

SOUTHERN JEWISH HERITAGE

VOL. 10, NO.1

SUMMER / FALL 1997



Nat Buring

Nat Buring

.....

by Dr. Selma Lewis

Businessman • Sportsman • Mr. "King Cotton"

This is the sixteenth in a series of biographical sketches of Jewish community leaders included in our forthcoming book, "Chronicles of the Jewish Community of Memphis."

Nat Buring founded the Nat Buring Packing Company in 1937, a firm that soon became one of the South's most successful food companies, eventually including plants in Memphis, New Orleans, and Arkansas. The company produced

for obvious reasons of speed. Baseball became his great enthusiasm, which led him in later years to buy the Memphis Southern League Team, the Memphis Chicks in 1955. When he bought it, he bought the physical plant, grandstand, concession stands, equipment, but not the land at Russwood Park, which he leased. To save money he canceled the insurance on it. Unfortunately, Russwood Park burned to the ground, his losses virtually causing the end of his venture. An ardent sports fan, Buring supported many sports programs in the Memphis public schools and at Memphis State University. By the time he was fifteen years old, Nat wanted to have a store of his own, so his father allowed him to drop out of school in the eighth grade and set him up in a little store at Iowa and Kansas. For two years he operated it, becoming expert in judging the quality of meat and in developing skill in butchering the meat. When he got into financial problems, he closed the store and went to work in a store operated by the father of Philip Belz at Trigg and Kansas. He worked there for several years, earning twenty-five dollars a week, considered a good salary for a boy in those times. But he still wanted to have his own business, so he resigned, bought an old panel truck, borrowed fifty dollars for capital, and became a meat peddler. He bought meat from local wholesale packing houses and sold it to small retail stores. His place of business was on the side of his father's store. For the next few years he worked sixteen to twenty hour days.

meats under the King Cotton label.

The Nat Buring story began, like many others, in a humble way. He was born in 1912 of immigrant parents, his father Nathan, from Germany, his mother Ruby Cherry from Russia. His father and uncle were both tailors, specializing in police uniforms for Wolf the Tailor who had a contract with the Memphis Police Department. Tailoring did not provide a sufficient living for a family of five, so his father opened a grocery store at Court Ave. and Orleans St. Nat helped by working in the store and selling newspapers.

The family lived in The Pinch, where Nat organized a baseball team at Market Square, serving as both its manager and third baseman. His teammates nicknamed him "Dynamite"

During those same years, Nat, who had always like beating

Please see Nat Buring, Page 5

Join Us! Sunday, November 2!

The Jewish Historical Society of Memphis and the Mid-South will hold a lively symposium on November 2, at the Jewish Community Center at 2:30 p.m.

Dr. Abe Kriegel will moderate a program entitled, "Growing Up and Experiencing Jewishness in Memphis."

The panel will be composed of Richard Kremer, Lynn Mervis, Nathan Bicks and Jennifer Zimmerman, who will provide diverse generational approaches.

The program promises to bring back many memories and thoughts of earlier times in the Memphis Jewish Community.

We know you will enjoy being a part of this most interesting exchange of views.

This program is open to the entire community. ☆

Refreshments will be served.

Clarksdale Bus Trip A Great Success

Everyone on the virtually full bus from Memphis to Clarksdale thoroughly enjoyed the camaraderie and experience of a day in the Delta. As we drove on the new road past Tunica, we felt the changes that were taking place in this area—from the newness of the Casinos to the old Jewish Congregation of Temple Beth Israel.

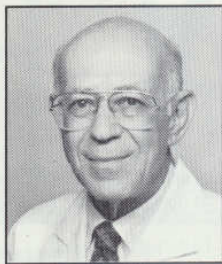
We drove through Clarksdale and entered the West end area of large homes and well kept neighborhoods. We were met at the Temple by several of its members and they spent the day offering hospitality that was very much appreciated by all of the Memphis contingent.

