Sharon: [This is] Sharon Greenblatt interviewing Jacob Haas on April 5, 1994 for the Jewish Oral History Project of Atlanta, co-sponsored by the American Jewish Committee, Atlanta Jewish Federation and the National Council of Jewish Women.

Jacob: That’s the whole deck.

Sharon: That’s the whole deck. Welcome, Jacob!

Jacob: Thank you.

Sharon: I wanted to go ahead and get some information from you today about growing up here in Atlanta and about your family. I was wondering—could [you] start by telling us a little bit about when and where you were born and about your family?

Jacob: Yes. I was born in Atlanta, Georgia [at] St. Joseph’s Hospital1 [on] February 5, 1910. I’m the third generation of Haases to come onto the turf in Atlanta . . . the second one to be born in Atlanta but the third to live in Atlanta.2 My great-grandfather, Jacob Haas, came to

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1 St. Joseph’s Hospital was founded by the Sisters of Mercy in 1880 and is Atlanta’s longest serving hospital. It was a sole part of Catholic Health East until a partnership with Emory Healthcare and Catholic Health East became effective in 2012. The hospital has had three locations throughout its history. The first two, on Baker Street and Courtland Street, were in Downtown Atlanta. In 1978 the hospital moved to its current location north of downtown just inside Interstate 285. (2015)

2 This is a complex family given the repetition of names. The memoirist Jacob’s great-grandfather was Jacob Haas (1801-1855), who married Jeanetta Hirsch. He came to Atlanta and then returned to Philadelphia. The elder Jacob Haas had a son, also named Jacob Haas (1844-1909), who married Caroline Haas. They had seven children:
Georgia in 1842, settling in Decatur, Georgia. When the railroad was completed from Augusta [Georgia] to Atlanta, which was then Marthasville, he moved from Decatur to Atlanta in 1846 and opened a general store in company with Herman Levi, who was a native of the same city in Germany as my great-grandfather, Jacob Haas. That was Hessen-Darmstadt.

Sharon: What was the name of that?


Sharon: That’s where your grandfather, Jacob Hass . . .?

Jacob: Great-grandfather.

Sharon: Great-grandfather.

Jacob: He came to the States in 1842 with his wife, Jeanetta Hirsch Haas. His objective was to settle in Philadelphia [Pennsylvania]. However, he peddled in the South and decided in 1846 or 1847 to move south and settle, as I said, in Decatur, Georgia. From there, they moved to Marthasville after completion of the Georgia railroad. He opened a general store in conjunction with Herman Levi . . . L-E-V-I . . . also a native of Hesse-Darmstadt.

In 1848, my grandmother, Caroline Haas, was born. According to some, she was the first white child born in the city after the name was changed from ‘Marthasville’ to ‘Atlanta.’ In 1851, the Haases moved back to Philadelphia, leaving the dry goods business in the charge of Herman Levi. Mr. Levi subsequently moved to California and the business was closed. The Haases did not return to Atlanta until 1871. That is the family of my great-grandfather. It is confusing because there are so many Jacob Haases involved in this history. The next Jacob Haas, my grandfather, came to this country in the late 1850’s [or] early 1860’s. He was

Arthur, Leopold, Herbert, Blanche, Clementine, Elsa and Beulah. Arthur was the memoirist Jacob’s father. Arthur was married to Viola Loeb (1886-1983). The memoirist Jacob did not name any of his children Jacob, but he did name his son Joseph Arthur, another repetitive name in the family.  

3 Atlanta was established in 1837 at the intersection of two railroad lines. The area developed into a settlement, first known as ‘Terminus’ and later as ‘Thrasherville’ after a local merchant who built homes and a general store in the area. By 1842, the town was renamed ‘Marthasville’ to honor the Governor’s daughter. J. Edgar Thomson, Chief Engineer of the Georgia Railroad, suggested the town be renamed ‘Atlantica-Pacifica’ which was shortened to ‘Atlanta.’ The town was incorporated as Atlanta on December 29, 1847.

4 This is actually ‘Hesse-Darmstadt’ and will be referred to as such after this. The Landgraviate of Hesse-Darmstadt was a state of the Holy Roman Empire, ruled by a younger branch of the House of Hesse. It was formed in 1567 following the division of the Landgraviate of Hesse between the four sons of Landgrave Philip I. The residence of the landgraves was in Darmstadt, hence the name. As a result of the Napoleonic Wars, the landgraviate was elevated to the Grand Duchy of Hesse following the Empire’s dissolution in 1806.
peddling merchandise in Tennessee when the War Between the States, the Civil War,\(^5\) broke out. He was conscripted or volunteered, I don’t know which, in the Confederate Army, serving with Braxton Bragg’s\(^6\) division . . . corps, and participated in the retreat of the [Confederate] Army from Tennessee to Atlanta. Legend says that he was able to purchase his way out of the Army.\(^7\) It could be done in those days. He did and apparently returned to Philadelphia where he married Caroline Haas, his first cousin. Caroline, as I said, was the daughter of the pioneer, Jacob Haas. To confuse it a little more, I’m the third Jacob Haas in this ‘line of command.’ The family moved back, as I said, in 1871. At that time there were, let me see . . .

**Sharon:** . . . they moved back here to Atlanta?

**Jacob:** Yes, there were three children born in Philadelphia and three more born in Atlanta.

**Sharon:** These are your brothers and sisters?

**Jacob:** No, I’m referring to my grandparents’ children—my father [Arthur], his two brothers—Leopold\(^8\) and Herbert—and four sisters—Blanche, Clementine, Elsa, and Beulah—all of whom spent all their lives in Atlanta. So much then for my forebears. I and my brother, Marcus, were born in Atlanta as were our first cousins, Joseph and Caroline Haas and Carolyn and Edgar Strauss. As of this date, April 5, 1994, five of the six grandchildren of Jacob Haas and Caroline Haas are still alive and over 80 years [old]. Quite an accomplishment, I guess.

**Sharon:** Are all five of you living in Atlanta?

**Jacob:** No. Myself, Joseph Haas and Caroline [unintelligible] reside in Atlanta. My brother, Marcus Haas . . . lives in Memphis, Tennessee. My cousin, Carolyn Strauss Unger, lives in

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\(^5\) The American Civil War, widely known in the United States as simply the ‘Civil War,’ or the ‘War Between the States,’ was fought from 1861 to 1865 to determine the survival of the Union, or independence for the Confederacy. In January 1861, seven Southern slave states declared their secession from the United States and formed the Confederate States of America. The Confederacy, often called the ‘South,’ grew to include eleven states, and although they claimed 13 states and additional western territories, the Confederacy was never diplomatically recognized by a foreign country. The states that did not declare secession were known as the ‘Union’ or the ‘North.’ The war had its origin in the issue of slavery. Four years of combat, which left over 600,000 Union and Confederate soldiers dead and destroyed much of the South’s infrastructure, the Confederacy collapsed and slavery was abolished.

\(^6\) Braxton Bragg (1817-1876) was a career United States Army officer, a general in the Confederate States Army during the American Civil War, and later the military advisor to the Confederate President Jefferson Davis.

\(^7\) The South instituted a draft in 1862, requiring three years of service for those selected between the ages of 18 and 35. Later, the pool was enlarged to ages 17 to 50. Two methods of evading the draft were available. A man could hire a substitute who would serve in his place, or he could pay $300 to get out of the obligation.

Chicago [Illinois]. Edgar Jacob Strauss is deceased. Where do we go from here? [7:43]

Sharon: Carolyn is your sister. Is that correct?

Jacob: No, Carolyn is my first cousin.

Sharon: Your brother is Marcus.

Jacob: Yes, my brother is Marcus. From there I don’t know . . . where do you want to go?

Sharon: Why don’t we start talking about your earliest memories growing up in Atlanta? Can you tell me where you grew up as a child?

Jacob: We lived at 209 Washington Street . . . before that, my mother and father lived on what is now Boulevard, near the intersection of Ponce De Leon Avenue and Boulevard. Subsequently, I think when I was about three, we moved to 209 Washington Street which is almost where the home plate in the Atlanta Stadium sits today.9 My earliest recollections of residence there is the days of the Leo Frank10 trial. Our residence was so close to the State Capitol and the Fulton County Court House that we could hear all the rumblings of the mobs during that trying time. As you may or may not know, my uncle, Herbert Haas,11 a lawyer, defended Leo Frank. We, the Haas family, and [Leo Frank’s] relatives were under constant police guards at night during the trying days.

I remember vividly the time that Mr. Frank was attacked in the prison12 in

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9 Atlanta–Fulton County Stadium, often referred to as ‘Fulton County Stadium’ and originally named ‘Atlanta Stadium,’ was built to attract a Major League baseball team. In 1966 it succeeded when the Milwaukee Braves relocated to Atlanta. The stadium was built on the site of the cleared Washington–Rawson neighborhood, which had been a wealthy area and home to much of Atlanta’s Jewish community. The Braves continued to play at Fulton County Stadium until the end of the 1996 season, when they moved into Turner Field, the converted Centennial Olympic Stadium originally built for the 1996 Summer Olympics. The stadium was demolished in 1997. A parking lot for Turner Field now stands on the site.

10 Leo Frank (1884-1915) was a Jewish factory superintendent in Atlanta, Georgia. In 1913, he was accused of raping and murdering one of his employees, a 13-year-old girl named Mary Phagan, whose body was found on the premises of the National Pencil Company. Frank was arrested, tried, convicted, and sentenced to death for her murder. The trial was the catalyst for a great outburst of antisemitism led by the populist Tom Watson and the center of powerful class and political interests. Frank was sent to Milledgeville State Penitentiary to await his execution. Governor John M. Slaton, believing there had been a miscarriage of justice, commuted Frank’s sentence to life in prison. This enraged a group of men who styled themselves the ‘Knights of Mary Phagan.’ They drove to the prison, kidnapped Frank from his cell, and drove him to Marietta, Georgia where they lynched him. Many years later, the murderer was revealed to be Jim Conley, who had lied in the trial, pinning it on Frank instead. Frank was pardoned on March 11, 1986, although they stopped short of exonerating him.

11 Herbert Haas (1884-1953) was born in Atlanta and was a graduate of Columbia University in New York. Haas worked as a defense attorney for Leo Frank along with Luther Zeigler Rosser and others. He also worked as a special counsel for the City of Atlanta.

12 Leo Frank was attacked at the State Farm Prison in Milledgeville on July 17, 1915, by a fellow convict named William Creen, who slashed Leo’s throat with a butcher knife. Two fellow inmates who were doctors got to Frank
Milledgeville, Georgia. Some . . . one of the inmates cut his throat. The reason I remember is that my uncle, Leo Strauss, my uncle, Dr. Herbert Rosenberg, and Mr. Julian Boehm . . . B-O-E-H-M . . . drove in Uncle Leo’s car in Milledgeville [Georgia] to attend Frank to see that he would get the proper medical attention. Also, in connection with the Frank case, I remember my father taking me to the Fulton County [Jail.] They called it ‘Tower’ in those days. We took Frank his Sunday mid-day meal several times. I can remember going there with my father on a Sunday [after]noon. There, the memory of those days lapse. I can’t remember any more. As you know, Frank was subsequently lynched in Marietta, Georgia. I have no recollection of that incident.

Sharon: How old were you when you went to the jail with your father?

Jacob: I was about five or six. I think Frank was lynched in 1916. The dates we can look up and get correct. Before that, he was incarcerated at the Fulton County Jail until his trial and then sent to Milledgeville.

Sharon: How did it feel having that police protection at night?

Jacob: As a child, I didn’t know who [the police protector] was. He was a plain clothes man. Subsequently, my parents told me what was going on. I didn’t know that the man was a police officer. I knew there was a stranger there and he sat on the front porch all night.

Sharon: That must have been weird.

Jacob: Yes. That’s that. I guess you want me to ramble on?

Sharon: Can you tell me a little bit about your neighborhood when you lived on Washington Street? Were there a lot of Jewish people?

