

**THE WILLIAM BREMAN JEWISH HERITAGE MUSEUM
ESTHER AND HERBERT TAYLOR
JEWISH ORAL HISTORY PROJECT OF ATLANTA
AMERICAN JEWISH COMMITTEE**

MEMOIRIST: LEO J. DRUM
INTERVIEWER: SANDRA BERMAN
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<Begin Disk 1>

INTERVIEW BEGINS

BERMAN: Today is February 10, 2011. I am with Mr. Leo Drum, who has graciously agreed to be interviewed for the Esther and Herbert Taylor Oral History Project of the William Breman Jewish Heritage Museum. Thank you so much, Mr. Drum. I'm very excited to be here today in Montgomery [Alabama]. My name is Sandy Berman. I'm the archivist at the museum. I would like to begin by asking you to go back in time, really go back in time, and tell us a little bit about your family and how your family first came to Montgomery.

DRUM: My grandparents . . . Rosa Lobman, grew up in Pine Apple, Alabama, and later in Greenville, Alabama, just like all of the Lobman's and all the Steiner's. How the Steiner's and Lobman's got to Pine Apple, Alabama, neither I nor Carol [Lobman] Hart know. We do know when they went to Greenville, Alabama. The Steiner's and the Lobman's married a lot of each other's families. They all came from Germany. On my mother's side, the Eichold's E-I-C-H-O-L-D, in Mobile [Alabama] came from Steinbach S-T-E-I-N-B-A-C-H, Germany. That is near Frankfurt. My grandfather, Aaron Drum, came from a little village near there. I can't call the name up right now. The Steiner's, neither Carol nor I, know exactly where they came from or how they got to Greenville. My grandfather, Aaron Drum, came to this country. I have his naturalization papers from 1869. That was in Rockford, Illinois. How he got to Greenville to marry Rosa Lobman, we don't know. My grandfather died at an early age in Greenville. He and another man, named Ezekiel, were New York Life agents in Greenville. My grandmother, Rosa Lobman and her three children, Tessie, Leo Drum, and Norman Drum, moved to Montgomery about 1895. My father [Leo Jacob Drum] was born in 1883 in Greenville, as was Carol's [father]. My mother was born in Mobile in 18 . . . No, all the Eichold's were born in

Newbern, Alabama, which is West Alabama near Livingston. They all moved to Mobile early on when my mother was two or three years old. The family grew up down there in Mobile. You know about the Steiner-Lobman. I may duplicate some things that Carol has told you.

BERMAN: It doesn't matter. Everyone has a different story.

DRUM: There were seven Steiner women. Carol may have told you all of this. There was Emma, Katie, Theresia, Rosa, Gert [Gertrude], Hattie, Susie. I may have left out someone.

BERMAN: That is seven.

DRUM: On my mother's side, she had three brothers. Milton [Myron], Bernard, and Hugo. [They] all lived in Mobile. They were all married in Mobile. I can give you all the names of everybody the next time you come.

BERMAN: Okay.

DRUM: The same here in Montgomery. My father married Elaine Eichold from Mobile. Mother and Dad had two children. Me, Leo Drum, Jr., and my sister, Carolyn Drum. Tessie, Dad's sister, had one child – Rose Drum Marks. She went to Vassar [College]. Married in New York, an Aaron, Jessie Aaron [sp]. [They] manufactured maid's and nurse's uniforms in New York. Norman Drum died at about 39 with heart trouble. He would be alive today with the treatments that are available today. My father worked at Steiner-Lobman [Wholesale Dry Goods Company], as did all the nieces and nephews of the Steiner-Lobman bunch, until he left prior to World War I. He started his own business, called the Capital Grain and Feed Company, where they had a corn mill to grind up corn to make meal for the farmers. They sold flour from mills in Minnesota and all through south Alabama . . . alfalfa, hay, grain, soy beans, etc., wholesale. In those days, deliveries were by horse-drawn wagons. When my father worked at Steiner-Lobman, they traveled the state selling dry goods in a horse and buggy. There were many, many businesses in Montgomery, all delivering by wagon and horses prior to the entry of automobiles back in the 1920's when the drays went out of business. Dad stayed in business until about 1965. He retired at about age 80. He died in January, 1968, at age 85. My mother died in 1957 of a stroke in Montgomery. All are buried in the cemetery called Eternal Rest, which is owned by Temple Beth Or¹. Skipping a bit, I wrote all the records for the temple for the cemetery. I have