We first went into the addition (Social Hall type room) which

Please see Trip, page 2

JEWISH HISTORICAL SOCIETY OF MEMPHIS AND THE MID-SOUTH - FOUNDED IN 1986
P.O. BOX 17304, MEMPHIS, TENNESSEE 38187

President's Message • • • •



Dr. Tom Stern

As the year rolls around, we can look backward and forward. We see successful and well attended meetings. A large crowd took the bus to Clarksdale where we were warmly received, a fine sequel to the earlier Brownsville trip. We were excited to hear that Selma Lewis' history of the Memphis Jewish Community was accepted for publication and delighted to hear from Selma some excerpts

from the book. We can look forward to stimulating meetings including a discussion of growing up Jewish in Memphis, another trip to the countryside (Helena?) and possibly more readings and discussions from our members with newly published historical books.

Don't forget the meeting of the Southern Jewish Historical Society meeting jointly with the Texas Jewish Historical Society on November 14-16. Hot Springs is convenient and the program and speakers are exciting. Gary Phillip Zola, Dean of Hebrew Union College, Jewish Institute of Religion will be the keynote speaker. Call the Hilton for reservations: call me for further details.

Finally, a Healthy, Happy New Year to you all. ☆

Trip

Continued from Page 1

was added by the congregation in the 50's. We were warmly welcomed in the Sanctuary by the President, John Levenson, who was born in Cleveland, Mississippi and has lived in Clarksdale most of his life. The Sanctuary is impressive with beautiful stained glass windows that allow the sunlight into the Temple. There are 5 Torahs, the first donated by Louis Goldstein in 1909, and 4 acquired over the years. On one wall there are many gold leaves commemorating events in the life of the congregation.

After a nice lunch and wonderful desserts served by the local members we were given an extremely informative talk by Irwin Kaufman on the history of the congregation and the Jews of the Delta. Irwin, along with Lester Sack, trace their lineage back to the beginning of the congregation.

In 1820, there were 6000 Jews in the United States and 100 of them were in Mississippi. The Jewish role was that of a peddler or merchant and at one time every town from Memphis to Vicksburg throughout the Delta had at least one Jewish family. They generally followed the river and the development of commercial areas. Friars Point was a good pocket of Jewish life as well as Clarksdale. These Jews primarily came from eastern Europe and brought their religion with them. Many followed their countrymen from their home towns in the old country to towns in the Delta.

In 1892, the first Temple was started and the congregation began in 1896, with Max Kaufman (Irwin's grandfather) as first president. In 1909, the first Synagogue was ready on Delta Street. It was necessary for the congregants to bring their own chairs for services. Max Fredman, Max Kaufman and Louis Goldstein were the pioneers of Temple Beth Israel. In 1913, the present cemetery was built. In 1929, the present Temple was built.

Unlike other congregations, Orthodox and Reform shared

Jewish Historical Society of Memphis & The Mid-South

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WELCOME TO OUR NEW MEMBERS

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the same building and alternated the hours for their services so that everyone was satisfied. In 1932, Rabbi Tolochko became the first Rabbi. In 1939, Temple Beth Israel was the largest congregation in Mississippi with 146 families and their 131 children represented the largest Jewish Sunday School in the state.

The history of the Clarksdale congregation is typical of what has happened in many small communities. It started small, rose to a peak level in subsequent years, and then slowly lost many of its children to larger, high tech areas. It has gone from a high of 146 families to a total congregation in the low 30's. They plan now how to handle the future of the congregation with the main concern being the perpetual care of the cemetery. They are planning to reach some decision in the next two years. Meanwhile, they are continuing as a vibrant congregation with a student Rabbi from Cincinnati coming to Clarksdale every other weekend as well as on the High Holidays.

We toured the Cemetery and found many connections to the Memphis community. They have a beautiful, well maintained cemetery and it is something of which they are understandable proud. Many of the gravestones tell a history of the Delta.