Jacob: Washington Street was a Jewish street in those days. Starting at the Georgia Avenue intersection and going south, my grandparents on my mother’s side, Marcus Loeb and his wife, in the nick of time and stitched him up. Frank lingered between life and death for several weeks, but finally recovered. Details of the attack are available here: http://www.leofrank.org/leo-frank-got-shanked-in-prison/

13 A photograph of the old jail showing the tower is here: http://digitalcollections.library.gsu.edu/cdm/ref/collection/ajc/id/3821

14 The actual date of the lynching of Leo Frank was August 17, 1915.

15 Washington–Rawson was a neighborhood of Atlanta that was a center of Jewish community in the city. By the mid-1870’s, Washington Street was becoming one of the city’s finest residential streets. The neighborhood was wealthy at the turn of the twentieth century: Encyclopedia Britannica of 1910 listed Washington Street as one of the finest residential areas of the city. The neighborhood included the area that is now the large parking lot north of Turner Field, until 1996 the site of Atlanta–Fulton County Stadium. It also included the intersection of the two streets for which it was named. That intersection’s location is now the site of the I-20-Downtown Connector interchange.
Lena Mayer Loeb, lived, I think, six houses from the intersection on the west side of Washington Street. Next door to them lived the parents of my uncle, Leo Strauss. I can’t remember Mr. Strauss’ first name. I think it was Oscar but I’m not sure. Those Strausses married into the Rich . . . R-I-C-H . . . family [of] Rich’s department store. Dave Strauss became one of the top executives with Rich’s at the outset. As we went up Washington Street, going north from Georgia Avenue, the Elsas family lived at the corner of Washington Street and, I think Crumley [Street]. It’s in the 209 block that we lived in.

Sharon: They were the E-L-S-A-S?
Jacob: E-L-S-A-S . . . the Fulton Bag and Cotton Mill people. Herbert Elsas, a contemporary of mine and still living, used to beat me up every week as did Joe Eiseman, another neighbor.
Sharon: Is that E-I-S . . . ?
Jacob: E-I-S-M-A-N. He was the son of the founders of Eiseman and Weil . . . W-E-I-L . . specialty store, also connected by marriage to the Rich family. Eiseman & Weil survived until, I’d say, the middle 1920’s. There were the Eisemans and the Elsases. Uncle Leo Strauss and Aunt Beulah Strauss lived in the duplex with my family at 209 Washington Street. There were other Jewish families on Washington Street. I can’t recall them all. Washington Street was where the Jews lived before the migration to Druid Hills. Actually, we moved in 1916 or 1915 to Briarcliff Road. We were there at the outbreak of World War I. I can remember vividly the 82nd Infantry Division marching up Briarcliff Road to Camp Gordon.

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16 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 was 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.

17 Fulton Bag and Cotton Mills is a formerly operating mill complex located in the Cabbagetown neighborhood of Atlanta. The beginnings of the company can be traced to 1868, when Jacob Elsas, an immigrant of German Jewish descent who had recently arrived in Atlanta from Cincinnati, began work in the rag, paper, and hide business. Elsas soon recognized the need for cloth and paper containers for their goods. Within two or three years Elsas had switched to manufacturing cloth and paper bags and joined forces with fellow German Jewish immigrant Isaac May. Construction of the complex began in 1881 on the south side of the Georgia Railroad line, east of downtown Atlanta. The site now includes apartments and condominiums. (2015)

18 The spelling of this family name is ‘Eisemann’ and will be used hereafter.

19 Georgia established many temporary war-training camps during World War I. Chamblee, northeast of Atlanta,

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which was located where Peachtree DeKalb Airport is now . . . and bivouacking in front of our apartment on Briarcliff Road. There was an incident that always sticks in your mind. The Strausses were living in the duplex with us [like] on Washington Street, now on Briarcliff Road. They had a dachshund, a little German puppy. The soldiers went wild as they took a rest in front of our house on Briarcliff Road. I thought they were going to kill the dog. It didn’t get that bad. The recollections of World War I are vivid because my family was active in the Jewish Welfare Board, which was the organization that helped the Jewish men in the service. We had people from the 82nd for dinner every Sunday for the duration. The 82nd stayed at Camp Gordon for quite a while. I can’t remember, I think it went overseas finally. We had enough soldiers around to realize that a war was going on.

Sharon: Do you remember how old were you when you moved to Briarcliff Road?

Jacob: It was either 1915 or 1916. I was five or six.

Sharon: Is that mostly where you grew up? Where you went to school?

Jacob: Yes. I went to Highland School.

Sharon: Is that an elementary school?

Jacob: Elementary school. The building is still standing on North Avenue just east of the intersection of North Avenue and Highland Avenue. If my memory serves me correctly, that building was built in 1908 or 1909. It’s on the building. It’s being used now, not as a school, but as a depository for the books and supplies. In Highland School with me was my first cousin, Joseph Haas. We went through elementary, high school, college, and post-graduate was the largest in the southeastern United States It was named Camp Gordon in honor of John Brown Gordon, who was a major general in the Confederate army, a Georgia governor, a United States senator, and a businessman. Camp Gordon opened in July 1917, becoming a training site and home of the famous All American 82nd Airborne Division. The citizens of Atlanta held a contest to give a nickname to the new division. Major General Eben Swift, the commanding general, chose ‘All American’ to reflect the unique composition of the 82nd—it had soldiers from all 48 states. The 82nd based at Camp Gordon was active in Europe during World War I. By 1921 Camp Gordon was abandoned. The area is now where DeKalb Peachtree Airport is located.

20 The Jewish Welfare Board is an agency providing for the religious, educational, and morale needs of Jewish military personnel. The National Jewish Welfare Board (JWB) was formed on April 9, 1917, three days after the U.S declared war on Germany, in order to support Jewish soldiers in the United States military. The organization was also charged with recruiting and training rabbis for military service, as well as providing support materials to these newly commissioned chaplains. The JWB also maintained oversight of Jewish chapel facilities at military installations. In 1921, several organizations merged with the JWB to become a national association of Jewish community centers around the country in order to integrate social activities, education, and recreation.

21 Joseph Haas (1911-2000) was a community leader, prominent Atlanta attorney, and graduate of Harvard Law School (Cambridge, Massachusetts).
work together.

**Sharon:** You and Joseph?

**Jacob:** Yes. Joseph, incidentally, has been interviewed by one of your people.

**Sharon:** I remember you telling me that or hearing about it.

**Jacob:** Joseph is a prominent lawyer in Atlanta and, as a matter of fact, is still practicing law at the age of 83.

**Sharon:** Good for him.


**Sharon:** Let’s talk about your childhood for a few minutes. When you were growing up and you were going to Highland elementary school, what was the neighborhood like?

**Jacob:** The neighborhood was middle-class Americans. No blacks, of course. In grammar school we felt no antisemitism although I’m sure it was there. In high school, it manifested itself.

**Sharon:** Where did you go to high school?

**Jacob:** Went to Boys’ High School. We had several incidents, both Joe and I, and other Jewish boys in our class, were singled out and called ‘sheen[y].’ That was a bad word in those days.

**Sharon:** What was that name again?

**Jacob:** ‘Sheen[y].’ I don’t know where it came from, but it meant ‘Jew baby.’

**Sharon:** I’ve never heard that one.

**Jacob:** You’re not as old as me. It’s there, it was there. We had a professor named O.K. David . . . D-A-V-I-D . . . who used to line us up and say, “‘Sheen[y]’ get to the blackboard.”

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22 Boys’ High School was founded in 1924 and is now known as ‘Henry W. Grady High School.’ It is part of the Atlanta Public school system. It has had many notable alumni, including S. Truett Cathy, the founder of Chick-fil-A. It is located in Midtown Atlanta.

23 The word ‘sheen[y]’ was first recorded in 1824 according to the Oxford English Press as a jeering nickname for ‘Jew.’ While many possible etymologies have been proposed, many agree is it from the Yiddish ‘shaine’ or German ‘schön,’ meaning ‘beautiful.’ There is also a theory is that Yiddish-speaking Jewish merchants pronounced ‘schön’ as ‘sheen’ when advertising their wares, and the word was then picked up as slang for Jews in general. By the twentieth century the term became an unambiguously antisemitic slur.

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this or do that. My father [Arthur] was very active in the Parent-Teacher Association and was a personal acquaintance of the superintendent of city schools, Willis A. Sutton.24 My father and my Uncle Herbert prevailed on Mr. Sutton finally to get rid of Mr. O. K. David. There were others at the high school who were antisemitic, but did not demonstrate it as did David. He finally was, as I said, eliminated.

As far as our association other than at school, we only associated with Jewish people. We had sand lot baseball and football and they were all Jewish people. There was no mingling on the social level with the Gentile community . . . that came later. In my childhood, in my teens and in my college days we belonged to a Jewish fraternity. You associated only with Jewish people, period—that is, most of us. There were some who had other friends but, by and large, the community of high school, college and post-graduate were all Jewish people.

**Sharon:** This might sound like a weird question. Boys’ School . . . was that boys only or was that just the name of the high school?

**Jacob:** Yes, Boys’ High School. There were three high schools in Atlanta. Boys’ High School and Girls’ High School,25 [which were] strictly boys and strictly girls, and Commercial High School,26 which was co-ed even in the early days. Boys’ High School and Girls’ High lasted until, I believe . . . just after World War II, or maybe just prior to World War II [when] the city went co-ed. Girls’ High School on the south side became Roosevelt High School and was co-ed. Boys’ High School and Tech[anical] High School27 . . . I forgot Tech High . . .

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24 Dr. Willis Anderson Sutton (1879-1960) began his career with Atlanta Public Schools in 1913. In 1914, Dr. Sutton became head of the Department of Languages at Tech High School, and later became principal in 1917. In 1921, Dr. Sutton became the 8th superintendent of Atlanta Public Schools and held that position until 1943. In 1972, William Franklin Dykes High School, located on Powers Ferry Road in the Buckhead neighborhood, was changed to Willis A. Sutton Middle School, in his honor.

25 Girls’ High School was one of seven schools as part of the original Atlanta public school system. It opened in 1872, and was the only public school in the area exclusively for girls. It was a superb school academically, and had 104 rooms including science halls, laboratories, sewing rooms, a library, and outdoor classrooms. In 1947, Atlanta high schools became co-educational and Girls’ High was renamed ‘Roosevelt High School.’

26 Commercial High School began as a department of Girls’ High School in 1889 for girls who wanted to learn business skills. They taught bookkeeping, typing, math and history. It expanded to a four-story brick building on Pryor Street, and in 1910 became Atlanta’s first coed high school. It closed in June 1947.

27 In 1909 the Technological High School (Tech High), opened for boys interested in applied sciences. The school closed in 1947.
was also boys—were consolidated and co-ed at Grady High School where it is located now. It used to be called ‘Jackson Street.’ It’s got a new name now.\textsuperscript{28}

\textbf{Sharon:} Right near [Piedmont] Park?\textsuperscript{29}

\textbf{Jacob:} Yes.

\textbf{Sharon:} When you were growing up and going to Boys’ High, did you have anything like a Jewish community center?

\textbf{Jacob:} There was the Jewish Educational Alliance,\textsuperscript{30} the forerunner of the AJCC [Atlanta Jewish Community Center]. In my day, you may or may not know it, but the members of the Temple\textsuperscript{31} did not associate socially with the Orthodox\textsuperscript{32} community. In other words, if you were of German descent, you went with the Temple crowd. You belonged to the Standard Club.\textsuperscript{33} That was your social life. If you were an Eastern European [Jew], you belonged to the Ahavath Achim [AA] synagogue\textsuperscript{34} and the Jewish Progressive Club.\textsuperscript{35} That, unfortunately, existed until into the 1950’s when the barriers . . . so-called . . . faded away and the Jewish

\textsuperscript{28} Charles Allen Drive was formerly Parkway or Parkwood Drive. Prior to that, it was Jackson Street.

\textsuperscript{29} Piedmont Park is a 189-acre park located just north of downtown Atlanta. It was originally designed by Joseph Forsyth Johnson to host the first Piedmont Exhibition in 1887.

\textsuperscript{30} 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 some 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.’

\textsuperscript{31} The Temple on Peachtree Street in Midtown Atlanta is the city’s oldest synagogue, dedicated in 1877. The main sanctuary, constructed in 1931, is on the National Register of Historic Places. The Reform congregation now totals 1500 families. (2015)

\textsuperscript{32} 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.

