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THE JEWISH
HISTORICAL
SOCIETY
of SOUTH CAROLINA

FALL 2010 VOLUME XV - NUMBER 2



Fall Meeting
Sunday
November 14, 2010
Anderson, SC
Pages 10 – 11



Ann Meddin Hellman
President

On the cover:

Greenville natives, Jack LeRoy Bloom (left) and his brother Melvin Sigmund, ca. 1927. Gift of Miriam Chernoff. Special Collections, College of Charleston.



The Jewish Historical Society of South Carolina Newsletter is published twice a year.

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From the President of the JHSSC

Holding JHSSC meetings in towns and cities across South Carolina, I am happy to report, has benefited the Society in many ways. Our May meeting in Bluffton drew a crowd of more than a hundred, including lots of newcomers to the state who were excited to learn about Carolina's early Jewish settlers. Adam Mendelsohn's slide lecture on Jews in the clothing trade during the Civil War, Dale Rosengarten's presentation on Carolina/Caribbean connections, and Beaufort Mayor Billy Keyserling's personal reminiscences were highlights of the program.

The meeting also netted us a new board member, Donald Kantor, who described the rapid rise of Bluffton's Ohav Shalom and gave us a chance to see history in the making. For many years Jewish communities in small towns have been in decline. Bluffton and Fort Mill—as reported in this issue—represent a counter-trend. Fed by a wave of Sunbelt migration, Jewish populations in these areas have grown to such an extent that they have inaugurated new congregations. We welcome these recent arrivals and warmly invite them to become members of JHSSC.

Our cemetery project has helped people from far and wide find their roots in South Carolina. Some genealogists have discovered information and images of family members' gravestones on JHSSC's website; some have joined the Society in appreciation of the work we do. We recently added the index and photos of two cemeteries in Anderson—Old Silver Brook and Forest Lawn. Columbia Hebrew Benevolent Society Cemetery is also online, though the burial ground still needs to be photographed. All cemetery listings and pictures have been sent to www.jewishgen.org for their Jewish Online Worldwide Burial Registry (JOWBR), which incorporates data from around

the world and links our indices back to www.jhssc.org.

I call on Society members to follow the lead of Bluffton, whose residents have volunteered to survey Jewish cemeteries in their vicinity. Not only does this mitzvah assure that the names of our ancestors will live on in perpetuity, it also provides deep pleasure to know we have helped fill in a blank spot on someone's family tree.

JHSSC's fall meeting will take place in Anderson on

November 14 and will include a panel discussion on "Jewish Life in the South Carolina Upcountry," featuring residents of Greenville, Anderson, and Spartanburg. The staff of the Jewish Heritage Collection will be on hand to conduct interviews with people who want to add their oral histories to the archives. To schedule a recording session, email Dale Rosengarten at



Harriet Keyserling and son Billy, mayor of Beaufort, at the May 2, 2010 JHSSC meeting in Bluffton, SC. Photo: Jeri Perlmutter.

rosengartend@cofc.edu, or call 843.953.8028.

To underwrite the Society's ongoing oral history initiative, we must recruit at least five additional Pillars. As the new year unfolds, consider making a gift to the Jewish Historical Society of South Carolina. You might think of it this way: An investment in preserving the past guarantees our future.

And speaking of the future, please save the dates May 25 and 26, 2011, when the Society will co-sponsor a conference on "Jews, Slavery, and the Civil War" at the College of Charleston.

Fondly,

Ann M. Hellman

Ann Meddin Hellman
hellmana@bellsouth.net

Raising Draisens in Anderson

by Alyssa Neely

with Judith Draisens Glassman, Bernice Draisens Goldman, and Barry, Samuel, and David Draisens

The Draisens family's southern roots go back to the early 20th century, when Rachel Leah Poliakov left her home in Amchea, Russia, for Aiken, South Carolina, where she married her second cousin, Zalman (Sam) Poliakov. Sam, who ran a store in the small upstate town, may have followed his brothers or cousins to the area. The couple raised eight children and moved a number of times, opening dry goods stores in Laurens, Greenville, and Anderson.

Daughter Eunice, born in Greenville in 1914 and raised in Anderson, studied piano at the Peabody Conservatory of Music in Baltimore. While teaching music to underprivileged children at Camp Woodlands near Baltimore, she met Hyman Draisens, who was making marionettes for the campers. Hy was the son of David and

Dora Margolin Draisens, who had emigrated from Russia, with David leading the way in October 1906, and Dora and their eldest child, Sadie, following seven months later. They lived first in New York, where David worked as a tailor. By 1913, when Hy was born, the family was living in Burlington, Vermont. Raised in Dorchester, a suburb of Boston, Massachusetts, Hy was trained as a printer at the Boston Trade School.

Hy and Eunice married in Anderson in 1939 and honeymooned at the New York World's Fair. They lived in Lynn, Massachusetts, before moving to Anderson in the spring of 1942, when their first child, Sammy, was just a few weeks old. Hy had been drafted and Eunice wanted to be near her family. The call to service, however, never came. After receiving two deferrals for illness in the family, Hy was



Wedding of Eunice Poliakov and Hyman Draisens, Anderson, SC, June 11, 1939. Seated from left: Dora Brown, Moses Poliakov, Fannie Poliakov, Helen Poliakov, David Draisens, Rose Poliakov. Back row from left: Evalynn Poliakov, Schlaime (Sam) Poliakov, Raphael Poliakov, Augusta Poliakov, Dora Draisens, Rachel (Beebe) Poliakov, Eunice and Hyman Draisens, Herman Poliakov, Estelle Levkoff Poliakov, Max Poliakov, Gussie (Getel or Gete) Schwartz Poliakov, Ben Poliakov, Christine Scott.



Herman Poliakoff's going-out-of-business sale, Anderson, SC, 1951.

told to stand by for further orders. When the war ended, Hy was still waiting in Anderson for his deployment.

The young family, including a second son, Barry, born in 1943, lived with Eunice's mother, Rachel, who had been widowed nearly two decades before. The Draisen children called Rachel "Beebe"—Sammy's rendition of "Bubbe," for grandmother, which stuck.

Shortly after the birth of their third child, Bernice, in December 1945, Hy and Eunice moved to Spartanburg, where Eunice's brother Max set them up in a jewelry store called Bari's. The venture failed and, in 1948, the Draisons, with four children in tow, including newborn Judy, returned to Anderson. They joined Eunice's brother, Herman, in his pawn shop until he transferred ownership of another business, Henry's Jewelers, to them. Henry's became Draisen's Jewelry Store in August 1948. At the grand opening, Hy and Eunice stationed Sammy, age six, and Barry, five, on the sidewalk in



A raffle on opening day at Draisen's Jewelry Store in Anderson, 1948.

front of the shop passing out small boxes of Sunkist raisins to potential customers. They had put the letter "D" in front of the word "raisin" on each box.

