

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

**MEMOIRIST:** EVELYN KRUGER EDWARDS  
**INTERVIEWER:** DEBORAH SPECTOR  
**DATE:** MARCH 26, 2015  
**LOCATION:** LAWRENCEVILLE, GEORGIA

<Begin Tape 1, Side 1>

**INTERVIEW BEGINS**

**SPECTOR:** This is Deborah Spector. I am a volunteer with the Taylor Oral History Project at the Breman Museum. I am here with Evelyn Kruger Edwards on March 26, 2015, at her home at Laurel Grove, 2899 Five Forks Trickum Road in Lawrenceville, Georgia. Thank you for agreeing to participate in the Taylor Oral History Project at the Breman Museum. Please let me start with your family history. Please tell me about your family, your parents, and where they were from.

**EDWARDS:** My mother was originally from Atlanta, Georgia. My father [Abe Kruger] came overseas. He was living in Lithuania and ended up in Fitzgerald, Georgia. How he met my mother, I don't really remember. But he said she was working at a bank in Atlanta at the time that he had met her. They fell in love quickly. After they married, much against the parents of my mother, they eloped and got married. Then he moved to Fitzgerald, Georgia, where he and his uncle went into business together. That was Elex Kruger. After they got their business together in Fitzgerald, they decided that they would individually go into their own business of dry goods. Pop . . . he had a department store eventually in Fitzgerald [Kruger's Department Store]. While he and mom married, she died. She was 29. She died of typhoid fever. Dad, with his two children, he had to have someone help him care for us. So, we went to Atlanta to live with my grandparents. We stayed there for about three years, when Dad remarried. He married a woman [Helen Whitcover] from South Carolina that was introduced by a salesman that used to call on Pop at the business. Truthfully, they met through a salesman who called on Dad while he was in the business. He, in turn, introduced them to each other. The woman, she was from Marion, South Carolina. Then, we were able to move back to Fitzgerald. Pop bought a home there. That is where I had my formal education. My brother [Reuben] and I . . . In the

meantime, he was *bar mitzvahed*.<sup>1</sup> He was three years older than I. After that, I graduated from the high school in Fitzgerald and went to Athens, Georgia, where I entered as a freshman at the University of Georgia. At that time, [Eugene] Talmadge<sup>2</sup> was governor of Georgia. He somehow had an effect on the college, and they took Georgia off of the accredited list. I told myself, “I’m not going to be at a college that’s not accredited.” So, a girlfriend of mine that was at the University of Alabama said come with me. I said, “Okay.” That is where I had my education. In the meantime, I had met my husband at a wedding in South Carolina. It was immediate chemistry. He finally would come down to visit me when I would visit my aunt in South Carolina. It was a continuous thing for a few years. He came often. Finally, he had acquired a position as an agent with the FBI. [He] was given an assignment to go to Mississippi on a special duty. He was in counter intelligence. He said he would be back in six months. In the meantime, we had become engaged to be married, but that six months turned into two years. But correspondence continued. It was wonderful. I saved every letter that he had ever written to me. After the war was over, Ralph and I got married. He had a week to get training and go back. When the war did end, he was stationed in Washington, DC, where we lived. After about a year and a half, overnight, the government said you are being transferred to Los Angeles, California. Overnight? We packed our personal things. The movers came in the next day, crated everything we had in that apartment, and moved it to Los Angeles. Getting accommodations for living out there were not easily available. Ralph and I first ended up with a one room situation with a woman who had that room for rent. Then we finally found an apartment in South Pasadena. It was lovely. We had wonderful friends close by. But I’ve loved everywhere we’ve been, so that was nothing new. After we had our time in South Pasadena, Ralph decided that he has to go into business for himself. My father had a department store in Fitzgerald. He kept after us to move to Fitzgerald. Ralph and can have part of the business, and we’ll go from there. And we did. But family in business together worked out rather well but not

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<sup>1</sup> Hebrew for ‘son of commandment.’ A rite of passage for Jewish boys aged 13 years and one day. At that time, a Jewish boy is considered a responsible adult for most religious purposes. He is now duty bound to keep the commandments, he puts on *tefillin*, and may be counted to the *minyan* quorum for public worship. He celebrates the *bar mitzvah* by being called up to the reading of the *Torah* in the synagogue, usually on the next available Sabbath after his Hebrew birthday.

