

SOUTHERN JEWISH HISTORY

Journal of the Southern Jewish Historical Society

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The Achievement of Mark K. Bauman

by

Stephen J. Whitfield*

This issue marks the twentieth annual volume of *Southern Jewish History*, and its editor has served from the beginning with distinction, conscientiousness, and unflagging energy. The role of Mark K. Bauman in furthering the understanding of the southern Jewish experience has been as incontestable as it has been inescapable, and the two decades of his selfless service mean that he has earned the right for attention to be paid. Although Bauman has been ambivalent about participating in this tribute, he has graciously and helpfully responded to a series of questions that were initially devised by managing editor Bryan Edward Stone, who also deserves credit for suggesting that a retrospective appreciation be mounted in these pages. Unless otherwise noted, Bauman's recollections and comments are taken from his written answers to Stone's questions, which were posed early in the spring of 2017. In addition, several of Bauman's colleagues and professional associates have contributed their own observations, and many of these are quoted below. Above all, this essay is intended to corroborate the claim of Janice Rothschild Blumberg, president of the Southern Jewish Historical Society (SJHS) in 1986 and 1987, that *Southern Jewish History* has been the society's "crowning achievement."¹

Editors come in two kinds. Some put themselves fully at the service of their contributors, showing little desire or aptitude for becoming writers themselves. For example, anyone trying to read something that

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Robert Silvers, who died earlier this year, published anywhere—such as in the *New York Review of Books*—will not succeed, although he coedited and then edited that publication twice a month for over half a century. Also silent are the voices of the first two great editors at the *New Yorker*, Harold Ross and William Shawn; their personal views remain concealed. Bauman has not fit that model. Instead he has advanced the cause of scholarship through his own writing, which has kept pace with the productivity that he exhibited even before becoming the editor of *Southern Jewish History*. Before its first issue appeared in 1998, he had authored or coauthored half a dozen monographs and biographies in southern history as well as in Georgia Jewish history, plus over two dozen scholarly articles. Bauman has published two dozen articles since then and

Bauman in Austin, Texas, in 2014.
(*Photograph by Hollace Ava Weiner.*)

reviewed almost as many books in scholarly journals (eighteen) after becoming editor of *Southern Jewish History* as before (twenty-three). So ample a record therefore requires that this tribute address his ideas as a historian as well as his vocation as an editor, for he has doubly illuminated the southern Jewish past. Bauman is thus akin to such editor-authors as Philip Rahv of *Partisan Review*, Norman Podhoretz at *Commentary*, and currently David Remnick at the *New Yorker*. To be sure the editor of *Southern Jewish History* has never pursued a dual career as a novelist, however, so any parallel with the *Forverts'* legendary Abraham Cahan would certainly be a stretch. But Bauman is someone whom fans of certain kinds of fiction would instantly recognize—a serial character, familiar from his frequent appearances at scholarly conferences. There he presents his own research, orchestrates panel discussions, and has been known to criticize the work of other historians.

The Making of a Historian

Born in Brooklyn and raised on Long Island, where his family belonged to Conservative synagogues, Bauman majored in history at Wilkes College (now Wilkes University) and took two master's degrees, the first at Lehigh University. Later, at the University of Chicago, he remembers learning from Daniel J. Boorstin, who had never taken a history course himself, of "the primacy of mining and analyzing the primary sources and placing them within the historical literature."² Little did Bauman realize at the time that Boorstin's father, attorney Samuel Boorstin, had enlisted in the cause of helping his friend Leo Frank. In the terrifying wake of Frank's trial and lynching, from 1913 to 1915, the Boorstin family fled to Oklahoma, which is why Daniel Boorstin, born in Atlanta in 1914, grew up in Tulsa. There, as valedictorian of his high school class, he was honored with a banquet at a local hotel. Because the city's public schools were segregated, a senior from Booker T. Washington High School was also honored. That ceremony was conducted separately, so the two winners never saw one another, but it is almost certain that the other honoree was another of Bauman's future teachers at the University of Chicago: John Hope Franklin.³ Had Boorstin revealed something of his background to Bauman, he might have begun exploring the vicissitudes of southern Jewish history over two decades earlier than he ended up doing.

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*Bauman and his wife, Sandy.
(Courtesy of Mark K. Bauman.)*

Instead, after military service in Vietnam during the war and then graduate work at Emory University where he earned a doctorate in 1975, Bauman specialized in southern religious history while teaching at Atlanta Junior College (now Atlanta Metropolitan College). He and his wife, Sandy, who joined him for the annual meetings of the Southern Jewish Historical Society, raised two sons as well. He retired in 2002, having never taken a course in American Jewish history nor having taught the subject. The lone exception, after his retirement, occurred in 2005, when Marc Lee Raphael, the Nathan and Sophia Gumenick Professor of Judaic Studies, offered him a visiting professorship for a semester at the College of William and Mary. "He was extremely modest about his abilities," Raphael has reminisced. "He pointed out to me that his work was mostly on Jews, not Judaism. But I assured him that the word 'Judaism' was as wide as the Delta and that he would be fine. And he was, as students continually praised his teaching and urged me to convince him to stay another semester. He could not," despite the hospitality that William and Mary provided.⁴ Bauman has recalled: "The quality of those students and the scholarly camaraderie in the Department of Religion demonstrated what I had missed."⁵

Although he had begun attending conferences of the SJHS as early as 1979, his “early allegiance remained with the Georgia Association of Historians, as I published more on Protestant than on Jewish history. Yet by the mid-1980s, my commitment to southern Jewish history prevailed.”⁶ Can a tipping point be located? If so, it would probably be the 1983 exhibit that the Atlanta Jewish Federation sponsored to commemorate 250 years of Jewish life in Georgia. Bauman served as historian of the exhibit. By the time the same federation sponsored an exhibit on Atlanta’s century and a half of Jewish life in 1996, again with Bauman serving as historian, his commitment to the field had been consolidated. “I journeyed into American Jewish history with an emphasis on the South totally by accident,” he realized, “and my research path within it was directed more by serendipity than design.”⁷ With the freshness of perspective that a newcomer and an outsider to a field enjoys, something had clicked. The challenges of southern Jewish history proved strikingly congenial.

The Genesis of Southern Jewish History

Although a modest *Journal of the Southern Jewish Historical Society* had been inaugurated in 1958, it was virtually dead on arrival; the pool of talent in which to dip was then simply too small. The SJHS, which had been formed in the same era to sponsor the journal, sputtered out by the early 1960s as well. Four decades were needed before the very idea of a scholarly journal could be revived.⁸ The rebirth occurred early during the 1996–1998 presidency of Berkley Kalin, with whom Bauman coedited *The Quiet Voices: Southern Rabbis and Black Civil Rights from the 1880s to the 1990s* (1997). Partly under Kalin’s auspices, at least eight visionaries took upon themselves the creation of a durable journal. They included Solomon Breibart, Eli N. Evans, Belinda Gergel, Patricia LaPointe, Samuel Proctor, Saul Viener, Bernard Wax, and Beryl Weiner. They were decisive in realizing the dream of a journal that would showcase scholarship, while still appealing to the laypeople whose loyalty remains pivotal to the vitality of the SJHS.

