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ESTHER AND HERBERT TAYLOR
JEWISH ORAL HISTORY PROJECT OF ATLANTA
AMERICAN JEWISH COMMITTEE
JEWISH WOMEN OF ACHIEVEMENT**

MEMOIRIST: JOSEPHINE HEYMAN
INTERVIEWER: LEONARD W. LEEDS
MARK BAUMAN
LOCATION: ATLANTA, GEORGIA
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INTERVIEW BEGINS

<Begin Tape 1, Side 1>

Leonard: I'm Leonard W. Leeds. It's March 5, 1981, and I've encouraged Josephine Heyman to talk with me as I record her words. She represents an important part of the Jewish people and its community, and has much to tell about her life here as a native. She is highly regarded for her achievements in the public interest, both religious and secular. She has charm and grace and captivates those who have known her and have been touched by her extraordinary qualities. My conversation with Josephine is being recorded as part of the effort of the Atlanta Chapter of the American Jewish Committee¹ to capture the reminiscences of leading Jews in Atlanta who reveal their origins and experiences in this city to help us all remember who we are and how it was here. This recording will be presented to the Special Collections in Oral History at the Robert W. Woodruff Library for Advanced Studies, Emory University,² to take its place with other tape recordings of Atlanta's leading Jews who recount their lives for the future listener.

Josephine, I'm delighted that you've asked me to come here and talk to you. I invited you to come talk to us and put your voice on tape so that whoever is going to listen to this in the future will know the history of this community through your eyes and your knowledge is preserved.

¹ The American Jewish Committee (AJC) was founded in 1906 to safeguard the welfare and security of Jews worldwide. It is one of the oldest Jewish advocacy organizations in the United States.

² Emory University is a private university in Atlanta. It was founded in 1836 by a small group of Methodists and named in honor of Methodist bishop John Emory. Today it has nearly 3,000 faculty members and is ranked 20th among national universities in U.S. News & World Report's 2014 rankings.

Can you tell me, and I'm sure you can, about your origins here or, I should say, how your family originally got here. Was it your grandfather or your great-grandfather who came here first?

Josephine: My grandmother came here . . . both of my grandparents . . . I suppose about the middle of the nineteenth century. I've got a few things here when my grandmother . . . my grandmother on my mother's side was . . . do you want the names? Caroline [Oberdorf] Menko,³ M-E-N . . .

Leonard: It doesn't matter really.

Josephine: It doesn't matter?

Leonard: No.

Josephine: She was born in Forst, Germany in 1839, came to America when she was a young girl. When she got here, she married Martin Menko⁴ in 1856.

Leonard: Where did she land when she came to this country?

Josephine: I'm not sure, but they lived in Atlanta [Georgia] many of those years. A lot of this is . . . It's very stupid but my grandmother lived with me all my life, all of her life rather, and my father's mother [Sophia "Sophie" Lederer Joel]⁵ lived next door. I was so little interested in the background and the roots in those days. Somehow we just didn't think about that at that early date. I really never asked her a lot of these questions. I do have . . . A lot of my information comes from the tombstones out at Oakland Cemetery⁶ where all of that generation of my family is buried. My grandmother married Martin Menko who was one of the founders—the charter members—of The Temple⁷ of Atlanta, he and his brother [Joseph Menko].⁸ This is all recorded in

³ Caroline Oberdorf Menko (1840-1916) was an immigrant from Frost, Germany who resided in Atlanta, Georgia.

⁴ Martin Menko (1821-1883) was an immigrant from Zell, Hesse-Darmstadt, Germany who arrived in Atlanta in 1865. He was the first vice president of the Hebrew Benevolent Congregation (renamed The Temple) and a charter member of the Concordia Club.

⁵ Sophia "Sophie" Lederer Joel (1841-1922) was born in England and resided in Atlanta for 26 years.

⁶ Oakland Cemetery is the oldest cemetery and one of the largest green spaces, in Atlanta. Many notable Georgians are buried at Oakland including Margaret Mitchell, author of *Gone with the Wind*; Joseph Jacobs, owner of the pharmacy where John Pemberton first sold Coca-Cola as a soft drink; Bobby Jones, the only golfer to win the Grand Slam, the United States Amateur, United States Open, British Amateur and the Open Championship in the same year; as well as former Georgia governors and Atlanta mayors. Oakland is an excellent example of a Victorian-style cemetery and contains numerous monuments and mausoleums that are of great beauty and historical significance.

⁷ The Temple, or 'Hebrew Benevolent Congregation,' is Atlanta's oldest Jewish congregation. The cornerstone was laid on The Temple on Garnett Street in 1875. The dedication was held in 1877 and The Temple was located there until 1902. The Temple's next location on Pryor Street was dedicated in 1902. The Temple's current location in Midtown on Peachtree Street was dedicated in 1931. The main sanctuary is on the National Register of Historic Places. The Reform congregation now totals approximately 1,500 families.

a book written by [Rabbi] Dr. [David] Marx⁹ many years later. He came from Hesse-Darmstadt [Germany] and they were married in . . . August 22, 1856, and as far as I know, lived in Atlanta. Let me see.

Leonard: Were your parents born in Atlanta?

Josephine: My mother [Ella Menko Joel]¹⁰ was born in Atlanta, and my father [Benjamin Franklin “B.F.” Joel]¹¹ was born in Milledgeville, Georgia. They were married in Atlanta in 1897. They were the first bride and groom that Dr. Marx married when he came here. They were married in the old synagogue on Garnett Street. I think the picture of it is on the Historical Society’s book that they got out recently about the Jews of Atlanta. Dr. Marx always said my mother was the most beautiful bride he ever married. She was a lovely looking young girl, and he said that many times it has saved him a lot of embarrassment because all the young men that he marries want to know, “Dr. Marx, isn’t my bride the most beautiful bride you ever married?” He always said, “No, Ella Menko was the most beautiful bride I ever married.” She married Benjamin Franklin Joel, my father. B.F. Joel he was called. There’s a great deal I can tell you now. The Joel side of the family . . . You want me to go back to the grandparents?

Leonard: J-O-E-L?

Josephine: J-O-E-L, yes.

Leonard: J-O-E-L.

Josephine: Yes. My father was Benjamin Franklin J-O-E-L, and it always amazed . . .

Leonard: That was a great name.

Josephine: It amazed me that my grandmother, who was a little Jewish woman coming over fresh from Germany, with an accent she never lost all of her life. It wouldn’t have been surprising if he’d been George Washington Joel, but why in the world it was Benjamin Franklin Joel, I don’t know. She was married twice, as a matter of fact. Her first husband was Lyons Barnett,¹² and after a few years of marriage and two children, of whom my father was one, he died. She then

⁸ Joseph Menko (1819-1884) was an immigrant from Zell, Hesse-Darmstadt, Germany who was a member of the Hebrew Benevolent Congregation from 1867.

⁹ 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.

¹⁰ Ella Menko Joel (1876-1947).

¹¹ Benjamin Franklin Joel (1866-1937) was a native of Albany, Georgia who owned Bass Dry Goods Company on Mitchell Street in Atlanta, Georgia.

¹² Lyons Barnett (1834-1867) was associated with W. Barnett and Company, a store in Milledgeville, Georgia.

shortly after that married Lyons Barnett . . . no, she married Yoel Joel.¹³ Now that's a funny name: Y-O-E-L J-O-E-L. He had been a very good friend of Lyons Barnett, who was her first husband. In fact, they were such good friends that they named their first child in memory of the former husband, which is a rather unusual situation.

Leonard: Yes.

Josephine: He was named Lyons Barnett Joel.¹⁴ He and my father were brothers and very good friends. Early on—about 1908, I believe—they built twin houses on a high terrace on 14th Street between Peachtree and West Peachtree. That's where we moved that early. The two families grew up side by side. We were just . . . We were practically like one family. In those days, when people married, they all lived together. My household consisted of my mother and father, and I had two brothers who were both younger than I am. My older brother, Benjamin Franklin Joel, Jr.,¹⁵ was two years younger than I am, and my other brother, Lyons B[arnett] Joel, II,¹⁶ was three and a half years younger. My mother had children just one right after the other. My brother and I both had red hair. My father said that . . . when she was pregnant again, he said, "Now if this third child has red hair, I'm going to have to investigate the ice man." <Interviewee laughing> That remark shows me where we've come from. We had nothing but iceboxes in those days.

Leonard: Tell me, your mother and father then, they lived here as children during the Civil War?¹⁷

Josephine: My father lived in Milledgeville [Georgia].

Leonard: Milledgeville.

¹³ Yoel Joel (1838-1892).

¹⁴ Lyons Barnett Joel (1872-1933).

¹⁵ Benjamin Franklin "Bubba" Joel, Jr. (1903-1985)

¹⁶ Lyons Barnett Joel II (1905-1961), a life-long resident of Atlanta, Georgia and graduate of University of Georgia, was executive vice-president of the Selig Company. He was active in the Atlanta Jewish community as a member of The Temple and the Standard Club, and he was one of the organizers of the first 3-day Ballyhoo event in Atlanta in 1931.

¹⁷ The American Civil War, widely known in the United States as 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 11 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. After four years of bloody combat, which left over 600,000 Union and Confederate soldiers dead and destroyed much of the South's infrastructure, the Confederacy collapsed, slavery was abolished, and the difficult Reconstruction process of restoring national unity and granting civil rights to freed slaves began.

Josephine: He frequently told me that his father died when he was very young. He was adopted, by the way, by the Joels. His name was really Benjamin Franklin Barnett. He was adopted by Yoel Joel. We . . . I never knew the difference. I never knew there was another grandparent until I was in my teenage years. Then one of my aunts told me this story, and gave me a tintype of my grandfather, which I had never known about. He had to help support the family. It was a large family. I think my grandmother had six or seven children. My father was the oldest. He had to stop school, I think, before high school. He had often told about selling papers at four o'clock in the morning . . . moved the family from Milledgeville to Atlanta, and lived there. My mother's family lived on Whitehall Street. It just happened that my father's family moved into a house right next door, both on Whitehall Street, and they became acquainted that way. My father immediately fell in love with her, and they were married.

Leonard: Did your parents ever talk about the Civil War?

Josephine: No. They were later than the Civil War. My mother was born in 1876.

Leonard: I see.

Josephine: So it was too late for that. My father was ten years older than my mother, so he was born in 1866. The Civil War was over.

Leonard: Yes, of course.

Josephine: He talked very little about Reconstruction.¹⁸ My father-in-law, Arthur Heyman,¹⁹ who was born in West Point, Georgia, talked a great deal about Reconstruction days. He was really an unreconstructed Southerner all the days of his life. We had many hot and heated arguments. He lived through pretty frightful times. My father hardly ever talked about that. He was young in those days. I've forgotten . . . I don't know exactly when they moved to Atlanta, but pretty early on. He must have been a young boy around 18 or so when they moved to Atlanta.

Leonard: You were born when?

Josephine: I was born on Whitehall Street.

¹⁸ Reconstruction lasted between 1865 (the end of the Civil War) and 1877. It was the transformation of the southern United States as directed from Washington, including the re-establishment of state governments and instituting new standards for civil society, such as directing the legal status of freedman, rights to vote, etc. In addition, the southern states had been devastated physically and literally needed to be rebuilt. Each state had to reconstitute their government and then be formally reseated in Congress, to be restored to the Union. This period was greatly resented by the southerners as it was in the hands of the interloping northern victors.

¹⁹ Arthur Heyman (1867-1951) was a prominent Atlanta attorney born in Bluffton, Chambers County, Alabama. He was a graduate of the University of Georgia and a member of Phi Beta Kappa, the Standard Club, and the Hebrew Benevolent Association (forerunner of The Temple).

Leonard: On Whitehall Street.

Josephine: We . . .

Leonard: How long ago was that?

Josephine: I was born in 1901, October 15, 1901. That's a pretty long time ago. We moved on 14th Street when I was six years old. I became seven shortly after that. I went to the old Tenth Street School.²⁰ We were the first families that moved way over there. Most of the Jewish people lived on Washington Street and Pryor [Street] and Capitol Avenue. I've been asked often why did they move out that far away. It was so far out of town that it was almost like we had moved into the next county. Right now, you know what 14th Street is like between the Peachtrees [Peachtree Street and West Peachtree Street]. Our old houses have been torn down. There's nothing there but weeds. We lived up quite a high terrace. We didn't have an automobile until a couple years later. Then we did get a car. We used to feel like we were going on a journey when we went into Atlanta. To visit our friends on the south side was a real undertaking. My Grandmother Caroline Menko,²¹ who lived with us, never got used to the idea of an automobile. She used to be afraid to ride in it. She was afraid it would blow up. I remember we used to hire a buggy, a horse and buggy, for her to get her out into the air. I have an old maid aunt who lived with us, taking care of Grandma principally. As kids, we used to love to ride with Grandma and Auntie in the horse and buggy. It was really quite an experience for us.

Leonard: Did you remember the terror of the Leo Frank²² case? How did it affect you?

Josephine: Yes. I was . . . I must have been about 12 or 13 at the time, and our particular family had this experience. I had an aunt, my mother's sister, who was living in Birmingham [Alabama]. She and I were particularly close. She lived with us until I was about seven years old. I was

²⁰ Tenth Street School was an Atlanta public elementary school located at 140 E. 10th Street. The school opened in 1904 and closed during the 1930's, replaced by the Clark Howell School. Mrs. Ellie Dunlap Newport (1875-1938) was its principal for 26 years.

²¹ Caroline Oberdorf Menko (1840-1916).

²² 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.

visiting her in Birmingham. My uncle—her husband—came in and said he'd just had a telegram from my father that the whole family was coming over to Birmingham. I couldn't believe it because my grandmother was always an old lady, an invalid. She died at the age of 79. She had been an invalid as long as I knew her. I said, "Why in the world? Grandma's coming too?" Auntie, and my two brothers, Grandma and my mother. Only my father was staying in Atlanta. The reason was that Governor [John M.] Slaton²³ had commuted the sentence of Leo Frank from death to life imprisonment. There were all sorts of rumors that they were going out to lynch Slaton. We lived on 14th Street, which is on the direct march out Peachtree [Street]. Governor Slaton lived in Buckhead,²⁴ where Slaton Manor²⁵ is today. That whole territory there was a Slaton home. My father was afraid something would happen and sent the family over. He stayed and his brother stayed in Atlanta. I remember distinctly it passed, and the danger was over. They all came back home. The rest is history. I remember waking up one morning and hearing that Leo Frank had been lynched. My family knew the Frank family . . . they knew the Seligs. His wife was Lucille Selig.²⁶ My mother knew her fairly well, as all the old families. In those days, all the Jewish families that belonged to The Temple knew each other. I really knew so very little about the Jews of the Conservative²⁷ or Orthodox²⁸ congregations because we just went to The Temple.

²³ John Marshall Slaton, or Jack Slaton, (1866-1955) served two non-consecutive terms as the Sixtieth Governor of Georgia. His political career was ended in 1915 after he commuted the death penalty sentence of Atlanta factory boss Leo Frank, who had been convicted for the murder of a teenage girl employee. Because of Slaton's law firm partnership with Frank's defense counsel, claims were made that Slaton's involvement raised a conflict of interest. Soon after Slaton's action, Frank was lynched. After Slaton's term as governor ended, he and his wife left the state for a decade. Slaton later served as president of the Georgia State Bar Association.

²⁴ Buckhead is an area located northwest of Downtown Atlanta with gracious homes, elegant hotels, shopping centers, restaurants, and high-rise condominium and office buildings. Buckhead is a major commercial and financial center of the Southeast, and it is the third-largest business district in Atlanta, behind Downtown and Midtown.

²⁵ Slaton Manor is an eight-story high-rise condominium building located in the Buckhead area of Atlanta, Georgia. It was built on the former site of Wingfield, the Tudor-style mansion of former Georgia Governor John Marshall Slaton. A chapter of one of Atlanta's most infamous events took place here in 1915 when Governor Slaton commuted Leo Frank's death sentence to life in prison. A mob marched on Wingfield, threatening to kill the governor, who had to be protected by the National Guard.

²⁶ Lucille Selig Frank (1888-1957) was the wife of Leo Frank, the only Jewish man ever to be hanged for criminal punishment in the United States. During the infamous Leo Frank case, his wife Lucille became a national figure when he went on trial for the murder of Mary Phagan in Atlanta in 1913. After his conviction, his wife led a campaign to save him from execution. Historians believe that much of her work led to Governor Slaton commuting Leo's sentence from death to life in prison. (However, a mob broke him out of prison and lynched him.) Even at the time of her death in 1957, the Frank case was still an emotional issue in Georgia, and a proper funeral could not be held for her. Forty-five years after her death, it was revealed that in the early 1960s, family members quietly took her ashes to Oakland cemetery and buried them at her parents' gravesite. The Broadway play "Parade" is based on the relationship between Leo and Lucille.

²⁷ Conservative Judaism is a form of Judaism that seeks to preserve Jewish tradition and ritual but has a more flexible approach to the interpretation of the law than Orthodox Judaism. It attempts to combine a positive attitude

The Temple was the center of our activities. By the time I started in Sunday School, we had The Temple on Pryor Street. That's where I grew up and where I was confirmed. It was not until . . . I think it was 1930 that The Temple was built on Peachtree Street. I said the other day something about the new Temple. My son-in-law said, "How old does The Temple have to be when it's still a new temple?" To me, the old Temple was The Temple on Pryor Street and the new Temple was 1930, which was the year that my daughter was born.

Leonard: When you were growing up, did you experience any feelings of antisemitism²⁹ against you at all?

