
The Temple Bombing

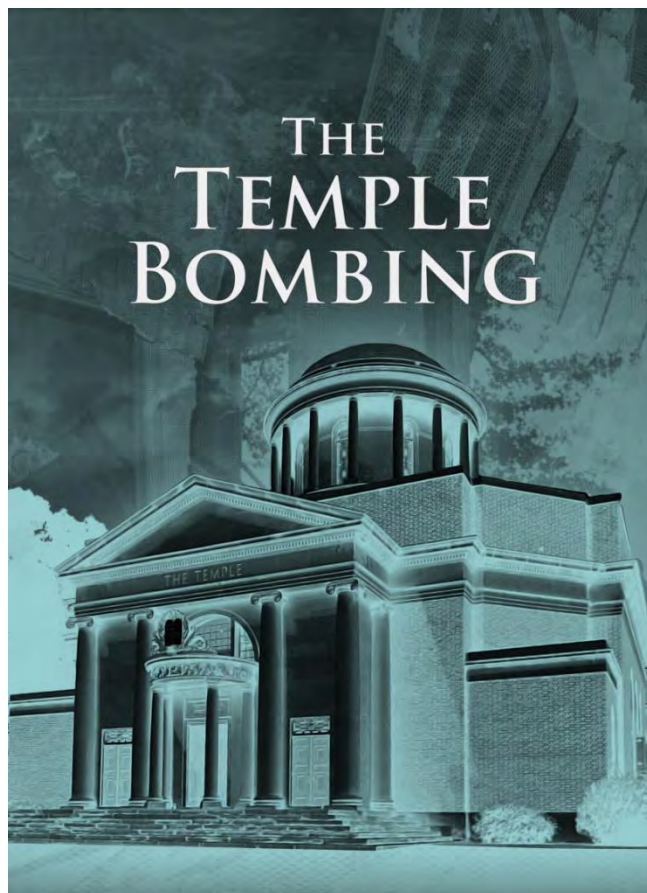
By Jimmy Maize

Study Guide for grades 6th-12th

Created by Carmen Kinnebrew's 9th Grade Literature Honors class at Creekside High School

As part of the Alliance Arts for Learning Institute
Dramaturgy by Students Program
Under the guidance of Teaching Artist Ebony Tucker

World Premiere



On the Alliance Stage
February 22- March 12, 2017
Student Matinees: March 2 & March 9 at 11am

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Curriculum Connections

Language Arts Core Curriculum Standards

- CCRA.R.3** Analyze how and why individuals, events and ideas develop and interact over the course of a text.
- CCRA.R.4** Interpret words and phrases as they are used in a text, including determining technical, connotative and figurative meanings and analyze how specific word choices shape meaning or tone.
- CCRA.L.3** Apply knowledge of language to understand how language functions in different contexts, to make effective choices for meaning or style and to comprehend more fully when reading or listening.
- CCRA.SL.2.** Integrate and evaluate information presented in diverse media and formats, including visually, quantitatively, and orally.
- ELACC6-8RH2.** Determine the central ideas or information of a primary or secondary source; provide an accurate summary of the source distinct from prior knowledge or opinions (grades 6-8)

National Core Arts Standards

- TH: Pr4.1.6.** a. Identify the essential events in a story or script that make up the dramatic structure in a drama/theatre work
- TH: Re7.1.6.** a. Describe and record personal reactions to artistic choices in a drama/theatre work.
- TH: Re8.1.8.** a. Recognize and share artistic choices when participating in or observing a drama/theatre work.
- TH: Re9.1.8.** a. Respond to a drama/ theatre work using supporting evidence, personal aesthetics, and artistic criteria.
- TH: Cn10.1.8.** a. Examine a community issue through multiple perspectives in a drama/theatre work.
- TH: Cn11.2.6.** b. Investigate the time period and place of a drama/theatre work to better understand performance and design choices.