<sup>2</sup> Eugene Talmadge (1884-1946) was a Democratic politician who served two terms as Governor of Georgia from 1933 to 1937, and a third term from 1941 to 1943. Elected to a fourth term in November 1946, he died before his January 1947 inauguration. To date, only Joe Brown and Eugene Talmadge have been elected four times as Governor of Georgia.

rather well. So, Ralph decided that he would go into business for himself. Ralph was quite accomplished in electronics. There was a radio station for sale in Tifton, Georgia. Ralph bought that station and turned overnight into a very successful story. He went from AM to FM. I had a part in that because I had my own program “Women in the News.” That was quite stimulating. I always had somebody to help bring that news to me. Of course, I did other things, like sell advertising. I kept the books part of the time. Our business seemed to increase. If I can remember. Following that, we grew in number of personnel that Ralph hired to enable us to spread our wings, so to speak. He increased the signal of our area. People were getting us on their radios 100 miles around. Naturally, that helped with advertising. While in the business, I had two babies. Roslyn [Forstot] was number one. No, Gale [Hawkins] was number one. Roslyn was number two. Two precious little girls. They really grew up with us in that business. Following that . . . I want to say, “memory, where are you?”

**SPECTOR:** Let me ask you a question. Was the name of the radio station WCUP?

**EDWARDS:** That was the FM [station].

**SPECTOR:** Do you remember the name of the first radio station?

**EDWARDS:** WWGS.

**SPECTOR:** So, you grew from the AM station to the FM and increased your coverage?

**EDWARDS:** Yes.

**SPECTOR:** Let’s circle back for one minute. I know that your father came to the United States from Russia.

**EDWARDS:** From Lithuania, which was a part of Russia eventually.

**SPECTOR:** Do you know why he came to the United States?

**EDWARDS:** Exactly, not really. I just knew that American was the land of milk and honey. You know they had to be sponsored to come over. There was an uncle here in South Georgia that would sponsor him and his stepbrother, Elex Kruger. In fact, Elex has children living here in Atlanta. Rosalie Kruger. Have you heard of her?

**SPECTOR:** No. Your mom, Lillian Kulbersh, was from Atlanta. Do you know where her family came from?

**EDWARDS:** I think from Russia.

**SPECTOR:** But they met in Atlanta?

**EDWARDS:** Yes. He had established his own business in Fitzgerald right after that. He had a department store in Fitzgerald. Fitzgerald, of course, is a very small town. That is where the synagogue [Fitzgerald Hebrew Congregation]<sup>3</sup> . . . Pop saw the Methodist church in an area. He said, “We need a synagogue.” He bought the Methodist church and renovated it. That became the center of South Georgia, so to speak, where they drew families from miles around. They used to meet upstairs in a store in Fitzgerald until the synagogue was ready. When the synagogue was renovated, they had the grand opening. My husband and I were the first couple to be married in that synagogue. We had a rabbi that came in from Columbus [Georgia] to marry us. After a while of living there, Ralph went into the broadcast business.

**SPECTOR:** Do you remember the date when you were married?

**EDWARDS:** In 1954.

**SPECTOR:** You and Ralph moved to Tifton after a few years of being married and living in Fitzgerald?

**EDWARDS:** Ralph was working in the department store with my father. That was not the specialty that Ralph wanted to get into. He was excellent in electronics. He was a nice guy to have around when something went wrong electronically.

