Shirley: This is Shirley Michalove and I’m here with Marvin Botnick on February 16, 2018 for the Breman Museum at the Selig Center. First, thank you for agreeing to do the oral history . . .

Marvin: Thank you for doing it.

<Laughter>

Shirley: . . . for the Taylor Oral History Project of the Breman Museum. Let’s start with some family history. Let’s talk about your childhood. When and where were you born?

Marvin: Both my parents [Harry Botnick and Mollie Eisenstat Botnick] \(^1\) were born in Belarus and they came to this country in . . . I won’t go through the whole thing. They eventually ended up in Hattiesburg, Mississippi. My mother lost her first child in childbirth in Hattiesburg so she went to New Orleans [Louisiana]. I have an older brother.\(^2\) We were both born at Touro\(^3\) in New Orleans, although the family lived in Hattiesburg. Because of the medical facilities I was born in New Orleans, but actually I’m from Hattiesburg.

Shirley: When where you born? Your birthday?

Marvin: May 10, 1934. It’s coming up so you can send me a present if you want.

<Both laughing>

Shirley: You said you had an older brother.

Marvin: Yes.

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\(^1\) Harry Botnick (1888-1966) and Mollie Eisenstat Botnick (1900-1995) operated the Emporium Department Store in Hattiesburg, Mississippi. Harry arrived in the United States in 1904.

\(^2\) Dr. Robert “Bob” Stanley Botnick (1931-) was an internist in Evans, Georgia. He was president of the Augusta Jewish Federation and the Obadiah Lodge of B’nai B’rith in Augusta, Georgia.

\(^3\) Touro Infirmary is a non-profit hospital in New Orleans, Louisiana and is affiliated with the Louisiana State University Health Science Center and Tulane University School of Medicine. Touro Infirmary was founded in 1852 by an endowment from Judah Touro.
Shirley: Do you have other siblings?
Marvin: No.
Shirley: What did your family do in Hattiesburg?
Marvin: My father had a store.
Shirley: What kind of a store?
Marvin: Just a general dry goods store.
Shirley: Describe growing up. What was it like? How many Jewish families were there in Hattiesburg? What was it like Jewishly?
Marvin: We probably had 25 families at the most. We did have a synagogue. We did have a rabbi that came in the late 1930’s, Rabbi [Arthur] Brodey. Then the war broke out and he went in the army. We didn’t have a rabbi during the war. We had a rabbi afterwards and since then it’s been sporadic as to what we have. Right now . . . We had a rabbi until a couple of years ago. I think they’re interviewing somebody now but they’re doing part-time on the thing. We had . . .

During the Second World War . . . Camp Shelby is in Hattiesburg. It was the third largest camp in the United States. It had 80,000 soldiers. They moved into a town of 20,000 so it was a little hectic. As far as . . . I went to the public schools. I went to the YMCA. It was the only

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4 Temple B’nai Israel in Hattiesburg, Mississippi originated in 1915 as Congregation B’nai Israel. It was the city’s first and only Jewish congregation. Originally founded as an Orthodox congregation, B’nai Israel switched its affiliation to the Reform movement in the 1930’s, and soon after engaged Rabbi Arthur Brodey as its first rabbi.

5 Rabbi Arthur Brodey (1900-1979), a native of Toronto, Canada, was the first rabbi at Temple B’nai Israel in Hattiesburg, Mississippi, from 1935 to 1942. He was ordained as a Reform rabbi and held pulpit positions at the Liberal Synagogue in Baton Rouge, Louisiana; Beth Hillel Temple in Kenosha, Wisconsin; and Temple Israel in Uniontown, Pennsylvania. He had a B.A. degree from the University of Toronto, a Barrister-at-Law degree from Osgoode Hall Law School in Toronto, and a Master of Hebrew Literature degree from the Jewish Institute of Religion in New York City. He was a chaplain in the United States Army from 1943 to 1946, serving overseas where he was one of the first chaplains at Omaha Beach in Normandy during June 1944.

6 World War II (often abbreviated to WWII or WW2), also known as the Second World War, was a global war that lasted from 1939 to 1945, although related conflicts began earlier. It involved the vast majority of the world's countries—including all of the great powers—eventually forming two opposing military alliances: the Allies and the Axis. It was the most widespread war in history, and directly involved more than 100 million people from over 30 countries. Marked by mass deaths of civilians, including the Holocaust (in which approximately 6 million Jews were killed) and the strategic bombing of industrial and population centers (in which approximately one million were killed, and which included the atomic bombings of Hiroshima and Nagasaki), it resulted in an estimated 50 million to 85 million fatalities. These made World War II the deadliest conflict in human history.

7 Camp Shelby is a military post located at the southern boundary of Hattiesburg, Mississippi. It is the largest state-owned and operated field training center in the United States. Activated in 1917, the US Army, Navy, Marine Corps and Air Force have all trained at Camp Shelby at one time or another. Today the camp is the yearly training spot for the National Guard and Army Reserve units stationed in Alabama, Mississippi and Tennessee.

8 Commonly known as the ‘YMCA’ or the ‘Y.’ The Young Man’s Christian Association is a worldwide organization founded in 1844 that aims to put Christian principles into practice by developing a healthy body, mind and spirit. They offer recreational facilities, parent/child education programs, and youth and teen development with after school programming.
swimming pool we had. Everybody . . . People were respectful but there was definitely a social line that didn’t cover . . . Jews were not allowed in high school fraternities or sororities. We weren’t allowed in the country club. My father couldn’t belong to the Elks\(^9\) Lodge. There was no outward threats or anything like that. I think it’s a reasonably idyllic situation. It was very peaceful but I don’t know what . . . afterwards . . . and I left in 1948 to go off to school. We had a rabbi, Charles Mantinband,\(^10\) who probably was the most known of all the rabbis in integration. He was involved before the Civil Rights Bill.\(^11\) There was a lot of pressure put on the local merchants as far as the integration. I had already left by then and my father closed his business in 1955. My father [Harry Botnick] was born in 1888. My grandfather [Wolf Botnick]\(^12\) was born in 1855. I’m a generation . . . If I go down the genealogy, my first cousins really would be my second cousins by age. My mother [Mollie Eisenstat Botnick] was born in 1900. I felt my childhood was rather pleasant, frankly, with certain . . . I was only beat up one time. I was jumped by four kids one time. Other than that . . . If anybody pushed me too hard, my friends would say something, which is unusual. The Ku Klux Klan,\(^13\) the headquarters in that area was in Laurel, Mississippi, which is about 25 miles from Hattiesburg. I don’t recall . . . I’m not saying my father didn’t . . . I don’t recall anything other than on Halloween they used to soap the windows on my dad’s store with antisemitic sayings. Other than that there was no cross burning. There was no physical threat that I’m aware of.

\(^9\) The Benevolent and Protective Order of Elks is a community service organization that consists of Elks Lodges in communities throughout the United States. Elks invest in their communities through programs that help children grow up health and drug-free, by undertaking projects that address unmet need, and by honoring the service and sacrifice of military veterans.

\(^10\) Charles Mantinband (1895-1974) received his religious training at the Jewish Institute of Religion in New York City. After World War II, he served first in Alabama until, in 1951, he moved to Hattiesburg, Mississippi, to serve the congregation at Temple B’nai Israel. Rabbi Mantinband was an outspoken proponent of racial equality and civil rights, arguing that Jews had a responsibility to empathize with the plight of blacks because of the Jewish community’s own problems with discrimination. His activism earned him threats from numerous people in the community, as well as created trouble with members of his own congregation, who feared a backlash. When the pressure became too great he left Hattiesburg and accepted a pulpit in Texas. He retired in 1971 after almost 50 years of service in the rabbinate.

\(^11\) The Civil Rights Act was enacted on July 2, 1964. It outlawed discrimination based on race, color, religion, sex, or national origin. It ended unequal application of voter registration requirements and racial segregation in schools, at the workplace and by facilities that served the general public.

\(^12\) Wolf Botnick (1855-1951).

\(^13\) The Ku Klux Klan, now known as Knights of the Ku Klux Klan, is a white supremacist, white nationalist, anti-immigration, anti-Jewish, anti-Catholic, anti-black secret society, whose methods included terrorism and murder. It was founded in the South in the 1860’s and then died out and come back several times, most notably in the 1920’s when membership soared again, and then again in the 1960’s during the civil rights era. When the Klan was re-founded in 1915 in Georgia, the event was marked by a cross burning on Stone Mountain. In the past it members dressed up in white robes and a pointed hat designed to hide their identity and to terrify. It is still in existence.
Shirley: You said you went away to school in 1948.
Marvin: Yes.
Shirley: Is that when you went to Phillips Exeter?¹⁴
Marvin: Right.
Shirley: Why?
Marvin: My brother had gone there before me. He was there. We are very close brothers, but we’re not socially close. We’re very devoted to each other, but it was not an issue of a social thing. Basically, when the eighth grade came up and they started having parties at the country club and other things, the social curtain came down. During the day everything was fine. All of a sudden I wasn’t being included in some of the social activities. I decided I would just go away and do my own thing, with my folks encouragement. The amazing thing to me is that my father never went to school in this country. My mother finished high school in a little coal mining town in Pennsylvania. How they ever found Exeter, I have absolutely no idea. It was interesting. The president of the bank got very upset with my father he sent his son north of the Mason Dixon Line¹⁵ to go to school. It was an unusual situation. I’m forever thankful and appreciative of what they did. How they came up with the idea or why they did it, I can’t tell you. All I can say is thank you for doing it.
Shirley: What was it like? Was it culture shock to be in the North after growing up in Hattiesburg?
Marvin: For the people at Exeter or for me?
Shirley: For you. Or both.
<Both laughing>
Marvin: I think it was both. It was . . . I went there for four years. It was . . . I’m not that bright. I certainly wasn’t prepared equal to a lot of the others. A lot of my time was spent studying. It was . . . I don’t know so much culture shock as . . . I had to wear shoes all the time which I didn’t have to do in Hattiesburg. Other than that, I was exposed to people who were raised in society in

¹⁴ Phillips Exeter Academy is a coeducational independent school for boarding and day students in grades 9 through 12, and offers a postgraduate program. Located in Exeter, New Hampshire, it was established in 1781 and is one of the oldest secondary schools in the United States.
¹⁵ The Mason-Dixon Line was surveyed between 1763 and 1767 to settle a border line dispute between Pennsylvania, Maryland, Delaware, and West Virginia (then Virginia), setting their borders officially. Until about the mid-eighteenth century it was regarded as a cultural boundary between the North and the South but after Pennsylvania abolished slavery in 1780, it became the demarcation line for the legality of slavery.
New York. Pete Dupont\textsuperscript{16} was a classmate of mine. The Firestones\textsuperscript{17} were there. It was all boys by the way at that time, which sort of made a difference. It didn’t make any difference how much money you had. When you start interjecting money and society into the culture, then it would change the dynamics. During the school, I can’t really say that it was anything other than it was an adjustment. It would have been an adjustment if I had come to Atlanta. I came from a small town.

Shirley: Yes.

Marvin: The difference . . . One of the things is the small-town Jews had to work at being Jews. The city Jews did not.

Shirley: Were there any other Jews in your class at the school?

Marvin: By their admission or by . . .

<Laughter>

As it turns out now, there are more and more of them that are popping up. It was funny because one of the fellows who I didn’t know was Jewish . . . I went to a reunion and he was telling me why the school was bigoted and prejudiced. He was from Worcester [Massachusetts]. He said that when he asked to go home for the High Holy Days,\textsuperscript{18} the dean told him he couldn’t miss class. My mother, who was born in Belarus, was about 5 feet 2 inches or 5 feet 3 inches. When she took my brother up there, she went in the dean’s office. She said where does my son go to services. He said, “There’s not . . . We don’t have a synagogue here. After class . . .” She said, “No. You don’t understand. My son doesn’t go to school.” He said, “He’s gonna miss a day of school?” She said, “No, he’ll miss three days. He doesn’t go two days for Rosh Ha-Shanah\textsuperscript{19}

\textsuperscript{16} Pierre Samuel "Pete" du Pont IV (born January 22, 1935) is an American lawyer and politician from Rockland, in New Castle County, Delaware, near Wilmington. He was the United States Representative for Delaware from 1971 to 1977 and subsequently served as the 68th Governor of Delaware from 1977 to 1985. After an education at the Phillips Exeter Academy, Princeton University, and Harvard Law School, he served in the U.S. Naval Reserve (Seabees) from 1957 until 1960. He is a descendant of the family that founded E. I. du Pont de Nemours and Company.

\textsuperscript{17} Firestone Tire and Rubber Company is an American tire company founded by Harvey Firestone in 1900 initially to supply solid rubber side-wire tires for fire apparatus, and later, pneumatic tires for wagons, buggies, and other forms of wheeled transportation common in the era. Firestone soon saw the huge potential for marketing tires for automobiles, and the company was a pioneer in the mass production of tires. Harvey Firestone had a personal friendship with Henry Ford, and used this to become the original equipment supplier of Ford Motor Company automobiles, and was also active in the replacement market.

\textsuperscript{18} The two High Holy Days are Rosh Ha-Shanah (Jewish New Year) and Yom Kippur (Day of Atonement).

\textsuperscript{19} Rosh Ha-Shanah [Hebrew: head of the year; i.e. New Year festival] begins the cycle of High Holy Days. 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, God sits in judgment on humanity. Then the fate of every living creature is inscribed in the Book of Life or Death. Prayer and repentance
and he doesn’t go one day for Yom Kippur.\textsuperscript{20} He never went to school those days. I never went.”

I think we were the only ones in the school. The school found a Jewish family in Exeter who went to synagogue in Massachusetts and they drove us every year to the synagogue in Massachusetts. We went to services there. I admire my mother, who . . .

Shirley: She had what you call chutzpah.\textsuperscript{21}

Marvin: Yes. She had a sense of values of what was important.