Josephine: No, it's perfectly amazing how little of antisemitism we felt. You see, there were not too many Jewish people living in this area, and very few going to Tenth Street School. It was really the very top-level society Christians that went there. On our street, we became good friends with the Christians who lived there, and many of them whose names would be known today. I was . . . a few years later, the Spalding family and the Schroder family moved on 14th Street near us. That was Hughes Spalding³⁰ and his wife [Bolling "Phinzy" Spalding]. Mrs. [Suzanne Spalding] Schroder had been a Spalding. She was a sister of Hughes Spalding. We knew Jack Spalding and his sisters and brothers as they were much younger than we were. My mother and my aunt became friendly with Mrs. Spalding and Mrs. Schroder, not too friendly, but it was a friendly atmosphere. There was only one girl in my entire experience at Tenth Street School that ever said anything about being Jewish. I won't even mention her name. It was a very prominent family. I have seen her in later years. She's moved away from Atlanta. It was a thing I never forgot. That was the one experience. It was perfectly fantastic that we really never met with antisemitism in our growing-up years.

Leonard: Your father, was he in business here or was he in the professions?

Josephine: My father and his brother were in business with a man named Bass, B-A-S-S. At an early age, long before I can remember really, they bought him out. They ran the Bass Dry Goods

toward modern culture, while preserving a commitment to Jewish observance. They also observe gender equality (mixed seating, women rabbis and bat mitzvahs).

²⁸ 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.

²⁹ Antisemitism is prejudice against, hostility to, or hatred of Jews.

³⁰ Hughes Spalding (1886-1969) was an Atlanta attorney and partner at King & Spalding, a law firm founded by his father Jack Johnson Spalding in 1885. The Spalding family were devoted members of the Catholic Church.

Company.³¹ It was a store, a medium price store. It catered to people on lower income and to the—at that time—colored people. It was on Mitchell Street, just where Broad [Street] ended. Today it . . . It was cut through then. Broad Street used to stop at Mitchell. [It] dead-ended there. There was a big sign “Bass” that showed all the way up Broad Street. Later, the whole street has been torn down so that Broad Street goes on through to way out Whitehall Street, the way Forsyth Street does. This was a store . . . They had everything. They had piece goods and they had shoes, ladies ready-to-wear, and—in the basement— a furniture store. In fact, the man who ran the furniture store afterwards got permission to use the name. I don’t know whether it’s still here or not, but for a long time there was a Bass Furniture Company on Mitchell Street further down between Pryor [Street] and Central Avenue. That was run by Mr. Porter who had been the manager of the furniture store there. What happened was the advent of ten cent stores³² and variety stores about killed the business that my father and his brother owned. They sold the place and went out of business. I think it was about 1928 or 1929, around the time of the [Great] Depression,³³ that they did sell the store and go out of business.

Leonard: I’m mindful of the remarks that Eli Evans³⁴ has made in his book, *The Provincials*,³⁵ in which he spoke of the manner in which the Jews in the South were able to develop these general stores or these dry good stores. He tells of how they have moved from town to town with wagons. The origin of your father’s store, was that in that vein of operations, or did he just open a store and be done with it?

Josephine: I’m not sure, but as far back as I can remember, it was Bass Dry Goods Company. My father and his brother ran it. They did buy out a man named Mr. Bass. They didn’t use the

³¹ Originally called Bass’ Bargain Store, it was renamed Bass Dry Goods Company. It was located at 18 W. Mitchell Street near Whitehall Street.

³² The concept of the variety store originated with the ‘five and ten,’ ‘five and dime,’ ‘nickel and ten-cent store’ or ‘dime store,’ a store offering a wide assortment of inexpensive items for personal and household use. The originators of the concept were the Woolworth Bros. in the late 1800’s.

³³ 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.

³⁴ Eli N. Evans was born and raised in Durham, North Carolina, and is a graduate of the University of North Carolina at Chapel Hill (UNC) and Yale Law School. He served in the United States Navy and completed a tour of duty in the Far East . He served in The White House as a speechwriter for President Lyndon B. Johnson. He is author of three books: *The Provincials: A Personal History of Jews in the South*; *The Lonely Days Were Sundays: Reflections of a Jewish Southerner*; and *Judah P. Benjamin: The Jewish Confederate*, He was founding president of the Charles H. Revson Foundation and lives in New York City.

³⁵ *The Provincials: A Personal History of Jews in the South*, written by Eli N. Evans, creates a portrait of Southern Jews from the earliest immigrants to the present day by combining memoir, storytelling, and history.

name Joel. People would come in and they would call my father Mr. Bass. He never disillusioned them. My brother . . . both my brothers for a very short time when they were youngsters, just out of college, went there and one of my brothers was called Little Willie Bass. They did not go into the store.

Leonard: During these times . . . and I'm roaming far afield possibly from the things that we want to talk about . . . but the year 1898 has come and gone by this time. We've been through the Spanish-American War.³⁶ How did the Spanish-American War relate to what had happened down here? Was there any impact at all? Were you aware of it?

Josephine: No. I had . . . There was no conversation about that. The conversation in Atlanta was more about the Civil War than anything else. I learned about the Spanish-American War in history. My husband [Herman Heyman]³⁷ . . .

Leonard: You were untouched here by it?

Josephine: Yes, as far as I know. It was all over and done with. My husband, Herman Heyman, was born in 1898, but I was not born until . . . It's a long time now, but it was 1901. There was very little talk about that. There was, I have heard, a threat of a race riot here in the early 1900's.³⁸ I really don't remember anything much about that. I think that was around 1904, wasn't it, or 1905?

³⁶ The Spanish-American War was a conflict between Spain and the United States that started in 1898. It only lasted 10 weeks. The main issue was Cuban independence, on whose side we were. The flash point was the mysterious sinking of the American battleship Maine in the harbor in Havana, Cuba. The resulting uproar ("Remember the Maine!") caused President McKinley and Congress to declare war on Spain. The conflict eventually spread to the Philippines. Ten weeks later Spain sued for peace. The United States acquired Cuba, the Philippines, Guam and Puerto Rico as colonies.

³⁷ Herman Heyman (1898-1968) was born in Atlanta, Georgia. He was a graduate of Tech High School, the University of Georgia, and Columbia University Law School. He served as a second lieutenant in the First World War. Upon graduation, he opened his own practice, eventually joining the firm of his father, who was also a prominent Atlanta attorney. Along with Elliott Abram, he successfully argued the case that abolished Georgia's county unit system which had provided outsized political influence to the smaller counties. In the Jewish community, he served as president for The Temple, the Federation of Social Services, the Atlanta chapter of the American Jewish Committee, and the Atlanta Lodge of B'nai B'rith. He was also president of the Atlanta Community Planning Council and the Legal Aid Society.

³⁸ This was a mass civil disturbance in Atlanta, Georgia that began the evening of September 22 and lasted until September 26, 1906. An estimated 25 to 40 African-Americans were murdered and scores more were wounded. Considerable property damage was also done. On September 22, 1906 Atlanta newspapers reported four alleged assaults on local white women by black men in lurid detail. Soon, some 10,000 white men and boys began gathering on Decatur Street in the Five Points area downtown. While the newspaper story was the catalyst, the deeper causes lay in increasing racial tensions between blacks and whites, Jim Crow segregation, and Reconstruction politics. Attempts to calm the mob failed and it turned violent to people and property. The militia was summoned and streetcar service suspended in an attempt to drive the rioters from the streets. There was even a gun battle between the militias and armed black men. It took four days for the riot to be brought under control.

Leonard: I'm not quite sure, but I have heard about the fact that there were race riots here.

Josephine: Yes.

Leonard: That must have been another terrible time for the people who lived here.

Josephine: Yes, I imagine it was. I really remember very little about it. Now, my husband vaguely remembered about the fact that there was a curfew and the Jewish people . . . the white people had better stay home. By the time I was aware of things, it was all over and done with too.

Leonard: Your husband was in law, wasn't he?

Josephine: Yes, he was a lawyer. I think [he was] a very good lawyer. He had an excellent reputation. His father [Arthur Heyman] before him was a lawyer. My grandson, David Wittenstein,³⁹ is starting to practice. He's graduating from Duke Law School in May, and is going to practice law with a firm in Washington, D.C. He will be the fourth lawyer in our family. His father was a lawyer. I'm very proud of the fact that my grandson is going to practice law. Herman was a very well-respected lawyer. He never made a great fortune, because he was not the kind to go out and get clients. We had many days in our early married life when a lawyer's life was not lucrative the way it is today. We early made the decision that we were just going to live the life we wanted to live and not try to get a whole lot of society and doing things to get clients. Herman just didn't . . . It was just not his nature to do that. His firm changed its name as law firms do. I think today the tendency is to keep the name of a law firm. The firm my husband practiced with is still using his name. When he died, they asked me if they could use his name. It was then called Heyman and Sizemore. Since then, Lamar Sizemore⁴⁰ has died, but the name continues Heyman and Sizemore. It's a firm of about 11 or 12 boys . . . I think they're all men that practice there, though they may have a woman lawyer now. I'm rather proud of the fact that the name has continued, and it will be that way. It has avoided a lot of difficulty. I remember that in the old days when somebody left the . . . Heyman went with this new firm after Morris Abram⁴¹ who had

³⁹ David Joel Wittenstein, a native of Atlanta, is a Washington D.C. attorney who specializes in communications, media, and intellectual property issues. He received a bachelor's degree from Haverford College and a law degree from Duke University. He is the son of Charles Wittenstein.

⁴⁰ Lamar Wheeler Sizemore (1920-1974) was an Atlanta attorney who served as a Georgia Assistant Attorney General before entering private practice in 1954. He was a partner in the law firm of Heyman and Sizemore.

⁴¹ Morris Berthold Abram (1918-2000) was an American lawyer, civil rights activist and leader in the Jewish community who grew up in Fitzgerald, Georgia. Defending civil rights workers in Georgia in 1963, Abram won decisions that helped overturn the state's insurrection and illegal assembly laws, which had been used against civil rights demonstrators. Over the years, Abram helped bring civil rights cases to the United States Supreme Court. President John F. Kennedy named him the first general counsel to the Peace Corps in 1961. President Lyndon B. Johnson made him United States representative to the United Nations Commission on Human Rights, co-chairman

been his partner moved to New York. He moved and at that time the firm was Edenfield, Sizemore and Buchanan. Herman was practicing law. It was Heyman, Abram and Young. Morris moved away, which left my husband with Bob Young. So they consolidated with Edenfield and Sizemore, and the firm became Edenfield, Heyman and Sizemore. Several years later, Newell Edenfield⁴² became a judge. He is still one of the prominent judges of Atlanta. They took in different members of the firm from then on. Now, you want to know anything about the early history of the firm? Or doesn't it . . .

Leonard: The firm?

Josephine: Of Herman's firm?

Leonard: Do you want to comment on any particular and significant case that . . .

Josephine: You want to go back to the beginning of my father-in-law's entrance . . .

Leonard: I don't know that we would have enough time to do all of that.

Josephine: All right.

Leonard: Someday, we'll really sit down and do a book, I guess.

Josephine: Yes.

Leonard: Because you have . . . there is so much in your past.

Josephine: Yes. There's just one slightly interesting thing about my father-in-law. He entered the firm when it was Dorsey, Brewster, Howell and Heyman.⁴³ The Howell was the famous Howell family⁴⁴ of the . . . he was Albert Howell⁴⁵ and his brother was Clark Howell⁴⁶ of the

of the Planning Committee of the White House Conference on Civil Rights and a member of the Committee on the Office of Economic Opportunity. Abram served as President of Brandeis from 1968-1970. He was the Representative of the United States to the European Office of the United Nations from 1989 to 1993. In 1993 he founded United Nations Watch while he was Honorary President of the American Jewish Committee.

⁴² Newell Edenfield (1911-1981) was a federal judge on the United States District Court for the Northern District of Georgia. He was born in Emanuel County, Georgia. He received an LL.B. from the University of Georgia in 1938. He was in private practice in Atlanta, Georgia until he was appointed as a judge in 1967. He is known for his ruling in 1971 against the City of Atlanta's ban of the Broadway show "Hair" at the Atlanta Civic Center, in which he categorized nudity as protected speech under the first amendment, paving the way for nude bars in the city. During World War II, he was a lieutenant in the United States Navy.

⁴³ Law firm partners were Judge Rufus T. Dorsey (1848-1909), P. H. Brewster, and Albert Howell (1866-1933) in 1906 when Arthur Heyman ((1867-1951) and Hugh M. Dorsey (1871-1948) were added as partners.

⁴⁴ The Howell family in Georgia traces its roots to Judge Clark Howell (1811-1882), a native of North Carolina who relocated to Gwinnett County, Georgia at the age of nine. He was a state legislator from Cobb County, Georgia, served as a judge, and presided over the creation of Fulton County in Georgia. He acquired more than 4,000 acres in the vicinity of Peachtree and Nancy Creeks where they enter the Chattahoochee River and built and operated two mills and a gristmill which survived the destruction of the Civil War. His son Captain Evan Park Howell (1839-1905) was an American politician and early telegraph operator, a journalist, and an officer in the Confederate Army during the American Civil War. A graduate of Georgia University Law School, "Captain Howell" was solicitor-general of his judicial circuit, 1869-75, and a state senator, 1872-77. He purchased a half-interest in the Atlanta

Atlanta Constitution. As the years went on, my father-in-law was taken into the firm, and Hugh Dorsey⁴⁷ also. At the time of the [Leo] Frank case, it was Dorsey, Brewster, Howell and Heyman. Hugh Dorsey, who was the prosecuting attorney against Leo Frank, was a partner of my father-in-law, Arthur Heyman. I didn't know the family in those days, but I have heard them say that it was a most difficult time for them. Hugh Dorsey had resigned from the firm because he was then the district attorney. It was his duty to prosecute Frank. From all the tales I heard, he . . . it was the man they called a [unintelligible: T1-S1-02, 04:23; possibly voodoo] The strangest thing about this was that he had family that were very good friends of all Jewish people. He was a good friend of my father's, as well as some of the partners. To hear my father-in-law, Arthur Heyman, went through [unintelligible: T1-S1-02, 04:39] together. They were very good friends. They both entered the law firm at the same time. They . . . The first Dorsey in the family was Hugh Dorsey's father [Judge Rufus T. Dorsey],⁴⁸ who they used to . . . When he died, Hugh was taken in. The firm had another change after that, but I thought that was an interesting aspect of it.

Leonard: It's very interesting.

Josephine: After Hugh Dorsey finished as attorney general he was elected governor of the State of Georgia as you probably know. After his term as governor he came back to practice law with the law firm of Dorsey, Brewster . . . by that time Colonel [Patrick Henry] Brewster⁴⁹ had died. They also had a Howell . . . Albert Howell, who was from a very influential first family of

Constitution in 1876, and was editor-in-chief of the paper and president of the corporation for 20 years. Albert Howell (1866-1933) and Clark Howell (1863-1936) were two of his children.

⁴⁵ Albert Howell (1866-1933) was an Atlanta attorney with the firm of Howell, Heyman, and Bolding. Ancestors of Albert Howell were his father Evan Park Howell (1839-1905) and grandfather Judge Clark Howell (1811-1882).

⁴⁶ Clark Howell (1863-1936) was president and editor of the Atlanta Constitution and a director of the Associated Press. He served a one-year term as a Fulton County Board Commissioner, member of Georgia House of Representatives (1886-1892) and Georgia State Senator (1900 -1904). Ancestors of Clark Howell were his father Evan Park Howell (1839-1905) and grandfather Judge Clark Howell (1811-1882).

⁴⁷ Hugh Manson Dorsey (1871-1948) was a lawyer who was notable as the prosecuting attorney in the Leo Frank trial of 1913. He was also a politician, a member of the Democratic Party who was twice elected as the Governor of Georgia (1917-1921), and jurist who served for more than a decade as a superior court judge in Atlanta. He oversaw numerous education initiatives, vehemently opposed mob violence against blacks, and condemned the state's practice of a political convention system. While Dorsey tried with some success to bring Georgia into a more progressive era, he will forever be remembered as the man who successfully prosecuted Leo Frank for the murder of Mary Phagan.

⁴⁸ Judge Rufus Thomas Dorsey (1848-1909) was born in Fayetteville, Georgia, and moved to Atlanta in 1879. Dorsey served in the state legislature, as judge of the circuit court of Atlanta, on the Atlanta City Council, the Board of Aldermen, and the Board of Health. His son was Hugh Manson Dorsey (1871-1948).

⁴⁹ Colonel Patrick Henry "P.H." Brewster (1846-1924) was an Atlanta attorney. He was a Civil War veteran who served in the Confederate Army. He received a law degree from the University of Virginia in 1871 and co-founded the law firm Dorsey, Brewster and Howell in 1889.

Atlanta, succeeded in getting Hugh Dorsey appointed as a judge. He remained a judge until he died.

[Following text is unintelligible due to damaged recording. T1-S1-02, 05:40]

Leonard: [unintelligible].

Josephine: [unintelligible].

Leonard: I'm told that you were at one time president of the National Council of Jewish Women of Atlanta, the Atlanta Chapter, is that correct?

Josephine: Yes.

Leonard: Did you have something to tell us about that . . . about the attitudes at that time?

Josephine: They remain today . . . in fact my father . . . So after . . . really just being supportive, and would do anything to earn a living, . . . community. As . . . The first job I had in the community was something that . . . the children. At that time, they started a project that . . . people who had extra medicine could give it to the babies and medicine to the Mayfair . . . that was my first job. for the most part, . . . lady who had babies, who had an abandon for . . . and the parent to . . . hospital. It was a very rewarding thing, because that's the first . . . that family was the baby. . . . and believe it or not, but my father always wanted me to go to college and so I did. I've been grateful always for my college education. I graduated from . . . Atlanta, and had my fiftieth anniversary, fiftieth reunion, and I . . . and the kind of social service work . . . and I was much too young to be president when I became president. . . . member of the . . . Club. We were a small group then. . . . twenty-five so we could be a real kind of chapter. . . . but today they've got several hundred members. I don't know the board very well, but I . . . meetings a couple of months ago, and . . . Florida . . . Atlanta, the motels, and a great many of them knew somebody in my generation . . .