¹ Temple Beth Or is a Reform congregation in Montgomery, Alabama. The congregation was formally formed in 1852 and was known as Kahl Montgomery. In 1862, they completed a temple in downtown Montgomery and later changed the name to Temple *Beth Or* [Hebrew: *House of Light*]. It is listed in the National Registry of Historic Places and still stands today serving as a church. Due to the increasing Jewish population, a new house of worship

them all here. I've set up an archives file at the temple. They never had one. I did that 10 years ago. I set up the cemetery records, where they had ceased to exist. In 1986, [I] walked the cemetery, photographed the tombstones, and brought them up to date. They are up to date now. I keep them up to date. Doubling back, I was born in 1915 here in Montgomery. I went to kindergarten here. I went to a famous private school, called Barnes School. It was formerly a little boys military school, but that stopped about 1922. It was famous everywhere for its quality education. All the prominent, reasonably well-to-do people, and the wealthy went to Barnes. Montgomery had good private schools, but nothing equal to Barnes. We also had another good private school, called Starke's [School]. Not as good, but good.

BERMAN: May I ask a question very quickly? Were you at Barnes in the 1920's?

DRUM: I graduated from Barnes in 1931.

BERMAN: Was there any problem being Jewish in a school like Barnes?

DRUM: Not a bit. Not a single bit. We always took off for the Jewish holidays.

Everything was wonderful. There were no examples of prejudice anywhere. In fact, it might well be said, in those days when my father and other people of my generation's parents were in Montgomery, it was far less prejudice than it has been in later years, much less. Montgomery had about 45,000 people then. It is over 200,000 now. Many, many people have moved into this city, bringing with them different ideas that old Southern family relationships had. Temple Beth Or and the Standard Club² were primarily German. People of German extraction. I'll tell you about all of that when I get to the Standard Club. Temple Beth Or was founded in 1852. The Standard Club was founded in 1871. All the people in the Standard Club came from the Jewish people in Temple Beth Or. I don't know when Agudath Israel³ was founded or Etz Ahayem⁴, the Sephardic congregation. I'll tell you about that next time. There were no *bar mitzvahs* allowed

was built in 1902 and again in 1961, which is the location of Temple Beth Or today.

² The Standard Club was formed in 1871 as a downtown Montgomery social club for Jews during an era when Jews were not admitted to other clubs. The club building was built in 1894 across from the Davis Theater. Members acquired the second lot in February 1913. The Standard Club maintained the dual properties for over a decade. In 1929, notable architect Frank Lockwood built the current clubhouse. Currently, the Standard Club property is a community of residential homes.

³ Agudath Israel, a Conservative synagogue in Montgomery, Alabama, was established in 1902.

⁴ Etz Ahayem was established in 1912 in Montgomery, Alabama by *Ladino*-speaking Sephardic Jews, particularly from Rhodes. Solomon Rousoo was elected the first president of the congregation. Construction of its first building was completed in 1927. In 1962 the congregation moved to a new building, but by the 1990's it had dwindled, as children of congregants moved away from Montgomery, and the synagogue had difficulty finding rabbis to lead it. Etz Ahayem merged with another Montgomery congregation, Agudath Israel, in 2001 and adopted the current name of Agudath Israel Etz Ahayem. The synagogue combines traditions and rituals of the Ashkenazi and Sephardim.

in Temple Beth Or until recent years. I was on the board of Temple Beth Or for 16 or 17 years. I was on the board of the Standard Club for 18 years. My family before me, also. I've been a member of Temple Beth Or since birth, since five years old in Sunday school. Still am.

BERMAN: Who was the first rabbi you remember at the temple?