Bauman, who could flaunt the experience of editing the papers and proceedings of the Georgia Association of Historians, became the first choice as helmsman, and he was happy to welcome Rachel B. Heimovics, who had served as society president in 1989 and 1990, on board as man-

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aging editor. By fall 1996, the deal was done. "It was a propitious time," Heimovics (now Braun) has recalled, "because I was then working as an editor for a major educational and academic publisher and had tremendous resources at my disposal including editorial, production, copyright, and photo research expertise." Proctor weighed in with "encouragement, wisdom and expertise," she added; he had edited the *Florida Historical Quarterly* for over three decades.⁹ How fitting that in 2008, ten years after the first issue of *Southern Jewish History* was unfurled, Bauman became the first recipient of the Outstanding Scholarly Career Award in Southern Jewish History, a prize that is named for Proctor. On that occasion Emory University's Eric L. Goldstein, who had served as the first book review editor of the journal, hailed Bauman for having "played a major role in the transformation of southern Jewish history from a provincial field dominated by amateur writers to one respected in the academy and driven by professional standards."¹⁰

The passage of two years was still required for the society to launch the journal, which finally arrived in the hands of readers in fall 1998. That first issue, which clocked in at 144 pages, contained six articles, illustrated with eight photos, but with no book reviews. The authors who contributed to that first issue presciently included a graduate student, Bryan Edward Stone, who subsequently succeeded Rachel Heimovics Braun as managing editor, and a nonacademic, octogenarian born about half a century before Stone. By 1998 Braun had retired from Harcourt Brace, which enabled her to focus on *Southern Jewish History*. "My new 'job' was challenging and extremely fulfilling," she remembers, having been given "an opportunity to hone my own copyediting and production skills and to work with many inspired and inspiring authors." Bauman gets a large bouquet "for the latitude he provided me as well as his encouragement. He always welcomed my occasional intrusions into his editorial territory – where he listened, and more often than not, accepted my suggestions." The first managing editor of the journal quickly realized that "Mark is an expert teacher, interpreter, and synthesizer – and he brought these phenomenal skills to the journal."¹¹

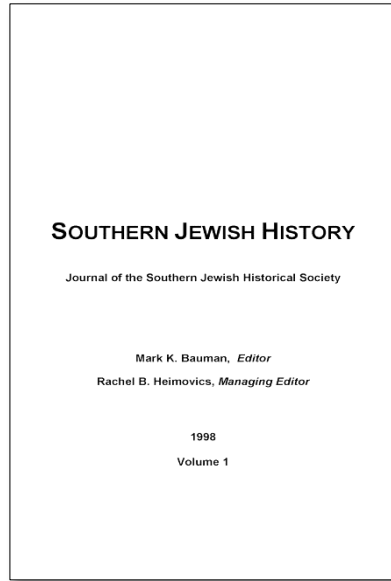
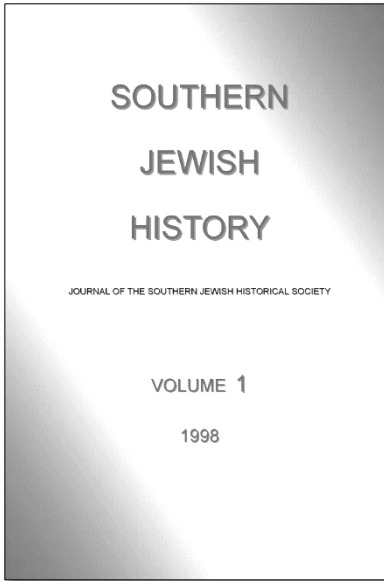
It was he who determined that the publication schedule be annual, and that the articles be placed in chronological order. Usually every February, Braun has recalled, "I would receive a panic call or e-mail from

Mark, warning me he didn't have enough material for the next journal because author X was not fulfilling a promise to get the article written, and author Y decided not to submit one, and author Z had difficulty with someone objecting to having their story told." Yet somehow "we *always* ended up with sufficient material. Whatever problems arose, and there usually was at least one major, unforeseen crisis per volume, we always worked through them."¹² It was Bauman who insisted that articles in *Southern Jewish History* be peer-reviewed, and he recommended the policy of rotation among members of the editorial board so that participation from the society itself could be maximized; he wanted all hands on deck. It was also Bauman who proposed that an award be given every four years for the finest article to appear in the journal. Its pages have since been expanded to include sections devoted to book, exhibition, and film reviews, and primary sources. As if to show that a fascination with the past can be quite compatible with the advantages of

*Rachel Heimovics Braun receiving the SJHS Saul Viener Award from Bauman
at the society's conference in Austin, Texas, in 2014.*

(Photograph by Barbara Stone.)

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Cover and title page of volume 1 of Southern Jewish History, published in 1998. The issue was 144 pages long.

the present, a section on websites was added to the journal as well. Bauman picked all the editors of these sections. Through such innovativeness, he asserts, *Southern Jewish History* has “remained an important venue that encourages scholarship and disseminates the results of research on the South far more than any other journal can do.”¹³

The Editor as Mentor

Most importantly, Bauman understood his writ to be a responsibility to mentor potential contributors— independent researchers as well as academicians, amateurs as well as formally trained scholars, the young as well as the seasoned. The author of one article was even an undergraduate. Bauman has been a first responder. He “has found and brought to light not only the work of established and emerging professional academics but also the important findings made by those who work outside the academic world,” notes Scott M. Langston, president of the society (2006–2008) and a frequent contributor to the journal. Langston discerns “no academic elitism in Mark Bauman. He has cast a wide

net in facilitating the research of others and then making it available in the journal's pages." Such editorial hospitality has been central to Bauman's mission of "making southern Jewish history an acceptable and recognized field of study," and that has meant above all the duty to show researchers how they could improve their submissions.¹⁴ These editorial labors have been forthright in conceptualization, painstaking in detail, and patient in the process by which a draft might become an acceptable article. Such up-close-and-personal advice to authors became central to Bauman's definition of his duties.

His tenacity and scrupulousness as an editor must be regarded as unsurpassed. Bauman has led many a would-be contributor on a forced march back into the stacks. Exacting in his expectations, he sometimes demanded four or five revisions before peer reviewers were invited to get a crack at the manuscripts. Such dedication has not only entailed an unusual level of attentiveness and forbearance but also hints at the likelihood that earlier versions would have been summarily rejected elsewhere. But the remorseless procedure needed to satisfy the editor has meant that excellent final drafts have for two decades found a home in *Southern Jewish History*. It "has helped create a community of scholars," Bauman adds, "not only through the articles and peer review process but also through the rotating board of editors and section editors. Neither *American Jewish History* nor the *American Jewish Archives Journal* has the sections and variety—or proofing—that are equal to *Southern Jewish History*."¹⁵ In editing the prose of others, in making their work readable and even felicitous, in suggesting to contributors which other archival sources and previous articles should have been consulted, Bauman has made himself indispensable to the progress of scholarship. But let others testify to his success—and his selflessness—in meeting the terms of his contract.

Editing as a Hard-Hat Job

Hollace Ava Weiner was working at the *Fort Worth Star-Telegram* in the spring of 1994 when she learned of the anthology that Professors Bauman and Kalin were conceiving to record the role of southern rabbis during the crisis of civil rights. The editors "were short of Lone Star personalities," she recalled, "and had heard that I was profiling rabbis who had left a mark on Texas. The rabbi who most piqued their interest was

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Sidney A. Wolf, who had integrated public golf courses in Corpus Christi." Could Weiner's newspaper piece be revised and enlarged into a scholarly article?