**SPECTOR:** He had the chance to follow his passion of broadcasting?

**EDWARDS:** Of radio. He was a ham radio long before then. Then, when he got into the business commercially, he hit the streets advertising and built up a wonderful business.

**SPECTOR:** It sounds like you were very involved with the business.

**EDWARDS:** Continuously, as well as a mother of my two precious children. After a while, we built our own home. That is where my girls were raised.

**SPECTOR:** Do you remember any of the other families that were involved with the synagogue?

**EDWARDS:** Yes. Rose Tatel was from Europe and had come over to this country, she and her husband [Jake]. She could cook anything in the Jewish way of life. Her kunafah and her matzah ball soup. You name it, and she could fix it. For the High Holy Days,<sup>4</sup> she cooked the

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<sup>3</sup> The synagogue of the Fitzgerald Hebrew Congregation was originally used by the Methodist Episcopal Church. The building was converted to a Hebrew synagogue in 1939 when the northern and southern branches of the Methodist Church united. Originally an Orthodox congregation, it is now between Orthodox and Reform. It is one of very few synagogues in South Georgia serving several other communities, in addition to Fitzgerald.

<sup>4</sup> The two High Holy Days are *Rosh Ha-Shanah* (Jewish New Year) and *Yom Kippur* (Day of Atonement)

meals while we worshiped. After our worship services, we would go into the synagogue annex, and we would all have our meals. I don't know of anybody in the state of Georgia that did that during the High Holy Days. On other occasions, special, she was there to fix the food. We didn't have a rabbi until much later, Rabbi [Nathan] Kohen,<sup>5</sup> who maintained our Friday night services. I didn't know I knew so much.

**SPECTOR:** You're doing great.

**EDWARDS:** We had established Sunday school for our youngsters in the annex of the synagogue. We had recruited teachers within the congregation. I was one. We had many others to help keep the children informed of our heritage.

**SPECTOR:** When you taught in the Sunday school, what topics, what did you like to teach?

**EDWARDS:** We really tried to compare Judaism within the confines of our area. My father was . . . I think he was a PR man for the entire city. He became mayor pro tem . . . no, mayor first, of Fitzgerald. The respect that Pop had was beyond belief. He was all our inspiration. Dad could also daven.<sup>6</sup> He was, what we considered, a part cantor<sup>7</sup> during the holidays. The synagogue membership grew, and grew. It was overwhelming. We did have services on Friday nights. During the High Holy Days, we drew people from all surrounding areas. We would write letters. They would go visit. There were a group of them that would get in the car one day and go to all these surrounding, small communities and acquire their support financially as well as physically. We gained a great deal of memberships, so to speak. It was wonderful. Just wonderful. Nothing like that existed in Atlanta or any other place. You didn't worship on the High Holy Days and then go into the annex and have your meal, kosher<sup>8</sup> meal. The kitchen had been, what do you say, kosherized?

**SPECTOR:** *Kashrut.*

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<sup>5</sup> Rabbi Nathan Kohen (1908-1975) was born in Pittsburgh, Pennsylvania. His first rabbinate was at Keneseth Israel in Monessen, Pennsylvania. In 1945, he accepted the pulpit at Fitzgerald Hebrew Congregation, where he stayed for the next 25 years.

<sup>6</sup> Davening is the act of reciting Jewish liturgical prayers, during which, the prayer moves their lips and sways or rocks lightly.

<sup>7</sup> The cantor (*chazzan*) is the official in charge of music or chants and leads liturgical prayer and chanting in the synagogue

<sup>8</sup> Kosher/*Kashrut* is the set of Jewish dietary laws. Food that may be consumed according to *halakhah* (Jewish law) is termed 'kosher' in English. Kosher refers to Jewish laws that dictate how food is prepared or served and which kinds of foods or animals can be eaten. Food that is not in accordance with Jewish law is called 'treif.' The word 'kosher' has become English vernacular, a colloquialism meaning proper, legitimate, genuine, fair, or acceptable. Kosher can also be used to describe ritual objects that are made in accordance with Jewish law and are fit for ritual use.