Draisen's sold radios and record players, as well as jewelry, in a 28- by 100-foot space, before branching out in the 1950s to include musical instruments. The new line of merchandise started when Marty Travis, a traveling salesman from Charlotte, North Carolina, convinced the Draisons to carry guitars. Later, band directors from the local schools asked the jewelers to stock instruments after Herman Poliakoff, one of their suppliers, had closed his store. Draisen's served both black and white customers and extended credit to all.

All the Draisen children, including the youngest, David, born in 1950, worked at Draisen's Jewelry and Music Store after school and on the weekends. Each played one or more musical instruments and joined his or her school band or



Rachel Leah Poliakoff was "Beebe" to her Draisen grandchildren, who adopted young Sammy's pronunciation of "Bubbe."



Sammy Draisen, Hy and Eunice's oldest child, Anderson, SC, 1945.



David Draisen, the baby of the family, 1950.



Draisen family, ca. 1955. From left, Hy, David (front), Sammy, Eunice, Judy, Barry, and Bernice.

orchestra. With Hy on sax and Eunice on piano, the family would gather for informal jam sessions.

Intensely civic-minded, Hy donated time to the Elks, Masons, and Shriners. He also ran for a seat on the Anderson Board of Education in the 1950s. Anticipating the inevitable desegregation of schools, Hy proposed that Anderson's school administrators integrate first grade classes right away, adding a class a year so that integration would be complete in 12 years. His platform was greeted with a resoundingly low number of votes.

Eunice and Hy were raised as Orthodox Jews but practiced Conservative Judaism in Anderson. Despite the difficulties of keeping kosher in small-town South Carolina, Eunice and Hy adhered to the dietary laws at home and packed special school lunches for the kids during Passover. They had kosher meat bussed in from Charlotte, North Carolina, or purchased a supply when visiting relatives in Atlanta, Georgia. If kosher visitors came to Anderson, they were directed to the Draisons.



Temple B'nai Israel, Anderson, SC, 1997. Photo: Dale Rosengarten. Special Collections, College of Charleston.



Hy Draisen (far right) in Anderson, SC, with youngsters from Greenville's Shriners Hospital for Crippled Children, ca. 1958.

Hy was deeply involved in Anderson's Conservative congregation. He and Paul Radin led services on Friday evenings and on Saturday mornings when there was a bar or bat mitzvah. Hy and Joe Fleishman led services on the High Holy Days when rabbinical students were not available. Nathan Rosenblum served as cantor. Before the present temple was built, services and Sunday school, led by George Ackerman, were held over a grocery store in downtown Anderson.

Hy also taught the children Hebrew, preparing them for bat and bar mitzvahs. He was one of several men behind the push to build a house of worship. Max Siegel initiated the project because he wanted to see his grandson, Ron Bern, become bar mitzvah in a proper synagogue. Among those joining Max and Hy on the building committee were Joe Fleishman, Herman Poliakoff, Nathan Rosenblum, Sam Bern, and Nathan Fleishman. Temple B'nai Israel, which included a 150-seat sanctuary, kitchen, social hall, and classrooms, was completed in 1948, graced by the congregation's first Torah, which had belonged to Sam Poliakoff's maternal grandparents.

The Draisen children recall playing ball and badminton in the backyard. On Sundays their parents would take them on trips in their red Plymouth station wagon to Oconee State Park and Charleston. Growing up in Anderson, the children had mostly gentile friends since there were few, if any, Jewish youngsters their age. To expand their social circle, Eunice and Hy sent them, as teenagers, to Greenville's Beth Israel, a Conservative synagogue, where they attended religious school and joined United Synagogue Youth and B'nai Brith Youth Organization. Barry notes that "a big part of our Jewishness came from Camp Blue Star." He and Sammy made Jewish friends at Camp Blue Star and Camp Osceola, both in Hendersonville, North Carolina, where they were counselors. Bernice, Judy, and David also attended Camp

Blue Star. Because of their parents' devotion to Judaism and passing on this dedication to their children, it is noteworthy to mention that all five children married Jewish partners.

The Draisens siblings recollect the presence of the Ku Klux Klan in Anderson, but did not feel threatened by its activities. Some members of their congregation apparently felt less secure. Preferring to maintain a low profile in the community, the temple leadership chose not to place a sign on the synagogue until the 1970s.

While the KKK may not have frightened them, the Draisens did experience anti-Semitism in daily life. As kids, they were called "dirty Jews" by neighborhood children, even their playmates. While Bernice didn't encounter name-calling, she felt people would "shy away" from her because she was Jewish. She believes a "wall" of prejudice was the reason she was never asked out on dates. It also kept her gentile friends from coming to parties at the Draisens home. Judy's date for a Sadie Hawkins dance backed out when he learned she was Jewish.

The Draisens' store has been a family-run business ever since Hy and Eunice took over Henry's Jewelers. In 1967, Bernice and her first husband, Ed Shuman, moved to Anderson to help out, because Hy and Eunice were getting older and felt they needed assistance or would have to sell the business. Beginning in the mid-1970s, David and Barry took over the operation and the two brothers remained at the helm until 1990, when David decided to change his career. That year the store stopped carrying jewelry and began selling band instruments only.

David now works as a medical technologist in several hospital and physicians' laboratories, and serves on the Anderson County Board of Education. He is married to Andrea, an Anderson pediatrician. Barry continues to run the company, with a partner from outside the family. Bernice, a retired teacher, lives near Cleveland, Ohio, with her husband, Lloyd, a retired rabbi. Judy, also a retired teacher, lives in Atlanta, Georgia, with her husband Bruce. Their son, Michael made aliyah to Israel with his wife, Julie. Sammy and his wife, Carol, live in Atlanta where he is a retired air force lieutenant colonel and pharmacist.

The five Draisens siblings have prospered and multiplied, producing collectively a total of 12 children plus Bernice's two stepsons and (to date) ten grandchildren. While many of their offspring have gravitated toward bigger cities, the Draisens who have remained in Anderson continue to be fully involved in Temple B'nai Israel. David has been president of the congregation four times and now serves as treasurer. Barry's wife, Ellen, is the current president, leading a flock of 33 active member families.

Photos courtesy of Judy Draisens Glassman and David Draisens, unless otherwise noted.

Lillian Chernoff Bloom

(November 11, 1920 – February 21, 2010)

Jack L. Bloom

(June 25, 1920 – May 8, 2010)



Who could predict that an independent career woman from New York and a self-proclaimed southern gentleman from Greenville, South Carolina, would find true love, become devoted partners, and die within three months of each other? The Greenville Jewish community lost just such a couple this past spring. Lillian Chernoff was born in 1920 to Max Chernoff and Pauline Markowitz, immigrants from a shtetl in the region of Minsk, Russia, who met in the sweat shops of New York's Lower East Side. Despite the hardships of the Great Depression, Lillian attended Hunter College and her brother, Herman, went to City College of New York. Lillian worked as a medical records librarian at Beth Israel Hospital, an administrative assistant for the New York University Medical Center, and a field representative for the National Council of Jewish Women. On a trip to Greenville for NCJW in 1956, she was introduced to Jack L. Bloom. After a courtship of seven years, Jack and Lillian eloped and were married in Charleston's Kahal Kadosh Beth Elohim.