"Enter Mark Bauman, editor extraordinaire. The next Sunday afternoon, we conferred long-distance. That phone call turned into a two-hour critique that changed the course of my career." After praising her writing, Bauman posed at least twenty questions: "What was the population of Corpus Christi during the rabbi's tenure? What was the percentage of Jews? Of African Americans? Of Hispanics? Was the rabbi involved in the Mexican American community?" These were the sorts of queries she could not answer. The research that she felt compelled to conduct resulted in "Harmonizing in Texas" in *The Quiet Voices*. When Bauman installed Weiner on a panel at the SJHS conference in Memphis, and gave her an opportunity to discuss a trio of Texas rabbis, she was hooked. Weiner served as president of the society in 2002 and 2003.

When he proposed that she write a piece on "the mixers" who had occupied pulpits in Texas, she complied. "I submitted a first draft," she has recalled. "He sent it back with a note that the essay read like a magazine piece, yet each page was slashed with a diagonal line. In the margins were scribbled questions, comments, and names of historians, books, and articles to consult for 'context.'" Three more drafts were

*Bauman with Hollace Ava Weiner at the SJHS
meeting in Shreveport, Louisiana, in 2002.
(Photograph by Bruce Weiner.)*

submitted, and over a year passed before Bauman expressed satisfaction. "Sometimes I was so angry and frustrated with his critiques that I referred to him as 'the Slasher.'" (She came up with that sobriquet at the Norfolk conference in 2001.) After putting aside the essay for months, Weiner remembers, "I labored, and I learned. We argued and laughed."¹⁶ But she had "found my editor for life," someone who had facilitated a transition from journalist to the full-time historian whose volume on *Jewish Stars in Texas: Rabbis and Their Work* appeared in 1999. Bauman continued to think highly enough of her article on "the mixers" to include it in *Dixie Diaspora: An Anthology of Southern Jewish History* (2006).

"We call Mark 'the Slasher,'" Janice Blumberg has explained, "because he seems to love slashing red lines across our manuscripts. We say it with great affection, of course. And with gratitude. It's indicative of his editorial perfectionism, his insights as a teacher, and his forthrightness as a true friend of those he slashes. I speak from experience," she hastens to add. "In the process of accepting my first submission to *Southern Jewish History*, Mark slashed and returned for more than a year before finally approving my piece as suitable for publication in the journal. In the course of doing so, he taught me rudiments of writing history, probably more than I would have learned in a year of study which I never had in school." Such contributors bear witness to Bauman's "enormous generosity of time and effort." Rather than fix a problem himself, however, he points it out instead "and waits patiently for the writer to figure out the solution, a process far more difficult and time-consuming but a lesson well-remembered. Had it not been for Mark," Blumberg states, "my work would have remained unpublished."¹⁷

A contributor to the first issue of *Southern Jewish History* was Leonard Rogoff, who would go on to become a two-time winner of the quadrennial prize for the best article published in the journal. He also became president of the SJHS, serving in 2010 and 2011. Rogoff's description of Bauman's vocation could scarcely be more succinct: "Mark has been the catalyst." The journal "became the agency through which he fulfilled his passion to inspire new scholars and scholarship. We have all benefitted from his encouragement, his insistence to do more." Even the author of three books—*Homelands: Southern Jewish Identity in Durham and Chapel Hill, North Carolina* (2001); *Down Home: Jewish Life in North Carolina* (2010); and *Gertrude Weil: Jewish Progressive in the New South* (2017)—

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did the creation of Jewish institutions
do this? Water you
hypocrite!

Texas News for Texas Jews
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status as a "community" more a wish than a reality. In effect calling the Texas Jewish
community into being, Goldberg continually emphasized the separateness of his Texas readers
from the familiar centers of American Jewish life: "The Jews of Texas are interested in Texas,"
he wrote in an early editorial statement, "just a little bit more than they are in Ohio or New
York," where the nation's most popular Jewish newspapers were edited. "Matters of interest to
the Jews of Texas can be more thoroughly disseminated through the columns of the Jewish
Herald than any other medium." He edited the *Herald*, he said, "in behalf of no particular
faction of Jewry, but in the interest of the Jews of Texas as a unit. . . . 'Texas news for Texas
Jews.'"4 Whatever the Jews of Texas were or were becoming, Goldberg was certain that they
were not – or at least were no longer – New Yorkers, Yankees, or Europeans. Goldberg's
regionalism sometimes approached chauvinism, as in one notable instance which will receive
extensive treatment below, when Goldberg used the pages of the *Herald* to challenge the right of
Jewish leaders in New York (whom he disparaged as a "syndicate") to speak on behalf of
American Jewry as a whole.5 In this and in many other instances, Goldberg spoke for a Texas
Jewish population that he felt had come into its own as a mature and distinctive community, fully
the equal of any other in the country.6

also Philly Chicago etc
concerned Jews felt more
better than sentence
you are mixing stuff
I'm a city or town as trusted
as community
I'm in 5th
I took?

While the story of the Jewish neighborhoods of New York is well-recorded, less is
known about the development of Jewish communities in southern states like Texas. The first
Jews in the state – the first Jews, in fact, anywhere in what is now the United States – were
Sephardic fugitives from the sixteenth-century Mexican Inquisition, *conversos* whose forced
conversion to Christianity may or may not have been sincere or lasting.7 A handful of Central
European and American Jews found their way into Mexican Texas: at least one was part of
Stephen Austin's original "Old 300" settlers, and a small number participated in the signal
battles of the Texas Revolution including the siege of the Ajamo, the Goliad massacre, and the

in most states, did state
admission community, etc. Texas killed
Rabbi, a ban on etc. Federal, NC accord of workers?

Known to colleagues as "the Slasher," Bauman is notoriously tough on early manuscript drafts. This page, from an article submitted to *Southern Jewish History* in 2004, reflects his editorial style. The author survived and made a full recovery. (Courtesy of Bryan Edward Stone.)

admits: "I always anticipate Mark's critiques with trepidation. Just when I smugly feel that I am finally done, Mark points me to overlooked sources and demolishes my cherished theses. However frustrated we may feel, he is almost always right, and he's made our work better." Rogoff expresses sympathy for "younger scholars who may feel charred after a Bauman grilling, but no one has done more to support a new generation."¹⁸

That age cohort includes Adam D. Mendelsohn, who would win a National Jewish Book Award for his foray into comparative economic history, *The Rag Race: How Jews Sewed Their Way to Success in America and the British Empire* (2014). After teaching at the College of Charleston, Mendelsohn joined the faculty of the University of Capetown, the perch from which he has recalled his first "innocent" submission of a manuscript to an academic journal. It was *Southern Jewish History*, in 2002, when he was living in his native South Africa and working on a master's degree. "I knew little about the journal, less about its editor, and scarcely more what to expect," Mendelsohn adds. "What in retrospect was a happy accident did not feel so at the time. For the editor engaged in a form of gladiatorial combat with the text that I have never encountered since. The prose (and my ego) was left bloodied and pulped." After recovering from the shock, "I began to appreciate the editor's unflinching approach and his willingness to spend hours working and reworking text, pushing and probing until eventually satisfied. This rite of passage has served me very well. It was a lesson in rigor, and a lesson in devotion: no editor that I have worked with has matched his standard. And it was a lesson in patience." Bauman had not blown off a graduate student whom he did not know. Instead "Mark patiently mentored this manuscript, and much of my work since. For as so many have discovered, his pungent pen as editor belies a nurturing disposition and eagerness to assist and improve. To my mind, these attributes are at the core of the success of the journal. Mark is that rare combination: at once a truth teller and a mentor, a good cop and bad cop rolled into one."¹⁹