\textsuperscript{33} The Standard Club is a private country club with a Jewish heritage dating back to 1867. The club originated as Concordia Association 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. The club later moved to the Brookhaven area and opened in what is now the Lenox Park business park. It was located there until 1983 when the club moved to its present location in Johns Creek in Atlanta’s northern suburbs.

\textsuperscript{34} Ahavath Achim, also known as ‘AA,’ was founded in 1887 in a small room on Gilmer Street. In 1920 they moved to a permanent building at the corner of Piedmont and Gilmer Street. 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. The synagogue moved to its current location on Peachtree Battle Avenue in 1958. 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. Rabbi Neil Sandler is now the rabbi. (2015)

\textsuperscript{35} The Progressive Club was a Jewish social organization that was established in 1913 by Russian Jews who felt unwelcome at the Standard Club, where German Jews were predominant.
community became integrated. When I say integrated, I mean Eastern Europeans and Western Europeans.

Sharon: That was the dividing line—where you were from basically.

Jacob: Yes. That’s right. Absolutely.

Sharon: Did you know a lot of kids that went to AA and belonged to the Progressive Club?

Sharon: No, I didn’t except at high [school]. Some of my classmates in high school were good friends of mine. But after school was over, we didn’t see each other. We had our own [group] . . . in fact, we used to play them in the sand lot baseball and football. Incidentally, the so-called German background had its dividing line—the ultra-rich and the not-so-rich, money-wise. Some of them became Christian Scientists36 for a while. That was the fad in the 1920’s for the ultra-rich. I might name the Elsases. They were one of them. Now, Herbert Elsas is a staunch . . . he’s still practicing law and he’s very interested in Judaism. In those days, his parents tried out Christian Science. So did some of my relatives. But it passed, it was a fad. I don’t think any of them . . . were buried by [anyone] other than a rabbi, Rabbi [David] Marx37 or [Rabbi Jacob] Jack Rothschild.38

Sharon: These are the rabbis at the Temple?

Jacob: Yes. Dr. Marx . . . M-A-R-X . . . came here in 1895. He was the first rabbi that the Temple had who was a graduate of the Hebrew Union College.39 All of the predecessors had been trained in Germany actually. Dr. Marx was rabbi for over 50 years and he took the

36 Christian Science is a set of beliefs and practices developed in nineteenth-century New England by Mary Baker Eddy (1821-1910), who argued in her book Science and Health (1875) that sickness is an illusion that can be corrected by prayer alone. Eddy and 26 followers were granted a charter in 1879 to found the Church of Christ, Scientist, and in 1894 the Mother Church, The First Church of Christ, Scientist, was built in Boston, Massachusetts. In the early 20th century Christian Science became the fastest growing religion in the United States. The church is known for its newspaper, the Christian Science Monitor, and for its Reading Rooms, which are open to the public in around 1,200 cities.

37 Rabbi David Marx was a long-time rabbi at the Temple in Atlanta, Georgia. He led the move toward Reform Judaism practices. He served as rabbi from 1895 to 1946. When he retired, Rabbi Jacob Rothschild took the pulpit that Rabbi Marx had held for more than half a century.

38 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.

39 Founded in 1875 in Cincinnati, Ohio, Hebrew Union College-Jewish Institute of Religion (HUC) is North America’s first institution of higher Jewish education and the main training seminary for rabbis, cantors, educators and communal works in Reform Judaism. In addition to Cincinnati, HUC now has campuses in New York, New York, Los Angeles, California, and Jerusalem. (2015)
Temple to ultra-ultra-Reform\textsuperscript{40} Judaism. My father and my Uncle Herbert [became] \textit{bar mitzvah}\textsuperscript{41} in 1895 when Dr. Marx came here. That was the last \textit{bar mitzvah} in the Temple until [Rabbi] Jack Rothschild in the 1950’s—or maybe the early 1960’s—when [the Temple] began the \textit{bar mitzvah} [ceremony] again. By that time, the Temple had lost its ultra-Reform status. Jack actually was pressured into starting the \textit{bar mitzvah} again.

\textbf{Sharon:} Did you get through?

\textbf{Jacob:} Me? No.

\textbf{Sharon:} It was after you?

\textbf{Jacob:} It was after my time. My son, Joe, was confirmed\textsuperscript{42} in 1956. There was no \textit{bar mitzvah} ceremony then. But my oldest granddaughter [became] \textit{bat mitzvah}.\textsuperscript{43} My youngest didn’t want to do it.

\textbf{Sharon:} Did you have Sunday school at the Temple?

\textbf{Jacob:} Yes, we had Sunday school at the Temple. In fact, my two aunts were teachers there. I’ll never forget, when the Temple was still on Pryor Street, my Aunt Clemmy played the piano. She was a good pianist. She sent Dr. Marx up to ask me a question in [an] assembly. I guess I was five. I was so flustered that I wouldn’t answer. When I got home . . . I got the bad word.

\textbf{Sharon:} Who was your other aunt who was a teacher at the Temple?

\textbf{Jacob:} Beulah . . . Mrs. Leo Strauss. My dear wife, Lil, taught Sunday school also. <Jacob starts to cry.> The Temple was not the center of community life as the Christian churches are,

\textsuperscript{40} A division within Judaism especially in North America and the United Kingdom. Historically it began in the nineteenth century. In general, the Reform movement maintains that Judaism and Jewish traditions should be modernized and compatible with participation in Western culture. While the Torah remains the law, in Reform Judaism women are included (mixed seating, \textit{bat mitzvah} and women rabbis), music is allowed in the services and most of the service is in English.

\textsuperscript{41} 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 \textit{tefillin}, and may be counted to the \textit{minyan} quorum for public worship. He celebrates the \textit{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.

\textsuperscript{42} A coming of age ritual that originated in the Reform movement which scorned the idea that at 13 years of age a child was an adult. They replaced \textit{bar} and \textit{bat mitzvah} with a confirmation ceremony at about age 16 to 18. In some Conservative synagogues the confirmation concept has been adopted as a way to continue and child’s Jewish education and involvement for a few more years.

\textsuperscript{43} 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 \textit{bat mitzvah} around age 13, the same as boys who have their \textit{bar mitzvah} at that age. She is now duty bound to keep the commandments. Synagogue ceremonies are held for \textit{bat mitzvah} girls in Reform and Conservative communities, but it has not won the universal approval of Orthodox rabbis.

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even today. The Temple now is much more a part of the social life of the Jewish community than it was in my day. The social life of the members of the Temple was either the Standard Club or community groups.

Sharon: Community groups?

Jacob: Yes, like a poker game or what have you.

Sharon: Did you belong to the Standard Club?

Jacob: Yes. The Standard Club was founded by my great-grandfather, Jacob Haas, the pioneer of the family. The Standard Club still says, “Founded in 1865.” Actually, it was the Concordia Club, which was a music appreciation group, [both for] Jews and non-Jews of German descent. The building which housed the Concordia Club still stands on Forsyth Street, one block south of Rich’s Store for the Home. The building is a red brick building and it has the music symbol, the harp, over the door.44 I have a picture of it somewhere. If people who hear this are interested, they can walk down Forsyth Street, south of the [Martin Luther King, Jr.] Federal Annex Building, and they will run right into that building.

Sharon: Did you go there as a child? As a teenager?

Jacob: No. When the Concordia Club became the Standard Club it moved to Washington Street, again one block from where we lived on the east side of Washington Street at the intersection of . . . I don’t know the name of the street . . . [between Fair Street (now Memorial Drive) and Woodward Avenue]. The building was an old mansion that the club bought. As I recall, it had a large ballroom, a bowling alley, card rooms and a dining room.

Sharon: They had a bowling alley?

Jacob: Yes. No golf course, but a bowling alley. Now, if you want me to bring that golf course to you, I’ll give you that. Incidentally, the Standard Club moved in 1928 to Ponce De Leon [Avenue]. The building is now the [Yaarab] Shrine temple or mosque [of Atlanta].45 The club then moved to Standard Drive in 1946. It’s now out in the wilds of Alpharetta [Johns Creek], some 31 miles from my house.

44 Here is a link to a photo of Concordia Hall: http://album.atlantahistorycenter.com/store/Products/79684-concordia-hall.aspx

45 Yaarab Shrine of Atlanta was founded in 1929. Its original headquarters were in the Fox Theatre but they later moved to Ponce de Leon Avenue in Atlanta in 1964. The Shriners organization was founded in New York as a philanthropic organization. Their trademark is a red fez.
Sharon: Are you still a member?
Jacob: Yes, I’m still a member. I’m a life member. There are no assessments, minor dues, and no food requirements. I was an avid tennis player. Unfortunately, I’ve got arthritis in the knees so bad that tennis is over. I still belong to the club.
Sharon: When you were in high school, Jacob, do you remember what was going on in Atlanta politically?
Jacob: Yes, in high school World War I [1914-1918] had just . . . no, I was in grammar school when World War I ended. I can remember we paraded up Highland Avenue, the whole school. We had . . . wands. It was like a broom handle that you exercised with. We marched up Highland Avenue with the wands over our shoulders like we were soldiers.

In high school, there were no big political issues that I can think of. The first real politics that I can remember was an election when [Charles Evans] Hughes 46 was defeated by [Woodrow] Wilson. 47 In those days there was no radio, no television, and the information on the election was sent by telegram. I can remember my father, my Uncle Leo, all the Haases, the Strausses and the Richs were Republicans in the days before it was popular to be a Republican in the South. My father and Uncle Leo . . . I can remember hearing them say that they bet $500 that Hughes would be elected. When they went to bed, they thought they were winners because the returns from California hadn’t come in yet. The next morning, I can remember . . . $500 in those days was quite a bit of money . . . I can remember my mother giving my father [unintelligible: T1-S1-02: 14:41]. Local politics was cut and dry.
Sharon: Were there any Jews in politics at that time?
Jacob: No. Earlier than that, Jacob Haas, my grandfather, was an alderman 48 for years as was his first cousin, Aaron Haas. Also Joe Hirsch, 49 again [who] intermarried with the Richs,

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46 Charles Evans Hughes Sr. (1862-1948) was an American statesman, lawyer and Republican politician from New York. He served as the 36th Governor of New York (1907-1910), Associate Justice of the Supreme Court of the United States (1910-1916), United States Secretary of State (1921-1925), a judge on the Court of International Justice (1928-1930), and the 11th Chief Justice of the United States (1930-1941). He was the Republican nominee in the 1916 United States Presidential election, losing narrowly to incumbent President Woodrow Wilson.
47 Thomas Woodrow Wilson (1856-1924) was the 28th President of the United States from 1913 to 1921.
48 An alderman (or alderwoman)—sometimes also called a ‘councilman’ or ‘councilwoman’—is a member of a municipal assembly or governing board of many cities and towns in the United States.
49 Joseph Hirsch was a businessman and leader in Atlanta’s Jewish community and the city at large. He served as an Atlanta city councilman in 1896 as mayor pro tem of the city, was instrumental in the establishment of Grady Memorial Hospital, Atlanta’s first public hospital, and was one of the founders of the Hebrew Orphans’ Home. He

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and Harold Hirsch, the attorney for the Coca-Cola Company.

**Sharon:** They were aldermen?

**Jacob:** Yes, my grandfather, Jacob Haas . . . was an alderman. Joseph Hirsch was a councilman. That was in 1888. Grandpa Haas was re-elected in 1890, as was Joseph Hirsch. Grandpa Haas was the chairman of the Board of Park Commissioners that purchased the painting which is now in the Cyclorama.\(^{50}\) He went to [Milwaukee, Wisconsin].\(^{51}\) They found . . . that painting was made by a gentleman\(^{52}\) who came from the same area as my grandfather in Germany. He painted that thing [but] nobody wanted it and it was in a warehouse.

**Sharon:** The whole cyclorama?

**Jacob:** Yes. The painting was rolled up in a warehouse. Somehow Grandpa Haas and his associates found out about it. It’s the Battle of Atlanta,\(^{53}\) as you know. They went there and bought it. It sat in Grant Park\(^{54}\) for years, just sitting there. They finally built a building . . . I can remember the original building and they put it up. Now it’s a really big deal. That is not documented, but word of mouth—Grandpa Haas was president of the Board of Park Commissioners and I’m sure that somewhere there’s a document . . .