DRUM: Rabbi [Bernard C.] Ehrenreich. About 1920. When he left here, he formed two camps in Wisconsin. One called Camp Kawaga for boys, where we all went, and one called Camp Agawak, which is Kawaga spelled backwards, in Wisconsin, for girls. Everybody here that went to Temple Beth Or, all my contemporaries, we went to summer camps in Wisconsin.

BERMAN: Are the camps still there?

DRUM: No, they are not there anymore. The camps do not exist anymore, but the buildings are still there. Rabbi Ehrenreich and his wife ran the camps. Their son, Louis Ehrenreich and his wife, formed some businesses up that way. We lost contact, pretty much, with them. Barbara Ehrenreich wrote a column in *Time Magazine*. We tried to contact her to see if she was a daughter of Louis and Evelyn Ehrenreich. We tried by phone and by letter. We didn't get a response, but we feel certain that that was the case. At any rate, from Barnes school, where I graduated with honor, there were five from my graduating class. All gone except me. I went to Georgia Tech [Georgia Institute of Technology]. First of all, Barnes had a famous professor, Dr. Barnes. His son, Dr. Barnes, went to New York. [He] was a researcher. He developed the heat treatment to find cancer that became well known.

BERMAN: Radiation?

DRUM: Not radiation. I'll give you the name next time. The old neighborhood in Montgomery was essentially centrally located downtown. The town stopped right about where we are here. Past this area here was unpaved roads and all that stuff. It has developed over all these years into big time operations. We had one hospital, St. Margaret's, I was born there, as was everybody. It was run by the Carmelite Sisters headquartered in St. Louis [Missouri]. They closed the hospital here and moved to Mobile and started Providence Hospital down there. From Barnes, I went to Georgia Tech. Because of my education . . . First of all, Barnes did not teach physics. A prerequisite for entering Georgia Tech was physics. So, you went to Barnes for school in the morning. You went home for lunch. You went back in the afternoons. So, our parents chauffeured three of us from there to take the physics class and took us back in the afternoon. I entered Georgia Tech with placement examinations. I exempted everything. I had

geometry, trigonometry, college algebra in high school. At Georgia Tech, I exempted a lot of courses and started taking sophomore courses. I went through Georgia Tech and graduated at 20. I could have graduated at 19 at midterm, but none of us wanted to do that, so we graduated in June, 1935. I was 20 years old. I made every honor society they had to offer, engineering societies. Pi Tau Sigma as a sophomore. As a senior, Phi Kappa Phi, which is engineering school equivalent of Phi Beta Kappa. The top engineering society in the country, Tau Beta Pi, where many, many famous people graduated and were members of Tau Beta Pi. [William] Shockley [Jr.], who invented the transistor. Honorary members were Thomas Edison and other famous people, including the Germans who came over to Huntsville [Alabama], after World War II. Prior to that, many of them were inducted into Tau Beta Pi way, way back, including . . .

BERMAN: Werner von Braun?

DRUM: Von Braun, yes, and several other well-known people that you would recognize. From graduation. In 1935, there were no recruiters. It was the middle of the [Great] Depression. Nobody had jobs. Nobody had money. Honorary graduates from Georgia Tech got jobs picking peaches in Georgia. I came home. No job. My father's business was undergoing tremendous changes as the big supermarkets began to take over all the little bakeries and shops throughout the state where he sold flour and goods. This was on the decline. There was no place for me in his business, so I took civil service exams and got a job in Knoxville, Tennessee where I had never been. [I] didn't know anybody. Working for TVA [Tennessee Valley Authority]. I celebrated my 21st birthday in a YMCA in Knoxville, Tennessee. At that time, there were Tau Beta Pi graduates from Penn State [Pennsylvania State University] and all over everywhere that couldn't get jobs. We all became friends and worked at TVA. All that time, I attempted to write letters to various companies and arrange interviews at my own expense to go to interview to see if I could get jobs. I went to Chicago [Illinois] and Detroit [Michigan]. I interviewed [with] Garwood Chrysler and several places. I took the train to New York in 1939. [I] went to the World's Fair there. Then [I] went down to Pittsburgh [Pennsylvania] to interview at Westinghouse [Electric Company]. I went to Syracuse [New York] to interview Carrier [air conditioning]. I went down to Atlanta and interviewed York Corporation Air Conditioning and lots of other places. I came back to Montgomery and then went back to Knoxville. In about a month or so after these interviews, I had five job offers. People that graduated, wrote letters and didn't do interviews. The corporate people were not coming to you. They had to go to them,