Another historian belonging to a younger generation is Marni Davis of Georgia State University. The author of *Jews and Booze: Becoming American in the Age of Prohibition* (2012), she found Bauman to be "an attentive and generous mentor—especially to the graduate students, early career academics, and public historians whose work has appeared in

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Southern Jewish History. Mark has edited and nurtured a generation of scholars." He did so by "inviting them to write reviews, encouraging them to flesh out conference papers for publication as articles, and—as I know from experience—pushing them to write better prose and make sharper arguments." Davis therefore found it difficult "to imagine that our field would be as vibrant as it is without Mark's two decades of devotion to the journal, and to the historians who have aspired to contribute to it."²⁰

When Anton Hieke, the German author of *Jewish Identity in the Reconstruction South: Ambivalence and Adaptation* (2013), submitted his first article to *Southern Jewish History*, he "truly realized Mark's excellence as an editor. Together with Rachel Heimovics Braun then and Bryan Stone since, Mark knows how to help authors reevaluate their texts, to avoid phony assumptions and generalizations in order to bring out the best product. There is no option of cutting corners, no room for sloppiness." Soon Bauman became "a trusted and extremely insightful colleague in the field. His comments and suggestions rarely missed the bull's eye," and Hieke came to "cherish Mark's insights ever since, his style of debate, and our discussions." What's more, he even "introduced my son to the beauty of American baseball."²¹ No wonder then that Dan J. Puckett, the current president of the society, has asserted that "Mark has influenced a generation of scholars working in southern Jewish history."²²

Perhaps few witnesses to Bauman's powers as an editor are as authoritative as Ellen M. Umansky, president of the society in 2015 and 2016 as well as the author of *From Christian Science to Jewish Science: Spiritual Healing and American Jews* (2005). "Of all the editors that I've worked with, none has been more demanding yet more caring than Mark Bauman." When he asked her for changes, "he thought that what I had written could be clearer. And on more than one occasion, he's pushed me to further research a fleeting reference or to answer questions either raised within the text or likely to be asked by a reader. The essays I've published in *Southern Jewish History* were significantly strengthened thanks to Mark's critical eye, love of good writing, great skill at editing, and insistence that the journal remain the first class, peer-reviewed journal that it has been under his editorship." Although Umansky's prose was apparently spared the butcher's knife with which he has gone after the drafts of others, she has confirmed that "Mark has helped make the

journal central to the academic fields of American Jewish history in general and southern Jewish history more specifically, and central to the scholarly commitments of the Southern Jewish Historical Society.”²³

In 1982 Marc Lee Raphael and Jeffrey Gurock became the editors of *American Jewish History*, and they soon considered the pertinence of the Jewish experience in the South. The need for manuscripts could not be met immediately. But Bauman became the inevitable candidate, Raphael recalled, “to edit a special issue of the journal exploring this topic. It took time to cultivate a group of scholars and push them to engage in fresh research and writing, but the two special issues that resulted in 1997 doubled our expectations.” No wonder, for “Mark was not only an outstanding editor; he was one of the few who made our jobs almost invisible by the carefully edited copy he submitted when his work was done on an issue of the journal.”²⁴ One marker of the enhanced status of southern Jewish history occurred in 2008 when Raphael’s anthology, *The Columbia History of Jews and Judaism*, appeared. Its topics were arranged both chronologically and thematically. Resisting the centripetal force that New York has exerted, Raphael did not deem it worthy of a separate chapter, but Bauman did supply “A Multithematic Approach to Southern Jewish History.”

Scott Langston, who teaches religion at Texas Christian University, notes that Bauman’s reputation as “the Slasher” is “well-earned.” “To my benefit I have experienced his meticulous editing many times.” But how exactly did Bauman make Langston, for example, into “a much better scholar and historian”? The editor of *Southern Jewish History* taught Langston “how to do historical analysis and to look for and assess patterns and draw conclusions, rather than just throw out facts and data. I can hear him saying quietly after listening to a paper presentation, ‘You’ve got to do analysis. You can’t just present data.’ He’s held my feet to the fire time after time with regard to conclusions I’ve made that needed more thought and consideration.” Langston’s 2001 article, “Interaction and Identity: Jews and Christians in Nineteenth Century New Orleans,” won the first quadrennial award for the best article to appear in the journal. “The Slasher” has also exhibited a gift for “compassionate friendship. I cannot begin to adequately reflect how important Mark’s encouragement and support were to me during one of the hardest periods of my life,” Langston has revealed. “When I became the target of

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right-wing, fundamentalist administrators, trustees, and pastors, which ultimately led to my leaving the university where I was a tenured faculty member, the members of the Southern Jewish Historical Society were my greatest source of strength; and Mark Bauman was chief among them." His sympathy, counsel and encouragement did not exhaust the list of his virtues, for Bauman "helped me get another permanent job after many years had passed."²⁵

The Editor as Scholar

Had Bauman only performed the service to historiography that such testimonies record, *dayenu*. But the editorship of the annual journal is not the only way that he has nurtured – and sometimes jump-started – the careers of others. He has "helped numerous individuals in editing and encouraging their work formally as a peer reviewer for numerous university presses and other journals and, just as likely, informally. In this and in other ways, I've tried to mentor individuals and nurture networks of scholars."²⁶ He has found the chance to boost other scholars gratifying. They have enjoyed the advantage of Bauman's mastery of the secondary literature on the southern Jewish experience. This command of the historiography has not only been essential to researchers; his comprehensive knowledge has been unique. No one ever has read the articles and monographs as thoroughly as he has, nor is it likely that anyone ever will. "Nobody can surpass him," Langston has avowed. "When doing research for an essay, I routinely consult the databases of JSTOR, WORLDCAT, ARTICLEFIRST – and Bauman. Mark is a human database of southern Jewish research."²⁷ When Janice Blumberg cotaught a course with him on the history of the Hebrew Benevolent Congregation of Atlanta (The Temple), she discovered that, despite being a lifelong congregant and the author of the book on the century of the synagogue's existence, "I learned from Mark far more than I taught. His talent for putting facts into context gives meaning that enables the listener to understand and retain them." Bauman's combination of knowledge and enthusiasm she praises as "extraordinary."²⁸

A peculiarity of the process of learning is that the more one discovers, the greater the compulsion to discover still more. "Much as I have studied southern Jewish history," Bauman hastens to acknowledge, "I am fully aware that there is more that neither I nor anyone else knows.