Leonard: [unintelligible].

Josephine: . . . president of the Mayberry Chapter of Atlanta. He was president of the . . . of Atlanta. He was . . . member of the Atlanta Legal Aid Society, and the . . . a member of the . . . and he was president of the Atlanta Jewish Federation, or at that time was part of the Jewish Education [Alliance?] of Atlanta. he was very active in the Community Chest. He was on the board and he was particularly interested in . . . and for years, he was on the budget committee of Community Chest. . . . politically . . . first time this had happened . . . member of the group. They were both kind of . . . agonized and . . . and it made a tremendous impact came to Atlanta . . .

Leonard: [unintelligible]

Josephine: . . . many of the people today don't realize the tremendous . . . So I was active in that. . . This was in Atlanta . . . women of Atlanta . . . I came back to Atlanta in May of 1924 . . . have been the thing that was absolutely . . . absolutely . . . absolutely . . . and the meeting broke up . . . and a terrific picked up and left and went home and they never . . . president of the League ask them . . . League of Women Voters⁵⁰. . . . president . . .

Leonard: [unintelligible]

Josephine: . . . but I must . . . I would say another thing that has happened . . . try to do things in those days . . . and I knew in my mind I would never be that kind of . . . activity. Most of the time, if . . . would participate. . .

Leonard: . . . that you . . .

Josephine: . . . thing I ever did. I . . . at that time. we had a very active . . . Federation of Jewish Social Services resettlement committee in Atlanta, and . . . newcomers. . . . still alive . . . of [Adolph] Hitler⁵¹ . . . living in Atlanta . . . it was really a wonderful experience to me, and . . .

Leonard: . . . involved. . .

Josephine: . . . about 1937 or 1938 . . . just about double . . . Atlanta. This is . . . and Hitler . . . but after . . .

<End Tape 1, Side 1>

<Begin Tape 1, Side 2>

Leonard: This is side number 2. I am Leonard W. Leeds, and I am talking with Josephine Heyman. She's recounting her life and telling how it was in Atlanta, the things that she did, the things that she knew about, and how they affected her and others that were important to her and the community in general. We were talking about the period just before the United States entered the war against Germany. You were saying that the German Jews who came here to be resettled as refugees were forced to register as enemy aliens. Of course Hitler was their great enemy. Did any of these people come to Atlanta later from the concentration camps?

⁵⁰ A civic organization that was formed by Carrie Chapman Catt in 1920 to help women take a larger role in public affairs. It does not support or oppose candidates for office at any level of government but rather works to increase understanding of major public policy issues and to influence public policy through education and advocacy.

⁵¹ Adolf Hitler (1889-1945) was a German politician who was the leader of the Nazi Party, Chancellor of Germany from 1933 to 1945, and Führer ("leader") of Nazi Germany from 1934 to 1945. As dictator of Nazi Germany, he initiated World War II in Europe with the invasion of Poland in September 1939 and was a central figure of the Holocaust.

Josephine: Yes. Let me finish this story first.

Leonard: All right

Josephine: We had been meeting, as I told you, in groups. There must have been 50 or 60 of us in the Tuesday night group, which was English classes and getting to understand the life in America. There was a United States ordinance that no more than three enemy aliens could meet together at one time. So my husband and a couple of other men . . .

<Interruption in tape>

Leonard: All right. We've had a little difficulty with the microphone, and we're back in business again.

Josephine: You're going to erase that a,b,c, aren't you?

Leonard: What's that?

Josephine: You're going to erase that a,b,c?

Leonard: No, that's all. I haven't got that a,b,c on there.

Josephine: All right. So . . .

Leonard: You were talking about the enemy aliens or the refugees who could not meet in groups of more than three.

Josephine: Yes. My husband and a couple of other Jewish men went to the Attorney General's office and explained what we were doing, that it was an Americanization group, and got permission that we would be able to meet as always, which was fine. We went on then just as before. We went through a pretty traumatic time until everything was ironed out. They understood then that these people were not enemies at all. They were aliens. Of course, they took out their first papers⁵² immediately, and couldn't wait to become American citizens. I want to tell you that they have become some very fine people of Atlanta now. Their children and their grandchildren are prominent in various activities of the City of Atlanta. In fact, one of the young women, whose mother and father came over here; she was a young girl at the . . . quite young at the time . . . has been president of the DeKalb League of Women Voters⁵³ and very active with

⁵² The process for an alien to become a United States citizen, with a few exceptions, included two steps: filing a declaration of intent, which was also referred to as first papers, and filing a petition for naturalization. After residing in the United States for two years, an alien could file a declaration of intent or first papers. After three additional years, the alien could petition for naturalization. After the petition was granted, a certificate of citizenship was issued to the alien.

⁵³ League of Women Voters is a civic organization that was formed by Carrie Chapman Catt in 1920 to help women take a larger role in public affairs. It does not support or oppose candidates for office at any level of government but

the League. Her mother is no longer living, nor her father. A great many of them have just been an addition to the community. I thought in those days that we were adding culture to Atlanta by the German people, the Austrian people, and the Czech[oslovakian]s who came over here. That is true. There were several very . . . who took prominent parts in music. I'm sure that the name of Mrs. [Nellie] Bunzl⁵⁴ is remembered in Atlanta. She started a pro-Mozart organization. She was very active in musical circles. She began the pro-Mozart. Later, she and her husband [Robert Max Bunzl]⁵⁵ . . . he became the honorary consul of Austria. Later, they went back to Vienna because they just wanted to go back home after the war was over and everything was settled. Since, Mr. Bunzl has died and she's still living, an old lady, deep in the nineties. I feel that a great many of the people that came then added to the cultural enrichment of the City of Atlanta.

Leonard: The people that have come here on resettlement basis from Germany, were they part . . . were they to be part of the Reform⁵⁶ community or did they just spread out into the various different Orthodox and Conservative and Reform? How did they handle that?

Josephine: It just so happens that it was the Reform group that welcomed them, brought them in. I don't think they were a bit happy with the Reform Temple of Dr. Marx's era. It wasn't what they were used to at all. They wanted to wear *yarmulkes*.⁵⁷ If they wanted to, they should wear them. I think that many of them as the years went on and they had children, moved over to the AA [Ahavath Achim]⁵⁸ congregation. We started them off in the only temple we knew about, but

rather works to increase understanding of major public policy issues and to influence public policy through education and advocacy.

⁵⁴ Nellie Margaret Burian Bunzl (1889-1980) was a native of Gablonz, Austria (now known as Jablonec nad Nisou, Czech Republic) immigrated to the United States via Brazil in 1940. She was founder and president of the Pro-Mozart Society, a docent at the High Museum of Art, a trustee of the Atlanta Boys Choir, a member of The Temple, and a supporter of the National Council of Jewish Women. She resided in Atlanta until 1975 when she moved to Vienna, Austria with her husband Robert Max Bunzl.

⁵⁵ Robert Max Bunzl (1883-1977) was a native of Bratislava, Czechoslovakia (now Bratislava, Slovakia) who immigrated to the United States via Brazil in 1940. He headed a textile and paper manufacturing and distribution business in Atlanta. Beginning in 1957, he served as honorary Austrian consul for the Southeast United States. He was a member of The Temple and a supporter of the Atlanta Symphony, Pro-Mozart Society, Atlanta Arts Alliance, Atlanta Music Club, Academy Theater, Atlanta Boys Choir. He resided in Atlanta until 1975 when he moved to Vienna, Austria.

⁵⁶ Reform Judaism is a division within Judaism especially in North America and Western Europe. Historically it began in the nineteenth century. In general, the Reform movement maintains that Judaism and Jewish traditions should be modernized and compatible with participation in Western culture. While the Torah remains the law, in Reform Judaism women are included (mixed seating, bat mitzvah and women rabbis), music is allowed in the services and most of the service is in English.

⁵⁷ Jewish men cover their heads during prayer with a small skull-cap called a 'yarmulke' or 'kippah.' Orthodox Jewish men wear it at all times to remind themselves of God's presence.

⁵⁸ Ahavath Achim (AA) was founded in 1887 in a small room on Gilmer Street. In 1901 they moved to a permanent building at the corner of Piedmont and Gilmer Street. In 1921, the congregation constructed a synagogue at

later on they did spread out and go into different organizations. Now the newest congregation here, is Sinai Temple, Temple Sinai,⁵⁹ in which my son has been very active, a member of. The children and grandchildren of the original settlers have moved over to Sinai, and are prominent in that congregation.

Leonard: I have another point that I wanted to bring out.

Josephine: You had asked me about after the war, did the Eastern Europeans come over.

Leonard: Yes.

Josephine: Those who were in the concentration camp. Yes, they did come over then. By that time, I had gotten older and I was no longer as active. The other thing that was a great disadvantage, they did not speak English as well. They didn't speak German. They were mostly from the Eastern European group. The [National] Council of Jewish Women⁶⁰ continued also with the Federation to find places for them. By the way, one of the most difficult things back in the old days was finding housing for them. The housing was so difficult then. We managed. We had a committee that went out. They would get furniture for them. Today, there are many of the Russians . . . not many, but as many as can get out . . . are still coming to Atlanta. I'm no longer active, but the Council of Jewish Women and the Jewish Federation are quite active in resettling the Russian Jews who are able to get over from Soviet Union. Council [of Jewish Women] is helping where we can, but I think the Federation has the largest part of responsibility for them. They are coming. Not in droves, but they . . . and I really don't know how many families are here now.

Leonard: Not too long ago, I had the interesting experience of talking to Gerald Cohen⁶¹ and Cecil Alexander,⁶² and having gotten them on tape, and of course they spoke at that seventy-fifth

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

⁵⁹ Temple Sinai was founded as a Reform congregation in 1968 and met in a variety of locations before establishing a synagogue on Dupree Drive in Sandy Springs, north of Atlanta. Rabbi Richard Lehrman was chosen as the congregation's founding rabbi. The current rabbi is Rabbi Ronald M. Segal.

⁶⁰ The National Council of Jewish Women (NCJW) is an organization of volunteers and advocates, founded in the 1890's, who turn progressive ideals in advocacy and philanthropy inspired by Jewish values. They strive to improve the quality of life for women, children and families.

⁶¹ Gerald Hershel Cohen (1918-2009) was an Atlanta businessman who was born in Pocomoke City, Maryland. He was president of Central Metals Co., a family business in Atlanta founded by his father Morris Cohen and his uncle

. . . that Diamond Anniversary of the American Jewish Committee that was videotaped. We had that group that spoke at that time. One of the things that Gerald Cohen talked about at length, and of course Cecil Alexander did too, was about their feeling and how they reacted to this terrible problem that erupted when The Temple was bombed here in Atlanta.⁶³ That is a traumatic experience for any of the Jews that I have spoken to here in Atlanta who had been through it, and had faced the problems of it. How did you feel about that, and how did it affect you?

Josephine: We were stunned. It was a Sunday morning. We woke up to the news. It was a terribly traumatic thing. We were terribly upset. However, as it turned out, our Christian friends came to our help and our rescue to such an extent that there was a certain amount of the pleasure or satisfaction to see that The Temple had so many good friends among the Christian community here. The worst thing is that we felt sure they had apprehended the ruffians who had done the bombing. They had a trial which I attended just as an interested bystander. I had nothing to do with it. It was after my husband was . . . He was no longer president of The Temple, and we were no longer terribly active. Those boys . . . Those men were acquitted, and yet it was . . . really, we all felt positive they were the ones that had done it. They were tried and they were acquitted. So they never had any punishment. There was a great deal of good feeling. I think Ralph McGill⁶⁴ had a very wonderful article at that time about the bombing of The Temple. During that time, the First Christian Church [Peachtree Christian Church]⁶⁵ across the street where [Reverend] Robert

Joe Rodbell in 1912. He served terms as president of the Ahavath Achim Synagogue, the Jewish Federation of Greater Atlanta, and the B'nai B'rith Youth Organization Adult Committee. He was a founding member of the Harry H. Epstein School and The Doris and Alex Weber School.

⁶² Cecil Abraham Alexander (1918-2013) was a prominent Atlanta architect and civic leader. As a partner in the architectural firm FABRAP, he was responsible for some of the city's most notable public buildings. During the civil rights movement of the 1960's and 1970's, he was a leader in the movement to peacefully desegregate the city's public housing and local businesses.

⁶³ The Temple on Peachtree Street in Atlanta, Georgia was bombed in the early morning hours of October 12, 1958. About 50 sticks of dynamite were planted near the building and tore a huge hole in the wall. No one was injured in the bombing as it was during the night. Rabbi Jacob Rothschild was an outspoken advocate of civil rights and integration and friend of Martin Luther King Jr. Five men associated with the National States' Rights Party, a white separatist group, were tried and acquitted in the bombing.

⁶⁴ Ralph Emerson McGill (1898-1969) was an American journalist, best known as an anti-segregationist editor and publisher of the *Atlanta Constitution* newspaper. He won a Pulitzer Prize for editorial writing in 1959. He became friends with Presidents John F. Kennedy and Lyndon Johnson, acting as a civil rights advisor and behind-the-scenes envoy to several African nations. After his death, Ralph McGill Boulevard in Atlanta (previously Forrest Boulevard) was named for him.

⁶⁵ Peachtree Christian Church on Peachtree Street in midtown Atlanta originated in downtown Atlanta as First Christian Church in 1853. In 1928 the congregation expanded to a second location on Peachtree Street by building what is now known as Peachtree Christian Church which is now a historic landmark and an example of 1920's Gothic Revival architecture. The church is known for its interdenominational relations and its radio exposure. In 1926, it was one of the first area churches to participate in religious broadcasts on the pioneering radio station WSB

[Whitehall] Burns⁶⁶ is the minister, welcomed us and we worshipped over there until The Temple was able to be fixed. Fortunately, the bombing was in the back and did not touch the sanctuary so that the stained glass windows were not damaged, nor was the pulpit nor the organ. We rebuilt, and The Temple now is better than ever. They have outgrown even the building that they have now and are in the midst of a big money-raising campaign to increase the capacity of The Temple.

Leonard: You had how many children?

Josephine: I have two children, both married. My son has two daughters who are both grown up, neither one married. My daughter [Elinor] married Charles Wittenstein⁶⁷ who is the Southern Regional Attorney for the Anti-defamation League [ADL].⁶⁸ They have three children: David Wittenstein, he is 24. He's the boy I mentioned earlier who is going to be practicing law in Washington [D.C.]. He's our pride and joy. He married Lee Lindsay, who's an Episcopal girl. They live for this year in Durham [North Carolina]. They both went to Duke [University].⁶⁹ She went through Business Administration. The other two are twins: Ruth Wittenstein and Robbie Wittenstein. They are 22 years old. Ruth is going to get married in May, and she's marrying a boy who is Conservative or closely Orthodox. We've got a variety in our family, the first boy marrying an Episcopal girl, and his sister marrying a Jew who keeps kosher.⁷⁰ The other boy,

and hosted the choir of one of the city's leading black congregations, Big Bethel A.M.E. Church. From 1932 to 1970, WSB aired a live program, *The Call to Worship*, each Sunday morning from the church. Peachtree Christian Church also maintained a close relationship with The Temple, the city's oldest Jewish congregation, across the street. This bond is exemplified by a small Jewish star of granite embedded in the church's altar.

⁶⁶ Robert Whitehall Burns (1904-1991) was minister of Peachtree Christian Church in Atlanta, GA, for 40 years before retiring in 1970. He was the author of *The Art of Staying Married*. He had a radio program, *The Call to Worship* on WSB for many years.

⁶⁷ Charles F. Wittenstein (1928-2013) was an Atlanta attorney who contributed over three decades of service to the Jewish community and social justice causes. While working with the American Jewish Committee, he worked to desegregate public accommodations, schools, private and public hospitals in Atlanta. He performed evaluations for the United States Health, Education & Welfare Department throughout the South to ensure hospitals qualified for Medicare by complying with the civil rights act of 1964. In 1973, Charles became the Southern Civil Rights Director and Southern Counsel for the Anti-Defamation League. Among his numerous contributions of historical importance were his efforts in securing the posthumous pardon for Leo Frank, an Atlanta Jewish businessman who was convicted of murder in 1913 and lynched by a mob in Marietta, Georgia.

⁶⁸ The Independent Order of B'nai B'rith, a Jewish service organization in the United States, founded the Anti-Defamation League (ADL) in October 1913. It is an international Jewish non-governmental organization based in the United States. Describing itself as "the nation's premier civil rights/human relations agency," the ADL states that it "fights anti-Semitism and all forms of bigotry, defends democratic ideals and protects civil rights for all," doing so through "information, education, legislation, and advocacy."

⁶⁹ Duke University is a private research university located in Durham, North Carolina. Founded by Methodists and Quakers in the present-day town of Trinity in 1838, the school moved to Durham in 1892.

⁷⁰ Kosher/Kashrut is the set of Jewish dietary laws. Food that may be consumed according to halakhah (Jewish law) is termed 'kosher' in English. Kosher refers to Jewish laws that dictate how food is prepared or served and which

Robbie, is in his last year in college, and he is now going to be looking for a job. I think they're wonder . . . my grandchildren are wonderful. I'm proud to say we have a great rapport, and I think they're fond of their grandmother. I try to make them fond of me because I love them very dearly. They're quite a thing in my life.

Leonard: I know that you're quite active still. You go to the theatre. You go to the symphony. You are very much a part of the cultural scene, to the extent that you can be in Atlanta today. What do you see for Atlanta in the next decade?