Once settled in South Carolina, Lillian served on the boards of dozens of social service, health, and educational organizations, and was elected to the statewide Commission on Consumer Protection from 1992 to 1999. Her husband, Jack, was the son of Julius H. and Jennie Shatenstein Bloom, whose dry goods store was a feature of Greenville's Main Street for more than 55 years. Jack received his undergraduate degree from Furman University and his law degree from Duke. He served in the army in World War II and later retired from the army reserves with the rank of colonel. An active member and former president of Congregation Beth Israel, he dedicated himself to research and writing and, in 2005, published "A History of the Jewish Community of Greenville, South Carolina"—an engaging mix of archival data, family information, and philosophical reflection. Jack served on the JHSSC board from 2001 to 2006, always attending meetings with the lovely Lillian on his arm.

Growing Up Jewish in Greenville

by Philip Rovner

Growing up Jewish in Greenville, South Carolina, was both exciting and frustrating. Between my bar mitzvah in 1959 and my entry to college in 1963, I lived a life not unlike any other teenager. However, there was a lack of social acceptance, not so much bigotry, but exclusion by some peers, with occasional hurtful anti-Semitic comments.

With my parents, Bob and Anita, fully engaged in Bob's Men's Shop, their retail clothing store downtown, my early Jewish interaction was guided by my grandparents, Harry and Mary Abrams, who were early and continuing leaders of Temple of Israel. I was one of only three students in my confirmation class. I learned Hebrew and the prayers from a transliterated lesson plan taught by a superb instructor, Ann Nachman. Unfortunately, this shortcut to learning Hebrew almost derailed my bar mitzvah: a rabbi interviewing for the Temple's pulpit unwittingly told my grandfather (not knowing he was my grandfather) that I was not prepared. First lesson in politics, find another rabbi!

Since our Reform Temple did not have a youth group, I couldn't wait to become a member of B'nai Brith Youth Organization. Some of the friendships I forged in BBYO last even to this day. I served as chapter president and was elected Beau of B'nai Brith Girls. I recall today with great clarity a battle that was waged when my congregation proposed to initiate a Temple Youth Group (TYG). I strongly objected because the prospective membership numbers were too few and I feared that the competition would undermine



Rabbi Jay Goldberg officiating at the bar mitzvah of Philip Rovner, Temple of Israel, Greenville, SC, 1959.

BBYO's strength. Greenville's Conservative synagogue, Beth Israel, sponsored a fairly inactive United Synagogue Youth chapter, yet the debate continued at the Temple with my grandfather at the helm.

This was my second lesson in synagogue politics: you don't always win. The Temple did form a TYG chapter and became active in the newly established Camp Coleman in Georgia.

At age 14, I entered the newly built Wade Hampton High School. Separating from my junior high friends was at first unnerving and, as one of only four or five Jews, I sometimes felt like the odd man out. With the notable



Front of Bob's Men's Shop, 32 South Main Street, Greenville, SC, late 1950s.



Bob Rovner, Philip's father, in his store, ca. 1960. Photos courtesy of Philip Rovner.

exception of one Jewish football player who seemed to be invited to participate in everything, Jews were not permitted to join the school's social clubs. I concentrated on earning excellent grades and gravitated toward organizations that promoted scholarship over social life.

I was friends with the few Jewish girls in our community and must have dated each one at least once, but there were too few to restrict my dating just to them. I recall my mother's consternation when I had dated a non-Jewish girl more than a few times; however, the issue never reached a high level of discussion.

My dad was well respected and could have aspired to political office. He resisted the calling based on his very busy schedule and general lack of my mother's support. I was overjoyed when our friend, Max Heller, was elected mayor. Whatever discrimination may have existed seemed to melt away as Max and a few other Jews gained membership at social clubs that previously excluded Jews.



Trude Schönthal and Max Heller, Main Street, Greenville, SC, 2000. Max served as Greenville's mayor from 1971 to 1979. Photo: Bill Aron.

Having started out in Scouting as a preteen and teen, I was enticed away to join the junior Masonic organization, DeMolay. Being Jewish appeared to have no bearing whatsoever as I progressed through leadership roles and enjoyed close friendships and the accompanying social network.

Skipping my senior year in high school, I entered Clemson University at age 16. The rationale seemed clear at the time but less so as I ponder what I gave up, having to grow up so quickly. Still, my social life flourished in college. Clemson's Hillel had about a dozen members. I helped bring the group to Greenville for the High Holy Days and Passover, a tradition that continues to this day.

Changing my major to accounting, I transferred to the University of South Carolina. My first roommate turned out to be a passionate anti-Semite. After he locked me out of the room, I made haste to join Phi Epsilon Pi, the Jewish fraternity on campus, and moved into its dorm. Here I was reacquainted with some of my BBYO friends and, for the first time, lived in a fraternal setting with about 40 Jews. Honing my leadership skills, I joined Hillel and became chairman of Religious Emphasis Week for the university. I was most proud that Phi Ep had a higher composite GPR than any other fraternity.

Graduation in 1967 coincided with what was to become the first lottery draft for the Vietnam War. I was married and drafted within five weeks of commencement. To better position myself, I asked for an entry delay so that I could sit for the CPA exam in November when I would be just short of my 21st birthday. Prohibited by the Board of Accountancy from taking the exam, I signed up to go to Artillery Officer Candidate School.

After completing OCS as the Brigade First Candidate of my class, I served as an assistant adjutant for the OCS Brigade at Fort Sill, Oklahoma. I was unaware of other Jews in my training or service unit. No effort was made to provide religious services to Jewish soldiers. My wife and I befriended a Jewish merchant in nearby Lawton. He and his wife graciously embraced us and invited us to share holidays with them. Approaching my third year in



1st Cavalry Division, 1-30th Field Artillery firing from FSB Noble, Vietnam, 1971. Photo of Philip's unit, called Hard Charger. Taken after his tour of duty, it shows the "same type of guys and gear." Photo: 1st Cavalry Division Association archives.

the service, I received orders for Vietnam. I shipped out in August 1969, and served a full 12-month tour as executive officer for three successive 50-man artillery batteries which each had three 155 mm howitzers. With replacement troops rotating one at a time, I commanded more than 200 men over the course of the year and achieved my proudest accomplishment, perhaps ever: not having lost a single life.

My career has taken a number of exciting and challenging directions, leading to my service as president of the Tidewater Jewish Foundation in Virginia Beach, Virginia, for the past 14 years. Lessons learned early from my family have steered me along a path of achievement and purpose. While the world has changed demonstrably, there remains an imperative for Jews everywhere to acknowledge, practice, and understand our faith, for it is a way of life, one that is generally productive and good, not without fault, but with a sense of purpose that I embrace each and every day.