Other curriculum standards: SS8H11, SS8H12, SSUSH22, SSUSH23, SSUSH2

The Playwright: Jimmy Maize



Maize with the Alliance Theatre's Jennings Hertz Artistic Director, Susan V. Booth

Jimmy is a member of Tectonic Theater Project and is proud to be bringing this story to the Alliance Stage. Previous Tectonic collaborations include *33 Variations* (Broadway, with Jane Fonda), *The Laramie Project: 10 Years Later* (BAM), and *One Arm* (The New Group). Other directing credits include his critically acclaimed 100-actor adaptation of *Spoon River Anthology* (The Invisible Dog), *The Tempest*, *Much Ado About Nothing* (Classic Stage Co) and *You're Invited* (Old Vic, UK). Other writing credits include *John Muir Wolf*, *Burn the End*, *Between Life and Nowhere* and *In One Room*. His upcoming play, *HARBORED*, will be presented by En Garde Arts (NYC) in June. He teaches Moment Work, Tectonic's methodology of devising new work, worldwide, and is a co-author of the upcoming book. M.F.A. Columbia School of the Arts. Member of SDC.

The Temple Bombing: Synopsis

On October 12, 1958, a bundle of dynamite blew through the wall of Atlanta's oldest synagogue. Following 1954's *Brown v. Board of Education* Supreme Court decision, Rabbi Rothschild of The Temple had become a public advocate for the progress of Civil Rights. The explosion and national support for The Temple community bolstered Atlanta city leaders' resolve to investigate and prosecute the crime, paving the way for dramatic social change. *The Temple Bombing*, inspired by the award-winning book *The Temple Bombing* by Melissa Fay Greene, is a world premiere presented during The Temple's 150th anniversary. This play celebrates a city that came together in the face of hatred to live the lessons of the Civil Rights era, lessons that still resonate 58 years after that fateful day. *The Temple Bombing* is developed in association with Tectonic Theater Project of New York and The Temple.

The Temple Bombing: Character Descriptions

Jack (Rabbi Jacob Rothschild) He was The Temple's rabbi since 1946. Robert Benton told him over a phone call that The Temple had been bombed. Jack always stood up for Jewish and African American rights. He defended what he felt was right and was selfless. He didn't only play an active role in the struggle for racial equality, but he had many congregants as his supporters.



Quote- "Sometimes it seems that everyone but the accused is on trial... Yet this is democracy in action-and democracy is always in trouble of defending itself against being used by forces that seek to destroy. Yet we believe in democracy and in its eventual strength and success."

Real Life- Jacob Rothschild was born on August 4, 1911. He died December 31, 1973, from a heart attack. Jacob was born in Pittsburgh, Pennsylvania. He went to Hebrew

Union College in Ohio to start his rabbinical career. Rothschild and his wife, Janice, had two children named Marcia and William (Bill) Rothschild. Rothschild reinstated traditions that his predecessor had allowed to lapse and encouraged his congregants to observe religious strictures that he deemed essential to Jewish identity. However, it was Rothschild's support of racial integration, rather than his observance of religious custom, that earned him most renown.

Perry (Jack Perry) was the patrolman for the Atlanta Police Department. He and a partner interviewed George Bright, the primary suspect, but couldn't get him to confess to any crimes. Perry prejudiced against the FBI because he felt that they thought they were superior. He liked when everyone acknowledged that he had accomplished something.

Quote- "You know they think they're the greatest thing since Coca-Cola." "We're the only ones that worked on him and got an admission and a confession from him."

The Judge calls order to George Bright's case first, the *State of Georgia vs. George Bright*. The judge could easily silence the courtroom and often called for a break.

Janice Rothschild (Janice Rothschild Blumberg) is Jack's wife. She is a historian. She was called on trial to testify about the bombing at The Temple. Throughout the play, she introduces different characters.

Quote- "Writing history is fascinating. The past reveals itself like a detective story, and the historian, like a detective, must ferret out hidden information, weigh its value, pass judgment upon the seeming contradictions, and finally place each piece of the puzzle into position in order to reconstruct an accurate portrait of the whole."



Real Life- Janice Oettinger Rothschild Blumberg was born in Atlanta on February 13, 1924. She was an only child. Janice attended public schools and attended Sunday school at The Temple. She went to North Druid Hills High School, started college at the age of 15, and graduated from the University of Georgia when she was 18. Her husband was Jacob Rothschild, and they had two children, Marcia and William. Jacob and Janice married in 1946. Janice testified in court against George Bright, the primary suspect in the bombing. After Jacob died, Janice married David Blumberg in 1975. During the Civil Rights era, she worked on behalf of the National Conference of Christians and Jews and served as a panelist with Coretta Scott King and others, speaking to groups about "Raising Children of Good Will." Janice is the author of several

books including *Prophet in a Time of Priests: Rabbi Alphonse Brown 1845-1929, One Voice: Rabbi Jacob M. Rothschild and the Troubled South* and *Two Histories of The Temple*, and more. She has contributed to publications including the Atlanta Journal-Constitution, the Southern Israelite, Encyclopedia Judaica, Education for One World, and the Jewish Georgian.