which I did. Very fortunate. [I] rode the trains by myself. I went to work in 1936, one year after I did all of this with York in Atlanta. I forgot to tell you that during four years at Georgia Tech, after the first year when you are required to stay in the dorm, I joined Phi Epsilon Pi fraternity, which was the Jewish fraternity. [It was] well represented by mostly Reformed [Judaism] people. There was another Jewish fraternity at Georgia Tech, Tau Beta Phi, which was mostly Orthodox [Judaism] people. There was very little Conservative [Judaism] at that time. Conservative sort of grew between Orthodox and Reform. I still look on Conservative as pretty much a transition from Orthodox. Some of the people in Montgomery, the Sephardic's, have moved over to Temple Beth Or. The Sephardic congregation has collapsed and has joined with Agudath Israel, which is now called Agudath Israel Etz Ahayem⁵. Back to where we were, York sent me up to York, Pennsylvania, for training. Back to York. Then sent me as a sales engineer to Birmingham to travel the state of Alabama and northwest Florida, which I did until 1940. I went 50,000 miles a year in a little bitty Chevrolet, mostly on dirt roads until 1940 when the draft came along.

BERMAN: Could I interject for a minute because now we are getting into the war years. I'd like to go back a little in time to your childhood and ask you to describe the neighborhood you lived in and what your home life was like.

DRUM: Home life was marvelous. We lived in an apartment on Sayre Street, which is downtown. The home life was marvelous. We lived on the second floor in a duplex apartment. On the right side was another duplex with a Jewish family downstairs and upstairs. On the left side, the same. Up and down the street, there were several Jewish families. Also, the home across the street from me was where the editor of the *Montgomery Advertiser* family lived. Across the street from me was a Margaret Booth private School for Girls. On the left side was the Sayre Street public School attended by most of the neighbors. Across the street were the Churchill Marks family, a family that rose in prosperity and prominence in Montgomery. They became well to do. Dr. Marks became famous in Montgomery. On Court Street, the next street over, [there were] several Jewish families. All friends. All integrated with everybody. There were no problems of any kind. We walked to school. Everybody walked or rode a bicycle. Very, very little transportation by parents. All the schools were within walking distance. Mine

⁵ Agudath Israel Etz Ahayem in Montgomery, Alabama is the 2001 merger of two congregations: Agudath Israel, a Conservative synagogue, established in 1902, and Etz Ahayem, a Sephardic congregation established in 1912.

was eight blocks away. My childhood was a lot of fun. We were all too young to go pretty much to the Standard Club. We went, of course. I became a junior member at age of 18 in 1933. My parents belonged, of course, as did all my contemporaries' parents. We enjoyed neighborhood parties. I went to Christmas parties at the Churchill Marks house around the corner, as did a number of Jewish people. The childhood years were just marvelous. My closest friends, Adolph Weil, Jr., and Myron Gerson, lived nearby. The Weil's lived in a mansion. They were well-to-do people. They started out in the cotton business [Weil Brothers Cotton, Inc.] in Opelika [Alabama]. [They] moved to Montgomery - Isadore Weil and his family. [They] built big houses. The cotton business became tremendous. They became the world's second largest cotton company. In Montgomery, offices in Memphis [Tennessee], Europe and Asia. Everywhere. Bucks Weil and I were best of friends from the time we were five years old. He died in 1995.

BERMAN: What was his real name?

DRUM: Adolph Weil, Jr.

BERMAN: And you called him "Bucks?"

BROOK: Adolph I. Weil, Jr. A lot of people think he was called Bucks because of money, but that is not true. At Barnes school, the student body was divided into the blacks and the golds. I was a black. He was a gold. We would always imprison each other in a little enclosure and try to break out against the other side. He was called "Bucks" because he led the opposition.

BERMAN: Did you have a nickname?