JHSSC Meeting Schedule

Anderson, SC – Sunday, November 14, 2010

All activities take place at Temple B'nai Israel
1302 Oakland Avenue, Anderson, SC 29622
(864) 226-0310

- 10:30 a.m. Registration**
- 10:45 a.m. Brief Open JHSSC Board Meeting**
- 11:15 a.m. Welcome**
Ann Meddin Hellman, President, JHSSC
- 11:20 a.m. Introduction of Keynote Speaker**
Dale Rosengarten, College of Charleston
- 11:30 a.m. Keynote: "A Portion of the People: Local History Is History"**
Lynn Robertson, Executive Director
McKissick Museum, University of South Carolina
- 12:30 p.m. Luncheon**
- 1:30 p.m. Performance: "Songs of Her Heritage"**
Dina Claire, singer
- 2:00 p.m. Panel Discussion: "Jewish Life in the South Carolina Upcountry"**
Moderator: Dale Rosengarten
Panelists:
Sam Draisen, Anderson
Fred Leffert, Greenville
Gary Poliakoff, Spartanburg
Marsha Levin Poliakoff, Spartanburg
- 3:15 p.m. Closing**

Keynote Speaker: Lynn Robertson



Executive Director of McKissick Museum at the University of South Carolina, **Ms. Robertson** is a winner of this year's Governor's Award in the Humanities. As project director of *A Portion of the People: Three Hundred Years of Southern Jewish Life*, she helped bring South

Carolina's early and illustrious Jewish history to national attention. Lynn received her M.A. in Art History from American University in Washington D.C., and her training in museum practices from the Smithsonian Institution and Columbia University. In 1978, when she became McKissick's curator of art, she teamed up with George Terry to steer the new institution toward its focus on folk art and material culture for which it has become renowned. Under her leadership McKissick has supported an active research program with global implications, documenting traditional culture and crafts through ethnographic fieldwork, surveys, and archival collection. She has overseen the development of groundbreaking exhibitions that have traveled across the country and the publication of catalogs of extraordinary scholarship and reach. Since 1989, Lynn has run the University of South Carolina's Museum Management Program, one of the country's premier training grounds for the next generation of museum curators, administrators, and public historians.

HOTEL INFORMATION

Country Inn and Suites
116 Interstate Boulevard
Anderson, SC 29621
(864) 622-2200 – Mention JHSSC for special rate
Room rate: \$72, includes hot breakfast
Rate reserved until November 6, 2010

Hilton Garden Inn
115 Destination Boulevard
Anderson, SC 29625
(864) 964-0100 – Mention JHSSC for special rate
Room rate: \$99 for singles and doubles
Rate reserved until October 29, 2010

MEETING REGISTRATION

You may also register online at: www.jhssc.org

Name(s) _____

Address _____

City _____ State _____ Zip _____

Phone _____

E-Mail _____

The cost for this meeting is \$18 per person.

Total amount enclosed \$ _____

Return form to:
JHSSC / Jewish Studies Program
96 Wentworth Street
Charleston, SC 29424

Upcountry Jews: Who's Who on the Panel

Fred Leffert grew up in Greenville, South Carolina. After receiving his undergraduate and medical degrees from Emory University, he spent several years in academic medicine at the National Jewish Hospital in Denver, the University of Colorado School of Medicine, and the University of Chicago. In 1980, he returned to Greenville to establish a private practice in asthma and allergy. Today he practices medicine part-time and teaches classes in Jewish history and philosophy at Furman University's life-long learning program.



Born in Lynn, Massachusetts, in 1942, **Samuel M. Draisen** moved to South Carolina when he was two months old and spent most of his youth in Anderson, with a three year hiatus in Spartanburg. He graduated from Boys' High School in 1960, and

earned a B.S. in Pharmacy from the University of South Carolina in 1966. The next year he entered the U.S. Air Force as a pharmacy officer. He and his wife, Carol Gilmer from Atlanta, have two children, Rebecca and Howie, both of whom graduated from Georgia Tech with master's degrees. Rebecca lives with her husband Dan Abramovich in Alpharetta, Georgia, where she works for an ad specialty company. Howie, a mechanical engineer for the U.S. Navy, resides in Gaithersburg, Maryland, with his wife, Stefanie, and two children. Sam retired from the air force in June 1987 as a lieutenant colonel and became a hospital pharmacist, first at Dunwoody Medical Center and then at Northside Hospital. Retired in July 2009, he enjoys traveling, reading, and volunteering.



Marsha Levin Poliakoff is the author of *Portraits of a People: A History of Jewish Life in Spartanburg, South Carolina* (2010). She is an award-winning playwright, best known for her play, *Jacksey's Lawyer*, based on a precedent-setting murder trial in

Spartanburg in the early 1940s, in which the late Matthew Poliakoff was defense attorney. Marsha has five theatrical productions and numerous short stories, essays, poems, and a novel to her credit. Born in Baltimore, Maryland, she was educated in the city's public schools and in a gifted students' program at Johns Hopkins University. She attended the University of Miami and Converse College and holds a B.A. from the University of South Carolina at Spartanburg and an M.A. in English with an Emphasis on Creative Writing from the University of South Carolina. In 1949, she married Matthew Poliakoff, who served Spartanburg County in the SC House of Representatives from 1944 to 1960. Their sons, Andrew and Gary, both practice law in Spartanburg; one daughter, Berne Poliakoff, is a singer-songwriter in Atlanta, and the other, Phaye Poliakoff-Chen, teaches creative writing at Goucher College in Baltimore.



Raised in Spartanburg, South Carolina, **Gary W. Poliakoff** graduated in 1973 from Washington and Lee University. In 1977, he received his J.D. from the University of South Carolina's School of Law. Gary was awarded an American Jurisprudence Award for Excel-

lence in Constitutional Law in 1977, SC Bar Pro Bono Lawyer of the Year Award in 1988, the Victims Voice Award by the SC Jury Trial Foundation in 1995, and the Public Citizen Award by the SC Trial Lawyers Association in 1996. He is listed in *The Bar Register of Pre-Eminent Lawyers* (Martindale-Hubbell), *South Carolina Super Lawyers*, and *The Best Lawyers in America*. He edited and co-authored a federally funded volume, *Environmental Law in South Carolina*, in 1977. Since then, Gary has written numerous articles and seminar presentations on environmental law, most recently "Practicing Environmental Law," "Discovery in Toxic Tort/Contamination cases," and "Toxic Exposure – Proof and Causation." Between 2001 and 2006, he served on the SC Forestry Commission as an appointee of the governor.

Dina Claire Sings of Her Heritage



Dina Claire has performed on Broadway, at Radio City Music Hall, and Carnegie Hall, and at resort hotels in New York, New Jersey, and Pennsylvania. She entertained President Jimmy Carter's cabinet and 600 guests in Washington D.C., and appeared in concert in London, sponsored by the royal family. She can be seen on TV in

the movie "Gypsy." Her program in Anderson will include selections in Yiddish, Hebrew, and English from her CD, *Dina Claire LIVE! In Concert! Songs of Her Heritage*.