**EDWARDS:** Right. I can see them now.

**SPECTOR:** Would you like to take a break?

<Break in Interview>

**SPECTOR:** This is Deborah Spector, a volunteer for the Taylor Oral History Project. I am here with Evelyn Kruger Edwards on March 26, 2015, at her home, Laurel Grove, in Lawrenceville, Georgia. We took a short break. We are going to start back. We were just talking the High Holy Day meals in the annex that were made especially for the High Holy Days and were kosher. Evelyn, you were about to describe some of the other experiences that you remember from the synagogue and when they made the kitchen kosher.

**EDWARDS:** The kitchen was made . . . my battery has gone out.

**SPECTOR:** Do you want to stop again?

**EDWARDS:** Yes.

<Break in Interview>

**SPECTOR:** This is Deborah Spector, a volunteer with the Taylor Oral History Project at the Breman Museum. I am here, continuing the interview with Evelyn Kruger Edwards on March 26, 2015, at her home in Laurel Grove in Lawrenceville, Georgia. We are going to continue the conversation about memories from the synagogue in Fitzgerald.

**EDWARDS:** Penson Kaminsky has been an integral, important part of that synagogue. I wish he were here because he is so much more informed, memory wise, as well as actually participating in the growth of the synagogue. I don't know what else to say.

**SPECTOR:** Do you remember when the stained glass windows started being put into the synagogue?

**EDWARDS:** Amazingly quickly. They sold the windows to the individuals or the families that wanted them. I can't recall the names, but they are in engraved captions under each one. We also have in the synagogue, a memorial tablet. Amazingly, one side of the building is already filled. There is another side of the building right across from the sanctuary, where they were still adding.

**SPECTOR:** Did they start selling the stained glass windows as soon as they started remodeling the church to make it into a synagogue?

**EDWARDS:** Yes, they had, very successfully. Some bought as families. Others bought as individuals. I haven't been back in two years because I've been up here, come May, two years.

I think my husband had been dead a month before the children said you should come up to Atlanta. We can't come down and keep looking after you here. So, that's what I did. I sold my home a year and a half later. It was beautiful. In that home, my husband had his own shop where he could, not only repair things . . . He was a whiz.

**SPECTOR:** Did you and your husband keep a relationship with the synagogue in Fitzgerald?

**EDWARDS:** Yes. Would you believe, Ralph and I had been married 67 years, 67 wonderful years. Ralph took a direct interest. He designed and put in the PA system there, four of them. He just helped with anything. The air conditioning. Whatever. Have you been in the synagogue? I don't even know when this was taken.

**AUDIENCE MEMBER:** That was in the synagogue.

**EDWARDS:** That was my husband.

**AUDIENCE MEMBER:** That was the deed.

**SPECTOR:** I know that your dad, when he said that they needed a synagogue, he purchased the Methodist Church. He gave the deed to the synagogue.

**EDWARDS:** Which we found accidentally. Then he had it framed and made the presentation not too long ago.

**SPECTOR:** What we're looking at is a picture of the ceremony when your husband and you found and framed and donated the deed in a ceremony at the synagogue.

**EDWARDS:** Right. The deed to that had in the frame what took place, when it was purchased, and many details leading up to the purchase. In the framed picture and details, is a story in itself. Ralph did things in such an organized way. I wish I could remember incidents, but not really.