Shirley: That’s right.

Marvin: You don’t want to mess with that one. <Laughing.>

Shirley: Were you involved in any activities at the school?

Marvin: At Exeter?

Shirley: Yes.

Marvin: I played varsity sports.\textsuperscript{22} I was vice president . . . We had a Southern club. We put on a dance. I was in the debating society. I was in the photography club. We went to school six days a week. We went Monday . . . We started . . . It was like college, you didn’t have to be in class. If you had a class, you had to be there. When you weren’t in class, you could be wherever you wanted to. The only rules were you couldn’t go to the movies in town. There was one of the beaches . . . The ocean was 15 miles away. One beach we couldn’t go. The other one we could. If I was out of class, we would get on a bicycle and ride to the beach. We started like 8 o’clock or 8:30 in the morning. We went to 1:00 or 1:30 or 12. We had dinner—lunch. We called it dinner in Hattiesburg because our main meal was in the middle . . .

Shirley: It was in the middle of the day.

Marvin: Then we had required athletics. At 4:30 we started classes again. That was Monday, Tuesday, Thursday, and Friday. On Wednesday we only went to school until noon. Saturday, we only went to school until noon. We went six days a week.

Shirley: You said you were involved in sports. What sports did you play?

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\textsuperscript{20} 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).

\textsuperscript{21} Chutzpah is the quality of audacity, for good or for bad. The Yiddish word derives from the Hebrew word הָּחֻצְפָּה (ḥuts̱pəh), meaning "insolence," "cheek" or "audacity." The modern English usage of the word has taken on a broader meaning—particularly in business parlance—as courage or confidence.

\textsuperscript{22} Varsity sports are based in schools as opposed to community-based. Players are involved in representing their schools in competition, generally with other colleges or universities at the highest levels.
Marvin: We were required . . . The varsity sport I played was lacrosse. I tell everybody . . . I also played four years of it in college. People say, “Were you good?” I tell them that I was so good I’m in the Mississippi Jewish lacrosse hall of fame.

<Both laughing>

Shirley: How many other stories about the hall of fame?

Marvin: Who cares.

Shirley: We won’t talk. We won’t ask that question.

Marvin: It’s a good story anyway.

Shirley: Talk to me about your time at Duke [University]. How did you choose Duke and what did you study there?

Marvin: Again, my brother had gone to Duke. I decided I wanted to . . . I spent four years at Exeter. It was an environment which I relish, appreciate, and enjoy, but I didn’t want to live in that environment. I figured I’d like to come South to get back into the southern environment. I came there. I was in business administration. I played four years of varsity sports. I was a starter for three of the four years.

<End Video Part 1>

<Begin Video Part 2>

Marvin: I was president of Shoe ’n’ Slipper [Club]. We put on the two . . . We brought in the big name bands. We brought in Count Basie, Les Elgart for the two Joe College weekends. I

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23 Lacrosse is a team sport played with a lacrosse stick and a lacrosse ball, commonly played indoors or outdoors. Players use the head of the lacrosse stick to carry, pass, catch, and shoot the ball into the goal. The sport is governed by the Federation of International Lacrosse. The most prominent international competition is the World Lacrosse Championship, which has been dominated by the United States.

24 Duke University is a private research university located in Durham, North Carolina. Founded by Methodists and Quakers in the present-day town of Trinity in 1838, the school moved to Durham in 1892.

25 The Shoe ’n’ Slipper Club organized annual concerts and dances at Duke University in Durham, North Carolina during the 1950’s that featured well-known popular performers.

26 William James "Count" Basie (1904-1984) was an American jazz pianist, organist, bandleader, and composer. In 1935, Basie formed his own jazz orchestra, the Count Basie Orchestra. Count Basie's song "One O'Clock Jump" (1937) was included in the Library of Congress National Recording Registry.

27 Lester Elliott Elgart (1917-1995,) was an American swing jazz bandleader and trumpeter. He recorded the popular tune "Bandstand Boogie", which was used by Dick Clark as the theme song for the television dance show American Bandstand.

28 Joe College was formerly a festival at Duke University held in the spring between the 1950's and 1970's. This festival involved float parades, boxed lunches, concerts, and theater performances. After a 30 year hiatus, Joe College returned in 2007.
was president of campus chairs. I was ODK\textsuperscript{29} . . . I was also in the Old Trinity Club\textsuperscript{30} which was a local honorary thing. I was also in a fraternity.

**Shirley:** Which fraternity?

**Marvin:** ZBT.\textsuperscript{31} Let me see if there is anything else. I was in Hoof ‘N’ Horn\textsuperscript{32} which is the original musical that they put on. I had some activities. I got . . . I jump ahead. I got my job through the placement office. I hate to say it, but I was in Who’s Who.\textsuperscript{33} You know what ODK is?

**Shirley:** Yes.

**Marvin:** I was in ODK. I was in the other thing. I wasn’t getting any job offers. So the Dean of Men, Dean [Robert Boyd] Cox,\textsuperscript{34} who we thought was antisemitic, called me in to his office and said, “Marvin, I want you to know why you’re not getting jobs. It’s because you’re Jewish.” He said, “I will tell you this: you will have a job when you leave this university. There are companies that will never interview here again.” That was unsolicited by me. I just was floored . . .

**Shirley:** Good for him.

**Marvin:** It was wonderful.

**Shirley:** When did you meet your wife\textsuperscript{35} and how?

**Marvin:** My wife was born in Richmond [Virginia], but came here when she was four years old.

\textsuperscript{29} Omicron Delta Kappa (ODK) is a national leadership honor society founded in 1914.

\textsuperscript{30} Old Trinity Club is a secret society for men at Duke University in Durham, North Carolina that was created in 1955 by a student who was not admitted to the Order of the Red Friars, another influential secret society at Duke University. The only apparent activity of the Old Trinity Club is when its members are seen walking around campus wearing black graduation gowns and sunglasses on certain days of the year and shouting out “Eruditio et Religio,” the motto of Duke University which translates from Latin as “Erudition and Religion”.

\textsuperscript{31} Founded in 1898 as the world's first Jewish fraternity, Zeta Beta Tau (ZBT) prides itself on being an inclusive organization welcoming of any college man who understands and appreciates their mission. With more than 140,000 initiated men, ZBT's can be found in all aspects of life: business, entertainment, media, politics, and more. In 1989, ZBT became the first fraternity to abolish pledging from its organization and, in its place, created a brotherhood program that focuses on equal rights, privileges, and responsibilities for all members.

\textsuperscript{32} Hoof ‘N’ Horn is a student-run musical theatre at Duke University in Durham, North Carolina. It’s first production was in 1936. The organization puts on three mainstage and multiple cabaret-style productions every year.

\textsuperscript{33} Marquis Who’s Who is the American publisher of a number of directories containing short biographies. .... Marquis states in the Preface that Who's Who in America endeavors to profile the leaders of American society; those men and women who are influencing their nation's development”.

\textsuperscript{34} Robert Boyd Cox (1902-1971) was born in Bolivar, Tennessee. He was Dean of Men at Duke University in Durham, North Carolina for more than 15 years. He received a bachelor of arts degree from the University of Tennessee at Knoxville and a master of arts degree from Peabody Institute. His career included teaching at East Tennessee State College in Johnson City, Tennessee before his appointment at Duke.

\textsuperscript{35} Miriam Alicia Pass Botnick was born in 1935 in Richmond, Virginia. She volunteered for more than 35 years as a certified ombudsman with the Georgia Long-term Care Ombudsman Program. She founded “Coping with Aging,” the first self-help group for adult children of aging parents that was sponsored by the Service Guild and met at the Atlanta Jewish Community Center.
Shirley: Here to Atlanta?

Marvin: Here to Atlanta. Yes. She had a friend from college who was in . . . who wanted to play bridge. We had a mutual friend. My wife doesn’t play bridge, so she needed another hand. She asked her friend, our mutual friend, Dean [unintelligible] He brought me over to her house to play bridge. I made such a great impression. When I called her afterwards, I really floored her. When I called her afterwards for a date, she said, “Who?”

<Both laughing>

Shirley: For the record, tell us her maiden name.

Marvin: When she was born, her name was Passamaneck but her father [Keeve Pass]36 changed it to Pass. P-A-S-S. People kept saying, “How do you spell it?” He would tell them . . . They would ask him . . . His name was Pass, so they asked him how do you spell it. He said, “P as in Paul, A-S-S as in donkey. They never asked him again.

<Both laughing>

Shirley: That’s good. When did you meet her? What year? Do you remember? Tell me when you and Miriam got married.

Marvin: We got married. I do remember that.

Shirley: Good.

<Both laughing>

Marvin: In 1959. In September of 1959. We probably met in 1957 or 1958.

Shirley: Tell me about your children.

Marvin: I’m lucky enough to have three children, who still will tolerate me. They usually walk behind me when I tell people stories. I tell them that’s a joke. You’re supposed to laugh. I have that advantage. My oldest is 57 and she has two children.

Shirley: Tell us names.

Marvin: Karen. Her name now is Paz.37 P-A-Z. She lives in Atlanta. She has three children. One lives here. The other right now lives in Israel. She went to college. She started at Jewish . . .

36 Keeve Pass, also known as Keeve Passamaneck (1903-1961) was born in Richmond, Virginia. He was a vice president at Rich’s Department Store in Atlanta, Georgia. He was a graduate of William and Mary College in Williamsburg, Virginia. He was a member of The Temple, the Standard Club, B’nai B’rith, and the Jewish Community Center in Atlanta. He was a director of the Boys Club.

37 Karen Botnick Paz, a native of Atlanta, Georgia, has been a director of development for the Jewish Federation of Greater Atlanta and the Amit Program. She was awarded a degree in sociology from Tulane University in New Orleans, Louisiana, and a degree in graphic design from the Miami Ad School Atlanta.
went to college and graduated in Israel. She plays on a women’s professional soccer team in Israel and has played on the Israeli national women’s soccer team. My second child is also a girl. She has three kids.

Shirley:  Her name is?

Marvin: Beth Ann Rosenberg. She has two girls that were born on the same date. There’s no other similarity, so we describe it that way rather than twins.

Shirley: . . . as twins.

Marvin: Then she has a son. They all live in Atlanta. They’ve all finished college. My son, who is Harris Botnick, lives in Atlanta and has three children. One of them is now living in New York, working in retail. The other is a sophomore at the [University of] Alabama. . .

Shirley:  Any of your grandchildren. . .

Marvin: . . . His wife’s name is Geri and her maiden name is Logan. My son-in-law . . . My oldest daughter is not married. She’s divorced. My middle child is Rosenberg and her husband is I. J. Rosenberg.

Shirley:  You alluded to the fact that you got a job as you left Duke.

Marvin:  Right.

Shirley:  I assume that you came to Atlanta.

Marvin: Right.

Shirley:  Talk about that, when, how, and where.

Marvin:  It was when I graduated.

<Laughs>

It was in 1956. I was hired by the First National Bank of Atlanta in a college training program to be a commercial loan officer. At that time, there were no Jewish commercial officers in the City of Atlanta in any bank. There was Joe Hyman who was at the Trust Company and

38 Beth Ann Botnick Rosenberg is a physical therapist in Atlanta, Georgia.
39 Harris Jeffrey Botnick is a gemologist and an owner and co-founder, with his wife Geri and Joan Wasser, of Worthmore Jewelers which is located in Atlanta and Decatur, Georgia.
40 Irving Jay “I. J.” Rosenberg was a sportswriter for the Atlanta Journal-Constitution from 1986 to 1998 and a radio and TV personality. He is the author of Miracle Season! He is the founder and owner of ‘Score Atlanta’, a sports marketing organization.
41 First National Bank of Atlanta was founded as Atlanta National Bank in 1865. It was the oldest national bank in Atlanta. It was renamed First Atlanta before it was purchased by Wachovia in 1986. Wells Fargo acquired Wachovia in 2008.
42 Joseph Kohn Heyman (1908-2001) was born in Atlanta, Georgia, in 1908, the son of Minna Simon Heyman and Arthur Heyman. He attended Fulton High School and graduated Phi Beta Kappa from the University of Georgia in
he was an economist. I was hired to be . . . I was the first one to be a Jewish officer in the bank. After I was there two weeks, I asked the person, “Do you all know I’m Jewish, because I don’t want to waste your money and my time if it’s going to be a problem.” He says, “Yes. As a matter of fact, the board of directors of the largest bank in Atlanta met to decide whether or not to offer a Jew a job.” They decided to do that.”

**Shirley:** That was First National [Bank]?

**Marvin:** Yes. Subsequently, the Fulton [National Bank] hired Jack Balser, who was then the second commercial banking officer here.

**Shirley:** While we are talking about banks, I’m going to go to Mercantile National [Bank], then we’re going to go to the *Jewish Georgian*. Tell me how Mercantile came into being.

**Marvin:** I got a credit union that I was head of it too. <Laughs.>

**Shirley:** Well, talk about the banking area.

**Marvin:** After I left First National . . . While I was at First National, there was a group of us trying to get a national bank charter, which was not easy at that time. There were some rather influential members of the Jewish community that were trying. I was with them. We were having difficulty. There was . . . Around that time they were having some banking problems. In banking,

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1928. In 1930, he received his Masters of Business Administration from the Harvard Business School. From 1930 until 1942 he served on the staff of Tri-Continental Corporation, a New York investment company, initially as an investment analyst and later as economist. He returned to Atlanta in 1942 to serve with the War Production Board. From 1945 to 1951, Heyman operated his own investment firm, joining the Trust Company of Georgia as a vice president in 1951. Throughout his career, Heyman was often called upon to comment in print and in speeches to local organizations on the state of the economy. Notwithstanding two years during which he served as financial vice president of Rich’s Inc., he remained at the Trust Company of Georgia until his retirement in 1973. Heyman served as a member of the Board of Directors of Rich’s Inc., and was active in a variety of civic organizations, including the Atlanta Parking Commission, Community Chest, Family Service Society, Atlanta Chamber of Commerce, Atlanta-Fulton County Joint City-County Advisory Commission, Atlanta Arts Alliance, Inc., and the Atlanta Economics Club. He was also a member of The Temple and the Standard Club.