Textiles and Torahs in Spartanburg

by Alyssa Neely

An estimated nine Jews lived in Spartanburg in 1878, nearly 100 years after the town was named the county seat. Their identities have not been determined and they may not have been the first to settle there. It seems likely that Jews would have been among the antebellum residents of Spartanburg, as they were in nearby Greenville.

Reportedly, Greenewald's was the first Jewish-owned store in Spartanburg, founded by Moses Greenewald as "M. Greenewald, Outfitters to Men and Boys." Moses set up shop in 1886. He was living in Spartanburg, however, at least by 1882, when he served as captain of the volunteer Spartan Fire Engine Company. He was one of four brothers to move to Spartanburg from Wilmington, North Carolina. David, the first brother to follow Moses, arrived in the late 1880s. An Elks Club member, he was a director of the Chamber of Commerce and the Spartanburg Music Festival. Isaac and Max joined their older brothers a decade or so later. Both were musicians and co-managed the Spartanburg Opera House, informally referred to as Greenewald's Opera House.

With the expansion of the textile industry, Spartanburg's general population increased dramatically between 1890 and 1920. The city was a leading producer of cotton in South Carolina. The Jewish population began to grow appreciably after the turn of the 20th century. Harry Price, grandson of a Lithuanian immigrant, moved to Spartanburg from New York City on the advice of his brother-in-law who lived in Hartwell, Georgia. In 1903, he opened The New York Bazaar, later renamed Price's Clothing Store, next to Greenewald's. Harry, like the Greenewalds, was actively engaged in civic affairs. He was a member of the Knights of Pythias, the Woodmen of the World, the Loyal Order of the Moose, and the Chamber of Commerce.

David and Joseph (Joel) Spigel of Prussia peddled in Columbia and Newberry before settling in Spartanburg in 1903. The brothers opened a small store that sold jewelry and eyeglasses. Other turn-of-the-century arrivals included the Brill, Hecklin, Morris, Cohen, and Ougust (August) families—all dry goods merchants.

Members of today's congregation believe that there were enough observant Jews in town by 1905 to form a minyan. Although this date is cited as the beginning of Spartanburg's "active Jewish community," the *Carolina Spartan* made note of the city's "Hebrew friends" meeting for Yom Kippur in its September 1888 issue. In 1912, the small congregation of perhaps a dozen families drafted a constitution and by-laws and, two years later, the city directory recorded the meeting

place of Shir Israel Congregation at the same address as Abe Goldberg's clothing store on West Main Street. Reverend Craft, an itinerant rabbi, conducted holiday services until members hired Hyman Samuel Cohen, an Orthodox rabbi born in Russia, who served from 1914 to 1916, when he died unexpectedly.

In 1916, the group of roughly 27 members, represented by Joel Spigel, Hyman August, and Joseph Miller, filed for incorporation, adopting the name B'nai Israel. Sunday school classes, organized by founding member Joseph Jacobs, were hosted by Mrs. I. Fuchter in her living room until a synagogue was built in 1917 at the corner of Dean and Union Streets.

The *Spartanburg Herald* noted that the new synagogue was open in time for High Holy Days services that year, and that both Reform and Orthodox traditions were practiced, at least during the holidays. Reform members planned to observe one day under the leadership of Dr. Finklestein, with services in English, while Orthodox members were to celebrate both days with Dr. Isaiah Sobell, who would conduct services in Hebrew.

The size of the Jewish community fluctuated during the 1920s and '30s. Some merchants left, while a few of those who remained went bankrupt before or during the Great Depression. The population, estimated at 80 in 1927, was substantial enough to warrant a cemetery. In 1924, a Jewish burial ground was established in a section of Spartanburg's Oakwood Cemetery. The vitality of the congregation helped it survive the economic hardships of the 1930s. Its 36 members maintained their rabbinical leadership through the Depression and, in 1937, Joseph Spigel paid off the mortgage.



Spartanburg's Temple B'nai Israel Sisterhood Thanksgiving play, ca. 1960.



Spartanburg Sunday school class, 1948-49, led by teacher Mae Wrubel (far right). Photo: Seymour Gray.

In 1940, shortly after being admitted to the bar, Matthew Poliakoff, a native of Blackville, South Carolina, opened a law practice in Spartanburg. His brothers Bernard and Manning joined him a few years later. In 1944, Matthew was elected to the South Carolina House of Representatives, where he served seven terms as a Democrat.

The end of World War II marked the beginning of Spartanburg's transition from an economy based primarily on agriculture and textile manufacturing to one heavily reliant on high-tech industries. By 1947, the city's Jewish population had reached an estimated 170, more than double the 1927 figure.

In 1953, B'nai Israel responded to the growth of the congregation, particularly the increasing number of children, by purchasing a house on Heywood Street. The B'nai Israel Center, equipped by the B'nai Israel Sisterhood, was the site for Sunday school classes, social events, and bar mitzvahs. One year later, B'nai Israel Memorial Gardens, a

new Jewish cemetery, was founded. In 1955, members hired Rabbi Max Stauber, who would serve the congregation for nearly 30 years. By this time, B'nai Israel leaned toward the Conservative tradition, although Stauber, it is reported, "pleased all factions."

In 1963, a new temple was completed on the Heywood Street lot. Eight years later, the Sunday school and Hebrew classes, which had outgrown their facilities, moved into a new education building that included a parsonage and a chapel. The education building was paid for by the congregation, with matching funds from Andrew Teszler, son of Sandor Teszler, who had arrived in the United States in 1948. Before World War II, Sandor owned and operated textile factories in Yugoslavia and Hungary. Because his skills as a textile engineer were essential to keep the mills running, he not only survived the war, he used his position to save other Jews. Emigrating after the war, Sandor established plants in the United States and ran the first racially integrated textile factory in the South, in King's Mountain, North Carolina.

After a long run under the proprietorship of David Greenewald's grandsons, James and Jack Cobb, Greenewald's finally closed its doors in 1991. Prices' Store for Men celebrated its 100th anniversary in 2003, and still sells men's clothing with Harry Price, grandson of the founder, at the helm.

In 1994, B'nai Israel, home to just over 100 member-families, joined the Union of American Hebrew Congregations, formally adopting the Reform tradition. The region's ongoing economic strength in the high-tech sector continues to attract newcomers to the area. Spartanburg's Jewish community has grown tremendously just since the turn of the 21st century and the temple has expanded to accommodate the influx of professionals and businessmen and women.

All photos courtesy of Marsha Poliakoff. This article is adapted from the Institute of Southern Jewish Life's online encyclopedia. Go to www.isjl.org/history/archive and click on SC.



Rabbi Max Stauber leads the procession of Torahs from Dean to Heywood Street, October 15, 1961.

Congregation Adath Yeshurun, Aiken

Congregation Adath Yeshurun, Aiken, will celebrate its 90th anniversary the weekend of March 11, 2011. A banquet Friday evening at Woodside Country Club will feature Dale Rosengarten as the keynote speaker. Plans for Saturday's events are still pending but will include Shabbat services, brunch, historical displays, tours, and much reminiscing. Because of the small size of the synagogue, reservations are required. For more information, please contact Doris Baumgarten at (803) 648-4324.