**SPECTOR:** I know that your dad was involved in the community and civics in politics.

**EDWARDS:** Yes.

**SPECTOR:** I believe that Ralph was also.

**EDWARDS:** Yes. My father became mayor of Fitzgerald. Then he became a mayor pro tem. Ralph was involved in many civic organizations. He was well recognized for a person of our faith. You had to work doubly hard in order to get the proper recognition. We were very much a part of that entire community. I spoke before of several of the churches there. They had a series of religion. Each one would present how they worship. I was asked to speak on behalf of Judaism, which I did. We were so well received. That was just one of the many involvements

within the city. In fact, when my husband died, they could not get a rabbi. The minister of the [First] Baptist Church [of Tifton] . . . he was from the time we moved to Tifton. I said, “What will we do?” My personal thoughts . . . who was the same age as Roslyn . . . lived a block away from us. He would come down and sit on the sofa and talk with my husband and I and Roslyn on many subjects, Judaism included. A bright young man. He became a doctor. He was one of the spokesmen at the funeral of my husband [Dr. W. Ches Smith, III].

**SPECTOR:** Would you like to take another break?

<Break in Interview>

**SPECTOR:** This is Deborah Spector, a volunteer for the Taylor Oral History Project at the Breman Museum. I am continuing my interview Evelyn Kruger Edwards on March 26, 2015, at her home in Lawrenceville, Georgia. When you were living in Fitzgerald, was the non-Jewish community supportive of the synagogue?

**EDWARDS:** Yes, because my father made it inviting. He gave to each family a position that would connect them with the synagogue and projects that we undertook.

**SPECTOR:** Do you remember some of those projects?

**EDWARDS:** Some of them related to working with the organizations in Fitzgerald are the Masonic [Temple]. City clubs. Every one of them.

**SPECTOR:** Do you remember any antisemitism in Fitzgerald?

**EDWARDS:** I can't pinpoint that, but I'm aware that there had to be. They always called Dad, “the smoother.” He acquired their friendship. We felt like the entire community was ours. Many times, we would invite groups from other organizations to come and worship with us on Friday night, which they did. After each service, we would go into the annex and have the social time with refreshments and interchanging conversation with our guests and, I think, cementing a stronger relationship. Even during the High Holy Days, we had guests. Surprisingly, we had to put out folding chairs during the High Holy Days the days. We had an overwhelming crowd. Always. They are trying to keep the synagogue open because a few families that are left there, and there are a few from surrounding areas, that still participate. Because, once a month, we engage a student rabbi from [Jewish Theological Seminary]<sup>9</sup> New York, who comes down to

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<sup>9</sup> The Jewish Theological Seminary in New York City was founded in 1886 by Dr. Sabato Morais and Dr. H. Pereira Mendes, along with a group of prominent lay leaders from Sephardic congregations in Philadelphia and New York. Its mission was to preserve the knowledge and practice of historical Judaism by educating intellectual and spiritual leaders for Conservative Judaism

conduct services during the weekend. They would have a Friday night service. The next day, we would have current discussions. On Sunday, we had Sunday school for the children. After that, we had our luncheon, and the student rabbi went back to New York. They served us on a contract for one year, and they changed every year. We had high praise from each young student that made it inviting for other students from the New York seminary to want to come down when the other one's time was up. Each one was different and nice. One was married, just married, during the year time of the contract. It was just a wonderful experience.

**SPECTOR:** Were there any other Jewish or Zionist organizations in Fitzgerald besides the synagogue? Or, did all of the Jewish life center around the synagogue?

**EDWARDS:** All the Jewish life, insofar as holidays. Friday night services.

**SPECTOR:** Did you have B'nai B'rith?<sup>10</sup>

**EDWARDS:** Yes. We had a very active B'nai B'rith.

**SPECTOR:** What about *Hadassah*?<sup>11</sup>

**EDWARDS:** For a while we had *Hadassah*, but the families started to thin and moved. Some moved elsewhere.

<Phone rings. A break in interview>

**SPECTOR:** This is Deborah Spector continuing our interview with Evelyn Kruger Edwards on March 26, 2015, at her home in Lawrenceville, Georgia. We were talking about some of the other Jewish organizations that had been in Fitzgerald. B'nai B'rith. *Hadassah*. What about [World] ORT.<sup>12</sup> Did ORT ever have a chapter in Fitzgerald?