**43** Trust Company of Georgia was initially chartered by the Georgia General Assembly as the Commercial Travelers’ Savings Bank. In 1893, it restructured and renamed itself Trust Company of Georgia. After a series of acquisitions and mergers, Trust Company of Georgia, the combined company took the name SunTrust in 1995. SunTrust is a publicly-held company that serves the Southeastern United States with 1,400 bank branches.

**44** Fulton National Bank owned what was then the tallest building in Atlanta from 1958 to 1961, on Marietta Street. Fulton National Bank changed its name to Bank of the South in 1980, and in 1983 shortened that to Bank South.

**45** Jack S. Balser was born in 1934 in Atlanta. He was named an assistant vice president at Fulton National Bank in 1967. He was a graduate of the University of Alabama and the Wharton School of the University of Pennsylvania. He was the son of Meyer Balser.

**46** Mercantile National Bank was established in 1967 as a Georgia state-regulated certificated bank. In 1970 it became a national chartered bank. Before its merger into National Bank of Georgia in 1976, it had locations both in Downtown Atlanta and Buckhead.

**47** The *Jewish Georgian* is a bi-monthly publication covering current events, arts and culture, business, education, sports and recreation. Since 1990 the publication has been covering human interest stories impacting Georgia’s Jewish communities.
you have a charter either from the state or the federal. They are two different licensing things. There are also private banks which are not chartered and regulated by the . . . they don’t have to be a member of FDIC. They don’t have to have insurance. Some of were in Baltimore and others started failing, so they changed the law to say that the private charters would no longer be honored after a certain date. There was a guy, a fellow here called [Brigadier] General [Eugene] Oberdorfer . . . He was a reserve general and he liked all the military. His nephew is [Eugene] “Gene” Oberdorfer [II]. He was also Gene Oberdorfer. Gene’s father Donald [Oberdorfer] was General Oberdorfer’s brother, I think.

Shirley:  He was Gene Oberdorfer I, and the Gene Oberdorfer today is II.

Marvin:  They are uncle and nephew. He had this charter and Al Garber who was in the county . . . They negotiated to buy that charter and then applied to have it converted to a national [bank]. There were two different groups I was involved in when they were doing it. I went on the board of Mercantile National. There were also two credit unions in Atlanta. There was Merchant’s Mutual and Atlanta Co-operative Credit Association. Both of them were formed, I believe, in

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48 The Federal Deposit Insurance Corporation (FDIC) is a United States government corporation providing deposit insurance to depositors in U.S. commercial banks and savings institutions. The FDIC was created by the 1933 Banking Act, enacted during the Great Depression to restore trust in the American banking system.

49 Eugene “Gene” Irwin Oberdorfer, Jr. (1896-1965) was born in Atlanta and spent 20 years in the United States Army and Georgia militia before retiring at the rank of brigadier general from the Georgia National Guard. He served with the ‘Fighting Fifth’ United States Army regiment in the Border War of 1910-1917, the military engagements which took place in the Mexico–United States border region of North America during the Mexican Revolution. He also served in the ‘Dixie Division’ of the United States Army in France during the first World War. He was the son of Eugene Oberdorfer, Sr. (1864-1931).

50 Eugene “Gene” Oberdorfer II was born in Atlanta in 1932 and in 1969 succeeded his father Donald Oberdorfer as president of Oberdorfer Insurance Associates. He had a B.S. from the University of North Carolina. He was secretary of Temple Sinai and the Standard Club.

51 Donald Oberdorfer (1901-1984) was born in Atlanta, Georgia, the son of Eugene and Daisy Oberdorfer. He founded Oberdorfer Insurance Associates, Inc. in 1921, and served as its president until his retirement in 1969, when he became chairman of its board. He was a graduate of the University of Georgia, where he played center on its football team, and was president of the alumni class in 1921. He was a noted civic leader serving as president of the Atlanta Jewish Community Council, president of the Anti-Defamation League of B’nai B’rith, president of the Joint Defense League, and vice president of the National Jewish Welfare Board. He was also a longtime director of the Atlanta chapter of the American Red Cross, chairman of the state USO during World War II and co-chairman of the Atlanta Community Chest. He was a president of the Standard Club, a member of the G Club, Phi Epsilon Phi, The Temple and Temple Sinai.

52 Alfred E. Garber (1910-1997) was a prominent Atlanta accountant with Young & Garber, an accounting firm, which was sold to Touche-Ross. He was a resident in the Atlanta Hebrew Orphans’ Home. He served a term as president after it was renamed the Jewish Children’s Service.

53 Merchants Mutual Credit Corporation was organized in 1937 by a group of merchants on Pryor Street for the purpose of assisting small store owners to borrow funds for the purchase of merchandise. The idea was conceived by Ely Freedman, the son of Morris Freedman, who became its first President. Other organizers were: Morris Freedman, Harry Spector, Israel Zion, Louis Aranoff, and Thomas Makover.

54 The Atlanta Co-operative Credit Union was founded in 1939 by a group that included David Isenberg, as
the 1930’s. They were formed by the local merchants and grocers who couldn’t get credit at the bank. They pooled their money in a credit union and they would loan each other money for their businesses. Al Garber controlled Merchant’s Mutual. When we got the charter and merged Merchant’s Mutual into Mercantile National Bank, I was on the board. We hired some people who were not the greatest bankers in the world. The economy turned down. We had to clean house. They asked me would I go in,. I took it over as president and chairman until I was able to go under some supervision from the control [unintelligible] until we were able to negotiate the sale of it to National Bank of Georgia.\(^{55}\) I served as president and chairman of it until that happened.

**Shirley:** What was your role at the Atlanta Co-operative Credit Union?

**Marvin:** Atlanta Co-operative Credit was the same. After I got out, it was a very small operation. I took over as chairman of that. It was a very simple operation. We didn’t even have an office. We worked out . . . Everybody knew everybody. You’d fill out a form and you did this. We had savings accounts. We didn’t have any checking accounts. It got to the point with . . . You remember Y2K?\(^{56}\) Does that ring a bell with you?

**Shirley:** Yes.

**Marvin:** The banking authorities . . . At that time we were a state-chartered credit union. The thing about the law is if you are a national bank, you have to have ‘national’ in the name. If you’re a state bank, you cannot have it. Suntrust\(^{57}\) is a state charter and there’s no ‘national’ in it. If you look at Bank of America,\(^{58}\) it will say Bank of America NA, which is ‘national association’. It’s a national charter. Credit unions are also chartered by local things. They were

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\(^{55}\) National Bank of Georgia originated when Bank of Georgia was renamed in 1965. The Bank of Georgia was established in 1911. In 1965, when it was renamed National Bank of Georgia, it’s status changed from a state member bank to a national bank.

\(^{56}\) Y2K, also known as the Millennium bug, refers to the coding of computerized systems that was projected to create havoc in computers and computer networks around the world at the beginning of the year 2000 (in metric measurements K stands for thousand). Many programs represented four-digit years with only the final two digits, making the year 2000 indistinguishable from 1900.

\(^{57}\) SunTrust is a publicly-held company that serves the Southeastern United States with 1,400 bank branches. It was the successor to Trust Company of Georgia. Trust Company of Georgia was initially chartered by the Georgia General Assembly as the Commercial Travelers’ Savings Bank. In 1893, it restructured and renamed itself Trust Company of Georgia. After a series of acquisitions and mergers, the combined company took the name SunTrust in 1995.

\(^{58}\) The Bank of America Corporation is an American multinational investment bank and financial services company based in Charlotte, North Carolina with central hubs in New York City, London, Hong Kong, Minneapolis, and Toronto. Bank of America was formed through NationsBank’s acquisition of BankAmerica in 1998.
limited to specific companies or patterns. Our charter, we got it somehow . . . The Atlanta Co-operative, our field of membership was the United States. They made us bring . . . before I got it. We were limited to just the state of Georgia. It was not an attempt to build a business. It was there as a service to other people. When Y2K, among other things . . . We started getting letters from the regulatory authority that said we had to submit a plan on our computer of how we were going to face it.

Shirley: Let me interrupt you there and explain for those in posterity, who don’t know that Y2K was the panic when the millennium came, when we went from 1999 to 2000. Everybody panicked because they thought computers couldn’t handle that.

Marvin: When they wrote programs, there was an expiration date. The longest that they went was 1999, so there was a question . . . I had a program that was not there. When I would go in, it would kick me back to 1909, because . . .

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tells you how adequate I am with the English language. The *Jewish Georgian* was started, I believe, 1990. Gene Asher.59 . . . Gene was a native of Atlanta. He had graduated from Henry Grady School of Journalism60 at the University of Georgia [UGA].61 He had been the sports, the prep sports editor of the *[Atlanta] Journal-Constitution*.62 He had left there and gone into the insurance business. His first love was still sports. The *Southern Israelite*63 had made a transition after Adolph Rosenberg64 died. It went through several iterations. It eventually was sold to a newspaper out of Baltimore that is a very large paper. It had a number of different things. They kept sending people down. They didn’t know anything about Atlanta.

**Shirley:** Or the South. Or the real South.

**Marvin:** Okay. There was a group of people that felt like there needed to be some local. . . . They lost the local content. They felt they lost the local content. Gene decided we needed to have another paper. He got a couple of people who had worked with him before and they started the *Jewish Georgian*. Gene would give out assignments. He would deliver the paper. He did it for about a year or two. He had an advisory board which I was not involved with. One of the people on the advisory board was Sam Appel,65 who is a friend of mine. Gene wanted to see if the paper

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59 Eugene S. Asher (1928-2015) was born in Atlanta and educated at the University of Georgia where he received a degree in Journalism. After college, he built a career in sports journalism with the Associated Press and *Atlanta Journal*. After changing his career to life insurance sales, in 1990 he founded the *Jewish Georgian*, a newspaper focusing on Jews in Georgia. He was awarded a purple heart for his service in the Marines in the Korean War.

60 Commonly known as Grady College, the School of Journalism was established in 1915 at the University of Georgia. In 1921 it was renamed Henry W. Grady School of Journalism in honor of university alumnus Henry W. Grady, an Athens native who served as part-owner and managing editor of the Atlanta Constitution in the 1880’s. In 1988, the school became the Henry W. Grady College of Journalism and Mass Communication.

61 The University of Georgia, founded in 1785, also referred to as UGA or simply Georgia, is an American public research university in the city of Athens in the U.S. state of Georgia.

62 The *Atlanta Journal-Constitution* (AJC) is the only major daily newspaper in the metropolitan area of Atlanta, Georgia, United States. In 1982, The Atlanta Journal (founded in 1883) combined staff with the Atlanta Constitution (founded in 1868) to become the Atlanta Journal-Constitution. Today, it is Atlanta’s only major daily paper.

63 The *Southern Israelite* was a publication that covered news of the southern Jewry and issues that involved Jewish populations throughout the nation and world. Rabbi H. Cerf Straus originally established the *Southern Israelite* as a temple bulletin in Augusta in 1925. It became so popular he expanded it into a monthly newspaper. Straus eventually sold the paper to Herman Dessauer and Sara B. Simmons, who moved it to Atlanta, where it began circulating state-wide and eventually throughout the South. In 1930, M. Stephen Schiffer took over as sole owner of the *Southern Israelite*. Ownership of the paper was turned over to a corporation headed by editor Adolph Rosenberg in 1951. In 1964 Vida Goldgar joined the staff and was an important contributor to the *Southern Israelite* for the next 40 years. In 1979, she purchased the paper. In 1987, its name changed from *Southern Israelite* to the *Atlanta Jewish Times*. The paper is now owned by Michael Morris and continues as a weekly publication with a distribution of 15,000 copies per week (1918).

64 Adolph Rosenberg (?-1977) was a journalist who became the editor of the *Southern Israelite* after serving as a reporter for the *Atlanta Journal* and the *Atlanta Constitution*. In 1951 Rosenberg headed a corporation that took over ownership the *Southern Israelite*.

65 Samuel "Sam" Appel was born in Charleston, South Carolina in 1929. He was an attorney in Atlanta, Georgia.
could survive, but he didn’t want to be responsible for running it. Nobody wanted the paper. Finally, he said, “I’ll give it to somebody if they’ll take it.” He said something to Sam and Sam came to me. I said, you know I don’t have anything to do right now. I’ll give it a shot. My father told me never have a partner. It’s very difficult. I told Sam, either you’re going to run it or I’m going to run it. We can’t do it together because then you get . . . It ended up that we bought the paper for a nominal amount. I didn’t know the first thing about it. We started putting it out and people were kind enough to hold our hands and guide us along the way. Gradually we’ve learned a little about how to do it. We have maintained . . . What we try to do is that we say it’s a feel-good paper. There are no letters to the editor in there because everybody wants to complain. There are no obituaries or birth announcements, because we only come out every two months. The paper would be full of them. The philosophy is that we would like there to be some connection to the Jewish community and some tie to Georgia. When you put it down, you feel good. It’s a feel-good paper. We’ve had instances in Atlanta where there have been some people involved in some communal activities. There’s been some money that’s been missing. We will not report on that. We will not cover that kind of information. There are other people that can do it. We don’t cover politics. We don’t deal with national or international. We don’t cover Israel, because I don’t think we know . . . The people that do it, don’t know it either. I don’t think they need Marvin Botnick to explain what’s happening in the Middle East with Iran. I don’t think so. We stay away from that. We stay away from politics because we don’t want to be in a position of advocating one or the other. Just because someone is Jewish, does not . . . We went through this at The Temple when I was involved. There was a man who was Jewish, who was not the best-respected person and he wanted The Temple . . . We took the policy that we’re not going to back any candidate. Once you do one, you got to do the other. We get people all the time that want to submit . . . We got somebody now that wants to submit some information on medical how to do this. We don’t want that because I don’t know they know what they’re talking about. I don’t know enough to check it. We spend an inordinate amount of time on grammar and proofing all the time. As bad as I am, I try at least not to show it in public. We’ve got three people that proof the paper two or three times before we . . . I’m not saying we do it perfectly, but we put a lot of

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66 The Temple, or ‘Hebrew Benevolent Congregation,’ is Atlanta’s oldest Jewish congregation. The cornerstone was laid on the Temple on Garnett Street in 1875. The dedication was held in 1877 and the Temple was located there until 1902. The Temple’s next location on Pryor Street was dedicated in 1902. The Temple’s current location in Midtown on Peachtree Street was dedicated in 1931. The main sanctuary is on the National Register of Historic Places. The Reform congregation now totals approximately 1,500 families.
emphasis on grammatically expressing it properly. If we don’t . . . If somebody doesn’t stand up and stop this thing with the LOL\textsuperscript{67} or whatever else they have, we’re just bastardizing the language. What happens is that people’s vocabulary . . . I don’t know if you want all this philosophy.