Griffin (Kenneth Chester Griffin) was one of the five main suspects in bombing The Temple. Perry interviewed him, and he confessed immediately. He was 32 years old. Griffin first became interested in anti-Civil Rights organizations around 1954, when the Supreme Court made its decision to integrate public schools. He often acted out of fear.

Quote- "I, Kenneth Chester Griffin, do hereby swear before those present that any bombing discussed in my presence was fraudulently obtained through force and coercion and intimidation and that I signed because of fear of what would happen to me if I did not sign."

Real Life- Kenneth was born in California in 1926. He was indicted for the bombing of The Temple, which occurred October 12, 1958 in Atlanta, Georgia, but he was never tried. Griffin was the Georgia state chairman for the National States' Rights Party. He was employed as an auditor in the Georgia State Revenue Department.

Bright (George Allen Bright) was the first to be tried for the bombing. He claimed he had an alibi, and he wanted the police to go with him to retrace what he did that day. However, the police were already convinced that he was guilty. Bright was very tough. For example, he was known for not telling people what time it was when they asked. He was a "Christian and a baptized Baptist." He spoke his mind, usually speaking more confidently than others. He still supported segregation. Bright was also clever and often got his point across. He believed that L.E. Rogers turned him into the police, along with four others, in order to cover up what he thought Rogers did.

Quote- "And I have been active in voicing my opinion for the continuance of segregation."

Venable (Jimmy Venable) was the Imperial Wizard of the National Knights of the KKK (Ku Klux Klan). Many would say he was an excellent lawyer and cross-examiner as he was capable of making convincing arguments.



Mayor Hartsfield (William B. Hartsfield) heard about the news of the bombing at The Temple while he was on his way to church. He immediately turned around and gave a speech at The Temple. He disliked the oppressive race relations that were evident in the city of Atlanta. He was willing to pay someone \$1,000 for information about the bombing.

Quote- "Atlanta has prided itself in being a beacon of tolerance and racial and religious decency in the south. This shocks and amazed us."

Real Life- William B. Hartsfield was born on March 1, 1890, and he died on February 22, 1971. He was taught in the Atlanta Public School system, but he didn't finish high school nor did he go to college. He

married Pearl Williams on August 2, 1913. They had two children, William Berry Jr. and Mildred. In 1962, Pearl and William divorced. On July 11, 1962, he married Tollie Bedenbaugh Tolan of Athens. Later, Hartsfield adopted her son, Carl. He was a man of humble origins who became one of the greatest mayors of Atlanta. Hartsfield served as mayor for six terms (1937-41, 1942-61), longer than any other person in the city's history. Hartsfield held office during a critical period of segregation. He is credited with developing Atlanta and building its image as "The City Too Busy to Hate."

The Temple Bombing: Vocabulary. People and Phrases

admonish v.

to caution, advise, or counsel against something

Anti-Defamation League n.

a civil rights and human relations organization that fights anti-Semitism and all forms of bigotry

apoplectic adj.

extremely angry

assimilate v.

to adapt to the customs or attitudes of a group

atonement n.

satisfaction or reparation for a wrong or injury

cement v.

join together or unite

chaplain n.

a person who says the prayer for an organization or at an assembly

circumspect adj.

watchful and discreet

clergy n.

the group of ordained persons in a religion

crusade n.

an aggressive movement for the defense or advancement of an idea or cause

culminate v.

to end or arrive at a final stage

distraught adj.

deeply agitated.

divest v.

to deprive someone of property or rights

Grand Imperial Wizard n.

the head and leader of the Ku Klux Klan

embryonic adj.

undeveloped

encumbered adj.

blocked, hindered, burdened, or obstructed

exonerate v.

to clear or free from guilt or blame

fraudulent adj.

given to cheating or dishonesty

incumbent adj.

currently holding an indicated position, role, or office

kol nidre n.

a declaration recited in the synagogue before the beginning of the evening service on every Yom Kippur, the Day of Atonement

guillotine n.

a device for beheading a person using a heavy blade that is dropped between two posts that serve as guides

manifestation n.