DRUM: No, I didn't have a nickname. In the school, we had spelling contests, public speaking contests, debating contests, penmanship contests. The school was divided in all these things in blacks and golds. The small boys, the middle boys, and the senior group. We had three different groups to compete. The spelling bees were standups, as you went down. I won them all. In the math group, Nathan Lobman, Carol Hart's first cousin, and I alternated winning the mathematics. He later went to Starke's School and left Barnes. But all these contests. At Barnes, you took an examination in every subject every six weeks. If you failed, you came back on Saturday to make up. If you failed that one, you were held back a grade. If you passed everything, you could advance a grade. It was highly competitive, but it was fun. At recess . . . we had a big recess at 10:00. We had snacks and drinks available. A blind man came to the school at recess. His name was, "Blind Bob Taylor." He sold homemade fudge and things for a

nickel and more that we could buy and eat at the big recess. The little recess came in the afternoon after we went back from lunch. It was so popular . . . they had an athletic field and we could play baseball and other things until dark. Our parents had to come get us to make us go home.

<End Disk 1>

<Begin Disk 2>

DRUM: We didn't want to go home. We wanted to stay there and play. It was down there where Temple Beth Or was at the time, right across the street. The temple was torn down in 1961 or 1962, and this current temple was built. Have you been there to this temple?

BERMAN: Not yet. Next trip.

DRUM: It's right around the corner from here. In fact, this house backs up to the temple.

BERMAN: Maybe you will come with us.

DRUM: The exit driveway is right behind my house, and the temple is right there. I used to take all my walks around the temple parking lot in the back.

BERMAN: Was the temple a very big part of your life growing up?

DRUM: Oh yes.

BERMAN: How often did you go?

DRUM: All the time. The Isadore Weil family gave prayer books and Bibles to people who made perfect attendance records at Sunday school and temple. I won them all for temple attendance and for Sunday school attendance. Rabbi Ehrenreich, followed by Rabbi [William] Schwartz, followed by Rabbi [Benjamin] Goldstein and his wife. Brilliant man. I was going to say ahead of his time with regard to integration, but that is not really the story. Rabbi Goldstein was a mean-spirited person. The integration factor was something that was a platform for him to exploit his own views and try to impose them on other people. I enjoyed my confirmation class because it was intelligent and it was instructive. He was a good teacher but very impatient with everybody. Hardheaded, buttheaded, arrogant but smart. He took very, very caustic comments to his students. He offended many of them. He didn't offend me because I thought he was right about a lot of stuff he said, but he did hurt a lot of feelings. In my confirmation class, which is pictured in that book <He gestures towards a book>, we had lots of boys and four girls. Beth Loeb, Helen Weiss, Rose Schaefer [sp], and Rachel Capouya. The Capouya family still lives in Montgomery. They go to Agudath Israel. In fact, some of them crossed over. Recently, Larry

Capilouto has been president of Temple Beth Or's board. Presently, Morris Capouya is. The Sephardic [Jews] have switched over. As Etz Ahayem closed down, a lot of them went to Agudath Israel. Some of them came to the temple. Back to confirmation class, post confirmation is when he taught all this stuff. There were no *yarmulkes*, no *bar mitzvahs*. Only confirmation, and a post-confirmation class which Rabbi Goldstein taught that I'm talking about now. The confirmation class was not so bad, but the post-confirmation class was bad. It was harsh.

BERMAN: How so? How was it harsh?

DRUM: I've just explained about Rabbi Goldstein's attitude and teaching in the post-confirmation class, not the confirmation class. In the post-confirmation class is where the rigorous times was spent. As families do for all rabbis, my mother and father invited Rabbi Goldstein and his wife for dinner one evening. My father said, "Do you feel bad about the fact that temple attendance on Friday night and Saturday morning is sparse?" His response was, "It doesn't make any difference to me whether I talk to empty benches or empty heads." This will give you an example of his viewpoints. About the Scottsboro [Boys]⁶ business, of course he got into all of that. He was pretty much invited to leave Montgomery.

BERMAN: Do you remember that time very well? What was his involvement, and do you know why he got so involved?