Josephine: I want to tell you it is amazing how Atlanta has changed. Thinking back to the old days, when we . . . I would go to a lecture or concert. In fact, we didn't have music in those days. You wouldn't believe how poor the cultural situation in Atlanta was in my early married years. We had no symphony orchestra. It was very late in getting started. We had no art museum. There is now a museum [unintelligible: T1:S2, 12:15] late in getting started. I was talking to a friend who came from Cleveland the other day. She was just astonished when she moved to Atlanta, which must have been about 30, 35 years ago, and saw what a poor museum we had. We didn't have that at all until shortly before that, when Mrs. [Harriet "Hattie" Harwell Wilson] High⁷¹ died and gave her home on Peachtree and 15th Street to Atlanta to become a museum. I have seen Atlanta grow. We had a series of music concerts in those days, and you joined that series. You had that day to go or you didn't hear any music. It's from there we got the wonderful concerts on television too. We did have opera though, way, way back. When I was a child, we had the Metropolitan Opera⁷² here. I think I went to my first opera when I was about 10 or 11 years old. My mother and her sister-in-law used to go to all seven operas. In those days, I heard Caruso⁷³

kinds of foods or animals can be eaten. Food that is not in accordance with Jewish law is called 'treif.' The word 'kosher' has become English vernacular, a colloquialism meaning proper, legitimate, genuine, fair, or acceptable. Kosher can also be used to describe ritual objects that are made in accordance with Jewish law and are fit for ritual use.

⁷¹ Harriet "Hattie" Harwell Wilson High (1862–1932) was the wife of Joseph Madison High (1855-1906), the founder of Atlanta department store J.M. High Company. She donated her family's mansion on Peachtree Street in 1926 to house the museum that has grown into the High Museum of Art, Atlanta's foremost art museum.

⁷² Founded in 1880, the Metropolitan Opera, commonly referred to as the 'Met' is a company based in New York City, at the Metropolitan Opera House at the Lincoln Center for the Performing Arts. It presents about 27 different operas each year in a season which lasts from late September through May. Outside of New York the Met has been known to audiences in large measure through its many years of live radio broadcasts dating back to 1910. Currently, the annual Met broadcast season typically begins the first week of December and offers 20 live Saturday matinee performances through May.

⁷³ Enrico Caruso (1873-1921) was an Italian operatic tenor. He sang to great acclaim at the major opera houses of Europe and the Americas, appearing in a wide variety of roles from the Italian and French repertoires. Caruso also made approximately 290 commercially released recordings from 1902 to 1920.

sing. I had a program signed by Caruso once which I foolishly gave away to a friend who was very interested in having it. I really just had a great time going to opera in the old auditorium. The women would come in long dresses, and the men in tux, and stand in this horrible auditorium which was also used as an armory, drinking Coca-Cola's out of bottles, and all the jewels and all the finery at that time. We had Antonio Scotti⁷⁴ and Geraldine Farrar,⁷⁵ Caruso. Then there was [unintelligible: T1-S2, 13:49] [Lucrezia] Bori.⁷⁶ I have heard Caruso sing *La Pagliacci*.⁷⁷ It was really an exciting thing. I've been going to opera really . . . there was a break. During the time of the First World War,⁷⁸ it all stopped. Then it started up again. Later, opera moved to the Fox Theatre⁷⁹ and after that, to the Civic Center⁸⁰ where we have opera today. Atlanta was one of the first cities outside of New York to have grand opera. It became a social event. I think even today, a lot of people go just to be seen and have their dresses described in the papers, but not as much as it used to be. I've seen great stages in that. Getting a symphony orchestra started in Atlanta was really difficult. They . . . I don't even like to go into the history of this, but there was a man here who considered himself a great musician, and married into a prominent family, second marriage. There was nothing we could do about a symphony orchestra without having him as a conductor. We didn't want him because we knew he wasn't capable. It was years later that Henry Sopkin⁸¹ started first with the Youth Orchestra.⁸² You probably have

⁷⁴ Antonio Scotti (1866-1936) was an Italian baritone. He was a principal artist of the New York Metropolitan Opera for more than 33 seasons, but also sang with great success at London's Royal Opera House, Covent Garden, and Milan's La Scala.

⁷⁵ Alice Geraldine Farrar (1882–1967) was an American soprano opera singer and film actress. She performed with the New York Metropolitan Opera Company from 1906 to 1922.

⁷⁶ Lucrezia Bori (1887-1960) was a Spanish operatic singer, a lyric soprano. She performed with the New York Metropolitan Opera from 1910 until 1936. In 1932, she became a fundraiser for the Metropolitan Opera, heading an organization called the Committee to Save the Metropolitan Opera House that raised needed funds for the Metropolitan Opera during the Great Depression.

⁷⁷ *Pagliacci* is an Italian opera in a prologue and two acts, with music and libretto by Ruggero Leoncavallo. It is the only Leoncavallo opera that is still widely performed.

⁷⁸ World War I, also called First World War or Great War, was an international conflict that in 1914–18 embroiled most of the nations of Europe along with Russia, the United States, the Middle East, and other regions. The war pitted the Central Powers—mainly Germany, Austria-Hungary, and Turkey—against the Allies—mainly France, Great Britain, Russia, Italy, Japan, and, from 1917, the United States. It ended with the defeat of the Central Powers.

⁷⁹ The Fox Theatre is located on Peachtree Street in Midtown Atlanta. The theater was originally planned as part of a large Shrine Temple as evidenced by its Moorish design. The theater was ultimately developed as a lavish movie palace, opening in 1929. The auditorium replicates an Arabian courtyard under a night sky of flickering stars and drifting clouds. The Fox Theatre now hosts cultural and artistic events, and concerts by popular artists.

⁸⁰ The Atlanta Civic Center is a 4,600-seat theater built in Atlanta, Georgia in 1967. In 2001 it added “Boisfeuillet Jones” to its name in honor of Atlanta businessman and philanthropist Boisfeuillet Jones, Sr.

⁸¹ Henry Sopkin (1903–1988) was an American conductor. He founded, and for 21 years, from 1945 to 1966, led the Atlanta Symphony Orchestra. Before that, he taught conducting at the American Conservatory of Music in Chicago and led the Conservatory Symphony Orchestra. The Atlanta Music Club hired him in 1944. Under the patronage of

this story from somebody else, don't you? Do you have this story of the beginning of the symphony?

Leonard: All I want to do is hear it from you.

<Interviewee laughing>

Josephine: All right. It started in a den in the old auditorium as a Youth Orchestra and no charge. We dutifully went. It was a good beginning. After about two years, Henry Sopkin began to add professional musicians and charge. The charge was so slight in comparison to what we pay today. Henry Sopkin always [unintelligible: T1-S2, 15:46] at symphony hall. He always said this auditorium is too big. You cannot have a good symphony in a terrible place like this. Speaking of this, one thing I remember. Way, way back, [Yehudi] Menuhin⁸³. Menuhin came here as a youngster of 12, in his first years, and he played the violin. The soldiers were marching overhead in the armory at the old auditorium. It was awful. My friend said if he had been a more sophisticated musician, he would have turned around and walked off the stage. He didn't do it though.

Leonard: Was he accompanied by his sister Hephzibah [Menuhin].⁸⁴

Josephine: No. She was too young then. I don't know who accompanied him. It was later that Hephzibah joined him. We've had him many years. We had . . . the series of music. We had [Vladimir Samoylovich] Horowitz,⁸⁵ We had Mischa Elman.⁸⁶ We had Jascha Heifetz.⁸⁷ If you

the Atlanta Music Club, founded in 1915, the Atlanta Symphony emerged in 1947 from a successful Atlanta Youth Orchestra conducted by Sopkin. When he retired in 1966, the Symphony became fully professional.

⁸² In 1945, a group under Chicago conductor Henry Sopkin was organized by music teachers in the Atlanta, Georgia public schools and sponsored by the Atlanta Music Club. It was called the Atlanta Youth Symphony. Adult musicians were added gradually, necessitating a name change in 1947 to the Atlanta Symphony Orchestra.

⁸³ Yehudi Menuhin (1916–1999) was an American-born violinist and conductor who spent most of his performing career in Britain. He is widely considered one of the greatest violinists of the twentieth century. He was born to Russian-Jewish parents in the United States, but became a citizen of Switzerland in 1970, and of the United Kingdom in 1985. He made his first public appearance when he was seven years old as solo violinist with the San Francisco Symphony Orchestra. He performed for Allied soldiers during World War II and for the surviving inmates of a number of concentration camps in 1945. He performed for Allied soldiers during World War II and for Holocaust survivors in 1945 in concentration camps after their liberation, including at Bergen-Belsen.

⁸⁴ Hephzibah Menuhin (1920–1981) was an American-Australian pianist, writer, and human rights campaigner. She was sister to the violinist Yehudi Menuhin and to the pianist, painter, and poet Yaltah Menuhin.

⁸⁵ Vladimir Samoylovich Horowitz (1903-1989) was a well-known Jewish Ukrainian pianist and composer who immigrated to the United States in 1928. His sister, Regina, became a concert pianist and was a teacher at the Kharkov Conservatory.

⁸⁶ Mischa Elman (1891-1967) was a Jewish-American violinist born in the small town of Talnoye, Ukraine, Russian Empire [now Tal'ne, Ukraine]. He immigrated to the United States in 1914.

⁸⁷ Jascha Heifetz (1901-1987) was a Russian violinist born in Vilna, Russia (now Vilnius, Lithuania). Many consider him to be the greatest violinist of all time. He was a child prodigy, making his public debut at seven years old in Kovno, Russia [now Kaunas, Lithuania]. He moved as a teenager to the United States and debuted at Carnegie Hall

didn't go that day, you didn't hear it. They would do a series. It was called All Star [Concert] Series put on by Marvin MacDonald⁸⁸ in the old auditorium, and you joined for the series. There would be possibly six or seven concerts. If it was March 6, you went that day or you didn't hear it. As a matter of fact, some of my friends who lived in New York were astonished at how much more music I got to hear because I went if a concert was here. In New York, they could go any time, so they just did let it slide. That was the beginning of music here in Atlanta, live music. We did have radio, of course, before the days of TV.

Leonard: As we talk of culture in Atlanta, of course, we recognize that Atlanta had a great cultural group that was swept away in one fell swoop when that airplane crashed in France.⁸⁹

Josephine: Yes.

Leonard: I should imagine that the trauma here in Atlanta when it happened was stunning. I know that in the North, in Connecticut, I well remember that it was a tragic thing to comprehend how this entire—as we were told and as we read in the *New York Times*,⁹⁰—this extraordinary community of culture had suddenly been taken away. How did you perceive this terrible tragedy here in Atlanta?

Josephine: It was a terrible thing, just awful. I remember we were riding . . . We got the thing over the car radio. We were riding up to our place at Lake Lanier [Georgia]. My husband and I and his brother Joe Heyman⁹¹ and his wife, and over the car radio it came in . . . the crash of this

in New York City in 1917.

⁸⁸ Marvin MacDonald was manager of the All Starts Concerts in Atlanta, Georgia.

⁸⁹ On June 3, 1962, 106 Atlanta arts patrons died in an airplane crash at Orly Airport in Paris, France, while on a Atlanta Art Association trip. Including crew and other passengers, 130 people were killed in what was, at the time, the worst single plane aviation disaster in history. Members of Atlanta's prominent families were lost including members of the Berry family who founded Berry College. During their visit to Paris, the Atlanta arts patrons had seen Whistler's Mother at the Louvre. In the fall of 1962, the Louvre, as a gesture of good will to the people of Atlanta, sent Whistler's Mother to Atlanta to be exhibited at the Atlanta Art Association museum on Peachtree Street. To honor those killed in the 1962 crash, the Atlanta Memorial Arts Center was built for the High Museum. The French government donated a Rodin sculpture, "The Shade," to the High Museum in memory of the victims of the crash.

⁹⁰ The *New York Times* is an American daily newspaper, founded and continuously published in New York City since September 18, 1851.

⁹¹ Joseph Kohn Heyman (1908-2001) was born in Atlanta, Georgia, in 1908, the son of Minna Simon Heyman and Arthur Heyman. He attended Fulton High School and graduated Phi Beta Kappa from the University of Georgia in 1928. In 1930, he received his Masters of Business Administration from the Harvard Business School. From 1930 until 1942 he served on the staff of Tri-Continental Corporation, a New York investment company, initially as an investment analyst and later as economist. He returned to Atlanta in 1942 to serve with the War Production Board. From 1945 to 1951, Heyman operated his own investment firm, joining the Trust Company of Georgia as a vice president in 1951. Throughout his career, Heyman was often called upon to comment in print and in speeches to local organizations on the state of the economy. Notwithstanding two years during which he served as financial vice president of Rich's Inc., he remained at the Trust Company of Georgia until his retirement in 1973. Heyman served

plane at Orly [France]. We had known about our friends, all of the people who were the heads of the museum, as you say, the cultural group of the city. They were largely in the art group. I mean, the visual arts, not music. It was just a dreadful thing. We knew so many of the people who were killed then. The town was in mourning. We kept . . . It was fantastic the names that would come on over the radio. We couldn't believe it. Out of the ashes of that became the great addition to the [High] Museum⁹² which we have today. This wonderful statue was given to us by France, which stands at the top of the steps by [Auguste] Rodin⁹³. . . .

Leonard: Yes.

Josephine: . . . which is one of the outstanding pieces of our museum today. The memorial . . . it's called the Memorial Arts Building⁹⁴ because it was built in memory of these people who were killed in Orly. It was a strange thing. Years later, when I went to France, and we took a plane out of Orly, I just had a very strange and unhappy feeling about being in that airport.

Leonard: I'll go back to my other question as I had posed it just a little while ago, and we seem to have gotten sidetracked. How do you perceive Atlanta in the next 10 years, 15 years? What do you see for it?

Josephine: Oh, I don't know. Really, I just think . . . I sound terribly old-fashioned when I say Atlanta has just changed so. It's become a big city, a rich city. It's lost the flavor of the old days. I guess in the name of progress, that's what you have to expect. I don't know what's going to happen in Atlanta. We're just getting bigger and bigger all the time. The suburbs are spreading out. One great difficulty here, and this may sound political, is the fact that we cannot enlarge the city limits of Atlanta, and particularly unincorporated Fulton County. My son lives there. When he first moved there, he felt that they should come into Atlanta. I think the people out in that area

as a member of the Board of Directors of Rich's Inc., and was active in a variety of civic organizations, including the Atlanta Parking Commission, Community Chest, Family Service Society, Atlanta Chamber of Commerce, Atlanta-Fulton County Joint City-County Advisory Commission, Atlanta Arts Alliance, Inc., and the Atlanta Economics Club. He was also a member of The Temple and the Standard Club.

⁹² The High Museum of Art in Atlanta is the leading art museum in the Southeastern United States. Located on Peachtree Street in Midtown, the High is a division of the Woodruff Arts Center. It was founded in 1905 as the Atlanta Art Association and renamed after the High family donated their house as an exhibit space in 1926. In 1983, a new 135,000-square-foot building designed by Richard Meier opened to house the Museum. In 2002, three new buildings designed by Renzo Piano more than doubled the Museum's size.

⁹³ François Auguste René Rodin (1840-1917), known as Auguste Rodin, was a French sculptor.

⁹⁴ The Woodruff Arts Center is a visual and performing arts center located in Atlanta, Georgia. Opened in 1968, the Woodruff Arts Center's campus is the location of the Alliance Theatre, the Atlanta Symphony Orchestra, and the High Museum of Art. The Art Center was established after the 1962 plane crash in Paris, France that killed a large number of the cultural and arts community in Atlanta, and was originally known as the 'Memorial Arts Center.' In 1982 it was renamed to honor its greatest benefactor, Robert W. Woodruff.

have all taken the stand they don't want to come into Atlanta. I think it's very short-sighted. I think that if they came in, that they would more than make up what the taxes would cost them. I think Atlanta is really stymied because we cannot increase into the northwest area. It's always been a crazy thing about Atlanta, is the city's been in two counties.

Josephine: . . . portion of Atlanta is in DeKalb County. It's both City of Atlanta and DeKalb County. DeKalb has grown a great deal. Decatur and Stone Mountain, that whole area out there, is tremendous. Marietta and Cobb County have grown so that it used to be a real thing to go to Marietta. Today the expressway goes out to Marietta, and it's almost like a megapolis. We've got so many suburbs and not only houses, but businesses, apartments, hotels, motels, all the way out there to the perimeter. I don't know what's going to happen. It just seems to me it's just bigger and bigger, and we've got to keep somehow or other, we've got to keep up with the things that are worthwhile and not just bigness. I see today that the legislature voted against increasing the [Georgia] World Congress Center.⁹⁵ I don't know whether that's good or bad. I know the governor very much wanted it. It just seems to me big, big, big. I just hope that we will keep up with ourselves and not get snarled in traffic. If you're going . . . I never go into the home-coming traffic if I can possibly help it. I think it's up to me to stay out of it, not only for my sake but to keep from adding extra traffic. The jam is terrible. You know yourself how awful the traffic is. If you're not going to be strangled. If they go on with MARTA,⁹⁶ that will be a great thing, because I think it will relieve a great deal of . . . I think Atlanta's got a great future. I was born here and I've always loved Atlanta. I never wanted to live anywhere else. My only fear is that we are going to get so big that if we're not careful we're going to lose some of the flavor that we used to have.

Leonard: May I ask the question which seems to be on everybody's mind right now? We have a new president, and he's looking for new horizons for us. How do you perceive him?

Josephine: You don't really want to get into that.

⁹⁵ The Georgia World Congress Center (GWCC) is a convention center in Atlanta, Georgia. Enclosing some 3.9 million square-feet in exhibition space and hosting more than a million visitors each year, the GWCC is the third-largest convention center in the United States. Opened in 1976, the GWCC was the first state-owned convention center established in the United States. The center is operated on behalf of the state by the Georgia World Congress Center Authority, which was chartered in 1971 by Georgia General Assembly to develop an international trade and exhibition center in Atlanta.

⁹⁶ MARTA is the common term for the Metropolitan Atlanta Rapid Transit Authority, which was created in 1965. During the 1970's, MARTA began acquiring land in and around the city of Atlanta, Georgia for construction of a rapid rail system. Today, MARTA operates a rail system with feeder bus operation and park-and-ride facilities throughout the metropolitan Atlanta area.