an obvious, evident, or apparent showing

martyr n.

a person who is killed or endures great suffering on behalf of any belief, principle, or cause

Messianic adj.

having to do with belief in a savior or liberator of a group of the Jewish people.

mongrelize v.

to subject a group to crossbreeding, especially with one considered inferior

prevaricator n.

a person who speaks so as to avoid the precise truth

provision n.

a clause in a law, providing for a particular matter

prudent adj.

wise, careful, or judicious

reminiscent adj.

awakening memories of something similar

repudiate v.

to reject, with disapproval, as having no authority

requisites n.

something required or necessary for a particular purpose

ultra-liberal adj.

extremely in favor of progress and individual freedom

Sabbath n.

the seventh day of the week, Saturday, as the day of rest and religious observance among Jews

Southern Regional Council n.

an organization that promotes racial justice, protects democratic rights, and broadens civic participation in the Southern United States

subpoena n.

a document for summoning witnesses or submitting evidence

subterfuge n.

a trick used to evade a rule, escape a consequence, or hide something

subversive adj.

intending to overthrow, destroy, or undermine an established or existing system

synagogue n.

a Jewish house of worship

turbulent adj.

disorderly, agitated, violent, or aggressive

Urban League n.

a non-partisan civil rights organization that advocates on behalf of African-Americans and fights against racial discrimination in the United States

The Atlanta Temple Bombing and Other Tragic Hate Crimes



Mayor William B. Hartsfield at the scene speaking on a news broadcast.

The tragic bombing of The Temple in Atlanta, Georgia occurred on October 12, 1958. 50 sticks of dynamite exploded at the Hebrew Benevolent Congregation on Peachtree Street. As Mayor Hartsfield was on the way to another benefit, he heard about the tragic event and turned his limo around to send a message to his community. Superintendent

I.G. Cowan and Detective W.K. Perry later found out that the dynamite caused about \$200,000 in damages. Thankfully, no injuries or deaths resulted from the bombing.



Left: Detective Superintendent I.G. Cowan and Detective W. K. Perry examining The Temple's ruins.

As the trial began, a handwritten note threatening Rabbi Rothschild was found in George Bright's home, and the prosecutors hoped that this evidence and Bright's guilty verdict would lead to catching more suspects. Bright's trial began less than two months after the bombing, but the judge called a mistrial in a span of 10 days. Bright had a second trial and hired the flamboyant Reuben Garland who was known for his courtroom performances. Garland set up a good defense for his client, and the charges were dropped for all suspects.



Above: Bright, Stoner, Allen, Bowling, and L.E. Rogers, the five suspects of the case of the bombing.

V. 33
v. 42

The Southern Israelite

A Weekly Newspaper for Southern Jewry - E

XXXIII ATLANTA, GEORGIA, FRIDAY, OCTOBER 17, 1958 NO. 42

Dynamite Bomb Damages Atlanta Temple; Shocks City, State, and Nation Into Action

By ADOLPH ROSENBERG

A pre-dawn blast of dynamite shook the foundations of the Temple in Atlanta Sunday, causing approximately \$200,000 in damage.

The explosion shook the very foundations of the community, awakening hundreds around 3:30 a.m. and by noon the same day reverberating as far away as the top officials of the nation.

The disaster, flashed at first over radio and TV, shocked public officials the citizenry of the city and state into a massive reaction of expressions of goodwill and sympathy.

For about five hours, the explosion source remained a mystery, although numerous reports came almost immediately over switchboards of police, newspaper offices and other mediums of communication.

Because the blast was not accompanied by a flash of light and was on a side of the Temple structure not visible from the street or on the side facing a huge apartment building, the evidences of damage were not immediately visible.

The damage was first discovered by the faithful Negro janitor of the Hebrew Benevolent Congregation routinely reporting to work at 8 a.m. to open the Religious School part of the building for the scheduled Sunday School classes.

Robert Bentley first called the

ple's secretary, Mrs. Abe Shur-gin.

Congregational channels swung into action and police were quickly summoned through Police Captain Fred Beerman, assistant to the chief of police and himself a member of the Congregation.

Soon, Rabbi Jacob Rothschild, spiritual leader, and board members sped to the scene.

They surveyed the scene and immediately knew they must prepare a statement. They huddled inside a car parked in front of the main building to frame the wording of the statement they would later release to the press, radio and TV.

