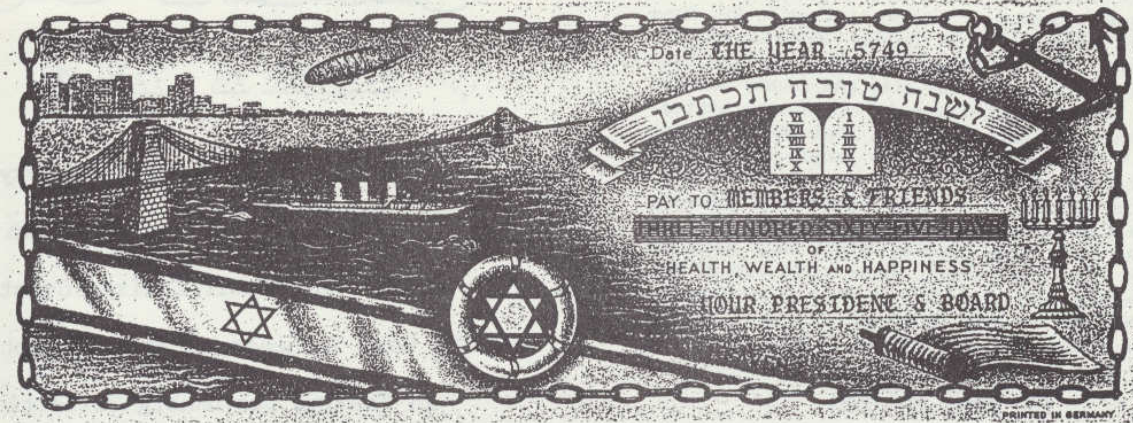
CLOSING LUNCHEON

Presiding: Dr. Samuel Proctor, President
INSTALLATION OF NEW OFFICERS OF THE SOUTHERN JEWISH HISTORICAL SOCIETY

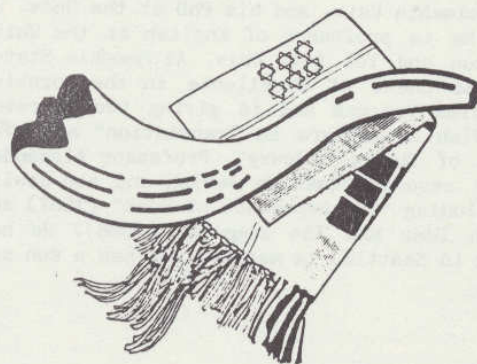
Officiating: Bernard Wax, Executive Director, American Jewish Historical Society

Speaker: Dr. Ronald H. Bayor, Georgia Tech University

לשנה טובה תכתבו



New Year Greetings
With A
Touch of History
From The Past



"No matter how heavy is the sin,
Or grave the transgression,
Gather them up all, O Lord,
And cast them in the seas."



Thanks To Sam Ross For Danzig 1939

The Danzig Exhibition comes to Memphis through the financial generosity of Fantastic Sam's International, Inc. Sam Ross, founder of Fantastic Sam's International, Inc. saw in this exhibit "a great opportunity for our city's youth to learn about this dark period of Jewish history." Mr. Ross said that "children from Sunday schools of all denominations will be brought to view the exhibit, as well as children from our city and county schools and those in the communities in our nearby states. It is another positive statement that the Holocaust did occur." To encourage as many people as possible to view the exhibit, it will be free to the public. Truly, this should be a long remembered learning experience for our entire community.

A gala black tie opening night was held on October 6. At the event, three survivors of the city of Danzig, who now live in the United States, were in Memphis to tell first hand what life was like in the final days of this Jewish community.

OUR GUEST LECTURER

Professor Edward Alexander took his Bachelors Degree at Columbia Univ. and his PhD at the Univ. of Minnesota. He is professor of English at the Univ. of Washington and Tel Aviv Univ. At Memphis State, he holds the Chair of Excellence in the Bornblum Judaic Studies Program and is giving two courses, "Modern Jewish Literature in Translation" and "The Destruction of European Jewry". Professor Alexander has written several books on Jewish and non-Jewish topics, including "The Resonance of Dust" (1987) and "The Jewish Idea and Its Enemies" (1988). He has been living in Seattle, is married and has a son and a daughter.



JEWISH HISTORICAL SOCIETY of
MEMPHIS & THE MID-SOUTH
163 Beale St. Memphis, TN. 38103

ADDRESS CORRECTION REQUESTED



NOVEMBER 16 - 7:30 PM

The Jewish Historical Society

of Memphis and the Mid-South

Will Join Their Invited Guest

The West Tennessee Historical Society

In Viewing the Danzig Collection

GUEST LECTURER, PROFESSOR EDWARD ALEXANDER

Will Speak on Jewish Literature of the Holocaust

A Reception Will Follow

UNIVERSITY GALLERY AT MEMPHIS STATE

(SEE MAP, PAGE 6)