<Laughter>

It gets less and less and so they can’t express themselves. We get a lot of ‘you know’ and . . .

Shirley: . . . ‘so’ and ‘like’. Tell me how you get your columnists. Most of them seem to be local or have some connection to Atlanta.

Marvin: Some of them came with it when we got it. Unfortunately, they’re getting a little older as we all are. People will call up. It’s amazing. If you talk to a lot of people, they all were the editors of their high school newspaper. They want to write. We’re happy to have them write. If they meet our criteria . . . We don’t have reporters. I can’t support a sales staff on six issues a year. We just have to get ads where we can get them and try to support the paper. We try as best we can to . . . Most publications that I am now an expert in knowing all about have a ratio of ads to copy. What they do is they lay out the ads. The [Atlanta] Journal-Constitution probably has 60-40, 60 percent ads, 40 percent copy. The reason the paper is smaller is not because there’s less news, but there are less ads. We’re not smart enough to be a weekly. Whatever copy comes in and hopefully we can get some ads to go with it I would think. There are several things we’ve done.. I was very much in favor of the day schools. We give a substantial amount of space to the Jewish day schools. The cost of it is not covered. Although I’m past president of a Reform congregation, the kosher\textsuperscript{68} community is unrepresented in anything in Atlanta. We have at least two pages or more of kosher in our paper. That’s part of being Jewish also. We do that. It’s a question of maintaining of who and what we are. That’s part of what my outlook is. I’m in favor of integration, but not assimilation. To the extent that I can bring into focus for people those issues that are universally Jewish . . . I’ll have to look it up . . . The definition of a church is a house of

\textsuperscript{67} Abbreviation for laughing out loud. LOL is used on social media and in text messages to denote something is funny or is intended as a joke

\textsuperscript{68} 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.
God. The definition of a synagogue is a house of assembly, worship, and learning. There’s a completely different concept between them. We grew up in a Christian society so we see the world through Christian eyes. I would like, to the extent I can, to bring back into focus the people to . . . Don’t go study the Buddhists. How about learning what is yours?

**Shirley:** How did it come to be that it’s a giveaway, that it’s been so many places that people don’t have to subscribe?

**Marvin:** That’s the way it started. I don’t think there will be . . . What’s happening now . . . I don’t know if you get the *[Atlanta] Jewish Times*. I got a package the other day. They said, “Please, our subscription is the lowest it’s ever been.” People don’t want to subscribe to the paper. They might read one piece. We cut our sales anyway. One of the good things about our paper is you don’t . . . There’s not going to be another issue in seven days. If you want to read an article and put it down, you can pick it up next week and read another article. There’s hopefully that continual thing. From a practical . . . I don’t have a staff. I have one lady who’s worked with me forever before I started the paper. The two of us are the only people in the office. We have an arrangement. We have a lady who lives in North Carolina that fact checks the articles for us and does some input. I have a lady in Jonesboro that does graphics. I have another guy in Florida that does the graphics. I have a man that delivers. He’s on contract. Other than this lady and myself, there’s nobody that’s in an office to answer a telephone.

**Shirley:** You don’t have a huge overhead.

**Marvin:** No. The paper can’t support anything. It does good to pay for the cost of putting it out. You asked me. I’m telling you.

**Shirley:** That’s why I am asking.

**Marvin:** Okay. That’s why I’m telling you.

**Shirley:** In your bio, you mention, Eisenbot Limited. Tell me about that.

<End Video 00002>

<Start Video 00003>

**Marvin:** That’s who owns the *Jewish Georgian*.

**Shirley:** Okay.

**Marvin:** It was a legal entity that I already had. I was too cheap to form another one, so I registered the trade [name] *Jewish Georgian owned by Eisenbot Limited*. That’s its function.

**Shirley:** What about Score Publishing LLC?
Marvin: My son-in-law I. J. Rosenberg was a beat writer for the [Atlanta] Journal-Constitution, the Braves⁶⁹ beat writer, plus other things. He wanted to get back into sports marketing and putting out a paper, so we worked together. He does all . . . I handle the books and do the internal stuff. I’m not involved in the day-to-day things. When you go to a Falcon⁷⁰ game or Atlanta United,⁷¹ they give you a program. We design, layout, and print all those that are [unintelligible]. We distribute them in the thing. We broadcast on line Friday night high school football. We put out for Georgia High School Athletic Association the publications for their championships. It’s all sports-related. We’re in the same office. I was involved during the formation of it but it’s really his to do. Like I told him, “I’m there to help my daughter.”

Shirley: Look, that’s what we all do.

Marvin: Hopefully.

Shirley: We’ve got a little bit of time left. Let’s talk about when you were president of The Temple. Talk about the time . . . I know it was in 1983 to 1985. What were the major things . . . First of all, who was the senior rabbi and who were the assistants at that time.

Marvin: The senior rabbi was Rabbi Alvin Sugarman.⁷² We had several. It was not just one. I don’t remember which particular one.

Shirley: Did they still have the rule that an assistant could only stay three years at that time?

Marvin: It wasn’t a rule . . . That’s the way . . .

Shirley: It was an unwritten rule.

Marvin: Yes. The Reform movement⁷³ has a rabbinic association. The rabbinic association has a placement office. There are—at least there were—three levels of being a rabbi. There’s an ‘a’,

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⁶⁹ The Atlanta Braves are an American professional baseball team based in the Atlanta metropolitan area. The Braves compete in Major League Baseball (MLB) as a member of the National League (NL) East division. The Braves played home games at Atlanta–Fulton County Stadium from 1966 to 1996, and Turner Field from 1997 to 2016. Since 2017, their home stadium has been SunTrust Park, a new stadium 10 miles (16 km) northwest of downtown Atlanta in the Cumberland neighborhood of Cobb County. The Braves were the World Series champion team in 1995.

⁷⁰ The Atlanta Falcons are a professional American football team based in Atlanta, Georgia. The Falcons compete in the National Football League (NFL). The Falcons' current home field is Mercedes-Benz Stadium in Atlanta.

⁷¹ Atlanta United is an American professional soccer club based in Atlanta, Georgia that competes in Major League Soccer (MLS) as a member of the league's Eastern Conference and the winner of the MLS Cup in 2018. The club plays home games at the Mercedes-Benz Stadium which it shares with the Atlanta Falcons.

⁷² Rabbi Alvin M. Sugarman is the Rabbi Emeritus of The Temple in Atlanta. He began his rabbinate at The Temple in 1971 and in 1974 was named senior rabbi. A native of Atlanta, Rabbi Sugarman received his BBA from Emory University and was ordained by Hebrew Union College. In 1988 he received his PhD in Theological Studies from Emory University.

⁷³ Reform Judaism is a division within Judaism, especially in North America and Western Europe. Historically it began in the nineteenth century. In general, the Reform movement maintains that Judaism and Jewish traditions
‘b’, and ‘c’ congregation. When you graduate from Hebrew Union College,\textsuperscript{74} you are qualified for a ‘c’ congregation, which is a small . . .

\textbf{Shirley:} When you say small, size is my understanding.

\textbf{Marvin:} Yes. You are also qualified to be an assistant at an ‘a’ congregation. So they can meet that ‘c’ requirement if they are an assistant. They can move them there to a ‘b’. They can’t move to an ‘a’. So they go up this progression.

\textbf{Shirley:} [Rabbi] Alvin [Sugarman] being the only one that I know of who was an exception to that rule. With [Rabbi] Jacob Rothschild\textsuperscript{75} died, he was an assistant. He had just gotten out of rabbinic school. He was an assistant. He had been there two or three years.

\textbf{Marvin:} He was an assistant. He had been a student . . . He had been in Mobile [Alabama] and a couple of other places, but I don’t know that he had any position other than The Temple. I think you’re right on that.

\textbf{Shirley:} I think he was in Mobile before he went to rabbinic school, or maybe as a student rabbi. He was Rabbi Jack Rothschild’s assistant when Jack died.

\textbf{Marvin:} And Rabbi Jack Rothschild wanted him. He pushed very hard for him to get that.

\textbf{Shirley:} He’s the only exception I’ve ever heard of to that rule.

\textbf{Marvin:} You can bypass it, but if you don’t conform and you want to go back, they’re not too receptive. Because a senior rabbi wanted that and the congregation wanted it, they were able to do that.

\textbf{Shirley:} [Rabbi] Alvin [Sugarman] grew up at The Temple. Tell me about anything that was outstanding or contentious during your tenure.

\textbf{Marvin:} I want to tell you about a view . . .

\textbf{Shirley:} That’s what we want.

\textbf{Marvin:} It’s not necessarily factual, so I’m not trying to be . . . You asking me a question. I’m going to try to answer. In my view, The Temple was in a state of possibly the rise and decline of a

\textsuperscript{74}Hebrew Union College-Jewish Institute of Religion (HUC-JIR) is the oldest Jewish seminary in the Americas and the main training seminary for rabbis, cantors, educators and communal works in Reform Judaism. It has campuses in Cincinnati, New York, Los Angeles, and Jerusalem.

\textsuperscript{75}Rabbi Jacob Rothschild was rabbi of the city’s oldest Reform congregation, The Temple, in Atlanta, Georgia from 1946 until his death in 1973 from a heart attack. He forged close relationships with the city’s Christian clergy and distinguished himself as a charismatic spokesperson for civil rights.
major congregation. When we bought the building next door, one of the reasons we did that was because we were having to have religious school two different days. We could not . . . By the time we got it fixed up, we didn’t need it anymore. Our religious school had dropped maybe over 100 students. We sort of lost . . . It’s not something The Temple had done wrong. There was the emergence of other congregations. By the way, as you know, The Temple really sponsored and helped [Temple] Sinai get started because of the need. We went through several internal studies on whether to stay where we were, to move out, or to open a branch. We determined that it was the right thing for us to do to stay where we are because we were the presence of the Jewish community on Peachtree Street other than the [Jewish Community] Center. It gave us identity on a major street in Atlanta. We decided to stay there. That was one of the things we were faced with. [There were] a couple of things that I was a party to. One of them was, I prepared a memorandum to present to the board of what I wanted to accomplish in three or four pages. One of them was to put in place a teachable Judaism. I tell you that if you go after the Jewish community to get them to the sanctuary, you’re not going to have . . . If you go into it to get them to Friendship [Hall], which was Friendship Hall, they’ll end up at the sanctuary. My concept was rather than trying to tell them how to say which blessing in Hebrew or English, try to find something that would engage them. They passed that. The year before, we had been approached about opening a shelter, which the administration at that point turned down. They didn’t want any part of it. [Rabbi] Alvin [Sugarman] came and said that they’d come to talk to him, and would I meet with them. I said yes. We met and we talked. I said, do it. He said, “Don’t you need to go to the Board?” I said no. I got this notion that I got this outline that they already . . . that we’re going to put into teaching, in the practice of teaching. If they don’t like it, they’ll fire me. That’s how in ten days later we opened the [Temple Zaban Night] Shelter.78

76 Temple Sinai was founded as a Reform congregation in 1968 and met in a variety of locations before establishing a synagogue on Dupree Drive in Sandy Springs, north of Atlanta. Rabbi Richard Lehrman was chosen as the congregation’s founding rabbi. The current rabbi is Rabbi Ronald M. Segal.
77 Friendship Hall was the name given to a remodeled and expanded area in The Temple, in Atlanta, Georgia, after it was bombed in 1958, as a way to recognize the support given by non-Jews to The Temple after the bombing. In 2004, The Temple replaced Friendship Hall with a larger 7,000 square-foot ballroom and social hall, Schwartz-Goldstein Hall.
78 The Zaban Paradies Center (originally called the Temple Zaban Night Shelter for the Homeless) was founded in 1984 as the first and only shelter for homeless couples in Atlanta. It provides housing and two meals daily for homeless couples. In lieu of paying a fee to reside at the Center, couples are assigned chores and are assisted in breaking the cycle of homelessness.
Shirley: How did you get Erwin Zaban to help underwrite it?

Marvin: That was later.

Shirley: That was later?

Marvin: At that time, Bernie Howard and Ike Feldman . . . Erwin participated in supplying the linens. One guy told me, “Look, we’ll do it. We’ll use our space, but we can’t afford to support . . . We don’t have the money to support it. We can’t buy the furniture. Ike Feldman was in the furniture business. He said, “You open it, I’ll get you the furniture donated.” Bernie says, “You need plumbing . . .” We had to put in new plumbing, a washing machine. He said, “I’ll raise that money.” Erwin says, “I’ll furnish the linens.” So it removed the financial restriction. We were able to do it. I feel that was a . . . One of the other things . . . When I first came to Atlanta and I went to The Temple, there were several things that were unusual to me. One was the electronic door to the [Torah] Ark. The other was the sukkah. The sukkah was built on the bimah, which by definition can’t qualify.