**Sharon:** What were people like when you were in high school and this was going on? What were people driving and doing with themselves?

**Jacob:** Driving?

**Sharon:** As far automobiles or horses?

and his brothers, Morris and Henry, ran Hirsch Brothers, a retail clothing store on Whitehall Street in downtown Atlanta.

\(^{50}\) Located in Atlanta’s Grant Park the Atlanta Cyclorama and Civil War Museum houses artifacts of the American Civil War and the panoramic painting of the Battle of Atlanta fought on July 22, 1864. The Cyclorama of the Battle of Atlanta is the world’s largest oil painting. It was painted in 1885-86 in the studios of the American Panorama Company in Milwaukee, Wisconsin by German artists and has been shown in Grant Park since 1893.

\(^{51}\) He said ‘Minnesota’ but it is Milwaukee, Wisconsin.

\(^{52}\) The painting was actually worked on by several artists, but F.W. Heine was in charge of the master composition.

\(^{53}\) The Battle of Atlanta occurred midway through a larger campaign. Union General William T. Sherman assaulted the Confederate forces which were defending the city, commanded by General John B. Hood, throughout the summer of 1864. Sherman constantly shelled the city and tried to seize railroads and supply lines into Atlanta in order to starve the residents out. Atlanta finally surrendered on September 2, 1864. Sherman established his headquarters in Atlanta, where he remained for some two months. In November, 1864 Sherman ordered the evacuation of all citizens of Atlanta and on November 14 he burned the city to the ground before setting out to capture Savannah after which he began his “March to the Sea.”

\(^{54}\) A historic neighborhood of Atlanta that was formed around Grant Park, the fourth largest park in the city. It had to major attractions: Zoo Atlanta and the Atlanta Cyclorama, a cyclorama featuring the 1864 Battle of Atlanta during the Civil War.

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Jacob: I can remember the first automobile in the family was a Maxwell bought by my father. The Maxwell was made famous by Jack Benny on the radio—you’re too young, but that’s true. My grandparents on my mother’s side, the Loebs, had a horse and carriage. Incidentally, they lived on Washington Street, right next to the Strausses . . . I forgot to put that in. They had cows and chickens in the backyard.

Sharon: You’re kidding!

Jacob: No, I’m not kidding.

Sharon: Excuse me. I don’t want to interrupt you but let me turn the tape over before we run out. Hold that thought.

<End Tape 1, Side 1, 02>
<Begin Tape 1, Side 2, 01>

Sharon: This is Sharon Greenblatt interviewing Jacob Haas on April 5, 1994 for the Jewish Oral History Project of Atlanta, co-sponsored by the American Jewish Committee, Atlanta Jewish Federation and the National Council of Jewish Women. This is Side 2 of Tape 1. Jacob and I were just talking about when he was a teenager growing up in Atlanta—what people were driving, different kinds of cars, and different modes of transportation.

Jacob: The automobile didn’t become actually really popular until, I’d say the late 1910’s . . . 1917 . . . just prior to World War I actually. There’s a picture over there taken in 1914 of my grandfather and his business associates in a 1909 Packard.

Sharon: That’s a Packard? It looks like the hillbillies’ car on *The Beverly Hillbillies*.58

55 The Maxwell was a brand of automobiles manufactured in the United States from about 1904 to 1925. The present-day successor to the Maxwell Company is Chrysler Group. A 1916 Model 25 Maxwell Touring Car was famous as the car Jack Benny drove decades after it had stopped being manufactured. The running joke was that Benny was too stingy to buy a newer car as long as his old one still ran, however poorly. The sounds used for it used to be pre-recorded, but when a technical fault prevented the recording from playing, voice actor Mel Blanc improvised the sounds himself.

56 Jack Benny (born Benjamin Kubelsky; 1894-1974) was an American comedian, radio, television, and film actor, and violinist. Recognized as a leading American entertainer of the twentieth century, Benny portrayed his character as a miser, playing his violin badly. His radio and television programs, popular from the 1930’s to the 1970’s, were a major influence on the sitcom genre.

57 Packard was an American luxury automobile built by the Packard Motor Car Company of Detroit, Michigan, and later by the Studebaker-Packard Corporation of South Bend, Indiana. The first Packard automobiles were produced in 1899, and the last in 1958.

58 *The Beverly Hillbillies* is an American sitcom originally broadcast for nine seasons on CBS from 1962 to 1971. The series is about a poor backwoods family transplanted to Beverly Hills, California, after striking oil on their land. *The Beverly Hillbillies* ranked among the top 20 most watched programs on television for eight of its nine seasons.
Jacob: The original of that picture is in the exhibit being prepared by the [Jewish] Federation [of Greater Atlanta] for the Atlanta Historical Society. That is a picture of Marcus Loeb, my maternal grandfather, with the factory superintendent, the star salesman, and the salesman’s chauffeur. The sign says ‘Mechanic Brand Overalls,’ which my grandfather manufactured. The business, founded here in 1899, survived until it was merged into Oxford Industries in 1961. I had the honor of closing up the shop, so to speak.

Sharon: What was that called . . . Mechanic . . . ?

Jacob: Mechanic Brand.

Sharon: Brand? B-R-A-N-D . . . ?

Jacob: That was the trade name.

Sharon: What kind of business was it, Jacob?

Jacob: Originally they manufactured wool serge trousers. Subsequently they switched to overalls, which were popular in those days for the working people. During World War I, the factory made only clothing for the Army. After World War I, they started making casual slacks, work clothes mainly. When I got in the business, we got into sportswear, men’s only, slacks and sports shirts. We had three plants—one in Atlanta [Georgia], one in Covington, Georgia and one in Jackson, Georgia at the peak. Actually, we had all three . . . we had two . . . we closed Jackson after the Korean War. We couldn’t get them to make Army pants suitable for . . . the government inspectors wouldn’t . . . We only had the plant there for two years. It never was worth a damn. Covington was good and so was the Atlanta plant. Oxford operated Covington up until four years ago. We made only sports shirts down there and Oxford

seasons. A memorable image from the series is the family car, a shabby cut-down 1921 Oldsmobile Model 46 Roadster.

59 This image is owned by the William Breman Jewish Heritage Museum: JTB 138.002.
60 The Jewish Federation of Greater Atlanta raises funds which are dispersed throughout the Jewish community. Services also include caring for Jews in need locally and around the world, community outreach, leadership development, and educational opportunities.
61 Oxford Industries, Inc. is a clothing retailer in the United States. The company was founded in 1942 when Sartain, Hicks and Thomas Lanier purchased the Oxford Manufacturing Company, a manufacturer of military uniforms. Oxford Industries joined the New York Stock Exchange in the 1960’s.
62 The Korean War began when North Korean forces invaded South Korea on June 25, 1950. American troops entered the war in defense of the Republic of Korea to the south against the Soviet-backed Democratic People’s Republic of Korea to the north. Fighting ended on July 27, 1953, when an armistice agreement was signed maintaining a border between the Koreas near the 38th Parallel and creating the Korean Demilitarized Zone (DMZ) between the two Korean nations that still exists today.

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switched it into ladies’ wear, tailored blouses for ladies. As Oxford has done with most of their domestic plants, Covington was closed. The peak when I was with Oxford [was when] we had 23 plants in the south. I think they’re down to about eight now. They’re making all the goods overseas. The needle trade in the United States has had it, unfortunately. I was talking to an associate yesterday when I was down . . . I still have parking privileges at Oxford . . . that’s a big perk. I met one of the guys and he was telling me that the needle trade is demanding, and it is. I ran a factory once, it’s demanding of labor. It’s labor intensive. It’s the worst paying industry in the whole world, except maybe a garbage collector.

Sharon: We haven’t really talked that much about your mother.

Jacob: My mother?

Sharon: Yes, some of your early memories with your mother.

Jacob: My mother [Viola Elizabeth Loeb] was one of the finest women in the world.

<Jacob is crying> I’m very emotional. I can’t get over the loss of my wife. You’ll just have to excuse me. Mother, through thick and thin, kept the family on an even keel. My father went through financial reverses as did everybody when the stock market crashed [in 1929]. Thank G-d I’m not involved in it now. It would be the same thing. We never changed our lifestyle. Daddy lost quite a bit of money on paper, but we never knew it. I went to college—I went to Harvard Business School. My brother went to Harvard. In the 1930’s we had three or four servants. Nothing ever changed, but it was tough. My mother was the person who made it work.

Sharon: Do you remember holidays?

Jacob: We were not religious people. We didn’t even celebrate . . . that I can remember . . . Passover like the members of the Temple did. Both of my grandfathers were presidents of the

63 Any of the various businesses involved in the manufacture and sale of clothing.
64 October 24, 1929, commonly known as ‘Black Tuesday.’ Many credit this crash with starting the Great Depression. Whether it did or not, however, it was not just one crash but several. The falling stock prices bottomed out on November 13, 1929. It would recover a little, then crash again over the following decade. It wasn’t until 1954 that the stock market reached the same level as it had been on October 24, 1929.
65 The anniversary of Israel’s liberation from Egyptian bondage. The holiday lasts for eight days. Unleavened bread, matzah, is eaten in memory of the unleavened bread prepared by the Israelite during their hasty flight from Egypt, when they had not time to wait for the dough to rise. On the first two nights of Passover, the seder, the central event of the holiday is celebrated. The seder service is one of the most colorful and joyous occasions in Jewish life. In addition to eating matzah during the seder, Jews are prohibited from eating leavened bread during the entire week of Passover. In addition, Jews are also supposed to avoid foods made with wheat, barley, rye, spelt

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Temple. I’m the only living descendent that both grandfathers were president of the Temple. I never was. My grandparents on the Haas side died—my grandfather Haas died before I was born. My grandmother [Haas] died when I was about four years old. I didn’t know them at all. Incidentally, back to Washington Street . . . they had a mansion . . . I can remember . . . the Haases . . . Jacob Haas, the councilman . . . it had a ballroom on the third floor. Real, real high-class residence for that time. It was torn down as I said when the Atlanta stadium was built. I’ve got the bricks out there. I wanted to save the stained glass windows, but when they took them out they crumbled. My son built the grill out there out of the bricks from the old Haas house. Being a collector, I’ve got bricks up there from St. Joseph’s Hospital when it was torn down and also from Loew’s Grand Theatre. You were asking me about religious . . . when my grandfather . . . I was seven . . . was President of the Temple, we went to Temple every Friday night. That was it. He passed away in 1930 when I was in college. My mother and my father never . . . the Haases were funny . . . they got mad at the rabbi and they didn’t . . . I don’t know why but . . .

Sharon: . . . that still goes on today.

Jacob: We knew Passover. We did, at one stage, light the Hanukkah lights. I can remember vividly, we had German girls, fräuleins [German: unmarried woman], as our nurses when I was a child on Washington Street. At Christmas time, they had a Christmas tree in a back room there. It was sealed off so nobody [could see]. My parents, my uncle and aunt upstairs, knew we had a Christmas tree. They were scared that the grandparents would walk in and see it.

Sharon: You always had people working for your family . . . to take care of you.

Jacob: Yes, we had help, not live in. [We had] a cook and maid up until the time my son went to college. Then we decided that we didn’t need it anymore.

or oats unless those foods are labeled ‘kosher for Passover.’ Jews traditionally have separate dishes for Passover.

66 Loew’s Grand Theatre, originally ‘DeGive’s Grand Opera House,’ was a movie theater at the corner of Peachtree and Forsyth Streets in downtown Atlanta. It was most famous as the site of the 1939 premiere of Gone with the Wind. The Georgia-Pacific Tower was built on the former site of the theater.

67 Hebrew for ‘dedication.’ An eight-day festival of lights usually falling around Christmas on the Christian calendar. Hanukkah celebrates the victory of the Maccabees in 165 BCE over the Seleucid rules of Palestine, who had desecrated the Temple. The Maccabees wanted to re-dedicate the Temple altar to Jewish worship by rekindling the menorah but could only find one small jar of ritually pure olive oil. This oil continued to burn miraculously for eight days, enabling them to prepare new oil. The menorah with its eight branches commemorates this miracle. Since Hanukkah lasts for eight days one candle is lit for each day.
Sharon: Just because you didn’t necessarily celebrate religious holidays . . . you lived in an extended family . . . what kind of family get togethers or traditions . . . what kind of food did you eat?