What I and others continue to find continues to amaze me.”²⁹ To be sure, the oeuvre of southern Jewish historiography is, like every other field, erratic in quality, scope, and value. Studies of this subject are punctuated with esoterica and with works that meet the needs of filiopietism but of little else. A recent history of the tiny Jewish community of Valdosta, Georgia, for instance, stops in 1908; will a second volume still be needed to carry the story down to the present? Bauman’s appetite is unappeasable for community studies and congregational chronicles, for the portrayals of peddlers and the memoirs of mohels and the annals of burial societies and benevolent societies too. He seems to have read everything—no matter how obscure, no matter how marginal—that might somehow illumine what the society is consecrated to uncovering and explaining.

Proof of his mastery can be found in two historiographical essays. Bauman’s *The Southerner as American: Jewish Style* (1996) appeared just as he was about to become editor of the new journal. A little more than a decade later came a seventy-five-page behemoth of a bibliographical survey, which the *American Jewish Archives Journal* titled “A Century of Southern Jewish Historiography” (2007). The latter work is more than a catalog of articles and books but is also rich in information about historians and the institutions that sustained their careers. In producing such extensive essays, Bauman “demonstrated a breadth of knowledge and understanding that astonishes me, no matter how often I have consulted them,” Rogoff has exclaimed.³⁰ These two works—one a booklet, the other the length of a booklet—are not merely indispensable. They are unique.

Although Thomas Kuhn’s famous conceptualization of dramatic and disruptive “paradigm shifts” may well explain advances in the history of physics, scholarship on the southern Jewish past tends instead to evolve incrementally. Therefore no author wishing to tackle a subject destined for *Southern Jewish History* can ignore Bauman’s extraordinarily comprehensive overview and analysis of the research to date. The scale of documentation that he presents makes the voluminous citations for law review articles seem superficial. This situation is not only a matter of filling lacunae that Bauman happens to have identified in those two extensive historiographical essays. The very existence of the journal has undoubtedly inspired authors to submit articles that might otherwise

never have been written, on subjects that not even Bauman had realized needed to be done. That is how a lively and serious scholarly field develops and revises itself.

Field of Dreams

The editor of a journal like *Southern Jewish History* faces a challenge unfamiliar to his counterparts at the *American Historical Review* or even at *American Jewish History* (or, for that matter, to William Shawn and Robert Silvers). Bauman's readership is split between academicians and laypeople. Are their interests compatible? Can austere standards of research, in the quest to satisfy what Charles A. Beard famously diagnosed as "that noble dream" of objectivity, also pique the curiosity of the diverse laypeople whose generosity is necessary to sustain the society? Bauman has nevertheless insisted that the audience for the journal—and for the papers presented at the annual conferences—is not schizoid at all. "I do my best," he argues, "not to sacrifice scholarly integrity for the perception that our largely lay membership won't be interested. I believe sound, well-written scholarship should and does appeal to the membership and see no competing claims. This is also true of conference presentations."³¹

Marni Davis warns presenters at these annual events that, "if you're a panelist and you see Mark's hand up in the audience, you know that he will ask the kind of question that slices like a scalpel to the heart of your argument, so you'd better get ready."³² His pugnacity, she explains, is just his way of insisting on scholarly rigor. Her warning was not issued in time, however, for Hieke, who had barely earned his German doctorate when he arrived in Atlanta for his first conference of the SJHS. That 2008 meeting also "marked the beginning of my first research trip in the United States, which is why so little to no original material troubled my argument." Hieke necessarily drew from "literature I could mail-order from Germany. That their authors sat in front of me now made it the more exhilarating. My German shelves had come to life." The responses were kind. But then "a hand rose along with the rest." It belonged to the editor of *Dixie Diaspora*, the anthology that could be found on Hieke's top shelf. For the first time Hieke was meeting Bauman, who had adopted the guise of bad cop. "In no uncertain terms did Mark outline where I was (first) wrong and (secondly) unaware of essential material. The remarks were crisp and blunt, poignant, and re-

grettably apt," Hieke conceded. Accustomed to studying under the austere regimen of Prussians, he "felt eerily at home."³³ That happy ending corroborates Bauman's own belief that "our membership is well-educated and interested in scholarly, well-written articles. This, I believe, is what draws the regulars to membership and attendance at conferences."³⁴ The rolls of the society indicate that Bauman's faith in that compatibility is warranted. "In a field given too often to nostalgia or antiquarianism," Rogoff has observed, "he has insisted on integrity and candor."³⁵

Moreover, the journal remains receptive to improvements. It is still young. It is barely older, say, than the median age of the typical synagogue confirmation class, and over the course of twenty volumes, the changes in format and content have been striking. Dale Rosengarten, president of the society (2013–2014) and coeditor of *A Portion of the People: Three Hundred Years of Southern Jewish Life* (2002), formed a design committee and hired a graphic artist to make the covers of the journal more colorful and attractive. Stuart Rockoff, who served as president in 2011 and 2012, supervised the placement of several issues of the journal online. Issues have generally gotten thicker, even though Bauman has recently felt free to reject many more proposals and manuscripts than he did back in the twentieth century. Quality, he believes, has been enhanced. Now *Southern Jewish History* even brandishes an international profile. Bauman is quick to credit the transformations to his two managing editors: "Rachel and Bryan have been indispensable. They have undertaken innumerable tasks that they do amazingly well. Both have brought innovation to their positions and, without them, neither I nor the journal would be nearly as good as it is."³⁶ Troy University's Puckett, the author of *In the Shadow of Hitler: Alabama's Jews, the Second World War, and the Holocaust* (2014), has noticed that "the breadth of the scholarship on southern Jews has greatly expanded."³⁷

Retrospective judgments like these depend on a baseline, and no one is better positioned to assess the professionalization of the field than Mark Bauman. He notes that in the decade of the 1970s, when the society was reorganized in Richmond, Virginia, probably the only academic who pursued the subject full-time was Louis Schmier, an early stalwart of the society, although his scholarly interest was mostly confined to the Jews of the southern segment of Georgia. Academicians who participat-

ed in the inaugural conference in Richmond in 1976 have explored many topics besides southern Jewish history. It has been something of a sideline, although an important one, for Melvin I. Urofsky and myself, for instance. The keynote speaker in Richmond was Eli N. Evans. Two of his works—*The Provincials* (1973) and a scholarly biography, *Judah P. Benjamin: The Jewish Confederate* (1988)—are iconic. But Evans has operated outside the academy and is not trained as a historian. Leonard Dinnerstein moved on from *The Leo Frank Case* (1968) and an anthology on *Jews in the South* (1973), which he coedited, to wider topics like American anti-semitism and immigration policy. Although Breibart published steadily in the field over the course of more than half a century, mostly on Charleston, he taught high school for nearly four decades. Bauman praises several superb doctoral dissertations, but some of the authors, such as Bobbie Malone and Mark I. Greenberg, either pursued careers outside southern Jewish history or, like Steven Hertzberg and Mark Cowett, did not obtain careers in higher education. Fits and starts can also be the way that a scholarly field matures.