Leonard: No, I just want to know . . . if you'd say, if you're thinking in terms of pluses or minuses or what. If you'd prefer not to comment on it, of course I would understand.

Josephine: I hope that things will be better. I . . . they say, give him a chance. Of course there's no question of giving him a chance. He's the president. I think that many of the things he's suggested, the way he's cutting the budget to really affect the poor and not the rich, I cannot understand. There's an across-the-board tax cut of ten percent. The poor people won't benefit from that because they don't have any income. If they cut down on food . . . I think there's a great deal of waste. There's a great deal that could be cut out of government agencies. That's where the cutting should be. There may be a lot of people who get food stamps who really don't need them. On the other hand, I think they're the life blood of many other people. I think if they cut aid to the families of dependent children, it will be a tragedy. I don't know really enough about the economic situation to know, but it seems to me that you don't cut taxes and expect to stop inflation. You couple that with cutting the budget, yes. How the budget's going to be cut is another question. I don't feel qualified at all to say. I hope that it will work out all right. I'm not . . . The thing that worries me most frankly about the President is the international situation. It frightens me greatly.

Leonard: It frightens a lot of people.

Josephine: I've always been really a peaceful person, and working for peace. I worked greatly with the United Nations [UN]⁹⁷ when it was first started. I was one of the five women who started the United Nations Association of the City of Atlanta back when the UN was young and new. I've been disappointed in a number of the decisions the UN has made. However, I think that it's absolutely essential that we have it. I've been very worried about what's going on in El Salvador now. Of course, we need adequate arms. We needn't think that as we increase, Russia is not going to increase too. It really sometimes frightens me terribly. To me, we ought to have conversations around the table. We should . . . When [Leonid] Brezhnev⁹⁸ made the overture, it seemed to me at the time that we should have said, all right, let's get together and talk. I was in

⁹⁷ The United Nations (UN) is an intergovernmental organization established in 1945, to promote international co-operation. The organization was created following the World War II to prevent another such conflict. Its objectives include maintaining international peace and security, promoting human rights, fostering social and economic development, protecting the environment, and providing humanitarian aid in cases of famine, natural disaster, and armed conflict. The headquarters of the United Nations is in New York City.

⁹⁸ Leonid Ilyich Brezhnev (1906-1982) was a Soviet politician who led the Soviet Union from 1964 to 1982 as the General Secretary of the Central Committee (CC) of the Communist Party of the Soviet Union (CPSU), presiding over the country until his death.

favor of ratifying Salt II,⁹⁹ which the Senate never did. After a while, it was actually withdrawn. I think, if Salt II doesn't suit them, then they should get together and plan something that does suit them, because you cannot get peace through more armaments. I don't mean to say that we should stop arms. We shouldn't. We should not let Russia, if they say it's doing that, get ahead of us. We can't expect Russia to stay still while we build and build and build. That's really what frightens me.

Leonard: You and I have had a delightful conversation. I'm so satisfied and so pleased that I've had this opportunity to talk to you and that your thoughts are now on tape. Thank you so very much, Jo. It's been my pleasure.

Josephine: It's been easier than I thought it was. I was scared to death beforehand, but I've enjoyed it. You always enjoy talking about the olden days and the olden times. I have really lived through a great many changes from the days of my youth. It's been fun talking to you. It's been a lot easier than I thought it was going to be. I hope it sounds all right. To me, my voice sounds so terrible on tape.

Leonard: As Walter Cronkite¹⁰⁰ always says, "And that's the way it is."

Josephine: Right.

Leonard: Thank you again, Jo.

Josephine: You're welcome.

<End Tape 1, Side 2>

<Begin Tape 2, Side 1>

Mark: This is an interview being conducted on June 26, 1989. The interviewer is Dr. Mark Bauman, and the person being interviewed is Mrs. Josephine Joel Heyman. Mrs. Heyman, if you would, I'd like you to first start by talking about your mother's family. Tell me first your mother's name, her maiden name, where she came from, and about her family.

Josephine: Okay. I have a clipping here of my mother's wedding that was in the Atlanta paper. I think my son made several copies. I'll let you see that before you go. My mother was a very

⁹⁹ Strategic Arms Limitation Talks (SALT) II treaty, an agreement negotiated in 1979 between the United States and the Soviet Union on the issue of arms control that the United States Senate chose not to ratify in response to the Soviet war in Afghanistan.

¹⁰⁰ Walter Leland Cronkite Jr. (1916- 2009) was an American broadcast journalist who served as anchorman for the CBS Evening News for 19 years (1962–1981). He is well known for his departing catchphrase "And that's the way it is," followed by the broadcast's date. He is remembered for being the first on TV to break the news of the assassination of John F. Kennedy on Friday, November 22, 1963.

beautiful young woman, one of the prettiest women in the Jewish community. Her name was Ella Menko, M-E-N-K-O. However, my father was not good-looking. He was a homely man. His name was Benjamin Franklin Joel, J-O-E-L. My grandparents, my grandmothers, lived with us. I think I was about seven years old when we moved on 14th Street. We lived on West 14th Street between Peachtree Street and West Peachtree Street. You've got all that.

Mark: Yes.

Josephine: Now am I repeating?

Mark: Don't worry about repeating. You just say whatever comes into your mind.

Josephine: We lived in two houses on a hill. My father and his brother . . . my father's name, as I said, was Benjamin Franklin Joel. My uncle, who was his brother, was Lyons Barnett Joel. My two grandmothers lived with us. Grandma Menko lived with us, and Grandma Joel lived next door with the other brother's family. They both lived to be quite elderly. At least, I thought it was elderly then. I think one of them died at 78, which I thought was very old. From my point of view now, that's very young. <Interviewee laughing>

Mark: Yes.

Josephine: My mother had a big family. I don't know how in the world she handled it. She had . . . There was my mother and father, and the three children—my two brothers and me—and Auntie who took care of Grandma until Grandma died, which was not until I was about 16 or 17 years old. My father came home for lunch [in] the middle of the day. My mother had to have three meals a day for seven people. Fortunately, she was able to have servants. In those days, the wages were very low. We had a cook, a maid, and a chauffeur/butler. My father never learned to drive a car, [and] neither did my mother, because automobiles were not as prevalent in those days. This man, he butlered, cleaned the house, chauffeured, would bring my father home for lunch, and then go back and get him before dinner. I was a very religious child, and my mother and I went to temple every Saturday morning. We never missed. The Temple was way across town. The Temple was on, I think, it was Pryor [Street] and Richardson Street. We used to get there with some friends. Then after temple, we would walk down from there to my father's store. He had a store called Bass Dry Goods Company, which was . . . it was somewhat like a basement store would be today, like Rich's¹⁰¹ basement. They sold . . . They had two floors. On the bottom

¹⁰¹ 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

floor, on the first floor, they sold piece goods, jewelry, and knick-knacks. On the second floor . . . My father was in charge of the first floor. My uncle was in charge of the second. There they sold lady's ready-to-wear dresses and suits and coats. That is exactly . . . It was on Mitchell Street, just exactly where Broad Street stopped. It's all been cut through there. They cut Broad Street through from Mitchell Street all the way to Whitehall Street. That's where the store was. They had a big sign at the top, Bass. There was a Mr. Bass who they worked for. They bought him out and he moved to Texas.

Mark: Mrs. Heyman, what was it like to live with that many relatives around you?

Josephine: As far as I was concerned, it was very pleasant. Grandma Menko was a darling, sweet old lady. She was a young girl when she came over from Germany. She always spoke with an accent. Both my grandmothers did. They spoke English perfectly okay, but they had a slight accent. Grandma Menko, who lived with us, taught my brothers and me songs to sing, German songs. She would play the piano. Her hands were stiff with rheumatism, and she would still bang, bang, bang on the piano. We would sing songs that she taught us: "*O Tannenbaum*,"¹⁰² and "*Ach Du Lieber Augustine*."¹⁰³ She was a semi-invalid from the time I remembered, and the old maid aunt, her name was Fannie Menko.¹⁰⁴ We all called her Auntie. She took care of Grandma [Caroline Oberdorf Menko]. Grandma had her breakfast in bed every morning. Before we went to school, we would go in and say, "Good morning *grossmutter* [German: Grandmother]." She would say, "Good morning *mein kind* [German: my child]". I think I had a very happy childhood. We lived on the top of a hill on 14th Street. There were three Jewish families that lived up there. We used to have a wonderful time playing . . . the children. Every night . . . there were big steps. Now, all that hill is gone. They've taken it all down now.

Mark: You said there were three Jewish families. It was you and your aunts and uncles, all right . . .

Reich (anglicized to 'Morris Rich'), a Hungarian Jewish immigrant. It was renamed M. Rich & Bro. in 1877, when his brother Emanuel was admitted into the partnership, and was again renamed M. Rich & Bros. in 1884 when the third brother Daniel joined the partnership. In 1929, the company was reorganized and the retail portion of the business became simply, Rich's. Many of the former Rich's stores today form the core of Macy's Central, an Atlanta-based division of Macy's, Inc., which formerly operated as Federated Department Stores, Inc.

¹⁰² "*O Tannenbaum*" is a Christmas song [German: O Christmas Tree]. Based on a traditional folk song, it became associated with the traditional Christmas tree by the early 20th century and sung as a Christmas carol.

¹⁰³ "*Ach Du Lieber Augustine*" [German: Oh, you dear Augustin]. is a popular Viennese song. It was presumably composed by the balladeer Marx Augustin in 1679. The tune is nearly identical to that of "Did You Ever See a Lassie?" Bing Crosby included the song in a medley on his album 101 Gang Songs in 1961.

¹⁰⁴ Fannie Menko (1866-1947).

Josephine: The Oberdorfers.¹⁰⁵

Mark: The Oberdorfers. Was there another family?

Josephine: Those were the three. Then later, there was a family named [Ralph and Harriet] Rosenbaum who built next door. Next to that, Armand May's¹⁰⁶ family. The name was David Eichberg,¹⁰⁷ E-I-C-H-B-E-R-G. We all had children all about the same age. We had lots of fun playing games together.

Mark: You said that's Armand May's family?

Josephine: Yes.

Mark: Mrs. Eichberg was Armand May's sister.

Josephine: That's right. That's correct. Then Mrs. [Malvina] Eichberg, her husband was David Eichberg . . . and she was Malvina [Eichberg], and her daughter was named Rose [Eichberg Schaenen].¹⁰⁸ Rose and I . . . in fact we still keep up. We still write to each other on our birthdays. We would walk to Tenth Street School, about six of us. It is not a school any longer. That's where I went to school.

Mark: Let me go backward before we go forward. This close family relationship . . . You said you were very religious as a child, and you went to The Temple every Saturday. Was that related in any way with the Menko family, because I think your grandfather [Martin Menko] was one of the founders of The Temple, was he not?

Josephine: He died before I was born. No, I don't . . . I don't know. I was disillusioned at a fairly young age. It was silly. Somebody should have told me that you can't ask God to do things and when he doesn't do them, get mad with him. We had very unhappy experiences. My first cousin who lived next door was killed in the First World War.

Mark: Lyons Joel?

¹⁰⁵ Eugene Oberdorfer, Sr. (1865-1931), his wife Daisy Israel Bauer Oberdorfer (1871-1941), and their sons Eugene, Jr., and Donald.

¹⁰⁶ Armand May (1882-1972) was born in Marseilles, France and resided in Atlanta from childhood. As a businessman, he was president of American Mills Company in Atlanta, a cotton mill, and American Associated Companies, a textile firm and exporter. He was appointed to the advisory committee for the Export-Import Bank of Washington in 1934, shortly after it was organized by President Franklin D. Roosevelt. His service on the board of Atlanta's Hebrew Orphan's Home and its successor, the Jewish Children's Service, spanned 40 years from 1918 to 1958. He was president of both agencies from 1935 to 1958.

¹⁰⁷ David Eichberg (1862-1941) was an Atlanta attorney.

¹⁰⁸ Rose Eichberg Schaenen (1902-1996).

Josephine: That's right. Yoel Lyons Joel.¹⁰⁹ I had prayed to God that he wouldn't die. He died and then my grandmother got sick. Of course she was an old lady. I prayed to God that Grandma wouldn't die. She died. I think I pretty much at that time got mad with God. I just said he doesn't answer prayers. Much later on, my mother-in-law, my husband's mother, said, "I don't pray." She was a very religious woman, not conforming, not kosher, but very religious. She said, "I talk to God. I tell him things. I thank him for all of my blessings. I thank him for my husband and my children. I don't ask him to do favors for me." That sort of gave me another angle.

Mark: In the Jewish setting within The Temple, were you confirmed at The Temple? Did you go to Sunday School?

Josephine: Oh yes. Oh, if I could find that diary. Confirmation¹¹⁰ meant so much to me. That was another very disillusioning thing. Today they have a confirmation and they have a reception at The Temple. In those days, each confirmand had a reception at his own home, and people would go from house to house. We served punch and cake. We children would compare with each other who had the most visitors.

Mark: Is that what was disillusioning about it?

Josephine: What?

Mark: Is that what was disillusioning, that you would compare who had the most visitors? What was disillusioning?

Josephine: I think those things I've told you. I know another thing. We met with Dr. Marx once a week in the afternoon, confirmation class. We would ask him, "What happens after death?" The poor man, he couldn't tell. He's never been there. He did not give us any satisfactory answers. It was ridiculous. As an adult, I can understand. In those days, I thought, "Well." We would say to Dr. Marx, "Is there a God?" He was just totally unsatisfactory. My confirmation, I was really looking forward to it so, with so much real spiritual feeling. Dr. Marx' sermon was all giving us the dickens for getting presents, saying that confirmation meant a whole lot more than getting presents. I've got all that written up in my diary. We all had . . . now, it's so sensible. They wear

¹⁰⁹ Yoel Lyons Joel (1896-1918) was a native of Atlanta who was killed on October 14, 1918 during severe fighting north of Sommerance, France in World War I. He was a first lieutenant with the American infantry fighting in the battle of the Argonne Forest.

¹¹⁰ Confirmation marks the culmination of a special year in the life of Jewish students between ages 16 and 18; a period of religious study beyond bar or bat mitzvah. 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.

robes. In those days we wore white dresses. Each girl competed with the other ones to see which one had the most beautiful dress. I don't know. Now what else would you like for me to . . .

Mark: What about your father's family? Tell me about the Joel family.

Josephine: My grandmother was married twice. Her first husband was named [Lyons] Barnett,¹¹¹ and she had two children. My father was one of them. Then shortly, not too long after that, she remarried Barnett's very good friend, whose name was Yoel Joel. She was Sophie Joel, as I knew her. My father . . . Joel adopted my father. I never knew until I was 50 or 60 years old that there was a half- relationship there. I never knew that they were not my real first cousins. How long do you expect to talk?

Mark: As long as you want. I'm just checking to make sure that the tape recorder doesn't run out of tape.

Josephine: I was very devoted to this older cousin. He was five years older than I was. Yoel Hans Lyons Joel. He was very patriotic. He couldn't wait to get in the war. I just . . . I thought he was just great. He wanted to go to France. I . . . We all hated to see him go to France, but he did.

Mark: Your family was a very German family. Both sides of your family had come from Germany.

Josephine: Yes.

Mark: Yet this was a war we were fighting against Germany in.

Josephine: Yes.

Mark: Did that pose any problems?

Josephine: Yes, that's right. It was very traumatic. We were all for America. As a matter of fact, they all had come over here, but when they were children. We hated the Kaiser,¹¹² and we hated the whole thing. We were all very American. [We] had our flag out. They didn't . . . it was after the Armistice,¹¹³ and they did not hear from this young man. He was a lieutenant. [They] didn't hear and didn't hear. Finally, they had a letter from a nurse that he was in the hospital. He had been wounded, but thought he would get along all right. My father . . . my uncle and aunt, his

¹¹¹ Lyons Barnett (1834-1867) resided in Milledgeville, Georgia.

¹¹² Franz Joseph (1830-1916), also called Francis Joseph, was emperor [German: kaiser] of Austria (1848-1916) and king of Hungary (1867-1916). His empire was into the Dual Monarchy, in which Austria and Hungary coexisted as equal partners. In 1879 he formed an alliance with Prussian-led Germany, and in 1914 his ultimatum to Serbia led Austria and Germany into World War I.

¹¹³ On November 11, 1918, fighting in World War I came to an end following the signing of an armistice between Germany and the Allies that called for a ceasefire at 11am, the 11th hour of the 11th day of the eleventh month of 1918. The war formally ended with the signing of the Versailles Treaty on June 28, 1919.

parents, were waiting on getting permission to go to France. In those days, you had to go by ship. There was no such thing as a plane. They were in touch with a senator in Washington to get them a pass to go over to France where he was to see him when they got a telegram saying he had died. It was just a dreadful, miserable, unhappy time. My uncle never really recovered from it, from the loss of this boy. My aunt, that I wasn't as fond of, made a big thing of it. He was buried in a cemetery over there. Later they had . . . The Gold Star Mothers,¹¹⁴ they called them, were allowed to go over. The United States government sent them over to visit the graves. She went. This I always thought was a mistake. They were able to disinter their bodies and bring them over here. He is now in a crypt at Oakland Cemetery,¹¹⁵ whatever is left. That's awful. I just thought he should have stayed there, but . . .

Mark: Your family was involved with a very broad social life. You attended many dances. You played bridge. You went to the Standard Club.¹¹⁶ Would you describe that aspect of your life, your social life, as a young woman?