Almost simultaneously the Sisterhood telephone committee had sprung into action, alerting parents of about 600 pupils that there would be no Religious School classes that morning.

A few unable to be reached by phone brought their children anyway. They had headed for the Temple before they could be reached, some of them from communities fifty and sixty miles away. They were stopped at the driveway by police and told they could not enter. Later they learned why from radio broadcasts.

Atlanta's Mayor William B. Hartsfield was one of the first on the scene. Shocked and angry, he remained all morning to talk with reporters, newscasters

UNIVERSITY OF GEORGIA
OCT 21 '58
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Police searching for clues in the rubble of the dynamite blast at the Temple in Atlanta. See pages 3, 4, 5, 6 and 7 for additional material on the disaster. The photographs and editorial reprints used in this special section of this issue were made available through the courtesy and cooperation of THE ATLANTA JOURNAL and THE ATLANTA CONSTITUTION.

The newspaper published for the tragic event.

Another Historical Bombing

On September 15, 1963, a devastating bomb exploded underneath the front steps of the 16th Street Baptist Church in Birmingham, Alabama before church services were about to start. The suspects in this case were Klansmen of the Ku Klux Klan. Not only did it hurt church members, but the bomb also killed four innocent little girls. The racist Klansmen bombed the 16th Street Baptist Church in order to prove a point about the importance of segregation. The suspects of this devastating bombing were Thomas Edwin Blanton Jr., Herman Frank Cash, Robert Edward Chambliss and Bobby Frank Cherry.



Left: This is a picture of the church ruins after the explosion.

Right: The four victims: Addie Mae Collins, Cynthia Wesley, Carole Robertson and Carol Denise McNair.

Present Day Attacks

Pulse in Orlando, Florida

On June 12, 2016, Omar Mateen, a 29-year old religious extremist, terrorized the gay nightclub, Pulse, by shooting and killing people and starting chaos and riots. As a result of the shooting, 32 people were killed, and 53 were injured.



Investigators taking pictures of the scene.



The scene of the shooting, Pulse.



A mourner at the memorial outside of the club.

Charleston, South Carolina

On June 17, 2015, a white supremacist named Dylann Roof, was involved in a shooting at Emanuel African Methodist Episcopal Church in Charleston, South Carolina. After sitting through their mid-week Bible Study, Roof shot and killed nine members of the church. According to Chief Gregory Mullen, the shooting that occurred was investigated as a hate crime. Dylann himself told FBI detectives he had to do it because black people were killing white people every day on the streets, and his intentions were to put a “stop” to blacks neglecting whites.



Left: The victims of the Charleston shooting
Right: The church with police on the scene

Below: Pictures taken by Ms. Carmen Kinnebrew a few weeks after the shooting



Connection:

These groups of people are connected because they were targeted because of their religious beliefs, ethnicities, and their sexual status. In addition, some of the groups' sacred places were damaged and destroyed.

Judaism 101

Origins- Judaism originated from polytheistic Ancient Semitic Religions that existed in the Near East. Judaism's heritage stems from its founding patriarch, Abraham, and his covenant with God in which Abraham promises that he and his descendents will no longer pray to idols and will make a new life in the "Promised Land," commonly referred to as Canaan. In exchange, God promises Abraham:

"And I will make you exceedingly fruitful, and I will make you into nations, and kings will emerge from you. And I will establish My covenant between Me and between you and between your seed after you throughout their generations as an everlasting covenant, to be to you for a God and to your seed after you. And I will give you and your seed after you the land of your sojournings, the entire land of Canaan for an everlasting possession, and I will be to them for a God."

The covenant was sealed through brit milah (covenant of circumcision). More commonly known today as a bris, circumcision is now performed 8 days after a male child is born and is an outward physical sign of the eternal covenant between God and the Jewish people.

Furthermore, Judaism as a modern religion didn't emerge until the 1st Century C.E (Classic Era is in front of B.C, in time).

Beliefs- Judaism was the first tradition to teach monotheism (belief in one God), but as Judaism evolved, so did the idea of God itself. It soon evolved into one unknowable universe or one imageless being. Historically and presently, the heart of faith in Judaism is communicated and taught through the Torah. The Torah is the first 5 books of the Hebrew Bible (Genesis, Exodus, Leviticus, Numbers, and Deuteronomy). While complete surrender of faith (Surrender to God) is harmonious with Christians and Muslims, Jews are much less comfortable with this. They are traditionally taught to question in order to learn more.