A Turn to the South

Opportunities to learn about southern Jewish history have now become ample, in ways that would have astonished the attendees at the Richmond conference. Courses are now offered in the subject, and some of Bauman's own works are staples on their syllabi. They include—or ought to include—his anthology *Dixie Diaspora*. Its publication was fortuitous, because all the previous works in that genre had gone out of print: *Jews in the South* (1973), coedited by Leonard Dinnerstein and Mary Dale Palsson; *Turn to the South* (1979), coedited by Nathan M. Kaganoff and Melvin I. Urofsky; and *Jews of the South* (1984), coedited by Samuel Proctor and Louis Schmier with Malcolm H. Stern. *Jewish Roots in Southern Soil*, which Mark Greenberg and Marcie Cohen Ferris coedited in 2006, appeared soon after *Dixie Diaspora*. Bauman notes that, in contrast to the baby steps the society took in the 1970s, graduate students today face no impediments researching this subject. The number of state and municipal Jewish historical societies, museums, and archives in the South has grown exponentially, and Bauman claims that “at least two state societies were created directly because of the activities of the Southern Jewish Historical Society.”³⁸ The formation of a center for the study of southern

*“Meet the Authors” panel at the 2007 SJHS conference in Washington, D.C.
Left to right: Marcie Cohen Ferris, Bauman, and panel chair Ronald Bayor.
(Photograph by Leonard Rogoff.)*

Jewish history at the College of Charleston is a measure of such changes in the region. For little more than a century ago, Bauman has written, an undergraduate named Ludwig Lewisohn harbored feelings of “alienation from Judaism” as well as an “ill-fated adjustment” to the “closed social environment” that the College of Charleston imposed upon him.³⁹ A research institute located there now affirms the value of a subject like southern Jewry.

Editors of the two journals with a national writ—affiliated with the American Jewish Historical Society in New York and with the American Jewish Archives in Cincinnati—were not always receptive to manuscripts on the region. That reluctance is no longer evident. The University of Alabama Press (UAP) has welcomed manuscripts in this field. Bauman serves as coeditor, with Adam Mendelsohn, of the UAP’s series “Jews and Judaism: History and Culture.” This particular academic press “published books in southern Jewish history when few other

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university presses did so," Bauman reports, and therefore he remains loyal to it, even though it now has rivals elsewhere. He betrays "no doubt that the field now receives far more recognition than when I started out."⁴⁰

What he has wanted for the past of the region's Jewry is above all *respect*, to sit with the grown-ups by injecting "southern Jewish history into the mainstream of American Jewish historiography."⁴¹ The journal is the most influential means of achieving that goal. For members of the SJHS, some of whom may absent themselves from the conferences, the scholarly annual "has also served as a major mechanism for nurturing these changes." In addition, the SJHS sponsors "student essay contests, grants, and other enterprises."⁴² Such signs of vitality have ensured that the field has become far less vulnerable to the charge of "provincialism" that Stanley Chyet, in the first historiographical survey of southern Jewry ever undertaken, leveled. What remains on the agenda, however, is a synthesizing, state-of-the-art work of scholarship that might supersede Evans's classic "personal history" of *The Provincials*.⁴³

Have the demanding tasks of editing and mentoring, of nurturing and promoting the writing of others compelled Bauman to neglect his own? One reassuring answer should come when a selection of his essays, currently under consideration at a university press, is published. Then readers can grasp between the covers of a single volume how smoothly he manages to integrate primary research with the contextualization of secondary literature, and how authoritatively he picks the lock of the past by interpreting documents and oral histories in the light of comparative history.

The Southerner as American

Among Bauman's most important legacies as an author is almost certainly the claim that southern Jewish history is less distinctive than is commonly assumed. He is undoubtedly the most emphatic champion of the view that whatever singularity the saga of southern Jews may reveal matters less than resemblances to what their coreligionists experienced elsewhere in the United States. No one has advanced this thesis more persistently, especially in *The Southerner as American: Jewish Style*. But Bauman notes that he was not the first historian to do so. Lee Shai Weissbach, now an emeritus professor of history at the University of

Louisville, reached such a conclusion earlier. Bauman “hadn’t realized it when I wrote *The Southerner as American*,” he recalls, “but Lee Shai’s early articles on the Jews in the small towns of Kentucky emphasized their overwhelming similarities to the same types of communities as elsewhere,” an argument that Weissbach reinforced in his *Jewish Life in Small-Town America* (2005). Weissbach regards Bauman’s *The Southerner as American: Jewish Style* as “central to the scholarly debate over the significance of region as a factor in American Jewish history.”⁴⁴

Like so many historians who have explored southern Jewish history, Bauman remembers having “started out as a strong proponent of the distinctiveness school” and having “immersed myself in its literature.”⁴⁵ Then Ronald Bayor and Aubrey C. Land, the editors, respectively, of the *Journal of American Ethnic History* and the *Georgia Historical Quarterly*, challenged the claims that Bauman made in his articles on “The Rabbi as Ethnic Broker: The Case of David Marx” (1983) and on “The Emergence of Jewish Social Service Agencies in Atlanta” (1985). Bayor and Land independently expressed skepticism in reading Bauman’s descriptions of the city’s Jewry and persuaded him to consider accounts of Jewish life elsewhere in the nation. Reading these articles proved to be a revelation. “While there will always be variations and identities from one community to another,” he concluded, “similarities far outweigh differences.”⁴⁶

Bauman has been careful not to overstate his case, which he first presented at the society’s conference in Charleston in 1990. Even *The Southerner as American: Jewish Style* makes his argument merely “exploratory” rather than definitive, and finds that the differences are of degree rather than of kind.⁴⁷ “I have never argued that there are not differences,” he avers, “but rather that those who stress uniqueness exaggerate [divergences].”⁴⁸ The variations do not outweigh the parallels elsewhere. “As I’ve argued all along,” Bauman asserts, “historians should not ignore those differences. But they should also use a realistic comparative perspective recognizing the very real and important similarities as well.”⁴⁹

Certainly by 1997 his skepticism on the question of singularity had solidified into a credo. Although stubborn evidence of southern peculiarity cannot be ignored, such data should be placed within a broad perspective and treated with a due sense of proportion. “Region may not play the key role in analyzing issues of southern Jewish identity, and it

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may prove more productive to examine other factors.”⁵⁰ This position “must have seemed like apostasy,” Georgia State’s Davis has conjectured. “But this intervention has forced us to reconsider our preconceptions and assumptions and, perhaps, to acknowledge that southern Jewish ‘distinctiveness’ might be a limited concept.”⁵¹ Even within the region, Bauman points out, the “variations are so great that the idea of a homogeneous South working its will upon Jewish residents deserves to be questioned.”⁵² He cites communities like Charleston and Savannah, where Jewish life, he claims, differs from Charlotte and Atlanta—or Waycross and Valdosta—as much as from Jewish communities north of the Mason-Dixon Line. Gurock’s *Orthodoxy in Charleston* (2004) specifies half a dozen episodes of synagogue history that can “fit into the larger saga of American Jewish life between the nineteenth and twenty-first centuries.”⁵³ His monograph can be read, as Gurock has indicated and Bauman agrees, as revealing “all of the themes of American Orthodox history.” Or take the work of Anton Hieke and Daniel R. Weinfeld, who “have even questioned an aspect of distinctiveness that I once accepted—that southern Jews overwhelmingly supported the Confederacy.”⁵⁴

The concept of southern Jewish distinctiveness is not yet buried, although when it is Bauman would be happy to serve as honorary pallbearer. However forcefully he has maintained his resistance to notions about the indigenous character of Dixie’s Jewry, the thesis has continued to attract defenders. Among them is Marcie Cohen Ferris, a historian at the University of North Carolina at Chapel Hill. In *Matzoh Ball Gumbo: Culinary Tales of the Jewish South* (2005), Cohen traces the effect of southern cuisine on the Jewish palette. “At their dining tables,” she writes, “Jewish southerners . . . created a distinctive religious expression that reflects the evolution of southern Jewish life.”⁵⁵ She made her case forcefully enough that it led historian Jonathan D. Sarna, in his endorsement of the book, to infer that not only the meals but also the “faith [and] culture” of southern Jewry should be recognized as “distinctive.”