DRUM: I don't why, and there was nothing in Montgomery. This preceded everything that happened later on. Many, many, many years later and the bus strike and so forth. Long years after he was gone. I don't know where he went. He went to New York or somewhere. I don't know what sparked it or anything about him after that. Nothing.

BERMAN: Why did the congregation ask him to leave?

DRUM: Because he was a factor that was dividing everybody. He could not lead anybody. He was too arrogant and too critical of the congregation. It was just not a good match at all. That is why he was asked to leave.

⁶ In 1931 nine black teenaged boys were accused of rape. They came to be known as the "Scottsboro Boys." The boys were riding on a freight train with several white boys and two white girls. A fight ensued and the boys were accused of rape by the two white girls. The trial lasted 1-1/2 days and all were sentenced to death, with the exception of one 12-year-old boy. They appealed and the case was returned to a lower court with a change of venue. The next trial was held in Decatur, Alabama. One of the alleged rape victims admitted that they had made up the story, but they were all found guilty again. In a third trial, the charges were dropped for four of the nine defendants. The rest were sentenced to life. Clarence Norris, the oldest defendant, and the only one condemned to death, was pardoned by George Wallace in 1976.

BERMAN: Who came next?

DRUM: Rabbi Schwartz, as I just told you. Then later, Rabbi [Eugene] Blachschleger, who was a divine man. He stayed here about 30 years. I was on his board. He was a top-flight man in every respect. His wife also. They were wonderful, wonderful people. Extremely popular. Socially, with everybody. He was a good Sunday school teacher, a good preacher, a good everything. I have to tell you one funny thing. My grandmother had a pew in the old Temple Beth Or, where we went to temple Friday nights, Saturday mornings, things like that. I went with my aunt one morning when I was probably about eight or ten. I was playing with a marble, and I dropped it. It rolled down the wooden floor toward the pulpit. Dead silence right in the middle of the sermon. It hit the pulpit and bounced back and forth three or four times. Deathly silence. I was so scared. I didn't know what to do. My aunt looked around like she didn't know what was going on. After it stopped rolling, Rabbi Blachschleger said, "Will the young man who dropped the marble meet me at my study after temple service is over." I was petrified. I met him after service. He handed me the marble back. He said, "Son, don't play with marbles in the temple anymore." That's all. "Go home." He never said a word. At any rate, life was good.

BERMAN: Did you celebrate a lot of the holidays in your home? Passover. *Hanukkah*⁷.

DRUM: We had a *seder*⁸ supper at home. The rest of them, not very much. No. We didn't celebrate them. We had a Christmas tree. Everybody in the Reform movement here had Christmas trees at home. [We] exchanged presents. *Hanukkah* was on the back burner for all of us. We went to Sunday school and had celebrations there. There were very, very few Reform homes that celebrated *Hanukkah*. A lot of them celebrated Passover.

BERMAN: What about the High Holy Days⁹? *Rosh Ha-Shanah*¹⁰?

⁷ Hebrew for 'dedication.' An eight-day festival of lights usually falling around Christmas on the Christian calendar. *Hanukkah* celebrates the victory of the Maccabees in 165 BCE over the Seleucid rulers of Palestine, who had desecrated the Temple. The Maccabees wanted to re-dedicate the Temple altar to Jewish worship by rekindling the *menorah* but could only find one small jar of ritually pure olive oil. This oil continued to burn miraculously for eight days, enabling them to prepare new oil. The *Hanukkah menorah*, or *hanukiah*, with its nine branches, is used to commemorate this miracle by lighting eight candles, one for each day, by the ninth candle.

⁸ *Seder* (meaning "order" in Hebrew) is a Jewish ritual feast that marks the beginning of the Jewish holiday of Passover. It is conducted on the evening of the fifteenth day of *Nisan* in the Hebrew calendar throughout the world. Some communities hold *seder* on both the first two nights of Passover. The *seder* incorporates prayers, candle lighting, and traditional foods symbolizing the slavery of the Jews and the exodus from Egypt. It is one of the most colorful and joyous occasions in Jewish life.

⁹ The two High Holy Days are *Rosh Ha-Shanah* (Jewish New Year) and *Yom Kippur* (Day of Atonement).