We also visited the new Delta Blues Museum. The Director of the Museum and Library opened the Museum for us. You see many pictures of and stories about famous artists, including B.B. King,, W.C. Handy, Muddy Waters, Rufus Thomas, and many, many others. There are many fine exhibits as well as a gift area with discs, records, posters, T-Shirts, etc. for sale. The people of Clarksdale raised \$100,000 in order to receive a \$250,000 federal grant. Last year 16,000 people visited the Museum. Very impressive.

It was a wonderful day!!! Joel Felt did an outstanding job and the hospitality of all the people of Clarksdale was outstanding!!! ☆

Arks and Bimas of Memphis

(Part Two)

by

Sue Dickerson and Harriet Stern

The lineage's of Baron Hirsch and Anshei Sphard-Beth El Emeth congregations go back to beginnings in the past century. Their distinguished histories in Memphis Jewish Orthodoxy continue in the modern synagogues they now inhabit. This article will not be able to do justice to their art and their spirit. We hope it will serve as an invitation to make a visit yourself.

This summer the members of Baron Hirsch Synagogue celebrated their 9th anniversary in the beautiful modern facility at 369 Winter Oak Lane in East Memphis. The sanctuary is the fourth house of worship for a congregation dating back to the early 1890's. Originating from several minyans of mostly Eastern European Orthodox immigrants in the "Pinch" neighborhood of downtown Memphis, the congregation met in homes, empty buildings and even a hotel until sale of \$50 bonds in the Jewish and non-Jewish communities made possible the purchase of a former church at Fourth and Washington as an established place of study and worship in 1915.

In 1928, the Menorah Institute was added to provide space for various activities as well as the Sunday School and Talmud Torah. In fact, it became the community center for the neighborhood and often evokes happy memories of sports and classes and parties. By the 1950's, the congregation had moved to an expansive new synagogue at Vollintine and Evergreen, its home for almost 40 years until the difficult decision to follow its membership farther east.

Rabbi Rafael C. Grossman is proud that Baron Hirsch is the largest Orthodox synagogue in the United States, with approximately 900 family member units and seating for 800 congregants. The congregation, in turn, can be rightly proud of its rabbi, who recently retired as President of the Rabbinical Assembly of America to assume the Presidency of its Rabbinical Council International.

Another source of pride is Rabbi David W. Skopp, Cantor Emeritus, who has been serving the congregation for 46

years. David (as he is affectionately known) is a special friend to many of the members. Assistant Cantor is Ricky Kampf, who wears another hat as Baron Hirsch Executive Director.

Today's synagogue, sited on a secluded tract of land, includes the renovated building of the former Country Day School. The former gymnasium has become a chandelier-graced banquet hall, and in the area of classrooms and offices is a small sanctuary for worship and study, which holds special linkages to the past. The Eternal Light and the two stained glass windows in this Bet Medrash were brought from the first synagogue at Washington and Fourth, and the ark once stood in the Vollintine building. Most unique is the Tabernacle Room, which is regularly used for Kiddush, but at Succoth becomes an open atrium.

Religious art is to be found in many places. Five large circular paintings by Ofra Friedland, a resident of Israel and student of classical Biblical commentaries, are on exhibit in the foyer of the main sanctuary. The series represents the books of the Torah in much detail and an ethereal feel to the multicolored palate.

Along an adjacent corridor is the entry to a small Holocaust Memorial Garden. A poignant sculpture of two men, one supporting the other, stands before an inscription on the wall:

"Come from the 4 winds

O breath and breathe upon

These slain, that they may live...o my People and
the Land of Israel."

Ezekiel 37:9 and 12

The focus upon Israel, particularly the meaning of Jerusalem, continues in the main sanctuary. It is the theme illustrated by the central art of the synagogue, the large stained glass windows rising high



Ark and Bima-Main Sanctuary
Baron Hirsch Synagogue

in pairs on either side of the ark. The texts and concepts behind their design were chosen by Rabbi Grossman and executed by then 31-year old refugee, Ron Henig. (So grateful was he for the commission that he charged only a nominal amount, but the work proved to be a first step toward the major reputation he holds today.)