Josephine: Yes. Living on 14th Street, we were out of the main stream of Jewish life. Most of the Jewish people lived on Washington Street, Capitol Avenue, and Pryor Street. We were way removed. We did join . . . my father joined the Standard Club, which was then I think on Washington Street. They went to a ball there once, and I thought my mother was the most beautiful thing I ever saw. She actually had a hairdresser. They didn't have beauty parlors then. She had a hairdresser come out and fix her hair. She said she went to the Standard Club, and what does she do? She stood around with all the neighbors on 14th Street. What was the sense of it? My father never danced. I don't know what they did. Their social life was very different. It was

¹¹⁴ Gold Star Mothers were women entitled to display a gold star on a service flag, due to being the mother of a son or daughter who died during active service in the United States military during a period of war or hostilities in which the Armed Forces of the United States were engaged. The term Gold Star Mother began during World War I with the custom of families of servicemen hanging a banner called a service flag in the windows of their homes. The service flag had a star for each family member in the Armed Forces. Living servicemen were represented by a blue star, and those who had lost their lives in combat were represented by a gold star.

¹¹⁵ Oakland Cemetery is the oldest cemetery, and one of the largest green spaces, in Atlanta. Many notable Georgians are buried at Oakland including Margaret Mitchell, author of *Gone with the Wind*; Joseph Jacobs, owner of the pharmacy where John Pemberton first sold Coca-Cola as a soft drink; Bobby Jones, the only golfer to win the Grand Slam, the United States Amateur, United States Open, British Amateur and the Open Championship in the same year; as well as former Georgia governors and Atlanta mayors. Oakland is an excellent example of a Victorian-style cemetery and contains numerous monuments and mausoleums that are of great beauty and historical significance.

¹¹⁶ The Standard Club is a Jewish social club that started as the Concordia Association in 1867 in Downtown Atlanta. In 1905, it was reorganized as the 'Standard Club' and moved into the former mansion of William C. Sanders near where Turner Field is now located. In the late 1920's the club moved to Ponce de Leon Avenue in Midtown Atlanta. Later, the club moved to what is now the Lenox Park business park and was located there until 1983. In the 1980's, the club moved to its present location in Johns Creek in Atlanta's northern suburbs.

mostly the family up there. One thing we did, which since has been interesting. We used to go to Marietta, Georgia, in the summer as a resort. Marietta in those days was very small. We went to a boarding house. My father sent my mother and the three children up there to get a rest because she had . . . She was so worn out with this big household. We went to a boarding house. The funny thing I remember is the name of the people were Crockett, Miss Crockett, two old maid sisters and an old bachelor brother. We were there when my youngest brother . . . I remember my mother saying, “He took his first step in Marietta.”

Mark: That’s kind of interesting because Marietta was the place where Leo Frank was lynched.

Josephine: I know. This was long, long before that. It really was not much of Marietta. They had a bandstand. They had a square. The great entertainment, we’d walk up to the bandstand and listen to the music at night. They had . . . This place where we stayed had a big backyard, and we children played. Of course, I don’t remember. That was long ago. [It] must have been about 1905 or 1906. The funny things that you remember.

Mark: You were very close to your first cousin, Helene [Joel Heyman]?¹¹⁷

Josephine: Yes.

Mark: What was that relationship like? I know you lived next door to each other for so many years.

Josephine: Yes, we did. She was a year younger than I. We were devoted friends. Her father was a very jealous man. He adored her, particularly after his son was killed in France. She was just his whole life. We joked and said, she was his angel queen. We would kid her about that. We were fond of each other. As a matter of fact, she’s still living in Rome, Georgia. Her husband went with Fox Manufacturing Company [and] moved to Rome. He’s . . . We were first cousins, and we married brothers. I married Herman and she married Charles [Heyman].¹¹⁸ So we were doubly related. Now she has Alzheimer’s, and she’s in bad shape, very bad. I keep in touch with her children, and grandchildren.

Mark: It seemed like there was a very small community you associated with, a small group of other Jewish families, your relatives. It almost seemed like there was a very small selection of

¹¹⁷ Helene Joel Heyman (1903-1992) married Charles Heyman, the brother of Josephine’s husband Herman Heyman.

¹¹⁸ Charles Heyman (1900-1983) started his career as an office boy for Fox Manufacturing Company in Atlanta, Georgia in 1920. He bought the company, moved it to Rome, Georgia in 1936, and relocated his family to Rome in 1938. Charles was a past president of the Southern Furniture Manufacturing Association.

people you would logically and naturally marry. Was there a lot of intermarriage amongst these families?

Josephine: Yes. Actually I didn't even . . . I hardly knew my husband's family. They moved early. They moved way out Peachtree Street, and moved . . . We thought it was just like in the next county. Their . . . I'll tell you where their place was. You know where the Blue Cross building is now? Blue Cross/Blue Shield building?

Mark: I think so. Just near Monroe Drive, just south of Highway 85. Am I thinking of the right one?

Josephine: No, it's on Peachtree Street beyond Buckhead, beyond Piedmont Road. It's about just . . . about a half-mile from where Piedmont crosses Peachtree. We hardly knew the south side Jews. I would see them in Sunday School. We were called the north side, and they were the south side. I made very good friends through Sunday School. One of my very good friends was Hannah Grossman [Shulhafer],¹¹⁹ who remained my friend all through life until . . . She died about four or five years ago. She lived way out Washington Street near the . . . where Pryor Street was. We lived way on the north near where Piedmont Park is today.

Mark: Now, this area north where your husband lived, there was a small Jewish group there also. The Alexander family was there. Isn't that right?

Josephine: Where my husband lived, they moved . . . His father was crazy about farming, and they bought this four-acre place out beyond Buckhead. That's Buckhead. It's not Piedmont [Road]. They were, I don't know, about three miles beyond Buckhead.

Mark: Yes, but Henry Alexander¹²⁰ lived in that area also, didn't he?

Josephine: Yes and no. He came along much later. He grew up in the midtown section. They never had enough room. The family was so small. The Alexanders were some of the first settlers in Atlanta. When I became . . . When I was about 35 years old, I was president of the [National]

¹¹⁹ Hannah Grossman Shulhafer (1901-1984) was an active leader in the Jewish and general communities as far back as the 1920's. She engaged in the resettlement of Jewish refugees from Europe and was active in the Civil Rights Movement. Hannah was a leading figure in the Atlanta Jewish Federation, the Welfare Fund and was a Zionist and ardent supporter of Israel.

¹²⁰ Henry Aaron Alexander, Sr. (1874-1967), husband of Manya (Marion) Klonitsky-Kline Alexander, was born in Atlanta, Georgia. He was a prominent attorney, scholar, and religious leader. Alexander served in the Georgia State House of Representatives and was 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.\

Council of Jewish Women section here, and my mother-in-law, who was Minna Heyman¹²¹, said, “I want you to meet Mrs. Julius Alexander¹²².” She was the first president of the Council. She took me to see this elderly lady. She was Cecil [Alexander]’s grandmother, and Harry’s mother . . . Harry Alexander’s mother. She was like the empress. She sat there and people came to see her. I met her. She died . . . She died not too long after that.

Mark: Excuse me just a second.

<Interruption in tape>

Josephine: I felt like I didn’t know . . . We would go to . . . In those days, we had dances in people’s homes. They would take up the rugs and turn on the Victrola,¹²³ and we would dance. Sometimes, on great occasions, we had parties at the Standard Club, the old Standard Club. Charles Heyman, who married my cousin [Helene Joel Heyman], my husband’s brother . . . I didn’t know Herman in those days. He was three and a half years older than I was. We went in crowds, mostly Sunday School. Most of my crowd was the Sunday School class. Charles Heyman was just one year older, and he was the best dancer in our crowd. He was very popular. I was amazed years later that he married my cousin. I thought she was very smart to be able to catch Charles Heyman.

<Interviewee laughs>

They’re the ones that moved to Rome.

Mark: Yes. What was your relationship to East European Jews? Did you know any of the Orthodox East European Jews?

Josephine: Like a different . . . living in a different city. I knew that there were Orthodox Jews. I knew the name of Rabbi [Tobias] Geffen.¹²⁴ He was . . . Dr. Marx was a very prejudiced man. He was all for the German Jews, but he did not . . . He just . . . I don’t think he and Rabbi [Harry]

¹²¹ Minna Simon Heyman (1873-1952) was a native of New Orleans who relocated to Atlanta in 1896 when she married Arthur Heyman, Sr.

¹²² Rebecca Ella Solomon Alexander (1854-1938) was the first president of the Atlanta chapter of the National Council of Jewish Women when it was organized in 1895.

¹²³ The Victrola is a phonograph which is a machine that played records. Its name comes from the name of the company, Victor Talking Machine Company. The early phonographs had to be hand cranked and they had a big horn on them to produce the sound. In 1906 Victor Talking Machines Company introduced phonographs with the turntable and the amplifying horn tucked away inside a wooden cabinet. It became the most popular brand of home phonographs and sold in great numbers until the end of the 1920’s.

¹²⁴ Rabbi Tobias Geffen (1870-1970) was an Orthodox rabbi and leader of Shearith Israel in Atlanta from 1910-1970. He is widely known for his 1935 decision that certified Coca-Cola as kosher. He also organized the first Hebrew school in Atlanta, and standardized regulation of kosher supervision in the Atlanta area.

Epstein¹²⁵ even were on speaking terms. The services in The Temple were so different. They were . . . We used a different prayer book. I've got the prayer books here, I think, somewhere. I had them once. They're very different from the prayer books they use today. The whole thing is different. I went to The Temple Friday night, and [Rabbi] Sue Ann Wasserman¹²⁶ wore a robe, a *tallis*,¹²⁷ and a *yarmulke*.¹²⁸ I thought Dr. Marx is probably spinning in his grave. He was so opposed to anything like that. He wore a cut-away suit just like a dress suit, never a robe. He . . . What was I going to tell you? He was not a great influence. Several of my friends have said they felt the same way we did, that Dr. Marx was such a . . . I don't want to put this down or anything, but he was . . . He did not inspire us for Judaism. He was a very sarcastic man. The wonderful influence was the Christians, in the Christian community. He was really very friendly with them. They would meet together. That was the greatest thing Dr. Marx did, was in the Christian community. His son and his wife are still living here, but they are both very . . . they are neither one well.

Mark: A couple of things. Number one, you mentioned Rabbi Geffen. Did you know of Rabbi Geffen at all?

Josephine: I knew who he was, but I didn't know him at all. I knew that there was a very Orthodox . . . There were three congregations then, only one Reform. Now we got, oh, about eight or nine Reform congregations.

Mark: Yes.

Josephine: In that day, The Temple was the only Reform congregation. Then there was Rabbi Epstein, who was Conservative. Very different.

Mark: Yes. You must have had Rabbi Hirmes¹²⁹ at that time, in 19-teens, early 1920's, Rabbi Hirmes. Remember him?

¹²⁵ Rabbi Harry Epstein (1903-2003) served as the rabbi of Ahavath Achim Synagogue in Atlanta from 1928 to 1982. Under his leadership the congregation began to shift to Conservatism, which they adopted in 1952. Rabbi Epstein retired in 1982, becoming Rabbi Emeritus and Rabbi Arnold Goodman assumed the rabbinic post.

¹²⁶ Rabbi Sue Ann Wasserman was the assistant rabbi at The Temple in Atlanta from 1987 to 1991. Subsequently, she held rabbinical positions at the Brooklyn Heights Synagogue; the Union for Reform Judaism; Congregation Etz Chaim in Cambridge, Massachusetts; and Temple Beth David of the South Shore in Canton, Massachusetts. She was ordained at the Hebrew Union College in New York City.

¹²⁷ *Tallit* or *tallis* is a prayer shawl fringed at each of the four corners in accordance with biblical law. The wearing of tallit at worship is obligatory only for married men, but it is customarily worn also by males of bar mitzvah age and older.

¹²⁸ Jewish men cover their heads during prayer with a small skull-cap called a '*yarmulke*' or '*kippah*.' Orthodox Jewish men wear it at all times to remind themselves of God's presence.

¹²⁹ Lithuanian-born Rabbi Abraham P. Hirmes (188?-1946) led Ahavath Achim from 1919 to 1928. Rabbi Hirmes

Josephine: Rabbi who?

Mark: Hirmes, H-I-R-M-E-S, Hirmes.

Josephine: No, I didn't know him. I had heard of Rabbi Geffen, and Dr. Marx, strangely enough, said, "Dr. Geffen is a real" . . . Rabbi Geffen, he wasn't . . . "is a real scholar." That's all I knew. He spoke no English. Rabbi Geffen spoke only Yiddish.¹³⁰

Mark: Yes. All right. Did you ever go to the Jewish Educational Alliance?¹³¹

Josephine: We used to go there for parties, particularly during the war. The soldiers would be there. I didn't do much at the Jewish Education Alliance. Later on, my husband was a president of the Alliance, and he would go to board meetings, and I would go along with him. I was never on the board. He was . . . after this one man who had been president so long, I've forgotten now . . .

Mark: Do you remember Victor Kriegshaber?¹³²

originated the Sisterhood with his wife, whose immediate projects were focused on raising money for the building fund for the synagogue at the corner of Washington Street and Woodward Avenue. About this time, there was an official name change of the congregation from 'Ahawas Achim' to 'Ahavath Achim.' It was also during this period that Bible School, Junior Congregation, and late Friday night services developed. Rabbi Hirmes studied at the Slobodka Yeshiva in Lithuania and pursued his rabbinical ordination at Yeshiva University-affiliated Rabbi Isaac Elchanan Theological Seminary in New York.

¹³⁰ Yiddish is the common historical language of Ashkenazi Jews from Central and Eastern Europe. It is heavily Germanic based but uses the Hebrew alphabet. The language was spoken or understood as a common tongue for many European Jews up until the middle of the twentieth century.

¹³¹ 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.'

¹³² Victor Hugo Kriegshaber (1859-1934) was the founder and first president of the Atlanta Terra Cotta Company; a director of the Atlanta Art Glass Co.; and vice-president of the National Builders' Supply Association. Kriegshaber was born in Louisville, Kentucky, to Prussian immigrants and came to Atlanta in 1889. Having left his civil engineer's position with the Central of Georgia Railway to become a contractor, he was soon president of his own building material supply company. He was a director of the Chamber of Commerce and, in 1914, was part of the committee from the Chamber that spearheaded the new development at Lakewood for the Southeastern Fair. A charter member of the Rotary Club, Kriegshaber also served as director of the local council of the Boy Scouts of America; president of the Jewish Charities and of the Jewish Educational Alliance; and director of the Hebrew Orphan's Home. He was instrumental in establishing the city's first public playgrounds for children and was later vice-president of the Playground Association of America. In 1905 Kriegshaber was one of the organizers of the Standard Club, serving as its first vice-president. Kriegshaber served on the executive committee of the Atlanta Music Festival Association from its founding in 1909. The Atlanta Music Festival led to the establishment of the Atlanta Philharmonic Society, of which he was president until 1934. He advocated, along with Rabbi David Marx, for the creation of the Federation of Jewish Charities in 1906 to combine the activities of the Hebrew Relief Society, Free Kindergarten and Social Settlement, Council of Jewish Women, and the Central Immigration Committee. The Victor H. Kriegshaber House, the home he built in 1900 in the historic Inwood Park area of Atlanta, is now a designated landmark also known as "The Wrecking Bar."

Josephine: Kriegshaber.

Mark: Was that the man you were thinking of?

Josephine: There was a Kriegshaber who was very prominent. I don't think that was the man who was president so long. I don't remember, but anyhow, my husband was elected president. I used to go with him to the meetings. He insisted on leaving. He said two years is enough. It was over on Capitol Avenue at that time. I remember, I think it was during the Second World War, that they moved over to the north side, rented a big house first, and then later built the Federation.

Mark: Did you know Harold Hirsch,¹³³ the Hirsch family?

Josephine: Yes.

Mark: What was your relationship with the Hirsch family?

Josephine: We knew each other. He was a big shot. He was a very prominent lawyer, and in the Jewish community they thought the sun rose and set in Harold Hirsch. In the first Welfare Fund . . . I must have been about 33 or 34 years old . . . I was active in it. Harold Hirsch headed it. We raised \$50,000.

Mark: This was around 1936. Were you involved in the women's division then?

Josephine: I started the women's division.

Mark: You were the first chairperson?

Josephine: The next year. I said, there's no reason why women should not give too. Get them accustomed to giving. Then when their husbands die, you won't have such a hard time with the widows.

<Interviewee laughs>

We formed a women's division.

Mark: Who's we? Who did you work with?

Josephine: Oh, dear.

Mark: Gertrude Krick,¹³⁴ did you work with her?

¹³³ Harold Hirsch (1881-1930) was a well-known attorney who was active in philanthropic organizations in the Atlanta area. He received his law degree in 1904 and soon became one of Atlanta's most prominent lawyers, helping Coca-Cola trademark its signature logo and bottle design in a number of copyright infringement cases. He was also involved in the creation of the law school at Emory University and one of the founding members of the faculty. Hirsch was very involved in philanthropic endeavors, particularly those in the Jewish community. He was a member of the Hebrew Benevolent Congregation (also known as The Temple), the Federation of Jewish Charities, the United Jewish Charities, and the Independent Order of B'nai B'rith. He helped found The Atlanta Committee for German-Jewish Relief and served as chairman of the organization.

Josephine: It was before Gertrude Krick, before she came in. Ida Levitas¹³⁵, I think. My friend Rebecca Gershon,¹³⁶ no longer living also, she was active at that . . .

Mark: What about Be Haas?¹³⁷ Were you friends with Be Hass?

Josephine: Be was younger, it was before. Be Hass really was much more interested in the non-Jewish community than in the Jewish community. She was younger.

Mark: Let me ask you a silly question. Did your family celebrate Christmas?

Josephine: Yes. We never had a Christmas tree, but we had Santa Claus. It was wonderful. We loved it. We didn't know anything. We had no connection with Jesus Christ and Christmas. Christmas was Santa Claus for us. This was when we were very young. We really believed in Santa Claus. We had . . . In our home on 14th Street, we had fireplaces and chimneys. My cousin from next door used to spend the night with us Christmas Eve. I believed Santa Claus came down the chimney and left the presents.