¹⁰ *Rosh Ha-Shanah* is Hebrew for 'head of the year,' i.e. New Year festival. The cycle of High Holy Days begins

DRUM: The High Holy Days. Attendance was total. The temple was full. I was required to go. We went to the Friday night service

BERMAN: *Kol Nidre*¹¹?

DRUM: On *Yom Kippur*¹², we went to the night service and the morning service and the memorial service in the afternoons. That was required by our parents, and they went too. Later on, we went to the night and the morning. Not the afternoon. None of us fasted. I never fasted. Nobody fasted. The Orthodox did, but we didn't.

BERMAN: Speaking of the holidays, family dinners, Passover. If you could talk a little bit more about the High Holy Days and maybe what your *seder* was like.

DREW: On the High Holy Days, we just had a simple *seder* supper at home. Later on, as I went to college, we didn't do it anymore. We went to the temple for the *seder* supper that was held there. That was big time. We all enjoyed it. I always liked some of the little goodies that they gave you, as all the children did. We did that for quite a few years until it kind of faded out also. On *Rosh Ha-Shanah*, they always had a reception after that in the social hall at the temple, which I will show you when you come next time. It was fun and good food. Always had good food at the temple. When the temple was built, this is another subject, I was on the architects selection board. I owned an air conditioning company, so we air conditioned the temple and many, many churches and temples in Montgomery and central Alabama. We had the biggest company here. I was a pioneer of the air conditioning business.

BERMAN: What was the name of the company?

DRUM: Capital Refrigeration Company. It is still there. I sold it in 1991. I had a consulting contract for a couple of years. Later, some of my employees bought it. Then they sold it to a Comfort Systems USA [Inc.], which is a stock exchange company, owned in Houston [Texas]. It is still there. It is still named. My old employees are there. We still stay friends. I

with *Rosh Ha-Shanah*. It introduces the Ten Days of Penitence, when Jews examine their souls and take stock of their actions. On the tenth day is *Yom Kippur*, the Day of Atonement. The tradition is that on *Rosh Ha-Shanah*, G-d sits in judgment on humanity. Then the fate of every living creature is inscribed in the Book of Life or Death. These decisions may be revoked by prayer and repentance before the sealing of the books on *Yom Kippur*.

¹¹ *Kol Nidre* is an Aramaic declaration recited in the synagogue before the beginning of the evening service on every *Yom Kippur*, the Day of Atonement.

¹² *Yom Kippur* is Hebrew for 'Day of Atonement.' The most sacred day of the Jewish year. *Yom Kippur* is a 25-hour fast day. Most of the day is spent in prayer, reciting *yizkor* for deceased relatives, confessing sins, requesting divine forgiveness, and listening to *Torah* readings and sermons. People greet each other with the wish that they may be sealed in the heavenly book for a good year ahead. The day ends with the blowing of the *shofar* (a ram's horn).

help them get business when I can. So, it is prosperous.

BERMAN: When it came to the holidays, let's say the Passover supper or having just dinner, did your mother do the cooking? Did you have a cook in the house?

DRUM: We always had servants in the house. My mother didn't cook. She could cook, but she didn't. We always had a cook. We always had a houseman when I grew up. We sat down. We were waited at the table every night. White tablecloths. Linen napkins. The food was passed. My mother had a foot bell where she could summon the people from the kitchen. Always had a cook. Always had a houseman all the time we lived there. They stayed many years. In fact, the housekeeper I have now has been with us for 30 or 40 years, from my parents to my sister, to me. The houseman died two years ago.

BERMAN: What was the houseman's name and the cook?