Shirley: It wasn’t a sukkah because you couldn’t see the stars.

79 Native Atlantan, philanthropist and community leader Erwin Zaban (1921-2010) was known by many as the ‘Godfather of the Jewish Community.’ After quitting school to help in his father’s Depression-era business at age 15, Zaban built successful businesses worth billions of dollars and donated millions to worthy causes. He worked alongside his parents to build Zep Manufacturing Company. Zep later merged with National Linen and became National Service Industries, a Fortune 500 Company. He donated and raised money for undeveloped land in Dunwoody that became Zaban Park, home of the Marcus Jewish Community Center of Atlanta. He donated money to the Jewish Home, for which the Zaban Tower is named. He helped create the homeless couples’ shelter at The Temple which bears his name.

80 Bernard Howard (1920-1989) was a local Jewish leader in Atlanta, Georgia. He served terms as president of the Atlanta Jewish Community Council (predecessor of the Atlanta Jewish Federation), the Atlanta Jewish Community Center, and the Standard Club. The Gate City Lodge of B’nai B’rith awarded him its Distinguished Service Award. He was a vice-president of the Lovable Bra Co. for 30 years and later operated a wholesale showroom in the Atlanta Decorative Arts Center. He was the father of Clark Howard, a popular consumer expert and host of the nationally syndicated radio program, the Clark Howard Show.

81 Irwin “Ike” Feldman (1919-2007) was born in Jamaica, New York and moved to Atlanta in 1953. He attained the rank of Major while serving in the Army Air Corps during World War II. During his career he was Home Furnishings Merchandiser and Executive Vice President of the Davison's stores in Georgia. He and his wife Carol operated a chain of Ethan Allen Carriage House stores in Atlanta. He was past president of the Standard Club, and was instrumental, along with Bernie Howard, in opening the Temple Night Shelter.

82 The Aron Kodesh [Hebrew], also called the Holy Ark or Torah Ark, is the holiest place in the synagogue and where the Torah scrolls are kept when not in use. The Aron Kodesh is situated in the front of the synagogue and is usually an ornate curtained-off cabinet or section of the synagogue built along the wall that most closely faced Jerusalem, the direction Jews face when praying.

83 During Sukkot, Jews transfer their living quarters from the house to a sukkah, which is a makeshift booth whose roof is of branches or vegetation thin enough to let the rain in. People eat in the sukkah and many pious Jews sleep there. The sukkah is meant to remind Jews of the booths in which their ancestors dwelt when they wandered in the wilderness during the Exodus.

84 Hebrew for ‘platform.’ The bimah is a raised structure in the synagogue from which the Torah is read and from which prayers are led.
Marvin: I went there. I looked over there and the Sunday school kids would bring canned food. They had all the canned food they were giving away. There’s a can of pork and beans sitting up there. When I got to be the president, one of the first things we did is the next year the sukkah was moved outside. It was built outside. They said we’ll get the maintenance staff . . . I said no. If we can’t build our own sukkah, we’re not going to have a sukkah. The members need to build that sukkah. We moved it out and it’s been out there since. The other thing is I relied very heavily on the sisterhood. I was convinced if we could get some of the shining lights in the female community to be involved, that others would follow. That was one of the ways that I tried to do it. The other thing is, when we bought what is now the Selig building, the Selig family, Mr. Selig, gave us what was at that time the largest single gift given in the Jewish community of Atlanta. It was not enough to pay for the whole building. It was maybe 80 percent of it. We had a building fund drive. We had to fix the roof and other things. When we got through, the Selig building needed a new roof and HVAC, and we didn’t have any money. You understand, you’re going to a member to ask to increase the dues. If you buy a building that’s sitting vacant, how do you explain to them now that you need money. I set about trying to solve that problem. I went to the [Jewish] Community Center and I went to the Federation. I said, “Look. You all need space.” It didn’t work. So, I talked to Mark Jacobson. At the time, what is now the Jewish Family and Career Services was the Jewish Family Services at that time.

85 The Selig Educational Building is adjacent to The Temple in Atlanta, Georgia.
86 Simon “Slick” Selig, Jr. (1913-1986) of Atlanta was chairman of Selig Enterprises, a commercial and industrial real estate firm. He was previously president of Selig Chemical Industries Inc., a manufacturer of chemical sanitary products, from 1940 to 1968. His philanthropic gifts benefited the University of Georgia (UGA) in Athens, the Woodruff Arts Center which includes the High Museum, The Temple, and the Southern Center for International Studies. He was a graduate of Boys High, and received a bachelor's degree in business administration from UGA. During World War II, he served in the infantry and rose to the rank of lieutenant colonel.
87 Atlanta Jewish Community Center was officially founded in 1910, as the Jewish Educational Alliance. In the late 1940’s it evolved into the Atlanta Jewish Community Center and moved to Peachtree Street. It stayed there until 1998, when the building was sold and the center moved to Dunwoody. In 2000, it was renamed the ‘Marcus Jewish Community Center of Atlanta.’
88 The Atlanta Jewish Federation was formally incorporated in 1967 and is the result of the merger of the Atlanta Federation for Jewish Social Service founded in 1905 as the Federation of Jewish Charities; the Atlanta Jewish Welfare Federation founded in 1936 as the Atlanta Jewish Welfare Fund; and the Atlanta Jewish Community Council founded in 1945. The organization was renamed the Jewish Federation of Greater Atlanta in 1997.
89 Possibly a reference to Mark Jacobson. He has been the Executive Director of The Temple since 1977. A native of Atlanta, Mark received his B.A. degree from Tufts University and earned his M.B.A. from Georgia State University’s Executive M.B.A. program.
90 Jewish Family and Career Services (JF&CS Atlanta) is a group of professionals and volunteers offering programs, and resources for individuals and families of all faiths, cultures and ages. Services include counseling, tools for employment, and support for people with developmental disabilities. JF&CS is a member organization of the Association of Jewish Family & Children's Agencies (AJFCA). JF&CS is a result of the merging of two separate
Shirley: Right.

Marvin: Max Cuba, who was a very generous person, had left when he died, I think, $150,000 to the Jewish Family Services for bricks and mortar. They couldn’t spend it to operate on. The Federation wanted them out. They needed the space. They couldn’t find space. I told Mark, who is our executive director, would he call the head of Jewish Family Services and see if could meet. One of the problems in communal activity is nobody wants to say that they would ask anybody for anything. They always want to say, “They came to me and I did it.” I said, “Mark, will you please set up a breakfast with your counterpart and the president. I went to them . . . We went together and I said, “Look. You’ve got $150,000 . . .

<End Video Part 3>

<Begin Video Part 4>

Marvin: . . . that you can’t spend because you can’t find the space. We got a building and we got space, but we don’t have the money. If you will loan us $150,000 for 10 years, we will rent you the space at below-market rate so you can move out.” They took the ground floor. We got the money to fix the building up, to bring it on line. The rent we got was enough to pay the loan back, so we didn’t have to come out of pocket and we brought it on. They entered the lease, which I signed on behalf of The Temple. I was also at that time president of Jewish Educational Loan Fund [JELF] and we needed space, so we sublet from Jewish Family Services. I signed organizations, both of which started as committees of the Jewish Federation of Greater Atlanta. The first, Jewish Family Services was founded around 1890. The agency became an autonomous organization in 1982. In 1979, Jewish Vocational Services was started. It became independent in 1985. The two agencies merged in 1997 to become JF&CS.

91 Jewish Family Services of Atlanta was an organization that began its life in 1890 as the Montefiore Relief Association. Its name and focus changed multiple times. It became a constituent agency of the Jewish Federation of Atlanta. In 1982 Jewish Family Services incorporated as a separate organization, although it continued to maintain its affiliation with the Federation. It operated the Jewish Family and Children’s Bureau and the Ben Massell Dental Clinic. Jewish Family Services merged with Jewish Vocational Services in 1997 to become Jewish Family and Career Services.

92 Max Cuba (1903-1972) was born in New York and lived in Atlanta, Georgia. He was a Certified Public Accountant, community leader, and philanthropist. Max served as a city alderman several times, and was a leader on the Atlanta-Fulton County Joint Planning Board for over 30 years. He was also twice the president of the Atlanta Jewish Community Council, and a member of the Board of Directors of the Council of Jewish Federations and Welfare Funds. He was the “Man of the Year” for B’nai B’rith, Jewish War Veterans, and the Jewish Theological Seminary. He was the President of Ahavath Achim Congregation and B’nai B’rith. As he had no family of his own, his personal life was closely linked with the family of his brother, Joe Cuba, as he lived with them for some time.

93 The Jewish Educational Loan Fund (JELF) had its origins in 1961 when the Jewish Children’s Services (JCS), which grew out of the Hebrew Orphans’ Home in Atlanta, Georgia shifted its focus to providing interest-free, needs-based loans to college students within the five-state region that was originally served by the Orphans’ Home. The JCS board combined some assets from the Simon Wolf Endowment Fund with JCS’ scholarship fund. In 1989, the organization changed its names to the Jewish Educational Loan Fund (JELF). Currently, its endowment totals $5.1
the lease for Jewish Educational Loan Fund with Jewish Family Services. I signed the lease for The Temple. I don’t know whether they’re going to throw me in jail when they see this, or not.

**Shirley:** Some year, somebody is going to look and say, “Wait a minute. How can he do all this? How can he wear so many hats?”

**Marvin:** Because it worked. It made sense. Everybody got what they wanted. We got the building up. It’s been wonderful.

**Shirley:** The top floor is the Zaban Shelter.

**Marvin:** Right. Now. It wasn’t then. We were using it for our religious school at that time.

**Shirley:** I used to volunteer when it was the religious school.

**Marvin:** I have to tell you, just as an aside. The day we opened the shelter, the night we opened, it snowed. [Rabbi] Alvin [Sugarman] and I went down to pick up the original people. We both spent the night there. The next morning I see [Rabbi] Alvin [Sugarman] is going down . . . I said, “Where are you going?” He said, “I’m going down to my office. I’m going to get my coat and give it to them.” I said, “Alvin, you cannot clothe everybody in the world.” That’s a wonderful gesture. You don’t need to be doing that. You’re doing enough. But that’s Alvin.

**Shirley:** We’ve got about five more minutes before our deadline. Tell me about the Jewish Educational Loan Fund and the Jewish Interest Free Loan Fund. Are they a different iteration of the same group or are they two different entities?

**Marvin:** No. [They were] two different entities.

**Shirley:** Explain that to me.

**Marvin:** Jewish Educational Loan Fund goes back to the Hebrew Orphans’ Home. It’s an outgrowth of that. The mission at this point is to make interest-free loans to Jewish students

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94 The Jewish Interest Free Loan of Atlanta (JIFLA) opened its doors in 2010 to provide interest-free loans to help with mortgage arrears, dental or medical costs, temporary unemployment, funeral cost, and debt reduction. It’s predecessors in Atlanta included the Morris Lichtenstein Free Loan Fund, founded in the 1890’s as the Montefiore Relief Association, the Congregation Ahavath Achim (AA) Free Loan Association founded in 1930. AA’s free loan fund existed until the early 1960’s when it ceased operating and transferred its remaining assets to the Jewish Home for the Aged.

95 The Hebrew Orphans’ Home was located at 478 Washington Street in Atlanta, Georgia. The residence facility was open from 1876 to 1930. It was originally called the Hebrew Orphans’ Asylum and was originally an actual orphanage. In 1901, the name was changed to the Hebrew Orphans’ Home. Then its services phased into placing children in foster home care and helping with adoptions instead of an actual orphans' home, during which time it was called the Jewish Family and Children's Bureau (and another variation—Jewish Children's Services). Finally it got out of the children's institutional care business entirely. In 1988, the organization’s mission changed and it became the Jewish Educational Loan Fund (JELF) with the goal of providing low-interest post-secondary education loans for Jewish students.
originally from a defined area for secondary education, for college education. It was started . . . There’s also an orphans’ home in New Orleans. It was fostered by B’nai B’rith. They wanted a home in each of the districts. New Orleans was the head of the sixth B’nai B’rith district. We are in the fifth B’nai B’rith district. What happened was they said whatever community raised the most money, that’s where we will put it. That’s how the Jewish Orphans’ Asylum [Hebrew Orphans’ Home] ended up here. In the 1930’s we ran out of the necessity of having a home of sorts. They owned the property. They had a little money. They sold the property. I don’t know how much you want to know. That’s the . . .

Shirley: What’s the difference between JELF, the Jewish Educational Loan Fund, and the Jewish Interest Free Loan Fund. My understanding is that if you borrow money from the Jewish Educational Loan Fund or JELF, that it too is interest-free.

Marvin: That’s correct. The difference is . . . JELF, by the way, is probably the largest interest-free loan institution in the United States for Jewish kids from college, strictly college. Most communities—I think it goes probably back to Philadelphia with the first Jewish Interest Free Loan Association—were set up like a credit union. It was to help the people who didn’t have any money, that needed medical [care]. We had two of them here at one time that went out of existence. I think the last one was run by the AA [Ahavath Achim]. During the Great Depression, things didn’t go well. There’s a group I was involved in forming. We split off of Yad L’Yad, which is an Orthodox organization that provides food and clothing for the

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96 B’nai B’rith International (Hebrew: ‘Children of the Covenant’) is the oldest Jewish service organization in the world. B’nai B’rith states that it 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.

97 Ahavath Achim (AA) was founded in 1887 in a small room on Gilmer Street. In 1901 they moved to a permanent building at the corner of Piedmont and Gilmer Street. In 1921, the congregation constructed a synagogue at Washington Street and Woodward Avenue. The final service in that building was held in 1958 to make way for construction of the Downtown Connector (the concurrent section of Interstate 75 and Interstate 85 through Atlanta). The synagogue moved to its current location on Peachtree Battle Avenue in 1958. Rabbi Abraham Hirmes was the first rabbi of the then Orthodox congregation. In 1928 Rabbi Harry Epstein became the rabbi and the congregation began to shift to Conservatism, which they joined in 1952. Cantor Isaac Goodfriend, a Holocaust survivor, joined the congregation in 1966 and remained until his retirement. Rabbi Epstein retired in 1982, becoming Rabbi Emeritus and Rabbi Arnold Goodman assumed the rabbinic post. He retired in 2002 and was succeeded by Rabbi Neil Sandler.