**EDWARDS:** No.

**SPECTOR:** How active was the Sisterhood<sup>13</sup> at the synagogue?

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<sup>10</sup> B'nai B'rith (Hebrew: 'Children of the Covenant') is the oldest Jewish service organization in the world. B'nai B'rith is committed to the security and continuity of the Jewish people and the State of Israel and combating antisemitism and bigotry. Its mission is to unite persons of the Jewish faith and to enhance Jewish identity through strengthening Jewish family life, to provide broad-based services for the benefit of senior citizens, and to facilitate advocacy and action on behalf of Jews throughout the world.

<sup>11</sup> *Hadassah*, the Women's Zionist Organization of America, is a volunteer organization founded in 1912 by Henrietta Szold, with more than 300,000 members and supporters worldwide. It supports health care and medical research, education and youth programs in Israel, and advocacy, education, and leadership development in the United States.

<sup>12</sup> World ORT is the world's largest Jewish education and vocational training non-governmental organization.

<sup>13</sup> A group of women in a synagogue congregation who join together to offer social, cultural, educational, and volunteer service opportunities

**EDWARDS:** When we were a large number, we were very active. We were supportive of . . . I can't even recall the organizations, but we were supportive of everything, but I don't remember. Did you notice the Jerusalem windows? A friend of mine went over to Hawaii, and she brought those back to me. I immediately had them framed, and there is the finished product. I treasure them.

**SPECTOR:** Did you ever go to Israel?

**EDWARDS:** No, regretfully. My brother and his wife went. They came back with glowing reports. Is your organization in any way connected with supporting Israel?

**SPECTOR:** The Breman Museum is part of the [Jewish] Federation,<sup>14</sup> which is part of the [United] Jewish Appeal.<sup>15</sup> Did you ever have a Jewish Appeal in Fitzgerald?

**EDWARDS:** At one time.

**SPECTOR:** Was there a celebration or recognition of the State of Israel in 1948 when it was established?

**EDWARDS:** I'm sure that there was. I do not recall with the details. I don't know if my husband was still with the <unintelligible> or not. Yes, it was a very nice recognition.

**SPECTOR:** I know that you had some special events with the synagogue when you had Molly Picon.<sup>16</sup>

**EDWARDS:** And [David] Rubinoff and his violin<sup>17</sup> was there at the same time. Pop was just in high heaven. They got along remarkably well. Molly Picon was cute as a button and so responsive to our relationships. Rubinoff and his violin. Are you familiar with him?

**SPECTOR:** Yes.

**EDWARDS:** Those two together with my father. Should have been in Hollywood. They were that cute and that interesting. Full of life and so artistic in their own profession.

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<sup>14</sup> The Jewish Federation of Greater Atlanta raises funds, which are dispersed throughout the Jewish community. Services also include caring for Jews in need locally and around the world, community outreach, leadership development, and educational opportunities. It is part of the Jewish Federation of North America (JFNA).

<sup>15</sup> The United Jewish Appeal (UJA) was a Jewish philanthropic umbrella organization that collected and distributed funds to Jewish organizations in their community and around the country. UJA existed from 1939 until it was folded into the United Jewish Communities, which was formed from the 1999 merger of United Jewish Appeal (UJA), Council of Jewish Federations and United Israel Appeal, Inc.

<sup>16</sup> Molly Picon (1898-1992) was an American actress of stage, screen, and television. She was foremost a star in Yiddish theater and film. She performed comic song and dance performances.

<sup>17</sup> David Rubinoff (1897-1986) was a popular violinist who was heard during the 1930s and 1940s on various radio programs. He also performed in theaters, clubs, and schools. He gave several concerts in the White House during the 1940s. He was sometimes billed as, "Rubinoff and his Violin."

**SPECTOR:** I noticed there is a special section of the cemetery in Fitzgerald [Hebrew Cemetery at Evergreen] that is for the synagogue.