DRUM: The cook we had was Emma Hubbard. A nice woman. Her husband worked for many years at a florist here in Montgomery. When my mother died in 1997, we still had Emma, the cook. We had a houseman by the name of Otis at that time. No, Otis was gone. The houseman's name was Cornell Clements [sp]. He stayed with me all the time. He went from a company to here. I forgot to tell you. I didn't get married until I was 51. I had to work hard, 60 hours a week lots of times. My wife was 44. She had never been married. She was from Fort Valley, Georgia. She worked for a television station here. [She] had a daily talk show program. That gets off into other areas. She died at 68 with emphysema. She had been a heavy smoker. That was in 1989. Close friends of ours, the husband had died. His ex-wife and I were friends. She began to look after me when my wife died, so we thought we would try to get married. Bad arrangement. No love. No nothing. Worst two years I ever spent in my entire life. [I] was unhappy from the word "go." I knew it, but you get so lonesome. We thought we would try to get married and see if it worked out for both of us. It didn't, so it was an amicable divorce in two years. Jackie didn't like her. My cousin from Mobile didn't like her. My sister didn't like her. Nobody liked her. Even I began to dislike her.

BERMAN: What was your first wife's name?

DRUM: Martha Hall.

BERMAN: What was the name of her television show?

DRUM: WCOV. The talk show, I've forgotten the name of it. She interviewed all the

governors and prominent people on daily talk shows. She also founded the candy striper¹³. She was president of the Pink Ladies¹⁴ at the hospital. On all kinds of boards. She was on Jerry Lewis' March of Dimes programs once a year. She ran the program here at Montgomery. They invited semi-prominent stars from Hollywood. Clu Gulager, western stars, Dr. I.Q. All these different people came. It was a 24-hour telethon that she was on. They had bands and things. We had just gotten married and moved into a little bitty apartment. The telethon came. She had gotten home about 2:00 or 3:00 in the morning, and the phone rang. Some voice came on said, "Let me speak to Martha Hall." <He imitates the caller's demanding request> I could hear all this music and stuff. I said, "Who is this?" He said, "Who the hell are you? I want to speak to Martha Hall." I said, "For your information, I'm the man she lives with. Now, what is your name?" He hung up. I told Martha what I had said. She could have killed me. She said, "Didn't you tell him we were married?" I said, "I didn't do it." She saw the madman the next day at some continuation of this program. He never said a word. She said, "Did you call my husband last night?" He said, "Yes, it's the worst day I ever spent in my entire life." She said, "That's alright."

BERMAN: How did you and she meet?

DRUM: Some friends of mine. There was a big apartment downtown which overlooked the bus station. She lived on the 11th floor. Some friends of mine lived on another floor, They became friends, and they introduced me. They were the Gene Halpern's [sp]. He is still living. He was 95 last month. His brother is still living. His wife is dead. My friend Gene is the only one left out of a lot of my friends. He can't walk. He has to use a walker. He is losing memory, and I can tell it well. He can't remember things, and he repeats a lot. I'm very, very lucky. My mind is sharp. I can't detect, presently, any decline in my memory or anything like that. I'm extremely blessed.

BERMAN: I'm going to end today's session. I think there will be at least one more, probably two. You had mentioned earlier when we were talking about social life and things of that nature and that you went to all the Ballyhoos, Falcons, Jubilees, Holly Days¹⁵. Can you

¹³ A "candy striper" is a hospital volunteer, usually teenage, who works in a variety of health care settings, usually under the direct supervision of nurses. Their duties vary widely depending upon the facility. The term "candy striper" is derived from the red-and-white striped uniforms that female volunteers traditionally wore.

¹⁴ "Pink Ladies" is a women's hospital volunteer group created in the early 1960's. They help with patient care, gift shops, and at information counters. They are named "Pink Ladies" because of the pink smocks they wear.

¹⁵ From 1931 to the late 1950's, courtship weekends in southern cities included Montgomery, Alabama's 'Falcon,'

describe what those weekends and those parties were like for you?

DRUM: Let's leave it for next time.

BERMAN: Okay, we will.

DRUM: Because that is lengthy.

BERMAN: Thank you so much. I appreciate it. We will be back.

DRUM: Okay.

<End Disk 2>

INTERVIEW ENDS

Birmingham, Alabama's 'Jubilee,' Columbus, Georgia's 'Holly Days,' and Atlanta, Georgia's 'Ballyhoo.' They were attended by college-age Jewish youth from across the South who participated in rounds of breakfast dates, lunch dates, tea dance dates, early evening dates, late night dates, formal dances, and cocktail parties, with the goal of meeting a "nice Jewish boy or girl" who might well become a spouse.