As in every synagogue, the Holy Ark is the central focus. The stones of the arched area around this ark ascend to the highest point of the sanctuary. The handsome brass doors were taken from the synagogue on Vollintine. The steps approaching the ark symbolize the ladder of Jacob's dream.

Above the ark is a stained glass representation of the Tablets of the Law. The Hebrew Letters of the opening words of each law stand out as a bright red against a clear background, glowing when lit in the evening hours. The glass design is the work of Milton Angel, a congregational leader and chairman of the building committee for this sanctuary. He not only designed the tablets but also executed the stained glass itself. This beautiful piece is bordered with Stars of David entwined with greenery. Facing these tablets on the opposite wall in the foyer are the Tablets of the Law done in brass, which had stood above the ark in



Ark and Bima- Daily Chapel
Baron Hirsch Synagogue

Please see Arks & Bimas, Page 4



*Ark in Main Sanctuary
Anshei Sphard-Beth
El Emeth Synagogue*

the Vollintine building...a contrast of new and old.

Sitting in the sanctuary, with a Mediterranean feel given by its arched doorways and soft wall colors as well as its four East Wall pillars of pink-beige Jerusalem stone, one gains a feeling of warmth and beauty. The women's seating makes an arc on the sides, raised slightly above the main floor. Seating for men is arranged in forward-facing seats, Ashkenazic style, as well as Sephardic-style seating on either side of the bimah used for reading of the Torah.

Not to forget bride and groom, this bimah opens so that the couple may proceed all the way down the main aisle to the chuppah. Above them, a circular Star of David window in blue and white stained glass slides open so that, as is traditional, they may be married under the heavens.

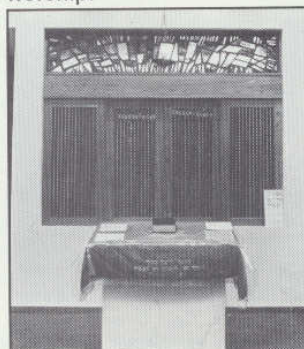
The final art of the main sanctuary once again brings the past into the present. A series of 12 rectangular clerestory stained glass windows glowing with primary colors are set into the two high side walls of the room. These, the work of a Russian artist, Jack Grue, who settled in Memphis, were brought from the Vollintine synagogue. They depict such images as Jacob's ladder, the rainbow, the Torah scroll and the priestly blessing. An accompanying circular ceiling window can be seen in the foyer.

Anshei Sphard-Beth El Emeth Congregation can pride itself on being among the oldest and yet the newest of Memphis congregations. The earliest membership goes back to the first synagogue charter granted in

Tennessee, whereby B'nai Israel Congregation came into existence in 1854 with a double chai membership of 36. That congregation was the forerunner of both Temple Israel and Beth El Emeth. Philanthropist Judah Touro contributed \$2000 to help in its fledgling days.

By 1858 the membership had grown to 196, but ideological differences between Reform and Orthodox elements led to a separation. Later efforts to reunite were tried and failed. Ultimately, Temple Israel went its own way, and Beth El Emeth met at Cochran Hall downtown, later at 165 Poplar, where Temple Israel had been located before the move to Montgomery and Poplar, and finally at 3771 Poplar in East Memphis before the merger with Anshei Sphard.

Anshei Sphard was founded in 1893 by Polish Sephardic Jews from Galicia. Its membership of 20 worshipped in a brick store building at Main and Beale until, between 1904 and 1906, it renovated a building on Market Street. The congregation remained there for 21 years. In 1925, the original wooden building was rebuilt into a brick house of worship.



*Ark and Bima
Anshei Sphard-
Beth El Emeth
Daily Chapel*

Following World War II and the decline of Jewish life in the "Pinch", this congregation, like others, followed its membership eastward. It re-established itself at Parkway and Bellevue in the building now serving as Lewis Senior Center. It was at this site, with plans to mover farther east when in 1966, the congregation merged with Beth El Emeth.