Mark: Did you do the same thing for your children?

Josephine: What?

Mark: Did you have Christmas for your children?

Josephine: In the beginning. Now wait a minute. In the early days, we did. Not only that, we had a Christmas tree when our children were very little. I loved it. The children, every year two weeks before Christmas, [said] "Mom, when are we going to get the Christmas tree?" My

¹³⁴ Gertrude Fierman Krick (1916-) was a native New Yorker who relocated to Atlanta, Georgia. She was the wife of Edward Krick. She was active in the Atlanta Jewish Community. She became the first director of the Jewish Educational Alliance pre-school in 1937 and was assistant principal of the Atlanta Hebrew Academy (now renamed Atlanta Jewish Academy).

¹³⁵ Ida Goldstein Levitas (1897-1987) was born in Bialystok, Poland and grew up in Atlanta. Ida was active in the Jewish Educational Alliance and Hadassah. Her son Elliott Levitas was a Congressman from the 4th Congressional District in the United States House of Representatives from 1975 to 1985.

¹³⁶ Rebecca Mathis Gershon (known as 'Reb') (1889-1997) was born in Chattanooga, Tennessee but her grandparents came from Germany. On a visit to Atlanta she met and later married Harry Gershon. Rebecca Mathis Gershon was involved in the life of the Jewish community of Atlanta including the National Council of Jewish Women, the Jewish Federation of Greater Atlanta, Hadassah, as well as in the Civil Rights Movement.

¹³⁷ Beatrice (Be) Hirsch Haas (1905-1997) was born in Atlanta in 1905. The Haas and Hirsch families were prominent Jewish families in Atlanta and were instrumental in founding the Temple. Her brother, Morris Hirsch, founded Hirsch Brothers, a men's clothing store. She graduated from Wellesley College in 1925. She married Leonard Haas Sr. who died in 1969. He was an attorney who helped form the Civil Liberties Union, the American Jewish Committee, and the Jewish Alliance in Atlanta and was an attorney in the Leo M. Frank case. With her husband's encouragement she became active in the League of Women Voters, in which she held positions on the local and national level. She was also involved in Georgia politics. She helped to put on Atlanta's 100 year celebration and a series of financial forums for women which led to the formation of her own fundraising business Grizzard and Haas (formerly Haas, Cox and Alexander).

husband, who later became president of The Temple, was just as interested as we were. We had the tinsel, the baubles, and all this. It was something that I really loved.

Mark: Did you celebrate *Hanukkah*¹³⁸ and Passover?¹³⁹

Josephine: Yes. We lit the *Hanukkah* lights. We did not . . . as children . . . This is long before I met my husband and all. We always lit the *Hanukkah* lights. I loved that too. We had *sukkahs*.¹⁴⁰ We had fruit from at The Temple. Also we celebrated *Purim*.¹⁴¹ They always had a masked ball. My mother and her sister went to all sorts of trouble making me a mask, a costume. I remember the first one I went to. They had a thing . . . such a thing as a ragman in those days. Have you ever heard of such a thing?

Mark: Ragman?

Josephine: Rag, R-A-G.

Mark: No.

Josephine: Now wait a minute. This was balloons. Strike that . . . a balloon man. always dressed up in . . .

<Interruption in tape>

I went as a balloon man. Lo and behold, when we got there, oh. We were all secret. Nobody wanted to tell what the other one was. There were three other balloon men.

¹³⁸ 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 *Hanukkah menorah*, or *hanukiah*, with its nine branches, is used to commemorate this miracle by lighting eight candles, one for each day, by the ninth candle.

¹³⁹ Hebrew: Pesach. 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 or oats unless those foods are labeled 'kosher for Passover.' Jews traditionally have separate dishes for Passover.

¹⁴⁰ During *Sukkot*, Jews transfer their living quarters from the house to a *sukkah*, which is a makeshift booth whose roof is of branches or vegetation thin enough to let the rain in. People eat in the *sukkah* and many pious Jews sleep there. The *sukkah* is meant to remind Jews of the booths in which their ancestors dwelt when they wandered in the wilderness during the Exodus.

¹⁴¹ A Jewish holiday that commemorates the deliverance of the Jewish people in the ancient Persian Empire from destruction in the wake of a plot by Haman, a story recorded in the Biblical book of Esther. According to the Book of Esther, Haman planned to kill all the Jews, but Mordecai and his adopted daughter Queen Esther foiled his plans. The day of deliverance became a day of feasting and rejoicing. Some of the customs of *Purim* include drinking wine, wearing masks and costumes, and public celebration.

<Interviewee laughing>

Mark: What was your relationship with your mother? Were you very close with your mother?

Josephine: Yes. I loved and adored my mother. I thought she was the most beautiful woman. One of the saddest things in my life was her death. She lived ten years longer than my father. He was ten years older than she. He died at the age of 70, and she died ten years later at the age of 70. In my . . .

Mark: Were you as close to your father as you were to your mother?

Josephine: No. I loved my father, but not the way I felt about my mother. She was just the greatest and beautiful . . .

Mark: You have a son and a daughter. Do you feel you're closer to your daughter or to your son?

Josephine: No. I don't think so. You see, that's a whole other story. That's . . . why, they're different. They're entirely different. I feel very close to both of them. As I've told you, my daughter has MS [multiple sclerosis].¹⁴² She's married to Charles Wittenstein, who is counsel for ADL. He's had open heart surgery. My son, they belong to Temple Sinai.

Mark: No, but I'm not really talking about that. I'm talking about the relationship as children. As children, did you associate more with your daughter or more with your son?

Josephine: What did you say?

Mark: As children, when your son and daughter were children, did you associate more with your daughter or more with your son?

Josephine: I think . . . I'll tell you what happened. When my son married, they lived in a duplex way out Peachtree where most people live today. We were on Oxford Road at that time, which is near Emory [University]. I think that they didn't consider where we lived. My daughter said, "Rent me a house. I don't care where it is, whether it's an apartment or a house, just so it's near you." They're still living in that house.

Mark: That's nice.

Josephine: There was just that much difference. I'm fond of my daughter-in-law, but it's . . . I don't want this to . . .

¹⁴² Multiple sclerosis (MS) is a potentially disabling disease of the brain and spinal cord (central nervous system). In MS, the immune system attacks the protective sheath (myelin) that covers nerve fibers and causes communication problems between the brain and the rest of the body .

Mark: Let's go back to your high school. What high school did you go to?

Josephine: I went to Girls' High School,¹⁴³ which was where the City Hall is today. It was on the corner of Washington Street and Mitchell Street. I think we must have been the last class, because they bought property way out near the Old Soldiers' Home¹⁴⁴ moved. The Mitchell Street building was falling down. It really needed a lot of repairs. I went all the way from 14th Street down to Mitchell Street every day. We didn't have automobiles. We went on a street car. Sometimes we walked. Girls' High School was a wonderful school. I got a very good education there.

Mark: Do you remember some of your favorite teachers or favorite classes?

Josephine: Yes, I do.

Mark: What?

Josephine: One interesting thing. Maggie Slaton¹⁴⁵ was our French teacher. She was a sister to [Governor] John Slaton, who commuted the sentence of Leo Frank. She was always very partial to the Jewish girls because of the fact of what her brother had done. She was an excellent French teacher, and I got along very well in college in French. My history teacher was one reason I went to Smith [College].¹⁴⁶ She was a very . . . at Girls' High School at that time, if you were going to college, they had college preparatory classes. You got the best teachers. We got the heads of all of the departments. The head of mathematics, the head of history, and the head of English. I had a wonderful education.

Mark: Had your history teacher gone to Smith also?

Josephine: What did you say?

Mark: Had your history teacher gone to Smith?

Josephine: Let's see which one. Miss Wolf was the one. Yes, she was history. She would teach history like this. She didn't talk about the dates and that sort of thing. "What was the significance

¹⁴³ Girls' High School was one of seven schools that were 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.'

¹⁴⁴ The Atlanta Confederate Soldiers' Home (also called the Old Soldiers' Home) was built in 1890 at 410 E. Confederate Avenue on the south edge of the Ormewood Park neighborhood of Atlanta, Georgia. In 1901 it burned down, and was rebuilt in 1902 at the same location. The Home housed widows of Confederate veterans beginning in the 1940's before closing in 1963. It was razed in 1965.

¹⁴⁵ Martha Lee Slaton (1869-1964) taught French at Girls' High School in Atlanta from 1906 to 1939. She was the sister of John Marshall Slaton, the Georgia governor who commuted Leo Frank's death sentence in 1915.

¹⁴⁶ Smith College is a private, independent women's liberal arts college with coed graduate and certificate programs in Northampton, Massachusetts.

of . . . ,” was her favorite expression. What was the significance of the Civil War? What was the cause beyond slavery? She . . . I was very fortunate in that respect. As far as the French teacher’s concerned, we read plays: Racine,¹⁴⁷ and Corneille,¹⁴⁸ and really good French literature in French. Then we’d have to get up in class and tell the story. I . . . It was very funny. I had to memorize one of the speeches in . . . I think it was Racine. When I got to college, I took French, and was asked to . . . could anybody tell the story in French of Athalie’s¹⁴⁹ Dream. I got up and I spouted it. She thought I was just great in French. I didn’t know much French.

<Interviewee laughs>

It was just that I had to memorize that thing . . .

<End Tape 2, Side 1>

<Begin Tape 2, Side 2>

Josephine: . . . They had meetings, and no word of English was spoken. I really didn’t know much French. I still . . . if you don’t keep up a language, you forget it.

Mark: Yes.

Josephine: At that time in college, we read French books. Now, what we were . . . back to Girls’ High School . . . What did you ask me about the different teachers?

Mark: You were saying that your history teacher encouraged you to go to Smith [College]. I had asked, did she go to Smith?

Josephine: Yes.

Mark: Miss Wolf went to Smith.

Josephine: Yes.

Mark: Was Miss Wolf Jewish?

Josephine: No. She was not. We had actually teachers . . . the English teacher was very good. I always loved reading, particularly novels and plays.

Mark: When you were at Girls’ High School, and even back earlier in elementary school at Tenth Street School, did you have friends who were not Jewish also?

Josephine: Yes.

¹⁴⁷ Jean Racine (1639-1699), was a French dramatist, one of the three great playwrights of seventeenth-century France (along with Molière and Corneille), and an important literary figure in the Western tradition.

¹⁴⁸ Pierre Corneille (1606-1684) was a French tragedian. He is generally considered one of the three great seventeenth-century French dramatists, along with Molière and Racine.

¹⁴⁹ Athalie is a 1691 play, the final tragedy of Jean Racine.

Mark: Gentile friends?

Josephine: Yes.

Mark: Did you tend to go to their houses and have them to your house?

Josephine: Yes, we did.

Mark: Do you remember any of those girls?

Josephine: Yes. It's been so long ago. Once you get out of school like that, you don't want . . . At Smith, lots of my friends were not Jewish. In my house, the East class all stuck together. Up until recent years, we had a round robin. All of them were not Jewish at all. There's only one left now. Every year, I would write a letter and send it to one. She would add her letter and send it to another. We kept that going for, I think, 55 years.

Mark: Did you experience any antisemitism, either at Girls' High School or at Smith?

Josephine: I never did. I was a very fortunate child. I grew up without any fear of antisemitism. People told me it existed, but I didn't feel like it. I think most of my friends . . . All of my mother's friends were Jewish, that older generation. I had friends both at high school and college who were not Jewish.

Mark: In Smith, you did have troubles with antisemitism.

Josephine: No, I really didn't.

Mark: Do you remember chapel services? Do you remember discussions about Christianity, things like that?

Josephine: We went to chapel. It didn't bother me at all. They . . . we didn't . . . first, we had to go to chapel. We could have chapel cuts, but we had to go. It was just one of those things that you had to get up early to get to. I went mostly with non-Jewish girls at Smith. By my junior year, a number of Jewish girls in my house . . . At Smith, you have houses. You don't have dormitories. Each house has about 60 or 70 girls. My roommate was always a non-Jewish girl. We remained friends. I visited her. She visited me. She came down with her husband one year. She's now in some kind of institution. It's very sad. For Christmas we were home. We came home on a train. The trip from Northampton to Atlanta was almost two days, a day and a half. It was . . . We had to take the Boston and Maine from Northampton to Springfield; then we changed to New Yorker . . . New Haven; get to New York at Grand Central Station. Then we'd have to take the shuttle over to the Pennsylvania, and get on the Pennsylvania. It was a 24-hour

trip from there. They made up the Pullmans.¹⁵⁰ I was talking about it with my grandchildren. They never heard of such a thing as a train like that. We would sleep . . . also it was a steam . . . It was a coal engine. I'd wake up in the morning, and my pillow was full of cinders. They had come in. It took so long to get there. I came home every vacation, Christmas vacation. I think one year for spring vacation, I visited a college friend who lived in Chicago for one week and spent one week at home. It . . . Also another thing, which was so ridiculous, we took a trunk. You never hear of trunks these days. Everything is in suitcases. I had a beautiful wardrobe trunk, which by the way I also took on my honeymoon. A trunk, can you imagine? This trunk had to be sent all the way down to Atlanta. Of course, I think they called it the Manhattan Transfer.

<Interviewee laughs>

It was a really rough thing coming home.

Mark: What was your relationship with your extended family: people in Rome, Georgia, people in Montgomery, Alabama, people in New Orleans, and people in Kentucky? What was your relationship with cousins?

Josephine: Of course, you are mixing two families.

Mark: Go on.

Josephine: My family and my husband's family, and we've always been very close. My family was not large. There were my mother, father, my three brothers, my two grandmothers, and this cousin. We had two aunts and uncles and a couple of unmarried aunts.

Mark: Where did these people live?

Josephine: Different places. The one I told you lived next door to us. Then there was another . . . my father's sister . . . who was Lenore Joel Bukofzer,¹⁵¹ lived down the street on 14th Street, about five houses down. She had no children, adored me, and I loved her. She left me most of her money when she died. She was sort of a hypochondriac. She had horrible headaches. They're dead now. The Birmingham family is all my husband's family. His sister—who by the way is going to be here in July—she's 92 years old. She was Dorah Heyman,¹⁵² and she married Mervyn

¹⁵⁰ In the United States, 'Pullman' was used to refer to railroad sleeping cars which operated on most United States railroads by the Pullman Company (founded by George Pullman) from 1867 to 1968.

¹⁵¹ Lenore Joel Bukofzer (1881-1965) was a native of Milledgeville, Georgia who resided in Atlanta, Georgia. She was a member of The Temple and the National Council of Jewish Women.

¹⁵² Dorah Heyman Sterne (1896-1994) was a native of Atlanta, Georgia who resided in Birmingham, Alabama. She served a three-year term as president of the Birmingham chapter of the National Council of Jewish Women and was active in the League of Women Voters in Birmingham.

Sterne¹⁵³ and moved to Birmingham. He was one of the most prominent men in Birmingham. He was a banker, lots of money. Not only that, but he was very active in civic affairs. That's all my father's family. My family . . . My brothers' widows are both still living. My one brother, Ben, didn't marry until he was 40 years old. His widow is living in Sarasota, Florida. We are very close. She's coming up to visit in October. My other brother, who was the most handsome man, he was absolutely beautiful. I'm sorry. I had a regular . . . before I moved to this two-room apartment, I lived at the Paces and had five rooms. There was a hallway and I had all the pictures up on the hallway. My brother Lyons [Barnett Joel] was just so very handsome. They said he was the handsomest Jewish boy in Atlanta. Then somebody said why Jewish boy? He was the handsomest man in Atlanta. His . . . He married Dorothy Selig, the Selig Company¹⁵⁴ . . . She used to live very near . . . I used to live very near her, but now, of course, it's different. We're very good friends. She comes to see me. She's very different from me. She plays cards every afternoon. She's attractive.

Mark: What was your brother's name? This is what, Lyons?

Josephine: Lyons Barnett Joel, L-Y-O-N-S Barnett Joel [unintelligible: T2-S2-01, 11:16] now known as Benjamin Franklin Joel Jr., because my father was Benjamin Franklin.

Mark: What was your relationship with the Selig family?

Josephine: The Selig family? None, practically none. Just through Dorothy, who is my sister-in-law.

Mark: Did you know Ben Massell,¹⁵⁵ the Massell family at all?

Josephine: I was not . . . I knew them, certainly. Everybody did.

¹⁵³ Mervyn Hayden Sterne (1892-1973) was born in Anniston, Alabama. He was a prominent banker and financier in Birmingham, Alabama. He served in the United States Army during World War I and World War II. He was named Birmingham Man of the Year in 1948 for his civic and charitable work and B'nai B'rith Humanitarian of the Year in 1962. He was a member of Birmingham's Interracial Committee that desegregated elevators in the city's office buildings. In the 1920's, he led efforts to finance the state's schools by promoting a property tax. He was president of Temple Emanu-El in Birmingham from 1937 to 1940.

¹⁵⁴ Dorothy Selig Joel's father Simon Selig (Sr.) founded Selig Chemical Company in 1896, after working as a sales representative for West Chemical Corporation in New York. Originally Selig Chemicals manufactured and sold home cleaning products (soaps, dispensers, disinfectant, etc.), insecticides and other consumer goods. In 1968 ZEP purchased Selig Industries and today it manufactures cleaning products and programs to the industrial and institutional markets.

¹⁵⁵ Benjamin (Ben) J. Massell (1886-1962) was a civic and community leader in both the Jewish and general communities of Atlanta. In the early 1900's, he and his two brothers, Sam and Levi, founded the Massell Realty Company, which had a hand in the development and sale of several landmark properties in Atlanta. Civic leader Ivan Allen, Sr., was known to say, "Sherman burned Atlanta and Ben Massell built it back." Ben Massell was the uncle of former Atlanta mayor Sam Massell.

Mark: They were just acquaintances.