98 The Great Depression was a severe worldwide economic depression in the decade preceding World War II. The time of the Great Depression varied across nations, but in most countries it started in about 1929 and lasted until the late 1930’s or early 1940’s. It was the longest, most widespread, and deepest depression of the twentieth century.

99 Yad L’Yad is an Atlanta non-profit grass roots organization established to offer short term assistance to local Jewish individuals and families. It helps with kosher food assistance, and distributes Matanos l’Evyonim funds to
Orthodox community that is destitute. We split off and formed our own organization. I was involved in that. I was the original treasurer on the board. There were three of us in the beginning. Its purpose is to make interest-free loans to Jewish people—it was originally allowed that we’d go outside Atlanta—that are unable to get credit from the normal source, except for educational purposes. If you have a kid going to college and you need a loan and you come to the Jewish Interest Free Loan, we would not make that loan.

Shirley: So it’s everything but college. If they need it for college, they go to JELF.

Marvin: Right.

Shirley: So that’s the difference.

Marvin: Right.

Shirley: Can we stop here Jeremy?

<End Video Part 4>

<Begin Video Part 5>

Shirley: This is Shirley Michalove. I’m here with Martin Botnick on March 13, 2018 at the Breman Museum. We’re continuing the interview that began on February 16, 2018. Thank you for agreeing to come back. Let’s start with your term as president of The Temple. We talked about that a little bit before and you wanted to add to it. Tell me what else you remember.

Marvin: The endowment fund . . . I was not involved. In the 1940’s when [Rabbi] Jack Rothschild came, part of the compensation to the rabbi—and which still is, as in many congregations—is tied to honorariums for doing funerals and weddings. [Rabbi] Jack Rothschild didn’t do that because he felt that those were able to give greater payments would expect greater services. He did not believe in that. So they did away with that and they increased his compensation. They created an endowment fund so that the money, then as now, that comes in to The Temple does not go to a particular clergy member or member of the staff. It goes into an endowment fund. There is a rabbi’s discretionary fund that’s in there that he can direct those funds for subscriptions or if he wants to help somebody. He does not get the personal benefit of that. As they started, they built up a little money. Originally, my understanding was that they wanted to use those funds to provide additional activities at The Temple that couldn’t be funded by the budget. They occasionally brought in speakers to meetings and they would pay for it.

need families on Purim day and Maos Chitim, Passover food, to needy families.

100 Orthodox Judaism is a traditional branch of Judaism that strictly follows the Written Torah and the Oral Law concerning prayer, dress, food, sex, family relations, social behavior, the Sabbath day, holidays and more.
we went along, it built up . . . We had $300,000 maybe in it. The building needed some repairs. At that time to repair the roof was $60,000 to $100,000. Architecturally, it was a very challenging task. They borrowed the money from the endowment fund and they used it. They had a building fund supposedly. They got money from that and they never put it back into the endowment fund . . . repaid it. When I came in, there was certainly some money in the building fund, but nothing in the endowment fund. One of the first things I did was to write a check into the endowment fund.

Then we hired for the first time a professional money manager who, at that time, was Tony Montag\(^1\) of Montag Associates.\(^2\) That we began and set up a committee to handle it. Now, that endowment fund with pledges and money is somewhere between $30 million and $40 million. Because of that, The Temple has been able to maintain services with the cost . . . When I was treasurer, the budget was $300,000. The rabbi got $25,000 or $30,000 a year. The executive secretary got $12,000 a year. As it’s gone up, it’s hard. You can’t increase the dues fast enough to keep up with the expenses. Building an endowment like this, we now have the wherewithal to add services when we don’t have to necessarily hit on the budget. If we come up with some shortfall, there’s an endowment fund that handle it. We’re very fortunate. I was not the party that raised all the money, but I think I did put in place the thing. Then I was involved . . . Originally, the endowment fund was a committee. I wanted it part of the bylaws after I was off and I pushed for that. Now it is a separate entity under the bylaws. I think it’s also a separate tax entity. There is some separation between the day to day operation of the budget and the endowment fund, which is gathering money.

**Shirley:** Did you have just one endowment fund or several main funds and this is a catch-all?

**Marvin:** This is the umbrella governance with all the different funds. We have a number of different funds. The Zaban Paradies Night Shelter is a separate entity. It was originally part of The Temple. It was spun off and there are parties other than The Temple that are involved in that

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\(^1\) Louis Anthony “Tony” Montag is a native of Atlanta, Georgia, born in 1934. In 1982 he founded Montag, a wealth management firm in Atlanta. He attended the Marist School in Atlanta and graduated from the Lawrenceville School in Lawrenceville, New Jersey. He is a Chartered Financial Analyst (CFA) who obtained a B.A. from Yale University and an M.B.A. from Harvard Business School. His career began in 1960 when he joined Montag and Caldwell, an investment firm founded by his father Louis Adolph Montag. He served on the Board of Governors for the Hebrew Union College Institute of Religion and was a treasurer for The Temple in Atlanta.

\(^2\) A. Montag and Associates, also known as Montag, is a wealth management firm in Atlanta founded in 1982 by Louis Anthony “Tony” Montag.
now also. The Paradies family,\textsuperscript{103} Dan Paradies\textsuperscript{104} family, just gave a million dollars in support of that.\textsuperscript{105}

\textbf{Shirley}: Which changed [unintelligible]

\textbf{Marvin}: Yes.

\textbf{Shirley}: Is there anything else you wanted us to know about? Your tenure at The Temple . . . I think we covered a lot of that.

\textbf{Marvin}: The endowment fund is a critical . . .

\textbf{Shirley}: It’s a big part of . . .

\textbf{Marvin}: . . . the liability and why The Temple is able to do things that a lot of other congregations cannot do and can have the clergy and the staff that’s necessary to support it. There are people that make big salaries, but if you’re going to build an endowment you have to somehow get the old money that’s stopped. You can’t write a check big enough out of your salary to do it. The people who have been able to accumulate investment things, they can transfer that. It’s very important to build that base.

\textbf{Shirley}: That’s for sure. Now I want to go back to something else we talked about. You said that when you were at Phillips Exeter, you played varsity lacrosse.

\textbf{Marvin}: Yes.

\textbf{Shirley}: My son told me to ask you what position you played and how long was your stick.

\textbf{Marvin}: That’s a personal question. [Laughs.]

\textbf{Shirley}: He said that’s what you ask about lacrosse.

\textbf{Marvin}: It was a different . . . the rules were a lot different then. When I started playing, when the whistle blew you had to freeze and squat. You could not substitute except on a dead ball. I played midfield, what we called defensive midfield. There are three midfields, three attack and

\begin{footnotesize}
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\item The Paradies family business began with Paradies and Company, a distributorship founded by Isaac Jacob “I.J.” Paradies in 1942. In 1960, his son Dan Paradies founded Paradies Shops at Hartsfield Atlanta International Airport which grew into a chain of retail and dining shops in airports and hotels in the United States and Canada. In 1993 a federal corruption trial resulted in Dan Paradies serving 12 months in prison and a $1.5 billion fine against Paradies Shops and Paradies Midfield. Paradies Shops was acquired by Lagardère Travel Retail in 2015 and the combined company is now known as Paradies Lagardère.
\item Daniel Morton “Dan” Paradies (1921-2014) was an Atlanta businessman who was president and CEO of Paradies Shops. He founded Paradies Shops as a single toy store at the Atlanta Municipal Airport in 1960 and grew it into a global airport concession company. In 1994 he was convicted and was imprisoned on 83 counts of mail fraud and conspiracy involving bribery and corruption of public city officials. He was a graduate of Boys High School in Atlanta and attended the University of Virginia. He was a pilot in the United States Army Air Corps during World War II.
\item In 2015, the Zaban Couples Center was renamed The Zaban Paradies Center for Homeless Couples after a generous donation from Rick Paradies in memory of his father, Dan Paradies.
\end{enumerate}
\end{footnotesize}
three midfields, three defense men, and a goalie. I played midfield but my job was to back up the passes and if I saw the ball was going out of bounds, to sprint to the defensive side so that they could not get a fast break. Once that whistle blew you could not improve your position. If you had an offensive player that had the advantage, when the whistle blew he could go in. I played what we called then defensive. I was a midfielder and we ran three midfields. We would last three to five minutes and then have to change. Now you can substitute on the fly, but you couldn’t then. I played . . . There were three different [sticks]. There was an attack stick, a midfield stick, and a defensive stick, and a goalie stick. The midfield stick was longer than the attack stick and it had a little broader head than the attack stick. The defensive stick was a longer stick and a little different shape head. Now they are sort of interchangeable. The sticks we played with were hand-made by the Canadian Indians. Each one was a piece of wood. They would wet it and they would bend it into the shape. Then they would hand-made the [unintelligible]. Each stick weighed differently. It was balanced differently because they were all individually made. Now they’re all mechanically made and metal sticks and interchangeable head. To operate it, you run and you cradle the ball because you had a wide head and you had to keep the ball in there. Now, the head is narrow and they can do it with one hand. You could not remove the stick—it’s so heavy—with one hand the way they do now. That’s allowed them to use more left and right. They can dodge more. Also, it allows them—because of the change in the head—to get more leverage when they shoot the ball. If you took it back too far, it would roll off. Now the head is . . . The pocket’s a little different so they can come back further. They get more leverage so the speed of the ball is faster. When I played in college, I started at midfield and then I moved my second week to defense. In one game against RPI,106 I played midfield, defense, and attack, all in the same game.

Shirley: Was that a record?
Marvin: No. It was for me.
<Both laughing>
Shirley: Talk to about the Atlanta Lacrosse Club.
Marvin: We started it in 1970, I guess the early 1970’s. The Atlanta Lacrosse Club basically was made up of people who had played lacrosse in high school or college. There was a club team. We

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106 Rensselaer Polytechnic Institute (RPI) is a private research university in Troy, New York, with additional campuses in Hartford and Groton, Connecticut.
started that. I coached it for two to three years. We played other teams. We played Pensacola Flight School. We played club teams in Suwanee [Georgia]. We played in a tournament in New Orleans. It was basically [unintelligible] playing in different levels. We also had some new players that we would teach. We started them . . . We introduced them to Westminster and two other high schools. Those . . . Westminster has gone on with it. After that, I sort of got out of that. I got involved in the organization that was pushing . . . and they have taken that and put it into high schools. We’ve now gotten accepted by the Georgia high school sports and it’s an official varsity sport. It comes under their rules. Before it was a club team. Now the high schools are playing it. A lot of the colleges don’t have varsity. They have club teams. Under the federal law if you have a man’s sport, you have to have a woman’s sport. They have what is called club teams. They have it in soccer. They have it in hockey. The have it in lacrosse. The athletic department doesn’t fund it, but they have a club league that plays against each other. They play . . . Georgia Tech has a team, but they’re not official teams. When I played, women in this country didn’t play lacrosse. In the Southeastern Conference, there were only two schools that had varsity lacrosse. One was Florida and later, Vanderbilt. Vanderbilt, and later, Florida. Both of them were women and no men.

Shirley: Is the Atlanta Lacrosse Club different from the Georgia Lacrosse Club or are they one.

Marvin: You’re talking about the University of Georgia Club?

Shirley: What I read was that there’s a Georgia Lacrosse Foundation. Is that separate?

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107 The Westminster Schools is a private Christian day school in Atlanta, Georgia that originated in 1951 as a reorganization of the North Avenue Presbyterian School, a girls’ school and an affiliate of the North Avenue Presbyterian Church. Dr. William L. Pressly served as Westminster’s first president. In 1953, Washington Seminary, another private school for girls founded by two of George Washington’s great-nieces in 1878, merged with Westminster. The resulting school was co-educational until the sixth grade, with separate schools for boys and girls continuing through the twelfth grade, a practice that continued until 1986 and provided the basis of Westminster’s plural name.

108 Probably a reference to Georgia High School Association, a voluntary organization composed of over 450 public and private high schools. It strives to promote good sportsmanship and a cooperative spirit among its member schools.

109 The Georgia Institute of Technology (commonly referred to as ‘Georgia Tech’ or ‘Tech’) is a public research university in Atlanta, Georgia, in the United States. It is a part of the University System of Georgia. The educational institution was founded in 1885 as the Georgia School of Technology as part of Reconstruction plans to build an industrial economy in the post-Civil War Southern United States.

109 The University of Florida (commonly referred to as Florida or UF) is an American public university that was founded in 1853 and is located in Gainesville, in north central Florida.

111 Vanderbilt University (informally Vandy) is a private research university in Nashville, Tennessee. Founded in 1873, it was named in honor of New York shipping and rail magnate Cornelius Vanderbilt.

112 Georgia Lacrosse Foundation is the formal name of the Georgia chapter of US Lacrosse. US Lacrosse is the national governing body of men and women’s lacrosse in the United States.
Marvin: That was the group that has pushed and sponsored getting into the high schools. It’s an overall group. There’s a group of supervisors and officials. They’re part of the Foundation. There’s high schools that are part of the foundation. The Foundation is sort of an umbrella group that helps promote lacrosse but does not field a team, as such.

Shirley: How does the Atlanta Swarm affect any of this?

Marvin: How does what?

Shirley: The Atlanta Swarm? Isn’t that a lacrosse team?

Marvin: I believe that’s a professional team.

Shirley: Yes, that’s a professional team.

Marvin: That’s a different form of lacrosse. We play field lacrosse. There was field lacrosse and box lacrosse. Box lacrosse is played primarily in Canada and they still do play it. It’s an indoors . . . different size than the . . .