The mid-60's had witnessed a period when both Anshei Sphard and Beth El Emeth experienced financial strain. The decision to consolidate resources enabled the new congregation to face the future with strength and a deep commitment to orthodox Judaism.

A successful building campaign in the late '60's let to the dedication in 1970 of the today's strikingly modern building for the Memphis Jewish community's newest/oldest congregation.

Only recently, the congregation said farewell to its beloved and respected rabbi and scholar, A. Mark Levin, who has moved to Israel. Its fine cantor for eight years, Cantor Aryeh Sainberg, remained and now joins in welcoming a new young rabbi, Joel Finkelstein.

Rabbi Finkelstein received his undergraduate education at Yeshiva University before taking a Masters' Degree in Talmudic Studies. He has served the Spanish-Portuguese Synagogue in New York as assistant rabbi and Congregation Nusach Hari B'nai Zion in St. Louis as associate rabbi. His wife, Bluma Zucharot Finkelstein also has an illustrious background. She is the former Director of Middle Eastern Affairs for the Anti-Defamation League and is now Director of Special Projects for that organization.

Local architect, Francis Mah, won an award for the architectural design of Anshei Sphard-Beth El Emeth synagogue. The centerpiece of design is the main sanctuary, arranged as a small amphitheater, with women's seating set apart on the sides by plexiglass railings. The walls and dropped, fan-shaped panels of the ceiling in the sanctuary are covered with an aluminum material of luminous silver. This creates changing reflections from the rose, mauve and purple of the seats and carpet. No matter where one sits or stands, the light within this very interior room with no visible windows, plays

Please see Arks, Page 5



Display Created by Nat Buring

Nat Buring *Continued from Page 1*

the drums, created his own band, The Hungry Eight. The four regular musicians in the band were Nat, the director and drummer; Berl Olswanger, piano; George Gage, banjo; and Carl Stark, saxophone. They played at dances and parties for the sum of two dollars each. With his activities as both meat salesman and musician, those were busy days for Nat. His normal schedule was to be up at four a.m., go to the packing houses, buy as much meat as he thought he could peddle in a day, and begin on his rounds of the little stores. Then, if his band had a dance engagement, he would bathe, change clothes, get back into his truck, pick up the members of his band, and play until twelve or one, after which he would return home, sleep two or three hours, and again head for the packing houses. If he had no dance engagement, he would pursue his other hobby, playing baseball at Market Square.

After his marriage to Sylvia Stark in 1933, Nat's business began to grow. His wife did the paper work, and he bought a discarded refrigerator truck, hiring a helper to ride with him and deliver the meat. He began to make pork sausage, grinding the meat himself and seasoning it to his own taste. After experimenting he turned out both hot sausage and mild. He built his first small packing plant in 1937 at 1104 Florida Street behind his uncle Joe Markowitz's store. During the next few years he began to advertise and promote

his sausage, bacon, and other meat products. He helped co-sponsor a cooking contest at Warner Theater in downtown Memphis, erected spectacular billboards, and advertised in radio and newspapers. He needed a much larger building by 1941 and purchased one at 313 South Wagner where he created a modern meat packing plant, naming his top products King Cotton.

The business continued to grow, with remodeling of the facilities to accommodate the increase. He bought a fleet of refrigerated trucks to expand the territory serviced daily. By 1950 there were plants in Arkansas and Louisiana. Holiday Inns bought the business in 1967, retaining Buring's name and his services. Buring's philanthropies included St. Jude Children's Research Hospital and projects in the Orange Mound neighborhoods. He received the Junior Achievement Master of Free Enterprise Award in 1973.