Jacob: On the Haas side, we used to have a family dinner once a week, either at my parents, my Uncle Herbert and his wife, Ilma [Fader], or my Uncle Leo Strauss and Beulah Haas Strauss. That went on until . . . it’s amazing . . . it went on until the [Great] Depression\(^\text{68}\) ended that family get together. Some people won and some people lost. That doesn’t mean that we didn’t see [each other] but there was no formal . . . Then the thing switched, as far as I’m concerned and my brother, to the Loeb’s. We had dinner at my grandparents, Marcus Loeb and Lena Mayer Loeb’s [house] every Sunday up until my grandfather died in 1930. My grandmother lived to be 89. I can’t remember exactly when she . . . I think it was in the early 1950’s. By that time, she was living with my parents on Harvard Road. That whole period from the 1930’s until my grandmother passed away, we had a family dinner every Sunday, the whole family. At one time, I think there [were] 25 people involved. As people passed away, it dwindled down. There was a formal thing once a week.

Sharon: Did you have any specific foods that reminded you . . . from you parent’s past? Did you eat German food?

Jacob: The Jewish community that grew up with me was taught by Dr. Marx, and I still feel this way and some of my friends . . . you’re an American of the Jewish faith. Dr. Marx did not believe in Zionism. He didn’t believe in ethnic Jews and I was taught that way. I talked to Nathan Wolfe [sp], one of my contemporaries, the other day. He felt . . . we all feel the same way. I know it’s not right. I know the whole world says you’re ethnic, but I’m an American just like an American Baptist. If you talked to some of my contemporaries who were raised by Dr. Marx, you’ll find the same feeling. As for foods, we ate corn on the cob, grits,\(^\text{69}\) watermelon, black-eyed peas, turnip greens, you name it.

Sharon: Southern foods.

\(^{68}\) 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.

\(^{69}\) A dish of coarsely ground corn kernels boiled with water or milk. It is popular in the Southern United States.
Jacob: Yes. They made kuchen, the German word for cake. It was a little round muffin-type of thing. Actually, in our family there was more roast beef than fried chicken. We’re just rambling . . . but at Harvard Business School I roomed with a friend of mine. There was a Jewish guy . . . we shared a bathroom. We had suites. At Thanksgiving my family sent me a baked ham. I invited these guys over. This fellow from . . . Ben Hertzberg [sp: T1-S2-01: 14:22] had never tasted ham in his life. He loved it! So in the next few weeks he invited me to spend the weekend with his family in New York City—Central Park South. They had gefilte fish. I had never tasted gefilte fish in my life. I had a hell of a time getting it down. Hertzberg is now living at the Pier in New York as a multi-millionaire and spends half of his time in Rome, Italy. He calls me every now and then and I call him. He says he still likes ham.

Sharon: What about when you were growing up as far as, did you date? What did you do?

Jacob: We were forced to take out the local Jewish gals.

Sharon: You were forced?

Jacob: <laughs> We were not very social in those days. We went to Arthur Murray.71 [When he] opened his business, he was going to Georgia [Institute of] Tech[nology—Atlanta, Georgia.] He had a dancing class at the Standard Club on Washington Street. I can see us yet. My cousin, Joe Haas, and I would hide in the cloak room there and our mothers would come and grab us, “You go dance with them.” It’s not like it is now. The boys wouldn’t have a dancing . . . even when I went to the University of Michigan [Ann Arbor, Michigan], you wouldn’t take out a Michigan Jewish co-ed. It was taboo as far as the ZBT [Zeta Beta Tau]72 was concerned.

Sharon: Is that what fraternity you were in? ZBT?

Jacob: Yes.

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70 Gefilte fish is an Ashkenazi Jewish dish made from a poached mixture of ground deboned fish, such as carp, whitefish or pike, which is typically eaten as an appetizer. It is popular on the Sabbath and holidays such as Passover, although it may be consumed throughout the year.

71 Arthur Murray (1895-1991) was an American dance instructor and businessman whose name is most often associated with the dance studio chain that bears his name. In 1919, Murray began studying at Georgia Institute of Technology in Atlanta and taught ballroom dancing at the Georgian Terrace Hotel. He eventually started opening dance schools across the country. There are now hundreds of Arthur Murray studios globally, with specially trained instructors.

72 Zeta Beta Tau (ZBT) is a Greek letter social fraternity. Founded as a Jewish organization, in 1898, it was the first Jewish fraternity. In 1903, it dropped its religious affiliations, and in 1954 it began admitting members of all faiths.
Sharon: Who did you take out in college?

Jacob: We didn’t. It’s not nice, but that’s the way it was . . . I say we didn’t . . . they [ZBT] had a house party, you had a date. Somebody you never knew. They came from Detroit [Michigan] or somewhere. One or two of the guys would know some people and that’s how.

Sharon: You were mainly fixed up for dates.

Jacob: Yes, that was the social life in the colleges in the late 1920’s and early 1930’s, as far as Jewish guys were concerned was strictly confined to your fraternity or sorority and who they allowed you to go with. In other words, the ZBTs didn’t go with the Phi Delta Thetas,73 or whatever it was. It was a stupid way, but that’s the way it was . . . I’m telling you.

<End Tape 2, Side 1, 01>
<Begin Tape 2, Side 1, 02>

Sharon: When you were going to school at the University of Michigan and later at Harvard [Cambridge—Massachusetts], did you come home to Atlanta during breaks?

Jacob: Yes.

Sharon: What was going on in Atlanta?

Jacob: On Christmas and New Year’s . . . we had what was called the ‘Ballyhoo,’74 which was a three-day bash held at the Standard Club. We had a big band like Al Kemp and . . . a tea dance, a formal dance, and a costume thing. That was the Christmas break. During the summer, in Montgomery, Alabama, they had what was called a ‘Falcon Picnic,’ which was the same thing. Jewish people, boys and girls from all over Georgia, Alabama and Tennessee, used to go to Montgomery. On Labor Day75 there was . . . in Birmingham [Alabama] had the same thing . . . it was called . . . it was like the Ballyhoo and the Falcon.76 The same group of people, boys and girls, all of them Reform[ed] background. That was the social community that I knew in the South . . . Jewish. That’s all changed. Thank G-d it’s not like that. In fact, my

73 Phi Delta Theta, also known as ‘Phi Delts’ or the ‘Phis,’ is an international social fraternity founded in 1848.
74 From 1931 to the late 1950’s, members of Atlanta’s Standard Club sponsored Ballyhoo, an annual courtship weekend attended by college-aged sons and daughters of the Temple community. The event drew Jewish youth from across the South. The weekend included breakfast dates, lunch dates, tea dance dates, early evening dates, late night dates, formal dances, and cocktail parties, giving participants the opportunity to meet a ‘nice Jewish boy or girl.’ Similar courtship weekends in southern cities included Montgomery, Alabama’s Falcon, Birmingham, Alabama’s Jubilee, and Columbus, Georgia’s Holly Days.
75 Labor Day in the United States is a national holiday celebrated on the first Monday in September. It is a celebration of the American labor movement and is dedicated to the social and economic achievements of workers.
76 The event was called ‘Jubilee’ in Birmingham, Alabama.

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granddaughter’s going to marry outside the Jewish faith. As long as she’s happy, that’s the way it is.

Sharon: That’s where you got your social life during college?

Jacob: Actually I met my wife . . .

Sharon: . . . through one of these dances?

Jacob: Her brother was a classmate of mine at Harvard.

Sharon: What was her brother’s name?

Jacob: Julius Goldstein. Julius is a much decorated colonel in the Air Force. Unfortunately now, he’s the victim of Alzheimer’s. I saw him three weeks ago. It was very, very sad. I invited Julius down here for the Ballyhoo in 1934 [or] 1933. We had a great time. That next year, he met a girl down here who was from Washington D.C. She was a relative of Alex Dittler’s wife. That’s other people you ought to interview too—the Dittlers . . . D-I-T-T-L-E-R. He met Amy here and the next year he wanted to drive down with Amy. Amy’s mother wouldn’t let her drive with Julius without a chaperone. Who was the chaperone? Julius’ sister, Lil. It was love at first sight. I had dates. I broke everything and we got married a year-and-a-half after that.

Sharon: A year-and-a-half after you met? Around 1936?

Jacob: Yes. She lived in Roanoke, Virginia. We had a courtship by mail. We wrote each other every day. Can you imagine?

Sharon: That sounds nice. She moved to Atlanta?

Jacob: When we got married, yes. That’s another anecdote of the Haas family. We lived with my parents on Briarcliff Road. When my brother got married he moved in. My mother and father had two daughters-in-law at one time living in the house. We opened the factory in Covington [Georgia] in 1939 and Lil and I moved to [there]. I spent five years and six months there. I was really glad to get called in the army. I got out of the service in December of 1945

77 The most common form of dementia. There is no cure for the disease, which worsens as it progresses and eventually leads to death. The early stages are difficulty remembering recent events after which comes confusion, mood swings, trouble with language and long-term memory loss. Gradually bodily functions are lost, ultimately leading to death.

78 Alexander Dittler (1901-1974) was an Atlanta businessman, philanthropist, and past board chairman of Dittler Brothers, Inc. He was a board member of the Temple for 30 years, and served as president of the Temple from 1950 to 1953. He served as co-chairman of the committee that built the new educational building after the bombing of the Temple in 1958. He was married to Eleanor Behrend Dittler.
after five years fighting the desk in Washington [D.C.] in the Army. I came home and my parents, my grandmother Loeb, myself, my wife, Joe, and five servants lived at Harvard Road for a year.

Sharon: Where did you live?

Jacob: On Harvard Road right near Emory [University—Atlanta, Georgia]. It’s funny—my father would never buy a piece of real estate. I don’t know why, but he never would. If he had, he would have made a lot of money. He finally bought that house on Harvard Road in 1943, I think. It’s the only damn thing left in his estate that’s really worth a dime.

Sharon: Is anyone in your family living there now?

Jacob: When my father died in 1952 we sold the house. My mother had my Aunt Beulah with her. They lived off of Briarcliff [Road] . . . [unintelligible: Tape 1, Side 2, 02: 6:11] . . . whatever those apartments were . . . I also have the Rices, my aunt and uncle [Helen Loeb and Milton Rice] on the Loeb side, living right there. Then all of them moved to Peachtree [Street] at the corner of Lindbergh . . . ParkLane Apartments. 79 Incidentally, I saw in the paper yesterday somebody bought the thing and they’re remodeling it and updating it.

Sharon: That big tall one? I saw that in the paper, too.

Jacob: Yes, the white building.

Sharon: When you came back from the service, where did you and Lil move? Did you move to this house?

Jacob: No, we moved to North Stratford Road which is now Georgia 40080 in the backyard. Thirty-five years ago, Georgia 400 was on the drawing board. We knew about it. I said, “Let’s get the hell out of here.” It took 35 . . .

Sharon: . . . how long did you live on North Stratford? That’s right in Buckhead.

Jacob: Yes. Georgia 400 runs down the backyard. It’s the intersection of Old Ivy Road and North Stratford. We lived on the west side of the street, three houses down.

Sharon: How long did you live there?