Shirley: . . . the Swarm players [unintelligible].

Marvin: Yes, they do, but it’s not box lacrosse. It’s different. It’s very fast-moving. The lacrosse players that play field lacrosse end up playing in the Swarm lacrosse. It’s a much faster game, a much more contained game. It’s geared to bring people to watch, but it’s not the same. It’s a shorter thing. The lacrosse field, basically, is 110 yards long. It’s a little wider than a football field. The indoor lacrosse they have is a very contained area. That’s all new. They didn’t have that when I was playing.

Shirley: No. I think the swarm is . . .

Marvin: The whole league is a different thing.

Shirley: Let’s change subjects.

Marvin: Okay.

Shirley: Talk to me about the AJCC, the predecessor of the MJCCA.

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113 The Georgia Swarm is a box lacrosse team in the National Lacrosse League. They have been playing at the Infinite Energy Arena in Duluth, Georgia since their 2016 season. The team was formed as the Minnesota Swarm and played in Saint Paul, Minnesota from 2004 until 2015.

114 Atlanta Jewish Community Center (JCC) was officially founded in 1910, as the Jewish Educational Alliance. In the late 1940’s it evolved into the Atlanta Jewish Community Center and moved to Peachtree Street. It stayed there until 1998, when the building was sold and the center moved to Dunwoody. In 2000, it was renamed the ‘Marcus Jewish Community Center of Atlanta.’

115 The Marcus Jewish Community Center of Atlanta (MJCCA) is the primary Jewish community center in Atlanta.
Marvin: When I was involved with it . . . The old community center was opened in 1955.

Shirley: On Peachtree Street.

Marvin: Yes. It really was an outgrowth of the [Jewish Educational] Alliance. As you probably would know, the Alliance was more AA-sponsored and not The Temple. Members of The Temple did not . . .

Shirley: It was divided. The Temple was German Jews and everybody else . . . It was AA, Shearith Israel, Or VeShalom. Everybody else went to the JEA, the Alliance.

Marvin: Yes. It had their own sport program. After Hitler explained that we were all the same, some of them gave up those things. Not all of them. They started the [Jewish Community] Center. They have a group that meets at the Center once a week in the mornings. They have a speaker. They were kind enough to ask me to speak there last week and the week before. The need for activities . . . We’ve made a transition. I’ve got a book that my daughter found that was copyrighted in 1957, about Atlanta. I don’t know whether you’ve seen it or not. It’s got . . .

Shirley: Jews in the Gate City?

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It is located in Dunwoody, north of the city, and offers family-centric programs and events with programs, events, and classes that enrich the quality of family life. Their programs include preschool, camping, fitness and sports, Jewish life and learning, arts and culture and social and educational programs. It was named in honor of Bernard Marcus, one of the co-founders of Home Depot, who gave a major gift to the capital campaign. The Atlanta Jewish Community Center (AJCC) on Peachtree Road in Midtown preceded it.

The Jewish Educational Alliance (JEA) operated from 1910 to 1948 on the site where the Atlanta-Fulton County Stadium was located. The JEA was once the hub of Jewish life in Atlanta. Families congregated there for social, educational, sports, and cultural programs. The JEA ran camps and held classes to help new residents learn to read and write English. For newcomers, it became a refuge, with programs to help them acclimate to a new home. The JEA stayed at that site until the late 1940’s, when it evolved into the Atlanta Jewish Community Center and moved to Peachtree Street. It stayed there until 1998, when the building was sold and the center moved to Dunwoody. In 2000, it was renamed the ‘Marcus Jewish Community Center of Atlanta.’

Founded in 1904 in Atlanta, Georgia, Shearith Israel began as a congregation that met in the homes of congregants until 1906 when they began using a Methodist church on Hunter Street. After World War II, Rabbi Tobias Geffen moved the congregation to University Drive, where it became the first synagogue in DeKalb County. In the 1960’s, they removed the barrier between the men’s and women’s sections in the sanctuary, and officially became affiliated with the Conservative movement in 2002.

Or VeShalom was established in Atlanta, Georgia, by refugees of the Ottoman Empire, namely from Turkey and the Isle of Rhodes. The Sephardic/Traditional congregation began in 1920 and was based at Central and Woodward Avenues until 1948 when it moved to a larger building on North Highland Road. The current building for Or VeShalom is on North Druid Hills Road.

Adolf Hitler (1889-1945) was a German politician who was the leader of the Nazi Party, Chancellor of Germany from 1933 to 1945, and Führer (“leader”) of Nazi Germany from 1934 to 1945. As dictator of Nazi Germany, he initiated World War II in Europe with the invasion of Poland in September 1939 and was a central figure of the Holocaust.

Marvin: No. It’s about Atlanta. It’s got the people who were in there. As we have progressed to other generations and the doors have opened . . . At that time the Jewish population was 16,000 in 1957 or 1956. We’ve come . . . As we have evolved, the [Jewish Community] Center was a very important part because it served as a communal place to be. They had a health club, one of the few health clubs they had in Atlanta. It was a very popular thing. When I got involved and went on the board, it was in the 1980’s, the 1970’s or the 1980’s. The facilities . . . They had expanded. They built a second gym then. The facilities were requiring some modification. We got involved with whether to stay there or move. The question was: what was the value? We were in essence borrowing money against the value of the land to support it. That’s what happened to the Standard [Club]. Eventually you get to the point that you have to sell it to get out from under. The value that was put on it by one of the major benefactors of The Temple who was in construction was far greater than it was really worth. A lot of the time . . . They had opened the summer camp . They were doing all kind of activities. At that time the Orthodox high school was using those facilities.

Shirley: Yeshiva High School.

Marvin: Yes. The girls . . . They had two different . . . I don’t know if it was Temima. The Yeshiva was meeting there. The space was not really conducive to what the needs were at that time. We spent a lot of time talking about what was going to happen with the building and how we were going to . . . During that time we also had the Israel Expo which was a major . . . That was a big undertaking. It was quite successful. We drew a lot of people. I think I brought in some stuff with my little business. We produced the local media video that we took around to the different schools to get people to come to the . . . We sent a writer and a photographer to Israel.

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121 The Standard Club is a Jewish social club that started as the Concordia Association in 1867 in Downtown Atlanta. In 1905, it was reorganized as the ‘Standard Club’ and moved into the former mansion of William C. Sanders near where Turner Field is now located. In the late 1920’s the club moved to Ponce de Leon Avenue in Midtown Atlanta. Later, the club moved to what is now the Lenox Park business park and was located there until 1983. In the 1980’s, the club moved to its present location in Johns Creek in Atlanta’s northern suburbs.

122 A modern Orthodox high school founded in 1971, which offered a well-rounded, Torah-based, college preparatory education to young Jewish men and women. As of mid-2014 the Greenfield Hebrew Academy (grades pre-K through 8) and Yeshiva High School (grades 9-12) merged into one college preparatory day school now called the ‘Atlanta Jewish Academy.’

123 Temima—The Richard & Jean Katz High School for Girls in Atlanta, Georgia is a private Jewish school for girls in grades 9 through 12.

124 Yeshiva High School and the JCC Early Childhood Program were both housed at the Jewish Community Center on Peachtree Street during this time.

125 Israel Expo 85 was an event held at the former Atlanta Jewish Community Center campus in Midtown Atlanta. The event had exhibits, booths, and a marketplace that presented Israeli food, gifts, and entertainment.
We didn’t pay for that, but we sponsored it and tied it all together. We’ve got the video. I’ve got some if you need it. It was a very big undertaking, very successful. I served I don’t know how many times and then I decided some other people needed to have the opportunity. I got off of it.

Shirley: Before or after Zaban Park was built?\footnote{Zaban Park in Dunwoody is home to the Marcus Jewish Community Center of Atlanta. The area is named for philanthropist and community leader Erwin Zaban who gave and raised money for what was formerly undeveloped pastureland.}

Marvin: As far as Zaban Park or as far as the center being located there . . .

Shirley: The center moved there.

Marvin: The center moved after I was involved. I think [Zaban] Park was there, but it was a smaller operation.

Shirley: They had the ballfields and a lake . . .

Marvin: Yes. They had a lake. They had a couple of ballfields. One of the problems is the finances. I wanted very much to have money put aside in a sinking fund to do it. I finally got it but they never funded it. I didn’t agree with some of the fiscal ways things were being handled. I’m not saying I was right. It was very worthwhile. I appreciate the opportunity.

Shirley: It’s a part of serving the Atlanta Jewish community.

Marvin: It’s a very important part. I don’t know if I went through this the last time. We brought a unique situation in that we had up until now . . . We’ve had a government within a government. We’re citizens of this state and this country, but we also have had our own government. We had the social functions that are not fulfilling the individual organization or synagogue. When we had pooled our resources to [unintelligible]. That’s why we had the center. The churches had their different gyms. Some of the synagogues now, at least one in Atlanta, is talking about whether they ought to have a gym. Then we’ve got the . . . Jewish Family Career Services services the community. The [Jewish Community] Center services the community. The [Breman] Museum\footnote{In 1992, M. William Breman gave the lead gift, ensuring the creation of the William Breman Jewish Heritage Museum. In 1996, the museum opened at the Selig Center on Spring Street in Midtown Atlanta. The Museum features a permanent exhibit called ‘Absence of Humanity’: ‘The Holocaust Years, 1933-1945’ as well as exhibitions about Southern Jewish history and Jewish culture. The Breman Museum also includes the Cuba Family Archives for Southern Jewish History, the Weinberg Center for Holocaust Education, and a library of research materials.} services the community. A charitable . . . Yad L’Yad, which is primarily for the Orthodox but that services anybody who has a need. We started the Jewish Interest Free Loan that serves anybody that has a particular need. The Center has been in many cases one of the few exposures that the families and the children have to Judaism. We are now in the position of ‘fee for services’.  

126 Zaban Park in Dunwoody is home to the Marcus Jewish Community Center of Atlanta. The area is named for philanthropist and community leader Erwin Zaban who gave and raised money for what was formerly undeveloped pastureland.

127 In 1992, M. William Breman gave the lead gift, ensuring the creation of the William Breman Jewish Heritage Museum. In 1996, the museum opened at the Selig Center on Spring Street in Midtown Atlanta. The Museum features a permanent exhibit called ‘Absence of Humanity’: ‘The Holocaust Years, 1933-1945’ as well as exhibitions about Southern Jewish history and Jewish culture. The Breman Museum also includes the Cuba Family Archives for Southern Jewish History, the Weinberg Center for Holocaust Education, and a library of research materials.
There’s no reason for me to belong to the Center because I don’t use it. I do belong to the Center because it’s used by everybody else. It’s all related. Why should I pay if I’m not getting something back? This concept of communal support that really came over from the *shtetl*,\(^{128}\) has somewhat been lost because we need to . . . The Center is a very vital part of that in that it has done really more to promulgate an understanding of something about Judaism. We have the Jewish Student Union,\(^{129}\) which was started about ten years ago. Rabbi [Chaim] Neiditch,\(^{130}\) he’s the one that . . . My little paper has been the one that’s given coverage. I think that they got 6,000 kids. They have clubs in each of the high schools. He goes to them and they’ll have a *hamantashen*\(^{131}\) party. He gives them out *menorahs*\(^{132}\) and candles. Some of these have never seen anything of these. They don’t know anything about it. That’s a communal activity that’s trying to promote to people. It’s easy today not to try to be involved in the community. We just don’t look for it. It’s about the value, as I told many people. We’ve got the greatest collection of philosophy of anybody. The Greeks can’t touch us. We don’t bother to learn what is our birthright. We learn what someone else thought. If we can expose some people to this thing, I think it’s good.

**Shirley:** Talk to me about Amit.\(^{133}\)

**Marvin:** Amit. My daughter was more involved in that than I was. That was an organization that was to try to mainline challenged . . . You’re talking about the local, because in New York there is an Amit that used to be something else.

**Shirley:** A women’s organization. I’m talking about the one in Atlanta.

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128. The Yiddish term for town, *shtetl*, commonly refers to small towns or villages in pre–World War II Eastern and Central Europe with a significant Jewish presence that were primarily Yiddish speaking.

129. The Jewish Student Union (JSU) sponsors regular club meetings for Jewish teenagers in non-Jewish high schools in the Atlanta metropolitan area. The clubs meet during the lunch hour, before or after school. JSU also sponsors activities and events outside of school including retreats, holiday parties, community service projects, ski trips, Friday night dinners, and international trips. Rabbi Chaim Neiditch is the founder and executive director of JSU.

130. Rabbi Chaim Neiditch is executive director and founder of the Jewish Student Union of Atlanta (JSU) and director of the southern region of the Orthodox Union’s National Conference of Synagogue Youth (NCSY). He has an M.B.A. from Johns Hopkins University in Baltimore, Maryland.

131. *Hamantash* (pl.: *hamantashen*) is a Yiddish word for a filled triangular cookie or pastry, usually associated with the Jewish holiday of *Purim* and Haman, the villain in the *Purim* story. The shape is achieved by folding in the sides of a circular piece of dough, with a filling placed in the center.

132. The *menorah*, which has seven branches, is an ancient symbol of the Jews. It has come to be connected with *Hanukkah*. 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.

133. Amit Program was a non-profit organization that provided Jewish education to special needs children in the Atlanta area who were visually-impaired, hearing-impaired, or learning disabled. It was organized in 2002 and ceased to exist in 2013.
Marvin: It was an attempt to put challenged kids into regular school surroundings with some special . . .

<End Video Part 6>

<Begin Video Part 7>

Marvin: . . . courses. It was trying . . . Rather than isolating them and putting them aside, they wanted to make them part of the experience of being in school with other kids. While I think it did a great job, the funding of it became a problem. Some of the mothers didn’t want their kids going to school with these weirdos. Eventually, it ceased to exist. It did some great things. They also had a form of religious school that they could go to. They had some kids that went to a bar and bat mitzvah in a special program. It was an attempt to try to level the field for kids who, through no fault of their own, were not able to function at the same level others were. My daughter was part of it. My other daughter and her husband were part of the founding of it. It no longer exists as such.