Nat Buring died in 1992, his name, however, living in his service to his synagogue, Anshei Sphard-Beth El Emeth. The Nat Buring Educational Building was constructed at the synagogue's old site on North Parkway; the Sylvia Buring Social Hall at the present-day synagogue is dedicated to his first wife. He was an honorary vice-president of the congregation, purchasing the land for the synagogue's present location on East Yates Road North. When the congregation opened its current building in 1970, the book commemorating it was dedicated to Buring, with these words of praise: "He helped make of our dream a reality." ☆

Additional Pictures on Page 6.



The Fleet and Plant Before the War.

Arks & Bimas *Continued from Page 4*

tricks upon the eyes and heightens a sense of mystery.

Mah's design was an application of noted theologian Paul Tillich's philosophy... "the sacredness of nothingness". Mah translated this to mean "spiritualism, not materialism." A sense of simplicity defines this place, even with its modernistic colors.

The Eternal Light is enclosed within a disc before the ark. In the rear are beautiful wooden doors. On the rear walls are handsome memorial panels, each with a lit menorah above.

The doors of the ark are covered with a tapestry from Exodus. "Several...symbols referring to the theme of "Exodus" are integrated in the design of this ark curtain. These symbols are presented on a white, undulating shape, suggestive of the scroll form of the sacred Torah.

The center panels,...commemorate the salvation of Israel at the Red Sea. Flanking the center, to the left, are the Tablets of the Law. To the right of the center is the blessing, "I SHALL CAUSE MY GOODNESS TO PASS BEFORE YOU."

To the left of the Ten Commandments is the "Pillar of Smoke", which guided Israel by day, and to the right, ... is the "Pillar of Fire", which guided Israel by night...

The end panels of the ark curtain offer compound images; that of the Menorah combined with the Tree of Life on one side, and the Menorah with the Burning Bush on the other side. The Burning Bush incident is the vision which first initiated Israel's deliverance from Egypt. And the Tree of Life, the traditional symbol of the Torah, sanctified that deliverance by adding to their purpose.

When the ark curtain is parted, the waters are physically divided. The Menorah panels on the ends are then concealed. The interior reveals a large white "SHIN", the Hebrew letter which represents G-d's sacred name. When the wooden doors in the center are opened, the Torahs are finally seen. The Torah, the testament of G-d's covenant with Israel, the climax of our deliverance from Egypt, then becomes the core around which the symbols of "Exodus" are arranged.

Please see Arks & Bimas, Page 7

Our Book Soon To Be Published

*"A Biblical People in the Bible Belt:
History of the Jews of Memphis, 1850's-1860's"*

The history of the local Jewish community from 1840's through the 1960's will be published by Mercer University Press. Commissioned by the Jewish Historical Society of Memphis and the Mid-South, the author is Selma S. Lewis, who acknowledges a great deal of assistance from members of the society. Jan Meyer has provided photographs, twenty to thirty of which will be used to illustrate the text. The author is currently working on revisions suggested by an editor from Mercer Press. She hopes that they will be completed in time to allow publication to take place in the spring of 1998, or, if they are delayed, by the fall of that same year. The book is arranged chronologically, and includes excerpts from biographies of outstanding individuals in the history of the Jewish community of Memphis. While the book is a local history, it is also a part of southern Jewish history, and involves the story of Jews in the United States, and worldwide. Its publication will mark the completion of an idea developed by the founders of the society, who wished to have the story of the Memphis Jewish community join those of other local communities.

Rabbi Gary Phillip Zola to be Keynote Speaker at SJHS Conference

The 22nd annual conference of the Southern Jewish Historical Society will be held November 14, 15, and 16, 1997, at the Majestic Hotel in Hot Springs, AR.

Registration begins Thursday, November 13 and the sessions start on Friday.