79 The high-rise building located in Atlanta’s Buckhead community on the corner of Peachtree Road and Lindbergh is now called ParkLane on Peachtree Condominiums. The 18-story white building was built in 1968 and converted from apartments to condominiums in 2005. (2015)

80 Georgia State Route 400 (SR 400) is a highway linking the city of Atlanta to its northern suburbs. SR 400 travels from the Buckhead neighborhood of Atlanta up to Dahlonega, Georgia.
Jacob: We moved there in 1946 and we moved here in 1959, 13 years.
Sharon: What was that area like?
Jacob: It was beautiful.
Sharon: What was that area like in your neighborhood? What was Buckhead like?
Jacob: Buckhead was Jacob’s Pharmacy,\(^81\) where [Charlie Loudermilk] Park\(^82\) is in the middle . . . that was Buckhead. The Buckhead Theatre\(^83\) was there. This is an observation of mine, but I know its true—it was the first integrated theater in Atlanta.
Sharon: The Buckhead Theatre?
Jacob: Yes. The maid, my son’s nurse, used to take him and all the other . . . the nurses would take them on Saturday afternoon to a movie. The nurses would sit upstairs in the balcony and the white children would be downstairs—not only Jews, but Gentiles alike. North Stratford Road was beautiful. Harry [Henry Aaron] Alexander [Sr.]\(^84\) . . . owned that property now where Phipps Plaza\(^85\) is, and the whole damn block on Peachtree [Street], from North Stratford Road to Wieuca Road. Mr. Alexander had a mansion back there. He was the first Jew from this area who ran for Congress as a Republican . . . one of the first two that ran for Congress for this area. He ran every two years, for maybe 15 or 20 times. Never got off the ground, but he did it. He was a law partner of my Uncle Herbert’s. I can remember him. He

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\(^81\) Jacob’s Pharmacy was a chain of drug stores founded by Joseph Jacobs. Jacobs was born in Jefferson, Georgia. He attended the University of Georgia in 1877 and received a degree from the Philadelphia College of Pharmacy in 1879. In 1879 Jacobs opened the Athens Pharmaceutical Company in Athens, Georgia. In 1884, he bought a drug store in Downtown Atlanta on the southwest corner of Peachtree and Marietta Streets where in 1886 Coca-Cola was served for the first time as a fountain drink. There was also a Jacob’s Pharmacy in the heart of Atlanta’s Buckhead neighborhood where Charlie Loudermilk Park is now located.

\(^82\) Charlie Loudermilk Park is a small park located in the triangle formed by the intersection of Peachtree and Roswell roads and Sardis Way in the Buckhead community of Atlanta. The park was named for Atlanta business leader and philanthropist Charlie Loudermilk.

\(^83\) The Buckhead Theatre opened in 1930. Designed by the architecture firm of Daniell and Beutell—creators of many historic theatres in the Southeast—the Buckhead Theatre displays the Spanish Baroque style. The theater was renovated in 2010 and serves as a venue for concerts, shows, and special events.

\(^84\) Henry Aaron Alexander, Sr. (1874-1967) was born in Atlanta, Georgia. He was a prominent attorney, scholar, and religious leader. Alexander served in the Georgia State House of Representatives and a veteran of World War I. He was also a president of the Atlanta Historical Society and a prominent Atlanta attorney. He was a member of the defense team in the trial of Leo Frank. In 1930 he built one of the largest homes in Atlanta on Peachtree Road, with 33 rooms and 13 bathrooms. Alexander’s sold part of their land for development of the Phipps Plaza Mall which opened in 1969.

\(^85\) Phipps Plaza is an upscale shopping mall on Peachtree Road in Atlanta’s Buckhead neighborhood. In 1969, Phipps Plaza opened as the first multi-level mall in Atlanta.
had a 1928 Buick with the top . . . the convertible, not like we have now.

Jacob: Harry [Henry Aaron] Alexander taught my father in Sunday school, if that gives you some idea of how old he was when he had that 1928 Buick convertible. He used to come down North Stratford Road and stop. I’d be out cutting the lawn. He’d say, “Mr. Haas, how are you this morning?” He was a character. North Stratford was a beautiful area and they ruined it. It’s the most amazing thing—the house next door to mine was built by Sidney Wein, the brother of Lawrence Wein, who at one time owned the Empire State Building in New York [City, New York].

Sharon: What’s the last name?

Jacob: W-E-I-N. Sidney and his whole family were killed in the Air France Orly [Airport] accident in 1961—his daughter, his wife and himself. The one daughter who didn’t go with him on the trip is now married and lives in Boston [Massachusetts]. What I started to tell you was that house . . . [Sidney] Wein was an absolute perfectionist. I know that he had the chimneys on that house torn down and redone at least four times. Now the city or the state . . . that house is gone, there’s a hole 200 feet by 100 feet and maybe 20 feet deep that drains the water off of Georgia 400 into that property. The place is devastated. It’s right next to where my house is still standing. Right next to that. I don’t know anybody who would want to live there.

Sharon: What was the area like when you and Lil first moved there? Were there a lot of

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86 Buick is an automobile division of the American manufacturer General Motors (GM). It originated as the Buick Auto-Vim and Power Company in 1899, an independent internal combustion engine and motor-car manufacturer, and was later incorporated as the Buick Motor Company in 1903, by Scottish born David Dunbar Buick in Detroit, Michigan.

87 Lawrence A. Wien (1905–1988) was an American lawyer, philanthropist, and real estate investor. His syndicates purchased or controlled through long term leases many of New York City’s most prominent landmarks including the Empire State Building which he bought with partner, Harry Helmsley, in 1961.

88 The Empire State Building is a 102-story skyscraper located in New York City. Its name is derived from the nickname for New York, the Empire State. It stood as the world's tallest building for nearly 40 years, from its completion in early 1931 until the topping out of the original World Trade Center's North Tower in 1970. Following the September 11 attacks in 2001, the Empire State Building was again the tallest building in New York.

89 On June 3, 1962 an Air France Boeing 707 crashed on takeoff from Orly Field near Paris. It was a charter flight carrying many of Atlanta’s civic and cultural leaders returning from a museum tour of Europe sponsored by the Atlanta Art Association. Only two flight attendants sitting in the back of the plane survived. The Woodruff Arts Center is dedicated to the memory of those who died in the crash.
Jewish people in that area?

**Jacob:** No. There were three [or] four: the Weins, Arnold Kay and his wife, and Rueben [Crimm] on Old Ivy. They were all killed in that Orly crash . . . It’s funny . . . it’s not funny, it’s a coincidence. My cousin, Joseph and his wife were in Paris. They were very friendly with the Weins. They weren’t on the trip, but they tried to come home on that flight with the Weins.

By fate or whatever, they couldn’t get on the flight.

**Sharon:** Did you start your family at that house?

**Jacob:** My son was born while I was in the service in Washington [D.C.].

**Sharon:** He was already around.

**Jacob:** Yes, he was born in 1942. Joe was four years old when we moved.

**Sharon:** What hospital was Joe born in?

**Jacob:** Sibley Memorial [Hospital] in Washington, D.C. Joe was a ‘preemie.’ The only reason he was born there was that they had the only incubators in the whole city of Washington, D.C. If I had known then what I know now about incubators, I wouldn’t have slept at all . . . they’re bad. They can blind children if they’re not properly . . . the oxygen is very critical. He could have been born at Walter Reed [National Military Medical Center—Washington, D.C.], the Army hospital. They didn’t have any facilities.

**Sharon:** Did you have any other children?

**Jacob:** No, unfortunately we had three miscarriages. We were lucky to have the one. My wife stayed in bed, flat on her back, for seven months except to get up and go to the bathroom.

**Sharon:** Joe was born in Washington, but he grew up here in Atlanta. Where did he go to school?

**Jacob:** Westminster [School], the whole way.

**Sharon:** Were there any Jews in Westminster back then?

**Jacob:** Yes, my cousin, Joe Haas’ son Jeffrey was there. My cousin, Carolyn Kahn’s son was there. Louis Regenstein’s son, Louis Jr., was there. [Simon] Steve Selig [III] was there. Steve and Louie were a class behind Joe. If you belonged to ‘our society’ and you didn’t get a

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90 A baby who is born prematurely.
91 A private school in Atlanta’s Buckhead community founded in 1951 as an affiliate of the North Avenue Presbyterian Church.
kid in Westminster, you weren’t living right. My bubbe\(^{92}\) [went there]. There’s a picture of her graduating class at Washington Seminary. That was the forerunner of Westminster School. Washington Seminary and North Avenue Presbyterian [Church School]\(^{93}\) merged to form Westminster in . . . 1951 or 1952. My mother went to Washington Seminary.\(^{94}\) I went to kindergarten class at North Avenue Presbyterian School. Joe, my son, graduated from Westminster. My granddaughter, Danielle [Haas-Laursen], graduated from Westminster. That’s five generations. On the other side, my youngest granddaughter, Deni [Deni-Kay Freier], is the third generation to get a degree from Harvard.

**Sharon:** Your son went to Harvard, too?

**Jacob:** Yes. My brother graduated from Harvard, Joe graduated from Harvard, and Deni will graduate—one in 1934, one in 1964, and one in 1994. I told Deni that 30 years from now she’s got to have a child at Harvard.

**Sharon:** What does your son do now?

**Jacob:** He’s an urologist . . . practicing medicine . . . he’s been practicing here for 15 years. His whole graduating class from medical school was called into the service in the Vietnam\(^{95}\) situation. Joe was fortunate. He got sent to Germany, Second General Hospital.\(^{96}\) Both of my grandchildren were born there. He was in for three years.

**Sharon:** Did he always know that he wanted to be a doctor?

**Jacob:** No. He went to Harvard to become an architect. About six weeks in, he called up

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\(^{92}\) A Yiddish nickname for ‘Grandmother.’

\(^{93}\) The North Avenue Presbyterian Church Day School was established in 1909 with 20 boys and girls. It stressed scholastic training, daily Bible Study, and Christian precepts. In 1920 the school moved to Ponce de Leon Avenue and grew. In 1942, reorganization occurred with resulted in the school becoming the ‘Napsonian School.’ In 1950 it merged with Westminster School.

\(^{94}\) The Washington Seminary was founded in 1878 by Anita and Lola Washington, two great nieces of George Washington. The original school, which was conducted in their parlor, was called the ‘Misses Washington School for Girls.’ In 1882 the name was changed to the ‘Washington Seminary.’ By the late 1940’s, Washington Seminary was housed in a campus covering eight acres with seven buildings. Washington Seminary merged with the Westminster School in 1953.

\(^{95}\) The Vietnam War occurred in Vietnam, Laos, and Cambodia from November 1, 1955 to the fall of Saigon on April 30, 1975. This war fought between North Vietnam—supported by the Soviet Union, China and other communist allies—and the government of South Vietnam—supported by the United States and other anti-communist allies.

\(^{96}\) The Landstuhl Regional Medical Center (LRMC) is an overseas military hospital operated by the United States Army and the Department of Defense. It is the largest military hospital outside of the continental United States. It is located near Landstuhl, Germany, and serves as the nearest treatment center for wounded soldiers. Founded in 1953, the hospital was known as the 2nd General Hospital, or Landstuhl Army Medical Center.
and said, “I’m going into medicine. I don’t like this architect stuff.”

Sharon: What did he used to tell you growing up? Did he know what he wanted to do?

Jacob: No. Joe could have been an automobile mechanic. He’s just that good with his hands. He’s a surgeon and the early training he did himself. He could take a car apart and put it back together. He put in all . . . the furniture on the wall, Joe did that. The radio system through the whole house, he built the radio and put it in. He did a lot of the wiring. He graduated *cum laude*[^97] from Harvard which is not too bad.

Sharon: Something to be proud of. When he was growing up, you lived...

Jacob: . . . we lived one year with my parents on Harvard Road.

Sharon: Then you lived on North Stratford Road.

Jacob: Then North Stratford and then here.

Sharon: Here is . . .

Jacob: . . . Ridge Valley Road. This is the second house that was built on Ridge Valley. It was not built for us. The person who built it never lived in it. He was transferred away. We bought it when it was still not finished.

Sharon: What was this area like? This is right off I-75.[^98]

Jacob: There wasn’t I-75. This was rural.

Sharon: Your house is on a huge hill.

Jacob: Right over there, see the top of that hill? It goes down about 100 feet to Nancy Creek,[^99] the real creek down there. When we first moved here, Joe and I found bullets up there. That was one of the lines of defense for the City of Atlanta.[^100] It came right through this area.

If you go down Howell Mill [Road], you’ll see those [unintelligible].

[^97]: Latin honors are Latin phrases used to indicate the level of distinction with which an academic degree was earned. *Cum laude* means ‘with praise’ or ‘with honor.’

[^98]: Interstate 75 (I-75) is a major north-south interstate highway that passes through six states: Florida, Georgia, Tennessee, Kentucky, Ohio, and Michigan.