Shirley: What is or was Inner Harbour?135

Marvin: There’s a psychiatric facility called Anneewakee.136

Shirley: Can you tell be more?

Marvin: Anneewakee was started to deal with kids . . . It was licensed as a psychiatric hospital dealing with kids from 6 to 18. It dealt with kids that had drugs and emotional problems. The man who started it, unfortunately, was found to be taking advantage of some of the kids in a

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134 Bar mitzvah is 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. Bat mitzvah is Hebrew for ‘daughter of commandment.’ A rite of passage for Jewish girls aged 12 years and one day according to her Hebrew birthday. Many girls have their bar mitzvah around age 13, the same as boys who have their bar mitzvah at that age. She is now duty bound to keep the commandments. Synagogue ceremonies are held for bat mitzvah girls in Reform and Conservative communities, but it has not won the universal approval of Orthodox rabbis.

135 The Youth Villages Inner Harbour Campus is one of Georgia’s largest psychiatric residential treatment programs for children and youth with serious emotional disturbances. Serving young people throughout the Southeast since 1962, the Inner Harbour Campus merged with Youth Villages in the fall of 2009. The 1200-acre campus is located in Douglasville, Georgia. Previous to the merger, it was known as Anneewakee Treatment Center.

136 The Anneewakee Treatment Center was a Douglasville, Georgia, based adolescent treatment center. It changed its name to the New Anneewakee, Inner Harbour Hospital and now Inner Harbour, Ltd (DBA) Inner Harbour for Children and Families, after a 1990 lawsuit by 110 former patients. There was physical and sexual abuse, exploitation of child labor, and deprivation of education from its inception in the early 1960’s through the mid 1980’s. Lewis Holland stepped in at Anneewakee in 1987 after its director was accused of abusing patients.
sexual way. It almost folded. It really blew up. Louis Holland,137 who is a very close friend of mine, who is a member of the Jewish community—his father was [J.] Kurt Holland138 and his brother was Jack Holland139—was on the board. He stepped in and took it over. They changed the name to Inner Harbour. Gradually, he asked me to go on the board with him, which I did. It gradually emerged from the shadow of Anneewakee. We became probably the largest facility in the Southeast dealing with troubled kids. We had our own school on campus which was fully accredited. We had all kind of programs. It was . . . Our payroll was gigantic. It was a big . . . A lot of it was funded by State funds and insurance. We were a licensed psychiatric hospital with a recognized school on campus and a director that . . . Eventually . . . again, money was always . . . We had two campuses. Funding these things is a trouble. It got to be a problem. I got off. I eventually became treasurer and a member of the executive committee, served for a number of years, and I decided to move on. A group, Youth Villages,140 out of Memphis [Tennessee], bought it and merged into the institution. It still exists today in Youth Villages, which is a very large operation in many states.

Shirley: Was it the same property? I remember it was south of Atlanta.

Marvin: It’s out in the Douglasville [Georgia] area. They had another campus which we sold which was further up. It was a big installation. It’s still there.

Shirley: Is it still Inner Harbor?

Marvin: It’s Youth Villages now. It does great work.

Shirley: Talk to me about the Whitehead Boys and Girls Club.141

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137 Lewis Gerald Holland, Sr. (1936-2011) was a native of Atlanta. His career included executive positions at Central Atlanta Progress (1991-1994), UBS AG (1983-91), and the Robinson Humphrey Company (1963-83). He was Chairman of Leadership Atlanta, Youth Villages (formerly Inner Harbor) and Cities and Schools. He served on the boards of the Wesley Woods Foundation, The Temple, Youth Villages, Cities and Schools, and Atlanta Boys and Girls Clubs. He was a graduate of the University of North Carolina.

138 Julius Kurt Holland (1904-1979) was also known as J. Kurt Holland. He was born in Eberfield, Germany and immigrated to the United States in 1923. He relocated in Atlanta, Georgia where he became an attorney. He was a president of The Temple, and was active in Atlanta Jewish organizations such as the Standard Club, B’nai B’rith Gate City Lodge, and the Jewish Home.

139 Jake Kurt Holland was born in Atlanta in 1945. He was an attorney with the law firm Haas, Holland, Levison, and Gilbert. He was a graduate of the University of Georgia (UGA) and Emory Law School.

140 Youth Villages provides help for children and young people across the United States who face a wide range of emotional, mental and behavioral problems. It was founded in 1986. Its headquarters is located in Memphis, Tennessee.

141 The Joseph B. Whitehead Boys and Girls Club in Atlanta, Georgia originated as a summer recreational program in the South Bend Park neighborhood in 1944. In 1948, it became a branch of the Atlanta Boys Club and was renamed the Joseph B. Whitehead Boys Club in recognition of a gift by the Foundation and in memory of the son of Joseph Whitehead and Lettie Pate Evans.
Marvin: My father-in-law was on the board and worked at Rich’s. He was on the United Way campaign when they went around to different agencies. He went out to what was then Lakewood Boys’ Club. They were having a Christmas party and he went out there. They had hamburgers. He said, “That’s not right.” He was in charge of all the shoes that were donated. He went to his suppliers and out of the goodness of their heart, they decided to finance turkey dinners for the kids for Christmas and give them presents. He started that and he did it for years. He died, unfortunately, very young. My wife and my mother-in-law took it over and ran it. As a result, I ended up on the board. At that time, the Lakewood area was still predominately white but very depressed financially. These kids would come and they would have 600 kids that would come to the Christmas party. They would have to do it in two different sessions. They would give them a full meal. They would all get presents. They had Santa Claus there. He basically raised all the money and put that on. My wife and her mother continued doing that. It then became . . .

Whitehead was . . . When Coca-Cola started, it was started as a fountain drink. They didn’t think that there was any future in the bottling. In essence, they franchised out the bottling to three different places. One of them was in Chattanooga [Tennessee]. The Whitehead was another one. They eventually bought them all back in. The money came from Coca-Cola. The Whitehead family was very involved in the charities and in the boys’ clubs. The club was at that time named the Whitehead Boys’ Club. Now it’s a Boys’ and Girls’ Club. We’re no longer involved with doing that. I served basically because of what my father-in-law had started with my wife and her mother. My kids were part of it and they served. It was a very nice thing.

Shirley: Do you know if Coca-Cola still does it?

142 Rich’s was a department store retail chain, headquartered in Atlanta that operated in the southern United States from 1867 until 2005. The retailer began in Atlanta as M. Rich & Co. dry goods store and was run by Mauritius Reich (anglicized to ‘Morris Rich’), a Hungarian Jewish immigrant. It was renamed M. Rich & Bro. in 1877, when his brother Emanuel was admitted into the partnership, and was again renamed M. Rich & Bros. in 1884 when the third brother Daniel joined the partnership. In 1929, the company was reorganized and the retail portion of the business became simply, Rich’s. Many of the former Rich’s stores today form the core of Macy’s Central, an Atlanta-based division of Macy’s, Inc., which formerly operated as Federated Department Stores, Inc.

143 United Way is a national system of volunteers, contributors and local charities helping people in their own communities.

144 The Coca-Cola Company is an American multinational beverage corporation headquartered in Atlanta, Georgia. Its flagship product, Coca-Cola, was invented in 1886 by John Stith Pemberton and was purchased by Asa Griggs Candler in 1889.

145 The Whitehead family were philanthropists in Atlanta, Georgia whose fortune was amassed by Joseph Brown Whitehead, one of the original bottlers of Coca-Cola. Members of the family dedicated their fortunes to several foundations. His son, Joseph B. Whitehead, Jr., established the Joseph B. Whitehead Foundation as a memorial to his father. Conkey Pate Whitehead created the Lettie Pate Whitehead Foundation as a memorial to his mother, who herself established the Lettie Pate Evans Foundation.
Marvin: No, they didn’t. My father-in-law raised it. Then we got a man involved who was with Chick-fil-A, so they started serving. Chick-fil-A was very supportive. I don’t even know if they have a Christmas party any more. I don’t know what’s happening with it.

Shirley: Do you want to talk to me about the Israel-American Chamber of Commerce, which I think has changed names.

Marvin: Yes, several times. It was probably 20 years ago. The consul general . . . My son-in-law, at that time, was an Israeli who lived here. He was close and I was friendly with the consul general. They wanted to start a group to promote Israeli-American business. They started this American Israel Chamber of Commerce, Southeast [Region]. I was involved in the original setting up. It was independent. It was not part of anything. Later on, Federation wanted to take it over. I decided that was not the course I wanted to go. I got out of it. It’s blossomed from there. It’s done a wonderful job of attracting Israeli companies into the United States. Home Depot was one of the earlier ones that was buying furniture out of Israel. There are others. We have a tremendous presence in the business community of Israeli companies in Atlanta. This organization is one of the reasons. There are others, too, but it has promoted commerce between Atlanta and Israel. I’ve not been involved in it for about 15 to 18 years, but I was with my son-in-law in helping getting it started. When it moved on, I moved on.

Shirley: What haven’t I asked you about?

Marvin: Did we talk about JIFLA [Jewish Interest Free Loan Association]?

Shirley: We did last time. We talked both about both the [Jewish] Interest Free Loan of Atlanta and JELF, the Jewish Educational Loan Fund. Those two we talked about last time.

Marvin: We talked about the credit union. We talked about those too, didn’t we?

Shirley: Which credit union?

Marvin: Atlanta Co-operative Credit and Merchants Mutual. I know we talked about Mercantile National.

Shirley: We talked about Atlanta Co-operative Credit Union.

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146 American-Israel Chamber of Commerce, Southeast Region is a private, not-for profit, non-governmental business organization that was founded in 1992 to connect Israelis and Americans in business and explore new market opportunities. The organization has been renamed Connex and is headquartered in Atlanta, Georgia.

147 The Home Depot was founded in Atlanta in 1978 by Bernie Marcus and Arthur Blank and has grown to be the largest home improvement retailer in the United States. The first two Home Depot stores opened on June 22, 1979, in Atlanta, Georgia. The Home Depot operates stores in 50 states, the District of Columbia, Puerto Rico, the Virgin Islands and Guam, all ten provinces of Canada, as well as Mexico.
Marvin: I know we talked about Mercantile National.

Shirley: Yes, we talked about the banks. We talked about your family. We talked a good deal about the Jewish Georgian.

Marvin: We talked a lot, didn’t we?

<Both laughing>

Shirley: We got a lot done. I just wanted to know if there was anything else you wanted to give to us for prosperity.

Marvin: I’m honored that you would even put any of it in there. I’m trying to write my piece for this paper. I get very esoteric. I’m sure people get tired of me pontificating on this stuff. When you talk about money, you can only collect for one day. It really speaks to the days. How much is enough. When we read it, the rabbis interpreted it towards our dependence on God who provides for us, which is very important. There’s also the concept of how do we judge what we’ve done, what our life is, and how much is enough. Do I need to get more accolades? Do I need to have more money? Do I need to have more houses? What do I need? When is enough? The little that I’ve been able to do . . . As I’ve said before, I’ve opted—for whatever it’s worth—to try to give my time and whatever ability I have to support organizations. I don’t have the money that I can write big checks, but I can try to do that. I’ve been fortunate that there have been people willing to let me ride with them in trying to make this . . . In 1956, we had 16,000 people. In 2018, we had 130,000 to 140,000 people. In 1956, most of those knew each other. They grew up together. Now we’ve got this influx of cultures and everything else from all over the world. We’ve been able to meld that still and hold the community together.

<End Video Part 7>

<Begin Video Part 8>

Marvin: That’s a wonderful thing. The people who have put forth the time and effort to take a small thing and build it bigger as needed. [unintelligible] need to get the credit that we extended our institutional commitment to the population that’s going to take this thing further. Without it . . . Why has this community done it and others haven’t? It’s basically because the people . . . They didn’t want to write a check. There’s more money than . . .

Shirley: The Johnson Mead,148149 the people who are willing to do . . .

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148 Johnson & Johnson was a company founded in 1886 by brothers Robert Wood Johnson I, James Wood Johnson, and Edward Mead Johnson. Among its well-known consumer products are the Band-Aid Brand line of bandages,
Marvin: Right. There’s more money than years ago. We have been fortunate to get the money and to have the people with the ability to come in and lead us with it. That’s an unusual concept. It really is. It’s also . . . a young man . . . When I came here, if I went to New York and I wasn’t 45, I couldn’t call on anybody because I was too young. In Atlanta it didn’t make any difference. If you had something to say, you could go see anybody. That’s what’s opened the door for this influx of new . . . We talk about the lack of commitment. If you were to take . . . Only ‘X’ percent, 20 percent or 25 percent belong to a synagogue. Take out everybody who has not been here seven or eight years and see what percent belong to a synagogue. We’ve got this in and out. They come in and leave. It distorts the basic strength that underlies this community.

Shirley: My theory of the reason it grew is that people were transferred here for jobs or came here for opportunity and liked the way it was. When they were transferred again to go somewhere else, they just changed jobs and stayed here.

Marvin: A lot of them.

Shirley: That has helped our community. Thank you.

Marvin: Thank you. I’m honored to even have you all sit and listen to me. I can’t find people to sit that long to listen to me.

Shirley: We learned a lot.

<End Video 00008>

INTERVIEW ENDS

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Tylenol medications, and Johnson's baby products. The company's headquarters is in New Brunswick, New Jersey. The Robert Wood Johnson Foundation was created when the son of Johnson & Johnson's founder Robert Wood Johnson I died in 1968. Robert Wood Johnson II left the bulk of his $400,000,000 estate to what is now the United States' largest philanthropy focused solely on health. It is based in Princeton, New Jersey.