My Daddy, My Hero

Alwyn O. Goldstein, June 4, 1915 – March 16, 2010

by Roslyn Goldstein Greenspon

A Living Breathing Archive

Two words: PACKRAT AND HISTORIAN. Would you say they are synonyms? Well, YES and here's why.

For 75 of my daddy's 95 years, I thought of him as a packrat, a collector of sorts, because on long tables in the back of The Store, he always had piles and piles of newspaper articles, photographs, letters, books of poetry—all posted with notes like "send to Roz," "send to Dale," "keep for Georgetown."

In the mid-1990s, I realized my father was not a packrat. He was a historian. Daddy was a man who believed the value of the future lay in keeping hold of the past.

Daddy said to me over and over, "Write names, dates, and places on the back of everything you save. You'll see. It's important." Until the moment of his death, Daddy had a remarkable memory for names, events, dates, and poems, and a drive to share the information he stockpiled. He sent hundreds of carefully annotated clippings to the College of Charleston library for the Jewish Heritage Collection's vertical files. He gave articles on merchandizing to his fellow storekeepers, articles about stocks and investing to friends and family, reports of medical breakthroughs to doctors or would-be doctors.

He never stopped telling stories to anyone who would listen. He helped edit a book on the history of Front Street

in Georgetown, South Carolina, a project completed just two weeks before his death. Sadly, he never had the pleasure of holding the lovely volume in his hands.

Storekeeper

In May 1938, Alwyn Goldstein married the sweetheart he had loved since seventh grade, Thelma Engel. They left Charleston, where they both had grown up, and moved to Georgetown to open Alwyn's Department Store: Men's and Ladies' Ready-To-Wear—"Where Styles Are Newer." From that moment on, The Store was the focal point of our family's existence. Our house was just five blocks away, but The Store was where everything happened, where everything was kept, where we spent most of our time—914 Front Street.

The Store, long and narrow as a bowling alley, had only a front and back door, no windows and, until 1955, no air conditioning. Ladies' things were on the right: white go-to-meetin' dresses, overcoats, "fancy-dancy" hats with veils and flowers. Men's things on the left: suits, mostly black, on hangers, and felt hats in big round boxes.

Down the middle were heavy, handmade tables with men's trousers and sweaters by the hundreds, and usually a boy of about 15 busily brushing, straightening, folding and refolding. Shiny glass showcases with lights made rhinestone pins twinkle, and turntables kept men's watches revolving slowly. The tall, old-fashioned floor-model cash register—it was not electric!—stood next to a wrapping table and two wooden chairs.

Customers were always asking for "Mr. Alwyns." "I gotta see Mr. Alwyns. I wanna pay off my credit." Most of our clientele were working-class people with little cash to spare. During the era of Jim Crow segregation, black and white customers were equally welcomed. Daddy explained, "Back in those days, times were



Thelma Engel Goldstein with 7-year-old Roslyn, and Alwyn holding Steven, age 1½. Georgetown, SC, 1947. Photo courtesy of Roslyn Goldstein Greenspon.



Max Goldstein's store at 559 King Street, Charleston, SC, 1927. Max is standing in front with his sons Ralph (left) and Alwyn in the doorway. Gift of Alwyn Goldstein. Special Collections, College of Charleston.



Alwyn's at 914 Front Street, Georgetown, SC, 1949. A customer poses in front of the store about 11 years after it opened its doors. Photo courtesy of Roslyn Goldstein Greenspon.

tough. If you excluded people, you wouldn't be in business long."

Saturdays The Store was always busy. People from the country came to town to shop. "Pay down \$1, and take 'em home today," Alwyn would say. "You can come in every Saturday to pay on your bill." On Sundays Daddy and I sometimes rode around when church was letting out to see who was wearing a suit of clothes or a fancy-dancy hat from The Store.

Teacher and Humorist

Friends, customers, and family all describe Daddy as a tender and gentle man who treated everyone the same loving way. Listening to the eulogies at his funeral, JHC curator Dale Rosengarten remarked to me, "Everybody knew the same man."

Daddy had a title for the high school boys he employed. He'd say with a grin, "You know, you're Vice President in Charge." The boy would ask, "In charge of what, Mr. Alwyn?" Daddy's answer was, "Vice President in charge of anything nobody else wants to do!" He taught that every part of running a business is important if you want to be successful, and the young guys took the credo to heart. When showing how to make decisions of consequence, Daddy would quip with that special smile, "Always remember: after me, you come first!"

A Married Man

When my mother, Thelma, died suddenly at age 52, my brother Steven and I watched in awe as my father courageously reorganized his life, gathered his strength, and kept his positive attitude. He later married a family friend, Frances Ward, whom he called "My Angel."

Frances is a member of First Baptist Church. With a twinkle in his eye, Daddy often said to the minister there,

"You're my Baptist rabbi."

The new marriage lasted 41 years, until his death. Altogether, Daddy was married for 73 years—"one for the books," as he would say.

In his last six years, Daddy and Frances settled in an assisted living center in Charlotte, North Carolina. There he earned a reputation as the darling man who let the ladies know how "sharp" they were dressed. Oh how I miss that voice saying to me, "Roz, you look sharp today, Shugah."

Temple Leader

After my generation left Georgetown for college and careers, Beth Elohim's membership dropped to 20 families, at best. Laymen led Shabbat services on Friday nights from eight to nine o'clock. Because he could read the Hebrew prayers, Daddy often served as rabbi, as well as Hebrew teacher for bar mitzvah boys. He was "taxicab" for people who needed a ride to Temple, and he always stressed the importance of keeping the old Hebrew cemetery in good repair.

His Legacy

During the closing of Alwyn's Department Store, Daddy asked me to give some items of historical value to the Georgetown County Museum. Today the museum has a corner exhibit of showcases, furniture, mannequins, and merchandise from The Store over its 75 years.

Daddy often said he wanted to be remembered as "a good citizen of Georgetown." His wish came true. On the day of his funeral, *The Georgetown Times* carried a front-page story with his picture: "Pillar in Georgetown Community Dies at 94." At last, Daddy got his "moment of glory."



Temple Beth Elohim, Georgetown, SC, 2000. Clockwise from upper left: Philip Schneider (z'l), Meyer Rosen, Alwyn Goldstein (z'l), Rita Fogel, and Deborah Abrams. Photo: Bill Aron.

A New Beginning: Fort Mill's Temple Kol Ami

by Jonathan Cohen

For more than 50 years, Jews in York County, South Carolina, have had no place to worship. Since the closing of Rock Hill's synagogue in the late 1950s, Jewish families were forced to drive more than 45 minutes to nearby Charlotte or Gastonia, North Carolina, to attend Shabbat and High Holy Day services—but no more.

In January 2010, Jonathan Shaw, a local resident, and I set out to determine what religious facilities existed for Jews in the greater York County area and discovered them sorely lacking. Initially we considered forming a havurah or minyan that would meet once a month.