Below is a brief overview of the sessions:

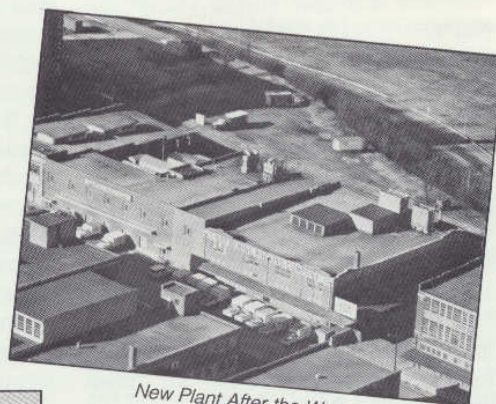
Session I: Southern Jews and the Civil War; **Session II** - Jewish Hot Springs: On Saturday, **Session III** - Meet the Authors; **Session IV** - A special "How-to" Session: How We Collect Archival Materials Locally in Jewish Arkansas, and How the Southern Jewish Historical Society Collects from the Jewish South Generally. After lunch, **Session V** - Featured Speaker, Dr. Ted Tunnel of Virginia Commonwealth University, "The Jewish Merchants and Reconstruction: The Lissos of Northwest Louisiana; **Session VI** - We are Family - Part I, Appalachia; **Session VII** - We are Family - Part II,

Jews From Lonestar to tidewater the Big Peach to the Big Easy; **Session VIII** - Southern Jewish Historical Society Student Award Winning Presentation; **Session IX** - "Off to the Races" and Keynote Address and Dinner, Rabbi Gary Phillip Zola; **Session X** - Break-out mini-sessions. On Sunday, **Session XI** - Second Annual Southern Jewish Historical Society Sunrise With the Southern Jewish Politicians, followed by "World Famous" Brunch at the Arlington Hotel - "A Southern Jewish Historical Society History of the Arlington Hotel: "An Arkansas Institution," presented by Ann Greene, introduced by SJHS Outgoing President Berkley Kalin. The closing session will be early Sunday afternoon.

We would like to see more Memphians attend this conference. If you have an interest, please contact Dr. Tom Stern.



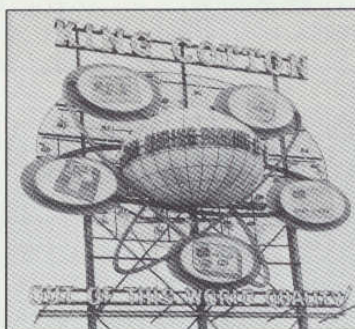
Opening Ceremonies for Nat Buring Field
at Memphis State University.



New Plant After the War



Nat Buring and Danny Thomas.



Another Memphis First Buring Created
Was This Spectacular Sign.



First Plant As Drawn By Siq Gruenwald.



Settlement Cookbooks through the Years

Mrs. Kander's request for eighteen dollars to print a collection she had gathered from her committee and from parents of her students was turned down by the all-male Board as an "unnecessary expense." They did give the project their blessing, laughingly adding the The Settlement would be happy to share in any profits."

The committee decided to have the recipes printed themselves, soliciting advertising to defray expenses. The 1901 edition consisted of 174 pages, including the advertisements. Some were kept by the proud committee, others given to the students and their families. A local merchant agreed to sell the extras at 50 cents a copy, the supply was soon exhausted! A second, expanded edition of 1500 was printed two years later. The 1915 edition of the now nationally acclaimed and distributed cookbook proudly proclaimed on its cover that it was "The Way to a Man's Heart." It boasted 422 pages of recipes and housekeeping hints, exclusive of an expanded advertising section. Blank pages were added for convenience.

The proceeds form the first two

editions provided the funds for a new site for The Settlement House. The cookbook, now in its 34th printing and 4th revision, has 822 pages with a publication price of \$25.00—but no advertisements! More than 2,000,000 copies have been sold with the proceeds continuing to benefit the educational needs of Milwaukee's citizens.

And The New Settlement Cookbook continues to be passed on from generation to generation, serving to introduce new homemakers to the "Joys of Cooking," with over 1,000 clearly written recipes for such old favorites as cabbage borsht, stuffed derma and apple strudel, household hints AND tips for using food processors and microwave ovens. ♫



Advertising in the Back of the 1909 Settlement Cook Book



Advertising in the Back of the 1909 Settlement Cook Book

Arks & Bimas Continued from Page 5

The Torah covers are another extension of the theme of "Exodus". The sayings at the bottom are from the "Song of Moses", after the children of Israel safely crossed the Red Sea." (This tapestry was designed by Murial Nexhnie Helfman and woven by the Edward Fields Company.)