History- Judaism's history begins with Abraham, who came to believe in one supreme being. God dealt with mankind through individuals, one of which was Abraham who was uprooted from his home and was placed in Canaan. Abraham's son was Isaac and Isaac had a son named Jacob, who are the three patriarchs of Judaism. The 12 tribes of Israel are the descendents of Jacob and consist of The Tribes of Benjamin, Manasseh, Reuben, Simeon, Levi, Judah, Dan, Naphtali, Gad, Asher, Issachar, and Zebulun. After the Israelites were enslaved in Egypt and then returned to Canaan, the land was divided up into territories named for the 12 Tribes.

Leaders- Judaism doesn't have a single leader, but instead a rabbi leads each congregation. In Orthodox Judaism, rabbis are not priests; they generally are sages or teachers. People who are sufficiently educated in Halakhah (Jewish Law) are considered rabbis. They help instruct the community and answer questions involving disputes in Halakhah. When someone completes the necessary course of study, they are given a Semikhah: a document that gives them authority to make decisions as a rabbi. Aside from rabbis, there are Koheinim, Gabbais, Chazzans, and Rebbes, with each having different roles in the religion, prayer, and the community.

Civil Rights Advocates and Enemies During the Time Period of *The Temple Bombing*

Martin Luther King Jr., Andrew Young, Fred Shuttlesworth, Wyatt T. Walker, Joseph Lowery, and Jesse Jackson were skilled religious men who were national leaders in the movement.

Martin Luther King Jr., was an African American Baptist minister and activist who was a leader in the Civil Rights Movement. He wanted to end violence based on his Christian beliefs. King is best known for his famous “I Have A Dream” speech that he delivered at the March on Washington. Dr. King had a monumental impact on race



relations in the United States. He led the Southern Christian Leadership Conference. Through his active journey and his inspirational speeches, he led to the end of legal segregation in public spaces for African-American citizens in the United States and the creation of the Civil Rights Act of 1964. Dr. King was given the Nobel Peace in 1964. He was assassinated and will be forever remembered for all the good he brought to the United States.



Andrew Young, Jr. is an American politician, diplomat, and activist. When he was a pastor, he was also an early leader in the Civil Rights Movement. He organized voter registration drives. Mr. Young also assisted Citizenship Schools that tutored African Americans in literacy and helped develop their leadership skills. He became a member of Congress, mayor of Atlanta, and U.S. ambassador to the United Nations. After the death of Dr. King, he became the executive vice president of the SCLC.

Rosa Parks was an African American Civil Rights activist. Due to her refusal to give up her seat to a white passenger on a public bus in Montgomery, Alabama, Parks launched the Montgomery Bus Boycott that led to a nationwide effort to end segregation to public facilities.



Fred Shuttlesworth was a pastor of Bethel Baptist Church in 1953. He co-founded the Southern Christian Leadership Conference with other leaders, including Dr. King and Bayar Rustin. Shuttlesworth, Dr. King, and fellow minister, Ralph D. Abernathy were later noticed as one of the moments “Big Three” leaders. Shuttlesworth received the Presidential Citizen's Medal from Bill Clinton in 2001. He also became president of the SCLC.



Jesse Jackson was a worker in the King’s Southern Christian Leadership Conference. He never finished his studies, but he was able to be a minister in a Chicago church. He left school to work for Dr. King. In 1988, Jackson became the second African-American to make a national run for the presidency of the United States. Jackson didn’t win his bid for the U.S. presidency, but he continues to be a force on the political stage.



Eric Kulberg was a photographer who captured moments of the March on Washington. He was 18 years old at the time of the march, and he asked his boss if he could leave work to join the March on Washington. He captured once in a lifetime images.

The Ku Klux Klan is an Anti-Civil Rights terrorist group. This group is a white supremacist organization that was founded in 1866. The KKK is an anti-Semitic, anti-Catholic, and anti-Black group that spread fear and terror among groups that they saw as inferior. They would often spread these feelings by dressing in white robes and hoods and burning crosses in the yards of those belonging to the groups they hated.



The Southern Regional Council is an organization founded in 1919 as the commission on interracial cooperation. They were an organization made to end racial violence and promote racial equality in the southern United States.



National States Rights Party is a white supremacist party that was founded in 1958 in Knoxville, Tennessee. The party's beliefs were based on anti-Semitism, racism, and opposition to the American Civil Rights Movement.