Bauman’s framing of the debate has opened the door to a variety of arguments and permutations of the themes he first introduced. Bryan Edward Stone, an expert on Texas, has shown reluctance to stress the uniqueness of southern Jewry. The group characteristics that have marked the Jewish people in modern times—family cohesiveness, civic

activism, business success, religious adaptation—do not betray enormous regional variation. But he is struck by how widespread is the *belief* in uniqueness. Evidently subscribing to the Platonic commitment to the supreme reality of ideas, Stone claims that the abiding faith in something distinctive has the effect of *making* southern Jewry distinctive. Full disclosure: I also hold to the thesis of singularity, even to the point of having recently been pitted against Bauman in Davis's account of the present state of southern Jewish historiography.⁵⁶ Her article underscores how unavoidable is the question of the differences that southern Jews have exhibited, even if the answers vary. In duking it out with his critics, Bauman retorts that conventional beliefs, no matter how fiercely held, can also be delusions. To pierce them, he has been most effective by invoking the method of comparative history, which is the only way to test claims of uniqueness.

Case in point: A common version of southern Jewish history highlights how a "small minority . . . fit in [to the region] and accepted southern mores, contributed disproportionately, held offices," and encountered "less antisemitism than anywhere else in the United States."⁵⁷

But then Bauman urges his readers to examine the work of specialists on the Far West like Marc Dollinger, Ellen Eisenberg, Ava Kahn, and William Toll. They describe pioneers who managed to adapt smoothly to “the most tolerant section of the country,” who got elected to political offices, and who contributed disproportionately to the welfare of the Far West. Nor can the harrowing issue of race divide the two sets of regional experiences. The persecution of Latinos and Asians, whose fate may have moderated local hostility to Jews, constitutes a counterpart to the southern history of slavery and segregation, according to Bauman. That many of the Jews who installed themselves in the West came from the South also suggests lines of continuity, a mimetic phenomenon that he believes weakens the case against southern and western Jewish singularity. This capacious approach to the past has endeared Bauman to Hollace Weiner: “Mark taught me to make comparisons—among various religious groups, racial groups, subcommunities, and countries. My research had to be multidimensional, or it didn’t have weight.”⁵⁸ Bauman has refused to treat southern Jewry as exotic, eccentric, or anomalous, freeing other historians to incorporate the southern Jewish experience into America’s Jewish history—a goal that has animated his mission in editing the twenty volumes of the journal.

“Why Do They Live There?”

An essay that is devoted to Bauman’s achievements gives him the floor, sparing him from hecklers. But one set of questions cannot be suppressed: What happens to the rationale for a journal exploring a collective past that pretty much resembles the history of other Jews? Why bother to create and perpetuate a Southern Jewish Historical Society if an American Jewish Historical Society basically covers the same terrain? If southern Jewish identity is interchangeable with American Jewish identity, why pursue a separate inquiry into the region? Why uphold interpretations that generate so little friction with generalizations about Jewish life in North America? To invalidate the South as a coherent unit of study may therefore strike members of the Southern Jewish Historical Society as counterintuitive. The response that Bauman offers highlights the inherent value of studying southern Jewish history. The region provides a reminder that the Jewish experience is far richer and more varied than what happened in metropolises like New York City.

He adds that what happened in the South has often affected the course of American Jewish history.

The region certainly got off to a head start. Of the first five synagogues in North America, two were located in the South. After the congregation in Newport, Rhode Island, died, Richmond and Baltimore made the proportion four out of six. The first two Reform congregations were established in the South, where the first American Reform prayer book was composed. Most of the Jewish politicians from the colonial to the antebellum era were southern, as were pioneering philanthropists and even the first female poet of consequence. Nor, especially after World War II, can the pertinence of South Florida be ignored. Its demography may affect the course of Jewish historical continuity itself.

Bauman is also struck by the degree to which Jews did *not* belong in the region, which is a way of claiming that its impact should not be exaggerated. Treated differently from other whites in the South, bearing “cultural baggage” of their own from the Old World, linked to relatives elsewhere and to other businesspeople as though to defy the handicap of insularity, southern Jews have not managed to fit neatly into a section that “is typically depicted as agrarian, racist, anti-intellectual, evangelical/fundamentalist, Anglo-Saxon/Scotch-Irish Protestant, and backward,” he writes. Do such traits, he demands to know, come across “as representative of southern Jewish history”?⁵⁹ It teems with people who look more like Episcopalians or Unitarian-Universalists than like Southern Baptists, he remarks, and whose educational levels and urban residences diverge from the patterns of archetypal white southerners. (Here one might note that the 1960 census was the first to report that southerners had become more urban than rural. Thus Jews were ahead of the curve. One might also suggest that the South adapted to *them*, reducing the danger that they would stand out.)

The debate over distinctiveness has hardly been resolved; no consensus has yet emerged. But Bauman suspects that, as a result of such debates, his own research on other topics and his ideas on other issues have been overshadowed. Perhaps no topic that Bauman has addressed is more emotionally charged than the Jewish response to civil rights half a century ago, and his two edited volumes, *The Quiet Voices* and *To Stand Aside or Stand Alone* (2016), constitute what he considers to be his most important books. He writes that both volumes show, “many



Books that Mark Bauman has written, edited, or coedited include (clockwise from top):
Dixie Diaspora: An Anthology of Southern Jewish History (2006); Harry H. Epstein and the Rabbinate as a Conduit for Change (1994); To Stand Aside or Stand Alone: Southern Reform Rabbis and the Civil Rights Movement (2016);
The Southerner as American: Jewish Style (1996); and The Quiet Voices: Southern Rabbis and Black Civil Rights, 1880s to 1990s (1997).

more southern Jews supported civil rights and acted on their beliefs than we now know about.”⁶⁰ Here his work has been decisive in helping to revise, in a more favorable and sympathetic trajectory, earlier depictions of the southern rabbinate as helpless and even muted amid the epic struggle for racial justice. In 1980, when Proctor reviewed *Turn to the South*, which includes four chapters (out of fourteen) on the region’s rabbinate, he dismissed it as an “overworked topic.”⁶¹ He was wrong. Instead Bauman demonstrated how rich it remained, most recently by editing and annotating the interviews that the late Allen Krause conducted with Reform rabbis in the South in the mid-1960s. (*To Stand Aside or Stand Alone* is reviewed in this issue.) Moreover the extant biographies of southern rabbis were mostly published after 1980, such as Mark Cowett’s on Morris Newfield (1986), Bobbie Malone’s on Max Heller (1997), and Janice Blumberg’s on her great-grandfather, Edward “Alphabet” Browne (2012). Biographies of Orthodox or Conservative clergymen are quite rare, so that Bauman’s 1994 study of Harry H. Epstein of Atlanta’s Ahavath Achim Congregation— who in fact was both, having switched his congregation’s denominational allegiances from Orthodox to Conservative by the early 1950s—stands out.