We anticipated 30 or 40 people, at most, would attend services, but never imagined the response we received. More than 90 families, many of whom have moved to York County in the last ten years for retirement or work, contacted us, proof that people wanted a place to worship close to home, a home that has been steadily growing as a suburb of Charlotte for the last two decades.

We called an organizational meeting on April 25th to consider establishing a congregation and watched with excitement as a dream became a reality. Some 50 attendees selected a steering committee to help guide the effort and elected Jonathan Shaw as the congregation's first president.

Choosing the name Kol Ami, which means "All My People," was an important step—both symbolic and strategic. We envisioned a congregation that would welcome all Jews and

Temple Kol Ami holds Shabbat services every first and third Friday of the month at 7:00 pm, with Saturday morning services offered every third Saturday at 10:00 a.m. We meet at St. Philip Neri Catholic Church, 292 Munn Road East, in Fort Mill, SC. If you would like additional information or want to make a contribution, please e-mail yorksynagogue@gmail.com, or call (803)701-0149. You also can find us online at www.kolamitemple.com, or on Facebook under "York County Synagogue."

their families, a true "community shul," so we selected a name that suggested inclusiveness.

It worked! On Friday evening, June 4, 2010, 170 people representing all branches of Judaism and a range of socio-economic backgrounds flocked to St. John's United Methodist Church social hall in Fort Mill to celebrate Temple Kol Ami's first Shabbat. I led the service, which included a baby naming, President Shaw gave a keynote address, congregant David Daniel played guitar, and Vice-President James Fox organized an oneg.

While it is too soon to tell, we are optimistic that the new congregation

can provide Jewish residents of York County a solid sense of community. "There is a tremendous need for a nexus to pull the Jewish community together," said Shaw. "Our mission is to become such a nexus and offer a haven for Jewish families to worship, learn, and socialize."

Temple Kol Ami has accomplished a great deal in a short period of time, but there is much work to be done. Plans are underway to begin a religious school and adult education classes. We need to acquire curricular materials, a Sefer Torah, and tallitot. We have been blessed with the gift of free machzorim from the Greenburgh Hebrew Center in Dobbs Ferry, New York. Like many fledgling congregations, Kol Ami is hoping for assistance from other synagogues in the state to help us provide a house for "all our people" in a burgeoning Jewish community in the upstate.



Rabbinical student Jonathan Cohen surrounded by children on the bimah at Friday evening service.



Cohen recites kiddush for the congregation at Oneg Shabbat, 2010. Photos: Michaela Fox.

Jews, Slavery, and the Civil War

by Adam Mendelsohn

As Federal warships bobbed offshore on a late Sunday morning in the middle of April 1861, the officers on deck strained their eyes to make out the scene through spyglasses. The *Isabel*, a paddle steamer owned by Mordecai & Co., prepared to dock at Fort Sumter. Accustomed to running the lucrative mail route to Havana, the ship had been pressed into service for the occasion. After a ceremonial surrender, the *Isabel* carried Major Robert Anderson and his exhausted garrison out to the Federal fleet. (The vessel, named perhaps for Moses Cohen Mordecai's wife, Isabel Rebecca Lyons, would later do duty as a blockade runner). For those watching from Charleston, the moment must have been one of excitement and foreboding. Even if all present understood that the bombardment and surrender of the fort foretold war, few expected the devastating and crippling struggle that was to follow.

One hundred and fifty years after the *Isabel's* cameo appearance at the start of a great American tragedy, the United States will begin a five-year commemoration of the causes, course, and consequences of the Civil War. Charleston, a hub of the slave trade and the secession movement, and the very site where the conflict began, will take center stage in April 2011. Thanks to a generous grant to the College of Charleston's Jewish Studies Program from the Legacy Heritage Jewish Studies Project, the new Center for Southern Jewish Culture will organize a range of public events designed to analyze the impact of the war on Jews and Jewish life in both North and South, and reevaluate its legacy.

This fall we are sponsoring monthly walking tours led by historian and archivist Harlan Greene. Beginning in January 2011, we will host a series of public lectures that cover such stimulating topics as Jewish abolitionists, anti-Semitism during the war, Jewish soldiering, and the Jewish role during Reconstruction. Along with Eli Evans, our stellar list of speakers will include Hasia Diner, Stuart Rockoff, Leonard Rogoff, Marni Davis, Eric Goldstein, Saskia Coenen Snyder, Dale Rosengarten, and others.



Steamship Isabel, Charleston, SC. Attributed to Joseph B. Smith & Son, New York, ca 1855. Collection of John O. Sands.

On May 25 – 26, 2011, in partnership with JHSSC, we will host a conference at the College on the theme of “Jews, Slavery, and the Civil War.” Jonathan D. Sarna, the pre-eminent historian of American Jewish life, who is publishing a new book on General Grant and the Jews, will be our keynote speaker.

We urge you to join us for any and all of these events. The walking tours scheduled for mornings have sold out, and the afternoon tours will fill up quickly, so let us know as soon as possible if you would like to take part. Sign up for one or more of the tours by calling 843.953.3894 to reserve your place.

Walking Tours of Charleston Led by Harlan Greene

All tours depart from the Jewish Studies Center, corner of Wentworth and Glebe Streets, at 3:00 pm.

Fee: \$10 per person per tour.

October 10: Jews, African Americans, and slaves

November 7: Jewish life in Charleston during the Civil War

December 12: Tour of the Coming Street Cemetery

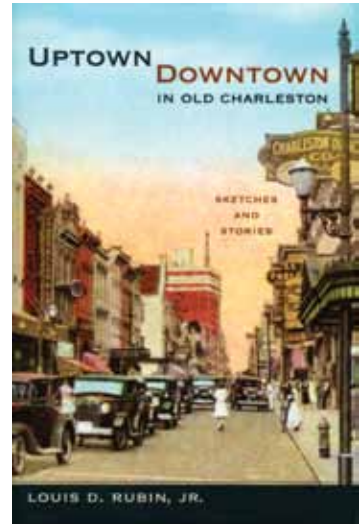
Books of Interest

Uptown/Downtown in Old Charleston: Sketches and Stories

By Louis D. Rubin, Jr.

Review by Harlan Greene

People often say that Charleston author, professor, literary critic, and publisher Louis D. Rubin, Jr., needs no introduction. Though true for many of us, those who do need an introduction and others eager to renew a happy acquaintance can do so in Rubin's latest book, *Uptown/Downtown in Old Charleston*. Part memoir, part work of the imagination, the slender volume is composed of individual essays, many previously published, that stand beautifully alone and also dovetail into a complex whole. As Rubin traverses the landscape of his upbringing in a Jewish family in Charleston, he evokes many worlds of the peninsula city. We see narrow houses on narrow downtown streets, wharfs on the water, and front porches, yards, and ballparks of neighborhoods north of Calhoun Street. Rubin penetrates less visible worlds even more strongly demarcated by unseen force fields—those of uptown and downtown families, uptown and downtown Jews. The young man's journey between these worlds is articulated in deceptively simple prose that brings clarity and specificity to everything the author contemplates or sees. Running through it all, like musical leitmotifs, are two of Rubin's fascinations: trains, which take one away, literally and metaphorically, and baseball, the American pastime that also often serves as a vehicle of dreams. Louis Rubin was not a very good ballplayer growing up, he ruefully admits, but he has hit a homerun this time at bat, as his train of memory brings back—and brings him back to—his home city.