Trial Processes Vocabulary:

1. **Investigation**- formal or systematic examination or research.
2. **Charging**-accuse (someone) of something, especially an offense under the law. (Charge on property, murder, jury charge)
3. **Initial Hearing/Arraignment**- a pre-trial preceding an initial appearance where the defendant is brought in front of a judge in a lower court.
4. **Discovery**- a pre-trial procedure in a lawsuit in which each party can obtain evidence from the other party or parties.
5. **Plea Bargaining**- the defendant agrees to plead guilty or no contest in place for an agreement with the prosecutor to drop some charges or recommend to the judge a specific sentence.
6. **Pre-trial Motions**- determines whether there is enough evidence against the defendant to have a trial.
7. **Trial**- an examination of evidence before a judge and a jury, in order to decide guilt in a case of criminal or civil proceedings.
8. **Post-Trial Motions**- an opinions made by a judge or jury when the trial has ended; the judgment must be formalized in writing by the court.
9. **Sentencing**- to declare the punishment decided for (an offender).
10. **Appeal**- a document to a higher court for a decision to be reversed.

Criminal Cases

- The federal rules for criminal cases can be found in the ***Federal Rules of Criminal Procedure***, which govern all aspects of criminal trials. Each state has its own similar rules.
- States and the federal government have laws making certain acts illegal, and each jurisdiction is responsible for setting punishments for committing those crimes. A state may punish a certain crime more harshly than the federal government (or vice versa), but a defendant can be charged and convicted under both systems.
- State cases are brought by **prosecutors** or **district attorneys**; federal cases are brought by **United States Attorneys**. State court trial judges have a range of titles, but federal judges are called **district court judges**.
- **Federal magistrate judges** are used in federal cases to hear initial matters (such as pre-trial motions), but they do not usually decide cases.
- The use of **grand juries** to charge defendants is not required by all states, but it is a requirement in federal felony cases unless the defendant waives the grand jury indictment.

Leo Frank Trial

The Leo Frank case is one of the most notorious and highly publicized cases in the legal annals of Georgia. Leo Frank, a Jewish man in Atlanta, was placed on trial and convicted of raping and murdering Mary Phagan, a thirteen-year-old girl who worked for the National Pencil Company, which Frank managed. Frank had the longest and most expensive trial in the state's history.



THE TRIAL: Frank's attorneys were unable to break a janitor's testimony on the stand. They also allowed evidence to be introduced that suggested that Frank had many dalliances with girls, and perhaps boys, in his employ.

Atlantans hoped for a conviction. They surrounded the courthouse, cheered the prosecutor as he entered and exited the building each day, and celebrated wildly when the jurors, after twenty-five days of trial, found Frank guilty.

THE APPEALS: In early September, friends of Frank sought assistance from northern Jews, including constitutional lawyer Louis Marshall of the American Jewish Committee. Marshall gave advice about what information to include in the appeal, but Frank's Georgia attorneys ignored his counsel. Frank's lawyers filed three successive appeals to the Supreme Court of Georgia and two more to the U.S. Supreme Court. They based their appeals on procedural issues, including Frank's absence when the verdict was rendered and the excessive amount of public influence placed on the jury.

Ultimately the U.S. Supreme Court, still on procedural grounds, overturned Frank's appeals. However, a minority of two, Oliver Wendell Holmes and Charles Evans Hughes, dissented. They noted that the trial was conducted in an atmosphere of public hostility. They stated, "Mob law does not become due process of law by securing the assent of a terrorized jury."

RESOLUTION: 25 prominent citizens of Marietta forced their way into the prison before midnight. They called themselves the Knights of Mary Phagan. They handcuffed the warden and the superintendent and easily subdued the two guards. Within five minutes they had removed Leo Frank from his hospital room. The line of cars sped through the dark countryside. Frank remained calm as his captors tried to force a confession. The men began to wonder if he was really guilty because Frank's voice was so calm. They stopped their car to confer with the others. All but four of the men were willing to take him back to the prison. However, their boss objected and stated it was too late to change their minds. They took him to a big oak tree, and they tied a manila rope expertly into a hangman's coil. "Mr. Frank, we are now going to do what the law said to do," the leader said. "Hang you by the neck until you are dead."



images.pcmac.org/SiSFiles/Schools/GA/.../Uploads/.../The Ballad of Leo Frank.doc

The Temple Bombing: Pre and Post Show Discussion

Pre-Show Questions

1. How do you think tragic events shape the lives of others and affect their community?
2. In what ways can racism and hate be powerful when directed toward a certain group of people?
3. How can working together create a greater impact when problem solving in a community?
4. If you were able to go back in time and change something about the way people think, what would you change and why?