Bauman also wishes to remind his readers of his “pioneering use of role theory in American Jewish history,” while contributing to the developing sophistication in the study of “Jewish ethnic politics, Jewish social service agencies and leadership patterns, colonial Jews and their relationships with Native Americans, [and] the origins of Reform in Baltimore.”⁶² Although John Adams ignored his wife Abigail’s famous injunction to “remember the ladies,” Bauman did not, and he has delved into southern Jewish women’s history. As early as volume 1 of the journal, its founding managing editor has recalled, “Mark showed his appreciation for the role of women in the South. Following egalitarian principles, we always used the woman’s actual first name (unless it was lost to history), instead of Mrs. [fill in the blank of the husband’s given name].”⁶³ The long list of Bauman’s scholarly interests goes on: “Intra- and intergroup relations, southern Jews as cosmopolitan leaders on the national and even international scene, the significance of internal migrations, center and peripheral communities, [and] acculturation and continuity of east European Jews.” According to Weissbach, this “note-

worthy series of articles in the realm of southern Jewish history" have added up to "an outstanding record of scholarly accomplishment."⁶⁴ Bauman's studies should be understood as intended to further the quest of one goal – to ensure that the history of southern Jewry is woven seamlessly into the history of other southerners, other Americans, and other American Jews. However tantalizingly elusive this objective has been, no one has aimed at this target with greater steadfastness and catholicity. In 2016 he wrote that "I have studied southern Jewish history for almost forty years, [and] I remain very aware of how little I know and how much remains to be explored concerning the field."⁶⁵ And no amount of work has quenched his thirst for more research and for more understanding. "Tell about the South," the Canadian Shreve McCannon urges his Harvard roommate, Quentin Compson of Mississippi, in 1909. "What's it like there. What do they do there. Why do they live there. Why do they live at all."⁶⁶ Choosing to tell about the South's Jews, Bauman has enacted a "vision that has brought the journal *Southern Jewish History* to fruition; and entering its twentieth year, it maintains its standards and relevance," in Rogoff's estimation. "No one has explored the history of southern Jewry more insistently and more thoroughly than Mark Bauman."⁶⁷

NOTES

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¹ Janice Rothschild Blumberg, "The Distance Traveled: Reminiscences of Twenty-five Years in SJHS," *Southern Jewish History* 10 (2007): 21.

² Mark K. Bauman, "A Meandering and Surprising Career," in *On Becoming an American Jewish Historian*, ed. Jeffrey Gurock (forthcoming).

³ Steve Oney, *And the Dead Shall Rise: The Murder of Mary Phagan and the Lynching of Leo Frank* (New York, 2003), 341, 352, 393, 486, 499, 608; John Hope Franklin, *Mirror to America* (New York, 2005), 29.

- ⁴ Marc Lee Raphael, e-mail to author, March 6, 2017.
- ⁵ Mark K. Bauman, e-mail to author, April 3, 2017.
- ⁶ Bauman e-mail.
- ⁷ Bauman, "Meandering and Surprising Career," 8, 13, 19.
- ⁸ Bernard Wax, "Ruminations about the SJHS," *Southern Jewish History* 10 (2007): 3-4.
- ⁹ Rachel Heimovics Braun, e-mail to author, April 7, 2017.
- ¹⁰ Eric L. Goldstein, e-mail to author, January 26, 2017.
- ¹¹ Braun e-mail.
- ¹² Ibid.
- ¹³ Bauman e-mail.
- ¹⁴ Scott M. Langston, e-mail to author, February 25, 2017.
- ¹⁵ Bauman e-mail.
- ¹⁶ Hollace Ava Weiner, e-mails to author, January 26 and February 4, 2017.
- ¹⁷ Janice Rothschild Blumberg, e-mail to author, February 19, 2017.
- ¹⁸ Leonard Rogoff, e-mail to author, February 15, 2017.
- ¹⁹ Adam Mendelsohn, e-mail to author, January 27, 2017.
- ²⁰ Marni Davis, e-mail to author, February 20, 2017.
- ²¹ Anton Hieke, e-mail to author, March 5, 2017.
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- ²⁹ Bauman e-mail.
- ³⁰ Rogoff e-mail.
- ³¹ Bauman e-mail.
- ³² Davis e-mail.
- ³³ Hieke e-mail.
- ³⁴ Ibid.
- ³⁵ Rogoff e-mail.
- ³⁶ Bauman e-mail.
- ³⁷ Puckett e-mail.
- ³⁸ Bauman e-mail.
- ³⁹ Mark K. Bauman, "A Century of Southern Jewish Historiography," *American Jewish Archives Journal*, 59 (2007): 14-15.
- ⁴⁰ Bauman e-mail.
- ⁴¹ Mark K. Bauman and Bobbie Malone, "Introduction: Directions in Southern Jewish History II," *American Jewish History* 85 (December 1997): 352.
- ⁴² Bauman e-mail.

⁴³ Stanley F. Chyet, "Reflections on Southern Jewish Historiography," in *"Turn to the South": Essays on Southern Jewry*, ed. Nathan M. Kaganoff and Melvin I. Urofsky (Charlottesville, 1979), 15–16; Bauman, "Century of Southern Jewish Historiography," 22.

⁴⁴ Lee Shai Weissbach, e-mail message to author, February 5, 2017.

⁴⁵ Bauman e-mail.

⁴⁶ Ibid.

⁴⁷ Mark K. Bauman, *The Southerner as American: Jewish Style* (Cincinnati, 1996), 5, 28.

⁴⁸ Bauman e-mail.

⁴⁹ Ibid.

⁵⁰ Mark K. Bauman and Bobbie Malone, "Introduction: Directions in Southern Jewish History," *American Jewish History* 85 (September 1997): 192.

⁵¹ Davis e-mail.

⁵² Bauman e-mail.

⁵³ Jeffrey S. Gurock, *Orthodoxy in Charleston: Brith Sholom Beth Israel and American Jewish History* (Charleston, 2004), xiv.

⁵⁴ Bauman e-mail.

⁵⁵ Marcie Cohen Ferris, *Matzoh Ball Gumbo: Culinary Tales of the Jewish South* (Chapel Hill, 2005), 7.

⁵⁶ Marni Davis, "A Minority's Minority: Southern Jewish History," *Immigration and Ethnic History Newsletter* 48 (Summer 2016): 1, 6.

⁵⁷ Bauman e-mail.

⁵⁸ Weiner e-mail, January 26, 2017.

⁵⁹ Bauman e-mail.

⁶⁰ Bauman e-mail.

⁶¹ Samuel Proctor, review of *"Turn to the South": Essays on Southern Jewry*, *American Jewish History* 70 (December 1980): 253.

⁶² Bauman e-mail.

⁶³ Braun e-mail.

⁶⁴ Weissbach e-mail.

⁶⁵ Mark K. Bauman, "From the Editor," *Southern Jewish History* 19 (2016): v.

⁶⁶ William Faulkner, *Absalom, Absalom!* (New York, 1936), 174.

⁶⁷ Rogoff e-mail.