A HISTORICAL MITZVAH FOR THE NEW YEAR

(Or, what to do with all the things not sorted out)

Don't stash them
Or trash them,
Just give them to us.

We'll measure them
And treasure them,
No muss and no fuss.

But if you want to keep them,
Let us make a copy.
history will be preserved
And we won't be slow or sloppy.

Wouldn't it be a wonderful way to start the New Year by adding to our archive, located at Temple Israel! This is a request to each reader member of the society to donate or loan for copying just ONE family memento (a newspaper clipping, photo, event program, etc.)

Shirley Feibelman, archivist, would be delighted to know what you have: 685-7390 at home or Wednesday mornings at Temple Israel.

This is also a request that when a family member or friend dies you will ask for whatever might be of value to the archive. We think of this as a mitzvah, keeping alive the memory of the departed, their life and times.

Elsewhere in its building, Anshei Sphard-Beth El Emeth provides social hall, gift shop, classrooms, mikvah and other needed spaces for its congregation of 325 family member units. Its Bet Medrash, for smaller gatherings of prayer and study, is a small room for worship and an adjoining room with study tables and inviting leather chairs. The tables are also used for food. As the synagogue member/guide stated, "You know, Jews love to eat: eat and pray, eat and pray, study and eat!"

Whether at prayer, study, or social gathering or any of the other experiences Anshei Sphard-Beth El Emeth and Baron Hirsch can take pride in the spirit of their congregations as they look from past to future. ♫

Reminiscing about

THE SETTLEMENT COOKBOOK

By: Marjean Kremer

Orthodox, Conservative or Reform? Urban or rural? Young or old? Almost all Jewish women share in an on-going, ever-evolving tradition that began in Milwaukee, Wisconsin at the turn of the century.

The 1997 printing of *The New Settlement Cookbook* advertises a "completely revised and updated version" of this beloved and trusted kitchen companion. The cover promises "the first classic collection of American ethnic recipes" while guiding its readers with new symbols to indicate heirloom, food processor or microwave appropriate recipes.

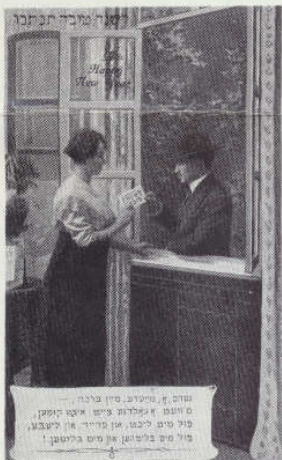
The Settlement Cookbook is an American as well as a Jewish classic. Its earliest editions serve to document this nation's response to the large numbers of immigrants migrating to America beginning in the latter part of the nineteenth century. Milwaukee received its share of the newcomers; to assist them in learning American ways, a committee established classes in English, citizenship, sewing and cooking coordinated within an organization called "The Settlement." (The name for this varied from community to community. Nashville, too, had a "Settlement House" while Memphis' response was called "The Neighborhood House." See Vol. 9, No. 1, *Southern Jewish Heritage*.)

Mrs. Simon Kander was in charge of the cooking classes which provided information about American foods and proper nutrition. Most of the pupils were of high school age. They spent much of their time copying the simple recipes devised for them. The cooking committee felt that printed lessons would help solve this problem as well as add dignity to the lessons in the eyes of the immigrant parents who often objected to the "new ways."

Please see Cook Book, page 7

Your President, Officers and Directors of the JEWISH HISTORICAL SOCIETY OF MEMPHIS & THE MID-SOUTH extend

Rosh Hashana Greetings
To Our Entire Membership and Friends



Best Wishes for a Year of Health and Happiness



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