[^99]: Nancy Creek is a 16.3-mile-long stream in northern Atlanta. It begins in far northern DeKalb County, just north of Chamblee, and flows southwestward into Fulton County, through the far southeast corner of Sandy Springs, then through the Buckhead area of Atlanta. It empties into Peachtree Creek, which then flows into the Chattahoochee River.

[^100]: The Battle of Peachtree Creek was fought in Georgia on July 20, 1864 during the American Civil War. It was one of several Confederate attacks on the armies commanded by Major General William T. Sherman as they were closing in on Atlanta. The actual battle was fought along a two mile front extending from Clear Creek (east of Brookwood Hills) to Howell Mill Road along Collier and Northfleet Roads. Historic markers in the area recount the story of the battle.
Sharon: I think this is a real good stopping point for us. I’m going to go ahead and for today.

<End of Tape 1, Side 2>
<Start of Tape 2, Side 1>

Sharon: Hi, Jacob.
Jacob: I’m here to be interviewed.
Sharon: Great. I’m glad that we’re going to be able to continue. I wanted to tell you that I sent your first tape over to the [Cuba Family] Archives [of the William Breman Jewish Heritage Museum] already to ask them to listen to it to tell me how things were going and where we needed to go. They were really impressed with all the information that you remembered. A lot of people don’t have all of those dates. They don’t have all of those names. You not only remembered everything, you’re able to spell everything. One of the things that we talked about getting some more information on was from the time that you moved to this house on Ridge Valley Road. When was that again?

Jacob: In 1959.
Sharon: We had gotten a lot of earlier information about you and your family. We wanted to learn what you could tell us about that time frame here in Atlanta.

Jacob: What types of remembrance to you want me to have? I don’t know if you’re talking about the Atlanta scene in general.
Sharon: The Atlanta scene, the Jewish scene, what was going on politically if you can remember that. You might want to take each one of those at a time.

Jacob: Right at the moment I can’t remember any pressing issues at that time. The big issue nationwide was the Vietnam War and how it affected the community here. My memory is hazy, but it affected my son. When he graduated from med[ical] school, of course every physician who graduated in that class—regardless where from—was called into the service. He was lucky. He was sent to Germany, Second General Hospital, and stayed there for three years. Several of my acquaintances here were not as fortunate and actually served in the fighting area. That was the big issue of the Sixties. Local politics, I can’t remember anything about it. The Jewish community—there was some breakdown of the barrier between the Eastern Europeans and the Germans. It was beginning to wind down by then.

Sharon: You all were now affiliating with the other synagogues, whereas before you really...
weren’t?

Jacob:  We didn’t affiliate with them, but there was . . . the Standard Club was no longer German origin. The Progressive Club and the Mayfair Club had folded up, or were in the process of it, and the members were—those that wanted to—were coming over to the Standard Club. I tell you the truth, at that period, I don’t have any real memories that are worth . . . like my memories of the early days. I was in business and we were in the process of moving. We weren’t in the process. In 1961 we sold our business, Marcus Loeb Company—my grandfather’s business—to Oxford Industries. My time was pretty well taken up in trying to keep that thing together . . . to move it into the Oxford thing where I spent the rest of my working days. I was not involved very much in the activities of the Jewish community other than an occasional visit to the Temple on confirmation when my granddaughters were confirmed.

Sharon:  When you were working for Marcus Loeb, you mentioned Oxford Industries. You had sold Marcus Loeb. [Marcus Loeb] had sold his—is it your company at this point or yours and your . . .

Jacob:  . . . it was my family. My grandfather founded it in 1899. I showed you that picture over there.

Sharon:  I remember that.

Jacob:  When it got down to me, my two uncles and I were the principals. When we were acquired by Oxford, they retired, and we ran Marcus Loeb as a division of Oxford Industries.

Sharon:  That was here in Atlanta?

Jacob:  Yes. Oxford now is a Fortune 500\textsuperscript{101} company. At the time that they acquired Marcus Loeb, they were doing about the same amount of business as we were. They became a real factor in the men’s and ladies’ wear, and ladies’ merchandise. [Sartain] Lanier\textsuperscript{102} was honored by the [National] Kidney Foundation\textsuperscript{103} last Friday night. I was fortunate enough to be

\textsuperscript{101} The Fortune 500 is an annual list compiled and published by \textit{Fortune} magazine that ranks the top 500 United States closely held and public corporations as ranked by their gross revenue after adjustments made by \textit{Fortune} to exclude the impact of excise taxes companies incur. The list includes publicly and privately held companies for which revenues are publicly available. The first Fortune 500 list was published in 1955.

\textsuperscript{102} Sartain Lanier co-founded Oxford Industries in 1942. Later he founded Lanier Business Products. He was an accomplished businessman, an active community leader and a philanthropist.

\textsuperscript{103} The National Kidney Foundation is a voluntary health organization headquartered in New York City with over

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invited by Oxford to attend the function which was a supper at the Ritz-Carlton [in Buckhead].

Sharon: That’s who was in charge of the Oxford end of [the company]?

Jacob: Sartain Lanier was the chairman and chief stockholder of Oxford Industries. The Lanier Family Foundation gave a lot of money to the Kidney Foundation.

Sharon: Is he Jewish, Sartain Lanier?

Jacob: No. He’s an East Tennessean.

Sharon: That sounds like it’s fun.

Jacob: My grandfather used to say that the two sharpest traders in the world were Jews and East Tennesseans.

Sharon: I think I’ve heard that one.

Jacob: Yes, I think you have.

Sharon: If you don’t really remember what was going on during that period—and I understand that was a weird kind of period for most people—can you tell me about what was going on with your family, with your children. You said that your son . . .

Jacob: . . . my son graduated from Harvard in 1964 and went to medical school at Case Western Reserve University in Cleveland, Ohio. He graduated from there in 1968 and was in his second year of residency when he was called into the service. He was fortunate, as I said earlier. He had married and his wife was able to go overseas with him. Our two granddaughters were born in Germany in an American hospital, so they have special passports. They’re American citizens because they were born in the American hospital there.

Sharon: What was your son’s name?

Jacob: Joseph Arthur Haas.

Sharon: Joseph, right. Is his wife Jewish?

Jacob: Yes. His wife is Annette Patoff Haas from Chicago. He met her at Case Western Reserve in Cleveland.

Sharon: How do you spell Patoff?

Jacob: P-A-T-O-F-F.

Sharon: How would you have felt if he would have married somebody outside of our faith?

30 local offices across the country. Its mission to prevent kidney and urinary tract diseases, improve the health of individuals and families affected by these diseases and increase available of all organs for transplantation.
Jacob: I have a granddaughter who’s going to do that. I feel perfectly comfortable as long as they are respectable. He’s not going to convert, but he’s going to raise his children as—I say he’s not going to convert. I haven’t even discussed it with him. I know that they have a date with Rabbi [Alvin] Sugarman104 this week. My oldest granddaughter, Danielle, is in the Ph.D. program at Georgia Tech. She’s in her second year in environmental policy. My younger granddaughter is a junior at Harvard and will graduate next year. She has had the honor of being elected to the student government at Harvard.

Sharon: What’s her name?

Jacob: Denise.

Sharon: Denise and Danielle.

Jacob: Denise and Danielle. They were born 30 miles from the French border in Landstuhl, Germany. I think the names came from the French telephone book.

Sharon: That’s a good story to tell your kids to tell their kids. What about . . .

Jacob: . . . the rest of the family? My mother lived until the age of 98. I think she passed away in 1988. My father passed away in 1952. On the Loeb side of the family there was longevity. My mother lived to be 97. Her sister Helen [Rice] lived to be 98. The others passed away in their 70’s.

Sharon: That’s longevity.

Jacob: That’s longevity. In fact, my grandmother, Lena Mayer Loeb lived to be 89. For her generation, that was something else. My grandfather, Marcus Loeb, lived to be 78. That was long for his generation. It looks like I’m in for a long struggle.

Sharon: That’s the good news. Lena . . .


Sharon: M-A-Y-E-R Loeb—that was your grandmother?

Jacob: Yes, on my on my mother’s side. That’s the side that owned Marcus Loeb and Company.

Sharon: She lived here in Atlanta also?

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104 Rabbi Alvin M. Sugarman is the Rabbi Emeritus of the Temple in Atlanta and currently serves with life tenure. 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 Ph.D. in Theological Studies from Emory University.
Jacob: Yes, she did.

Sharon: I think I’m thinking of Caroline or Carolyn? She was the first one, Jewish . . .

Jacob: . . . that is the Haas side.

Sharon: I’m getting all confused now. I was listening to the tape again yesterday, and I was trying . . .

Jacob: . . . yes, that’s the Haas side . . .

Sharon: . . . I don’t think I remember hearing that name, Lena.

Jacob: I probably hadn’t mentioned it, but it was Mrs. Marcus Loeb. She ran that Temple when my grandfather was president of the Temple. She was tough. She was . . .

Sharon: . . . what made her so tough?

Jacob: She was a very firm, proud woman. I guess we owe whatever religious feelings [we have] to her upbringing. She made us go to Temple every Friday night. All through . . . she lived with my parents at the end. In those days, you took care of your elders. That’s gone now. I often regret not being able to take care of my mother, but she felt her infirmities made it necessary for her to go into the [William Breman] Jewish Home.\textsuperscript{105} Things have changed, but maybe for the better. I don’t know. In my parents’ generation there were no nursing homes. The home of your children was the nursing home. I’m sure of that, but things were different. You could have four or five servants for half the price of what one day [costs] now. That made up a very large amount of . . . so that’s . . .

Sharon: You just said your mother went into the Jewish Home.

Jacob: Yes.

Sharon: I’m not really sure how old the Jewish Home is.

Jacob: The Jewish Home . . .

Sharon: . . . is it in the same place it was when she was there?

Jacob: It’s here. She was in the one on Moore’s Mill [Road].\textsuperscript{106} The original Jewish Home

\textsuperscript{105} A nursing home in Atlanta providing short and long term dementia, Alzheimer’s, and nursing care. Formerly the Jewish Home, it first opened in 1951 at 260 14th Street NW, on land that had been donated by real estate developer Ben J. Massell. The Home’s growth called for a larger, updated facility, leading to the construction of a new building at 3150 Howell Mill Road, NW. The second Jewish Home opened on February 16, 1971. In 1991, it was renamed the ‘William Breman Jewish Home’ to honor and recognize its third president, M. William (Bill) Breman, as the prime motivator of the modern day facility.

\textsuperscript{106} The William Breman Jewish Home is actually located on Howell Mill Road, not far from Moore’s Mill Road.
was down on 14th Street in downtown Atlanta.

Sharon: I didn’t know that.

Jacob: It was there for many years. I think Mr. [Frank] Garson, the founder of Lovable Brassiere—he has sons still running the business—was instrumental in founding it. I’m not sure.

Sharon: The Jewish Home?

Jacob: Yes.

Sharon: What’s his name?


Sharon: He had Lovable Brassiere?

Jacob: Yes.

Sharon: It’s out in Gwinnett County or near Lake Lanier?

Jacob: It’s up there in Duluth [Georgia].

Sharon: Duluth, right. I passed that.

Jacob: I’m not sure about that. I know he gave a lot of money and time to it.

Sharon: Your mom was at the one right here on Moore’s Mill?

Jacob: Yes.

Sharon: Is it the same building?

Jacob: Yes. The Jewish [Zaban] Tower was not there when my mother was there. It’s as good a facility of that kind as you can find.

Sharon: I know a lot of people, and I’ve been there often myself.

Jacob: Let’s see. I have been retired now for 20 years, and so the activity of mine is winding down . . . sitting around waiting.

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107 In 1941, a search to find a suitable home for an elderly Jewish Atlanta woman propelled Fannie Boorstin into a campaign to establish a home for the Jewish aged. Her proposal was controversial for the time and was met with skepticism. Fannie Boorstin’s mission to educate the Jewish community on the importance of filling this housing void was rewarded when she visited Frank Garson, prominent Atlanta businessman and civic leader, who took up her cause.

108 The Lovable Company manufactured lingerie and brassieres. It was founded in 1926 by Frank and Gussie Garson. During decades the company was in business, it employed over 3,000 workers around the world. The company was dissolved in 1998.