Post-Show Questions

1. What themes were displayed throughout the play?
2. Why was The Temple bombed?
3. Why were Jews hated during the time of the bombing?
4. What prompted the outpouring of support from the people of Atlanta for Jews and their well-being?

Writing Prompts

1. In the play, Janice and others received threatening phone calls; they were scared and wanted to protect their family. What would you do in that situation?
2. In the beginning of the play, Jack received a shocking phone call that The Temple was bombed. How would you react and feel if a place that was important to you was attacked or destroyed?
3. As Garland and Janice talked about the yellow paper and what was on it, Garland tried to tell Janice what she wrote, but Janice disagreed. If you were Janice and someone tried to cast doubt on your integrity, how would you react?

Sentence Starters

1. In the play, "The Temple Bombing," Jack does his best to get justice for the Jewish community. It is important for people to get justice for the community because...
2. As I watched the characters throughout the play, I thought about how Jews couldn't express their religion. If I were in the same situation I would....
3. The Jews thought The Temple was their safe place, but they lost the one thing that meant everything to them. Explain how you would console a member of the Jewish community after the bombing.

The Temple Bombing: Quotes to Ponder

"To be sure, none said go bomb a Jewish temple or a school. But let it be understood that when leadership in high places in any degree fails to support constituted authority, it opens the gates to all those who wish to take law into their own hands."

-McGill

- Student response: "When people are taken advantage of due to high leadership and failure to support the right thing, people feel cheated, looked down on, and start to take matters into their own hands." - Benedicta

"You don't preach and encourage hatred for the Negro and hope to restrict it to that field. When the wolves of hate are loosed on one people, no one is safe."

- Student response: "Don't talk or encourage hatred and hope that it won't affect you for that hate will reflect back on you." -Benedicta

"For those who plan to destroy the school system in retaliation. What man of intelligence burns down his house to rid himself of an unwelcome guest? All the more foolish is such an act when we don't even know whether the visitor is unwelcome or not."

- Student response: "Don't judge a book or person by their cover. You can never make up suspicions without knowing the full story." -Exzabon

"Each of us (Jews) constitutes himself a one man public relations committee and dutifully weighs every event on the scales of Jewish Security. It is an honest reflection of the fact that our position is far from secure."

- Student response: "Jews try too hard to be accepted by society and while doing this, they accept society's traditions but lessen their true faith." - Exzabon

"If we want our non-Jewish friends to respect us, then we must first respect ourselves."

- Student response: "In order to gain respect from someone, you must first be respectful and be mindful of your actions, yourself, and others as well." - Benedicta

"This is the day of atonement we have neither time nor desire for subterfuge. Let us be honest with ourselves just this once." -Jack

- Student response: "No one wants a liar or a deceiver; no one has the time or mood for one. Let's be honest and truthful to never waste precious time and to never have to atone for those actions." -Exzabon

"It seems peculiar to say that something good could come from so evil an act. And yet, out of that bombing, there did come demonstration of a city's heart." -Jack

- Student response: "Sometimes, things happen for a reason, and if every tragedy is looked back on with the right attitude, it could prove to have an importance for the future. Tragedy shows how strong a nation, city, or its people truly are." - Exzabon

"I'm now beginning to realize, it was like throwing the bathwater. We just got rid of too much of it."

- Student response: "Sometimes it's better to stay true to yourself because changing yourself too much could make you something you're not." - Exzabon

"Because hate is readily transferred from one minority to another, we live now in an atmosphere of hate." - Frank

- Student response: "If the only thing that is shown and spread is hate, then it is hate that will corrupt and turn everyone against each other." - Exzabon

"Writing history is fascinating....the past reveals itself." -Janice

- Student response: "History is like an open book or puzzle, waiting to be put together in the right way to show the big picture and story that has shaped the future." - Exzabon

Word Dump

Make a list of the words that come to your mind when you think about the events in the play.

These are some of the words from the 9th grade Literature Honors students at Creekside High.



Resources

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