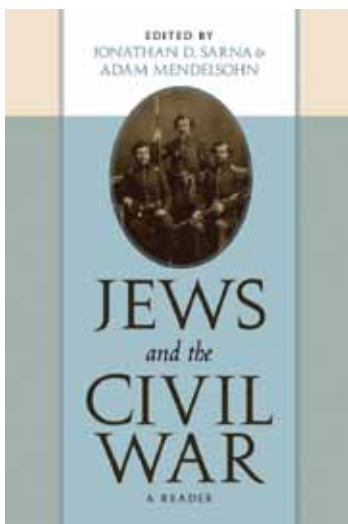


University of South Carolina Press, 2010. 128 pages, www.sc.edu/uscp/press/books.

Jews and the Civil War: A Reader

Edited by Adam Mendelsohn and Jonathan D. Sarna

Review by Robert N. Rosen



New York University Press, 2010. 448 pages, 26 illustrations, www.nyupress.org.

The 150th anniversary of the Civil War, the sesquicentennial, begins in April 2011. The first shots of the war were fired at Fort Sumter on April 12, 1861, and Jewish Confederates were there. As the war unfolded, Jewish Americans, North and South, played a role on every battlefield, diplomatic arena, and across the home front.

In commemoration of the anniversary, Adam Mendelsohn of the College of Charleston and Jonathan D. Sarna of Brandeis University have collaborated as editors to provide us with a timely anthology of 18 essays, plus an introduction and editorial notes.

This book is a "reader," which means it is a collection of previously published essays, book chapters, and articles. Eli N. Evans, who provides an overview, is well known as the biographer of Judah P. Benjamin and a chronicler of the Jewish South. *Jews and the Civil War* also includes classic works by the great historian, Bertram W. Korn, on Jews and slavery; Louis Ruchames on abolitionists; and the legendary Jacob Rader Marcus on Major Louis Gratz. Fine essays by David T. Morgan and Dianne Ashton illuminate the experiences of Jewish women during the war.

The edited volume is full of insights into slavery, Jews and the abolitionists, and anti-Semitism during the war. Missing, because no one has written about it, is the experience of Jewish soldiers in the Union army and navy. It is hard to understand why this is so. Perhaps, the sesquicentennial and the publication of this superb reader will inspire students of American Jewish history to go to work on the Jewish Yankees. More research also needs to be done on the American Jewish community's participation in the war effort, both on and off the battlefield, and how Jews felt about a host of issues, including Lincoln and emancipation.

Pillars and Partnerships

by Phillip Greenberg

The 16th year of the Jewish Historical Society of South Carolina is a momentous one in many ways. In a time of economic uncertainty, we continue to expand our membership. At the Society's regional meeting in Bluffton last May, we were introduced to a whole new Jewish community in Beaufort County, a foundation for Jewish life in the lowcountry that did not exist 20 years ago. On November 14, we will travel to the northwest corner of the state and convene in Anderson, where we will explore Jewish roots in the upcountry.

JHSSC President Ann Meddin Hellman has updated our website, launching us into cyberspace and making it easy to find information about events, publications, synagogues, cemetery surveys, and other worthwhile projects and partnerships. The breadth and depth of these initiatives is impressive. To name just a few:

- The Society is collaborating with the College of Charleston's Jewish Studies Program and the Center for Southern Jewish Culture to organize a scholars' conference on May 25 – 26, 2011, in commemoration of the 150th anniversary of the start of the Civil War.
- A volunteer corps, led by Vice President Joe Wachter, continues to document Jewish burial grounds across the state.
- The Jewish Heritage Collection at the Addlestone Library has launched a major "Hidden Collections" project designed to catch up with its acquisition backlog over the next two years and make its archival treasures fully accessible.
- A major gift from the Zucker/Goldberg family, recently announced by the Jewish Studies Program, will underwrite Holocaust education initiatives at the College in perpetuity. Anita Zucker and family serve as a shining example of philanthropy, an inspiration to us all.

As JHSSC's membership chair, I am actively soliciting contributions to our organization at the Pillar level. I encourage former Pillars to "re-up" their support, and I sincerely thank those who have made the commitment to become a Pillar for the first time this year. While large donations are essential if we want to reach our long-term goals, the Society's day-to-day operations depend on membership dues and the generosity of our Pillars. Become a Pillar today by pledging to contribute \$1,000 a year for five years. Help make South Carolina's Jewish history a living legacy.

PILLARS of the SOCIETY (2010)

Ellen Arnovitz	Atlanta	GA
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Reuben Greenberg	Charleston	SC
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Ann and Max Hellman	Charleston	SC
Michael Kogan	Little Falls	NJ
Susan R. Lourie	Columbia	SC
Susan Pearlstine	Charleston	SC
Andrew N. Poliakoff	Spartanburg	SC
Edward and Sandra Poliakoff	Columbia	SC
Alan Reyner	Columbia	SC
Benedict and Brenda Rosen	Myrtle Beach	SC
Robert and Susan Rosen	Charleston	SC
Raymond and Sandra Lee Rosenblum	Charleston	SC
Joseph and Edie Rubin	Charleston	SC
Jeff and Walton Selig	Columbia	SC
Mark C. Tanenbaum	Sullivan's Island	SC
David Wallace	Columbia	SC
Anita Zucker	Charleston	SC

Carolee Rosen Fox, o.b.m.

Harvey and Mimi Gleberman, o.b.m.

Anne Oxler Krancer, o.b.m.

Jerry Zucker, o.b.m.

FOUNDATIONAL PILLARS (2010)

George and Sara Stern Foundation	Boca Raton	FL
Henry and Sylvia Yaschik Foundation	Charleston	SC

Our list is current as of publication. We apologize if there are inadvertent omissions.

Yes, I/we want to become a Pillar member of the JHSSC.

Name(s): _____

Address: _____

City: _____ State: _____ Zip: _____

Phone: _____ Email: _____

Check enclosed \$ _____ (includes annual membership)

JHSSC Pillars contribute \$1,000 per year for five years. Foundational Pillars are institutions or foundations that commit \$2,000 per year for five years. Go to www.jhssc.org to become a Pillar.



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_____	Pillar (\$1,000 yearly for 5 years)	\$1,000
_____	Foundational Pillar (\$2,000 yearly for 5 years)	\$2,000

Join or renew JHSSC online at www.jhssc.org.

Enroll your friends and relatives for an additional \$36 each.

Send us their information and we will inform them of your gift.

Register now for the November 14th meeting in Anderson.

PLEASE REGISTER EARLY.

See pages 10 – 11 for more information.

*Make checks payable to JHSSC
and mail to the address above.*