109 The Lovable Company had a distribution center in Gainesville, Georgia.

110 Located on the same campus as The William Breman Jewish Home, The Zaban Tower is a 60-unit independent living community offering low income seniors age 62 and above the comforts and conveniences of a luxury community with rent based on income.
Sharon: That’s not what you told me. You told me you were a volunteer.

Jacob: I’ve been . . .

Sharon: . . . why don’t you tell me a little bit about what you do?

Jacob: I don’t think I have very much to add, experience wise, for the 20 years. Particularly since my wife passed away, I’ve just been sitting around doing nothing—and so it goes.

Sharon: I know you told me, but I don’t think we’ve said it into the tape yet. Can you tell us about the volunteer activities that you’re involved with now?

Jacob: I work for the Jewish Family [and Career] Services on DART . . . Dial-A-Ride Transportation. We pick up elderly people and take them to or from doctors, unless Jewish Family Services has a counseling service. We take them down there. It’s very interesting. It’s funny. I should feel thankful that I can drive, and I do. A lot of them are much younger than me and in a hell of a different situation.

Sharon: Different situation.

Jacob: That keeps . . . I keep telling myself that I should be thankful rather than remorseful. I am, because I can do whatever I want to do. Thank G-d, financially I’m able to get around, and I’ve taken some trips. But it ain’t like it used to be. I do find that younger people, my granddaughters’ generation, are much more knowledgeable about everything, computers in particular. It’s the culmination of years of . . . I think all Jewish families concentrate on education. I think we’re reaping the benefits of it in the . . . in our family it’s the sixth generation of American-born Jew.

Sharon: Highly educated.

Jacob: You don’t stop now. I say you don’t stop. We’re fortunate. Ours all gained advanced degrees. In fact, even in my generation, my cousin is a lawyer. I got a [Master of Business Administration] M.B.A. from Harvard. He’s got a law school [degree] from Harvard. My son, his sons, all have [degrees]. My son’s a physician. His son is a lawyer.

Sharon: Your son’s son is a lawyer?

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111 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.

112 Now known as Dial-a-Ride Transportation Services (DARTS). This program is available to Fulton County, Georgia residents age 55 or older who are able to perform basic tasks independently and have limited access to transportation.

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Jacob: No. My cousin’s son is. Joe Haas is a lawyer.

Sharon: I was going to say, I thought your son had daughters.

Jacob: Yes, he does. I think that’s nice. It’s not in every case, but I would say in the majority of cases education has certainly been a pillar of Jewish thinking.

Sharon: Do your granddaughters have a Jewish education? I think you told me they went to Westminster.

Jacob: One of them went to Westminster and one of them went to Lovett. My oldest granddaughter, Danielle, is a graduate of Cornell [University—Ithaca, New York]. The youngest one will graduate from Harvard this year. To me, it gives me a kick. Here in the Jewish South, a third generation getting a degree from Harvard is an accomplishment. Actually, if you count a cousin on the Mayer side, on my grandmother’s side, it would be the fourth generation getting a degree from Harvard.

Sharon: That’s pretty impressive.

Jacob: If you came here in 1500, you could get a degree from Harvard, but still, from the Deep South, it’s . . .

Sharon: . . . did they [become a] bat mitzvah or . . . you said they got confirmed?

Jacob: Confirmed. Danielle [became a] bat mitzvah. Denise didn’t. They were both confirmed. They both went to that . . . the Temple has a post-confirmation thing. Each of them won a scholarship—the Jack Blasch Scholarship Fund. They got some money towards college. Amazingly enough, their friends are non-Jews.

Sharon: But they had their Jewish education?

Jacob: Yes, they had it.

Sharon: Sounds like they came from that general background.

Jacob: Danielle is very—still, even though she’s going to marry a non-Jew—she’s still a very religious and thoughtful person. The anniversary of her grandmother’s birth was last week. Danielle came over here and we took flowers out to the cemetery. She asked to do it. I take them every week, but this was special that Danielle came over.

Sharon: That was very thoughtful.

113 The Lovett School is a private school in Atlanta founded in 1926 by Eva Edwards Lovett in which progressive education is stressed and where children learn by doing. Today the school has an enrollment of more than 1,000 students. (2015)
Jacob: I thought that was very . . . she cried afterward. Nice little girl. She takes . . . she’s thoughtful. It’s not a put-on is what I’m trying to say.

Sharon: Jacob, is there anything about your earlier memories that you thought about that you wanted to add? Or is there anything else that you wanted to tell us that you think might be useful? Take your time and think about it.

Jacob: I talk so much, I don’t know what I said.

Sharon: You’ve given us such great information.

Jacob: Let me think a minute. There was something I wanted to correct and I can’t remember now what it was. I might have made an error—it’s probably not important. When I hear the tape that you’re going to send me, I’ll correct anything that needs to be corrected. I would say that the Vietnam War certainly shook up the world—America particularly. It should teach us to stay out of Bosnia. I hope we can. It’s a terrible situation in this country—not only this country, in the world. I think there are 49 wars going on at the present time. It’s just . . . look at the hand gun situation here. It’s just awful. Nobody seems to know what to do about it.

Sharon: Did it seem like growing up was easier than it is now?

Jacob: For me it was. I don’t think it’s any more difficult for my son or my grandchildren. I don’t think they’ve had a difficult time. Fortunately, their ages—we [are] not having any domestic wars at the present time. I don’t know about the antisemitism. It’s there. It’s here. It’s under the surface, but I’m sure it’s here. I don’t think it’s here as bad as it was when I was in high school. I think it was pretty rough in the Twenties. The Ku Klux Klan was a big operator here.

<telephone rings, interview pauses, then resumes>

Jacob: I had a great thought.

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114 The Bosnian War was an international armed conflict that took place in Bosnia and Herzegovina between 1992 and December. The main belligerents were the forces of the Republic of Bosnia and Herzegovina and those of the self-proclaimed Bosnian Serb and Bosnian Croat entities within Bosnia and Herzegovina. The war was part of the breakup of Yugoslavia.

115 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 had 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.
Sharon: You were just talking about the Ku Klux Klan, when you were in high school around the 1920’s.

Jacob: They were. That was antisemitism out and out. Now, it’s, with this [Louis] Farrakhan or whatever his name is . . .

Sharon: . . . Farrakhan.

Jacob: Yes. Farrakhan and that ilk, it’s pretty bad.

Sharon: Pretty scary that we could revert back.

Jacob: One of his people was supposed to come to Emory last week. I think they canceled it. That may be a step in the right direction. I don’t have that many contacts anymore with the outside world, but I worked for Oxford Industries, I think, for 18 or 19 years. There weren’t any other Jewish people in the organization. They treated . . . I was very comfortable. That may be that company, but [with] others I’m sure there’s stuff still there. I went to the shareholders’ meeting of BellSouth a couple of days ago. The ladies in the audience were up in arms because there was no lady on the Board of Directors. I think that the big issue now is female and minority, the lack of minorities. I don’t know why. I don’t think women are a minority anymore. I think there are more women alive than men.

Sharon: There are. Statistically speaking, women are not a minority . . . however, in the . . .

Jacob: . . . I still don’t feel like I’m ethnic, but I am. You’ll never change . . .

<discussion on general organizational topics, interview resumes>

Jacob: I told you about my high school experience with a teacher . . .

Sharon: . . . calling you ‘sheeny.’

Jacob: Yes. My cousin, Joseph Haas, was in the same high school class. I talked to him about the incident. I may have given the fellow a little bit too much bad mouth, so to speak. Joe doesn’t remember all of those things that I remember. That doesn’t mean they didn’t happen. I would want to say that this particular teacher befriended a Jewish boy who was in the [Hebrew] Orphans’ Home here. My Uncle Herbert was one of the real backers of the Jewish

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116 Louis Farrakhan, Sr. (born Louis Eugene Wolcott, 1933) is the leader of the religious group Nation of Islam (NOI). He has been criticized for remarks that have been perceived as antisemitic and anti-white. Farrakhan disputes this view of his ideology.

117 BellSouth Corporation was an American telecommunications holding company based in Atlanta. In a 2006 merger AT&T acquired BellSouth. The combined company retained the name AT&T.

118 The Hebrew Orphans’ Home was located at 478 Washington Street in Atlanta. The residence facility was open
Orphans’ Home, and looked after this boy. This professor did give this boy every break possible in high school. The guy that was calling us ‘sheeny’ was also helping this boy. That’s what I wanted to correct.

Sharon: This was when you were at Boys’ High?
Jacob: Boys’ High School.
Sharon: This teacher’s name was?
Jacob: O.K. David.
Sharon: Children who lived at the . . .
Jacob: . . . Hebrew Orphans’ Home, it was called.
Sharon: That was right near Fernbank [Museum of Natural History] over there?
Jacob: No. The Hebrew Orphans’ Home is still standing. The building is used by Our Lady of Perpetual [Help], the cancer institution for cancer patients who are terminal. It’s located on Washington Street, three blocks south of where they’re now building the Olympic Stadium. The original building is still standing. They’ve also added buildings to it. It’s a tremendous . . .
Sharon: . . . it’s a big place . . .
Jacob: . . . place now.
Sharon: It used to be the Hebrew . . .
Jacob: . . . it was originally the Hebrew Orphans’ Home.
Sharon: The kids from the Hebrew Orphans’ Home, the boys went to Boys’ High, some of them?
Jacob: Some of them went to Boys’ High, or they went to Tech High or Commercial High, wherever they wanted to go. Most of them went to Boys’ High School. I ran into somebody the other day. I know who it was . . . a guy I hadn’t seen in maybe 70 years or 65 years, in a brokerage office. No, it was when I went to my accountant. He said, “You. What’s your

from 1876 to 1930. It was originally called the ‘Hebrew Orphans’ Asylum.’ In 1901, the name was changed to the ‘Hebrew Orphans’ Home.’ The service began to be used to place foster children in homes. 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.

119 Turner Field is a baseball park located in Atlanta, Georgia. Since 1997, it has served as the home ballpark to the Atlanta Braves of Major League Baseball (MLB). Originally built as Centennial Olympic Stadium in 1996 to serve as the centerpiece of the 1996 Summer Olympics, the stadium was converted into a baseball park to serve as the new home for the Braves. Turner Field is located less than one block from the site of the Atlanta–Fulton County Stadium, their home ballpark from 1966 to 1996.
name?” I said, “Jacob Haas.” He said, “Do you remember me?” I said, “No.” He said, “I’m Sam Eisenberg. You played against the Orphans’ Home team in 1900, a baseball team.” He said, “I went to Tech High [School—Atlanta, Georgia] while you were going to Boys’ High.”

Sharon: He just looked at you and remembered?

Jacob: Yes. Who could forget this face? You didn’t see me when I had all my scars, did you?

Sharon: No.

Jacob: I fell down while you were in the house here a week ago. I had two black eyes. I’ve never had a black eye in my life. I’m all healed up now. Yes, he recognized me.

Sharon: That’s one of the neat things about growing up in Atlanta, and living your life there.

Jacob: It is.

Sharon: You always . . .

Jacob: You’ll find . . . you wait and see. It was amazing he remembered that baseball game. I think we only played one time against the [Orphans’] Home, but he remembered that.

Sharon: That’s a good story. If there’s nothing else that you want to tell me right now, I’m going to go ahead and turn [the tape recorder] off, and get you to fill out some of this paperwork. We’re going to send you a copy so you’ll have it for your records. I just want to say on tape that personally I’ve really enjoyed interviewing you. You’ve had some great stories. I have learned so much about Atlanta that I had no idea . . . it’s been a real experience for me.

Jacob: Thank you very much. It’s a good city. The community is a first rate community. I’m speaking of the Jewish community, as well as the general situation here. It is a lot better than it was, for the Jewish community. I guess for the blacks, too. We’ll sign off with that

<End of Tape 2, Side 1>

INTERVIEW ENDS

120 Atlanta Public Schools began in 1872 with three elementary schools, and Boys’ High and Girls’ High for white students, along with two elementary schools for black students. A department of manual training slowly developed at Boy’s High. Some considered it a better idea to create a separate school. In 1909 the Technological High School (Tech High), opened for boys interested in applied sciences in electricity, automobiles, aviation, and manufacturing. The school closed in 1947.

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