**EDWARDS:** Correct.

**SPECTOR:** I believe that is where your brother is buried?

**EDWARDS:** Correct. And my father, my step mother, my brother, and my husband. It is beautifully maintained. And Rabbi Kohen that was with us for many, many years.

<End Tape 1, Side 1>

<Begin Tape 1, Side 2>

**SPECTOR:** This is Deborah Spector. I am finishing the interview with Evelyn Kruger Edwards. We had to turn the tape over. This is March 26, 2015. I'm at Evelyn's home at Laurel Grove in Lawrenceville, Georgia. We were discussing the cemetery. You have many family members there and how well maintained. You started to mention a monument that is at the cemetery.

**EDWARDS:** That monument is at the very entrance, almost at the entrance of the cemetery. It is beautiful. How did you get that?

**NOAH LEVINE:** I took it.

**SPECTOR:** Noah Levine is showing Evelyn a picture of the monument at the cemetery in Fitzgerald.<sup>18</sup> He has a picture that he took when he was down there.

**EDWARDS:** When were you there, Noah?

**NOAH LEVINE:** Last year.

**EDWARDS:** Can I see the picture once again?

**SPECTOR:** Are there any other memories that you want to share with us?

**EDWARDS:** I do not have the collection with Judaism here, as I would like. Every night, a prayer is said in Hebrew before I retire to give me that feeling after longing. There is another Jewish person here, a male, who has a son here. He is originally from New York. During the High Holy Days, we have a special ceremony that the Laurel Grove afforded us. What was it? Eight days . . . anyway, we have the entire residents here look on as we lighted the candle for

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<sup>18</sup> A monument marks the center of the Hebrew Congregation within Evergreen Cemetery. It reads "Dedicated to the six million Hebrew men, women, and children who met death at the cruel hand of the German Nazi government between the years of 1935 and 1945."

*Hanukkah*.<sup>19</sup> That was special. The people here, are from all over the world. They have their religion. I respect everybody's religion. I don't hesitate in letting them know that the basis of their religion is from us. But we all recognize and respect each other. I have acquired friends. I wish some of them were of the Jewish faith, but we're at a different level of living. You know my age. I don't hide it from anyone. Many do, but so what. We're blessed. We have acquired that many wonderful experiences throughout life. I wish I had gotten to know you and Noah a lot earlier. I might have been more well educated. But, I have lived a wonderful life. I'm proud of my religion, very proud.

**SPECTOR:** As we end the interview, how would you want the Fitzgerald Hebrew Center to be remembered?

**EDWARDS:** It's always been a part of the community. There is no segregation, insofar as our religion and whoever else there might be there. Baptist, Methodist, Presbyterian. Whatever. We have always intertwined. We have enjoined each other in something about their religion and gaining a limited respect for mine.

**SPECTOR:** I want to thank you for sharing your beautiful thoughts and memories and enriching my life and the life of everyone who is going to hear and read the transcript of this interview.

**EDWARDS:** I'm overwhelmed.

**SPECTOR:** This is Deborah Spector, and I am signing off from my interview with Evelyn Kruger Edwards on March 26. Thank you.

<End Tape 1, Side 2>

**INTERVIEW ENDS**

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<sup>19</sup> A *hanukiah* (or *chanukiah*) is the proper term for a candelabra with nine branches that is lit during *Hanukkah*. Since *Hanukkah* lasts for eight days it permits the lighting of eight candles, one for each day, by the ninth candle. Generally, the candelabra used at *Hanukkah* is almost always called a *menorah*. However, the *menorah*, which has only seven branches, is an ancient symbol of the Jews and which has become connected with *Hanukkah*. According to the *Talmud*, after the desecration of the Jewish Temple in Jerusalem, there was only enough pure oil left to fuel the eternal flame in the Temple for one day. Miraculously, the oil burned for eight days which was enough to make new pure oil. The *Talmud* states that it is prohibited to use a seven-branched *menorah* outside of the Temple so the *Hanukkah menorah* (*hanukiah*) has nine branches.