Josephine: Everybody knew Ben Massell.

Mark: Yes.

Josephine: He was married twice. His second . . . [unintelligible: T1-S2-01, 12:00] second wife, because she was a lovely person. They lived in this beautiful home up on 15th . . . on the hill on 15th Street. All gone now.

Mark: After you graduated from Smith, and you were Phi Beta Kappa and everything, involved in different activities.

Josephine: Where did you hear all that?

Mark: I've read it in all your letters and your diaries.

Josephine: Oh, really?

Mark: Yes. You came back and you married Herman, right? What was your early marriage like?

Josephine: We didn't have much money. In fact, we didn't have enough to get married on. My father . . . we were engaged for nine months waiting. He was just beginning to practice law. He started off by . . . His father was a lawyer. He didn't want to take Herman in. He wanted him to try to make it on his own. He just didn't have any clients. Finally he went in with his father. He was making so little when we married, my father gave us \$100 a month to help us live off. That sounds like awfully little, but it was great then. We . . . He could get railroad passes. They represented the Atlanta West Point Railroad, and he got railroad passes. We had a wonderful honeymoon. We went to Colorado Springs, Colorado. The first few years, it was pretty rough. My father furnished the apartment for me. Another ridiculous thing, I had to have a cook. Poor Jo. She can't do her own work. She's got to have help. My mother used to pay for a maid to help me. It was the worst thing could have happened, because I never really learned to be a good cook. <Interviewee laughs> I think . . . We lived in a very small apartment. Our first son was born there, and we named him Arthur Heyman for his grandfather. My husband's father was Arthur Heyman. He was a very good lawyer and prominent. He's the one who was with . . . You've probably heard of Dorsey, Brewster, Howell & Heyman. It was the Dorsey who was so horrible in the Frank case. I remember as a child hearing conversations around the dinner table of how terrible that Arthur Heyman should not leave [and] continue to be a partner of Hugh Dorsey. I remember my mother saying, "The man has got to make a living. He just can't walk out and not

have anything.” After the Frank case was over, Hugh Dorsey did everything to make up to the Jewish people. He was a friend of my father’s, and he would try to be friendly. Well the story they tell me . . . I didn’t know the Heymans at that time . . . They lived way out on Peachtree. They tell me that Dorah Heyman . . . that’s the 92-year old one who’s my husband’s only sister. The Heyman family had one girl who was oldest and three boys. The youngest boy is Joseph Heyman, who is still living. Dorah is still living. Charles and Herman are gone. What did I start to tell you about?

Mark: The fact that you had a cook and a maid that you mother supplied.

Josephine: Yes. My father-in-law wanted to . . .

Mark: Oh, I’m sorry. You were talking about Hugh Dorsey and the relationship between Hugh Dorsey and the Leo Frank case and your father-in-law.

Josephine: Afterward, fortunately, Hugh Dorsey was appointed as a judge. This was Dorsey Junior. Then they took in my husband . . . did go in with the firm there. He was just a paid employee. He was not one of the members of the firm.

Mark: Yes.

Josephine: Gradually he worked up. We had very little money.

Mark: Now, you as a young woman, you were not supposed to work. You were not supposed to go into a career. You very quickly got into volunteer work. Tell me about the volunteer work that you did.

Josephine: That’s what I did. In those days, a college graduate from an Eastern school was rare. All the organizations tried to grab me. Come and be president of this and be secretary of that. I was so foolish, I just accepted everything.

Mark: Tell me about those clubs. What did you get involved in?

Josephine: Oh, I don’t know.

Mark: What was your relationship with the National Council of Jewish Women?

Josephine: Oh, I was a member [and] pretty soon on the board. I was president. It was . . . I guess it was about eight or ten years later, I was president. I was the first young person. They were all old ladies who had been presidents. I said, “I’ll only be president if Dottie Oberdorfer¹⁵⁶—who was one of my good friends—would be vice-president.” She was. The two

¹⁵⁶ Dorothy Ruth Bayersdorfer Oberdorfer (1905-1978), wife of Donald Oberdorfer. She was president of the Atlanta section of the National Council of Jewish Women and chairman of the Atlanta Area Gray Ladies of the American

of us, really, re-organized. I think they had 98 members when we took over. I think there were over 300 when I left. It was almost like an adjunct of The Temple. We were told by the National, “This is a Council of Jewish women, all Jewish women, not just a reformed group.”

Mark: Did you get East European women involved?

Josephine: That was later. When the Hitler era came, we did a great job there teaching English. We had groups. We had what we called a Tuesday night group, and we met at the Standard Club which was then on Ponce De Leon. We had different people from the city—important people—come, discuss, and tell them. One thing that was interesting: the refugees—the Hitler refugees—could not understand how the black people were treated in Atlanta. They said, “That’s the way Hitler treated the Jews.” They just could not understand it. We had just always taken it for granted that they were the servants, which they were when I grew up. This is hop, skip and jump. We had servants’ houses in the back of our lot. We lived on 14th Street with a big backyard. We had two servants’ houses, and the servant lived there with her husband. Actually, one of them was married . . . a black family. Our family gave her a good wedding. Now how did I get on that subject? What was I talking about?

Mark: We were talking about black-white relations. We were talking about the National Council of Jewish Women, and you were talking about East Europeans. You were talking about Americanization classes for the German refugees, and the German refugees asked you about race relations. They couldn’t understand . . .

Josephine: That’s right.

Mark: Yes.

Josephine: For years we had this group that met every Tuesday night. We would have a speaker. Then we would break up into small groups of about seven or eight and really teach English. To some, English is a crazy language. They could not understand how, for instance, you could say “there” and it meant there in a certain place, t-h-e-r-e,, and “their” belonging to them, t-h-e-i-r. There was all that sort of stuff. I think we done a pretty good job.

Mark: Were you involved in Hadassah?¹⁵⁷

Red Cross during World War II. She was a graduate of Goucher College and a member of The Temple and Temple Sinai.

¹⁵⁷ Hadassah, the Women’s Zionist Organization of America, is a volunteer organization founded in 1912 by Henrietta Szold, with more than 300,000 members and supporters worldwide. It supports health care and medical research, education and youth programs in Israel, and advocacy, education, and leadership development in the United States.

Josephine: No. I joined Hadassah when I was president of Council, just for sort of friendship. We really had nothing to do with each other. Dr. Marx—I’ve always held this against him—was so anti-Zionist,¹⁵⁸ it was terrible. He used to say, “If they want a place to live, let them go there.” He just . . . I was a married woman before I knew there was anything to Zionism¹⁵⁹ outside the fact that if you believed in Zionism you had to go there. I completely changed since then. It’s very different. Friends of mine often talk about the harm that Dr. Marx did to us.

Mark: Were you involved in The Temple Sisterhood?

Josephine: Not much. They wanted me. In fact, I think I was asked to be president, but I said, “I just can’t do too much”. All The Temple Sisterhood did was functions of The Temple: see that the rooms were clean, furnish refreshments, and all that. The Council of Jewish Women interested me more because we had more widespread projects.

Mark: Were you involved in the League of Women Voters?

Josephine: Yes, very much.

Mark: What were your activities?

Josephine: They got me right away in the Atlanta League. It was a very prominent, very good organization.

Mark: What type of things did you do?

Josephine: We were always non-partisan, but we supplied very active information about the people who were running. We would have a speaker. If there were two people running, two men, we’d have a meeting with both of them speaking. Then we . . . later, we had house meetings of about eight or ten people, and we would invite the candidates there. When I moved into DeKalb County—after I left Atlanta and moved on Oxford Road which was DeKalb County—one of the leading women got hold of me and said, “Let’s start a DeKalb League of Women Voters.” The other was Atlanta. So we did that. We . . .

Mark: Who was this other woman? Do you remember?

Josephine: She was Eléonore Raoul Greene.¹⁶⁰ She was . . . you know the Raoul family?¹⁶¹

¹⁵⁸ Anti-Zionist, historically, described those who were opposed to the creation of a Jewish homeland in the Land of Israel, and describes those who oppose the State of Israel currently.

¹⁵⁹ Zionism is a movement that supports a Jewish national state in the territory defined as the Land of Israel. Although Zionism existed before the nineteenth century, in the 1890’s Theodor Herzl popularized it and gave it a new urgency, as he believed that Jewish life in Europe was threatened and a State of Israel was needed. The State of Israel was established in 1948 and Zionism today is expressed as support for the continued existence of Israel.

¹⁶⁰ Eléonore Raoul Greene (1888-1983) was born in Staten Island, New York. In 1917, she became the first woman

Mark: Yes.

Josephine: She married Harry Greene.¹⁶² She didn't marry until she was well along in years. She was a brilliant woman. She started Leagues and she was very active. For many years I was very active in Leagues.

Mark: What was the attitude of your family towards women's rights and the right to vote for women?

Josephine: They didn't pay much attention to it, my family. Eléonore Raoul was one of the leaders of women's rights, women's votes. They always told the tale of how she rode a white horse down Peachtree Street. That's another whole story. I was not in it. I was younger. They would tell us about it. Those women were real wonderful women. I just sort of dropped out of everything now, but I still belong.

Mark: What other organizations were you involved in?

Josephine: We had a Smith Club that met once a month. I forget.

Mark: National Council of Christians and Jews,¹⁶³ were you involved in that?

Josephine: Slightly, not a great deal. I went to their meetings. That was men and women, and my husband was sort of involved in that.

Mark: Later on, your husband became associated with Morris Abram?

Josephine: Yes.

Mark: They worked together in doing away with the county unit system. What was the relationship between your husband and Morris Abram, and your relationship with Morris Abram?

admitted to Emory University and the first female graduate of the Lamar School of Law of Emory University in 1920. Greene served as chair of the Fulton and DeKalb County branches of the Equal Suffrage Party of Georgia. She went on to work with the national party as a field organizer in West Virginia and at its headquarters in New York. In the early 1920s she helped to organize the Atlanta League of Women Voters and served as its president in 1922 and 1930.

¹⁶¹ The Raoul family, which was centered primarily in Savannah and Atlanta, Georgia, included patriarch William Greene Raoul (1843-1914) and matriarch Mary Wadley Raoul (1848-1946) and their 11 children: Mary Raoul Millis, William Greene Raoul, Jr., Gaston C. Raoul, Thomas Wadley Raoul, Rebecca Barnard, Agnes Raoul, Rosine Raoul, Loring Raoul, Eleonore Raoul, Norman Raoul, and Edward Raoul. William Greene Raoul was a president of the Central Georgia Railroad Company. The family affiliated with the Episcopal Church and was prominent for developing their summer residence into a resort, Albemarle Park in Asheville, North Carolina, which is now listed in the National Register of Historic Places.

¹⁶² Harry Letcher Greene (1896-1974) was a native of Tifton, Georgia and an Atlanta attorney. He received a law degree from Emory University in 1920.

¹⁶³ The National Conference of Christians and Jews (NCCJ) is an organization founded in 1928 to promote better understanding among Protestants, Catholics, and Jews. It is headquartered in New York City.

Josephine: They were very devoted friends. Morris is a brilliant man. I've been greatly disillusioned about Morris, but he was very . . . in fact his ex-wife, Jane,¹⁶⁴ is one of my good friends. I was out with her for dinner last night. Morris was a brilliant man. He went first. He was a very good friend of the Troutman family, Troutmans.

Mark: Henry Troutman?¹⁶⁵

Josephine: Henry Troutman, and another one or two. They'd been to school together. They were best friends. Morris, when he came back from Nuremberg,¹⁶⁶ he was married and had a baby. He went up to see Henry Troutman about going into his firm, and he said, "Morris, we never had a Jew in the firm." Then he came up to Herman [Heyman]. He had taught my son in Sunday School. Arthur [Heyman] said, "He's the most wonderful Sunday School teacher. He's brilliant." Herman said, "I'll take you in." By that time it was Heyman and Howell.

<Interruption in tape>

We became very good friends. My husband, when Morris ran for Congress . . . what do you know about that?

Mark: Go on. You tell it.

Josephine: They wanted somebody to run against this Judge Davis¹⁶⁷ who had been the congressman from DeKalb County. It was three counties. DeKalb and two others. It was a county unit system. Fulton County with a million people, half a million, got six votes and a little county like Eckells got two votes.

Mark: Yes.

¹⁶⁴ Jane Isabella Maguire Abram (1920-2009, a graduate of Florida State College for Women, was at one time a reporter and feature writer for a predecessor of the *Orlando Sentinel-Star*. She continued to file special features including stories of her life in Oxford, England, where, following World War II, her husband Morris Abram was a Rhodes Scholar. She was the author of *On Shares: Ed Brown's Story*.

¹⁶⁵ Henry Battey Troutman (1886-1978), along with his brother Robert, was one of the founding partners of Troutman-Sams, Schroder, Lockerman. After a 1972 merger, it eventually became what is now known as Troutman-Sanders, one of the largest law firms in Atlanta.

¹⁶⁶ Morris Abram was on the staff of prosecutors at the International Military Tribunal at Nuremberg. The Trial of Major War Criminals was held from November 20, 1945 to October 1, 1946 in Nuremberg, Germany and was widely covered by the media. An international military tribunal tried 22 leading German officials for war crimes in Nuremberg, Germany. Twelve prominent Nazi Party members were sentenced to death. There were 12 additional tribunals including the trials of Nazi doctors, judges, industrialists and of the Einsatzgruppen (mobile killing squads) leaders.

¹⁶⁷ James Curran Erskine Davis (1895-1981) was an attorney, judge, and legislator, who was born in Franklin, Georgia, and was a resident of Atlanta, Georgia. He was a state legislator from DeKalb County, Georgia (1924-1928), an attorney for the Georgia Department of Industrial Relations (1928-1931) and for DeKalb County (1931-1934), a Georgia Superior Court judge (1934-1946), and a Georgia representative to the United States Congress (1947-1963).

Josephine: Morris . . . and Herman helped him. He was very active in doing away with the county unit system. That's the great thing he did for Georgia. He was interested in race relations. He wanted . . . but he failed to get elected. I was in his office every day. I was down there in his office, telephoning people to vote for Morris. They didn't even know who he was. He hadn't lived here long enough. They tried to get somebody to run against Judge Davis, and nobody would, so finally Morris said, "Okay, I will." He was not elected. After that, he felt like there was no future for him in Atlanta. He was a very ambitious man. My husband was really so unselfish. He said, "Morris, I think that you deserve to go up North where you'd have a better chance."

Mark: You said you were disillusioned with him now. Why are you disillusioned with Morris Abram now?

Josephine: I was disillusioned because of the . . . first of all, because of the way he treated his wife. I don't want this . . .

Mark: That's all right. I'm not concerned with that. Is there anything philosophical about it, his changes in position?

Josephine: I think he was for Morris . . . first, last, and always. He went to Brandeis. He was the president of Brandeis. He was all for those rich Jews who wanted him to come and run for Congress or for . . . who was a prominent Jew who was governor of New York for so long?

Mark: Herbert Lehman?¹⁶⁸

Josephine: That one. Then the man in New York, the mayor of New York City, he was nice.

Mark: Fiorello LaGuardia?¹⁶⁹ That's earlier.

Josephine: I've forgotten. They wanted him to come, so he left Brandeis like this in the middle of term and went down there. He was a . . . He had been in Massachusetts, but they had owned a country place in New York State. So he claimed he was a citizen there.

Mark: The 1960's. John Lindsay?¹⁷⁰ You're thinking of John Lindsay in the 1960's, the mayor of New York?

¹⁶⁸ Herbert Henry Lehman (1878-1963) was born to a Reform Jewish family in New York City. He served as the 45th Governor of New York from 1933 until 1942 and as a Senator from 1949 until 1957. Franklin Delano Roosevelt preceded him as Governor.

¹⁶⁹ Fiorello Henry La Guardia (1882-1947) was an American politician. He is best known for being the 99th Mayor of New York City for three terms from 1934 to 1945. He was a United States Congressman from 1916 to 1920, and from 1922 to 1930.

¹⁷⁰ John Vliet Lindsay (1921-2000) was an American politician, lawyer, and broadcaster. During his political career, Lindsay was a U.S. congressman, mayor of New York City, candidate for U.S. president, and regular guest host of Good Morning America. He served as a member of the United States House of Representatives from January 1959

Josephine: I don't . . .

Mark: It doesn't make that much difference. Go on.

Josephine: I've forgotten. All the Jewish-minded turned to somebody else. Morris had left Brandeis just with nothing. They had a beautiful . . . He had a beautiful president's home. I thought it was just bad the way he did, but anyway, he . . .

Mark: I'm going to touch on a couple of different things, just a few more things before we end. In your letters, you mentioned Oswald Garrison Villard.¹⁷¹ Do you remember Oswald Garrison Villard? What was your relationship with him?

Josephine: The name is familiar.

Mark: Obviously . . .

Josephine: What was he?

Mark: I think he was the editor of *The Nation* magazine,¹⁷² a very well-known liberal during World War I era. Do you remember your relationship with him?

Josephine: Nothing except that I admired him and I took *The Nation*.

Mark: Okay, fine.

Josephine: Lloyd Garrison, yes.

Mark: Yes, William Lloyd Garrison,¹⁷³ the abolitionist, so this was his grandson.

Josephine: Yes, that's right. Spell his last name?

Mark: V-i-l-l-a-r-d, Villard. You don't recall any special relationship?

Josephine: No, I didn't.

to December 1965 and as mayor of New York City from January 1966 to December 1973. He switched from the Republican to the Democratic Party in 1971, and launched a brief and unsuccessful bid for the 1972 Democratic presidential nomination as well as the 1980 Democratic nomination for Senator from New York.

¹⁷¹ Oswald Garrison Villard (1872-1949) was an American journalist and editor of the *New York Evening Post*. He was a civil rights activist, a founding member of the NAACP (National Association for the Advancement of Colored People). He inherited *The Nation* magazine in 1900. He sold it in 1935.

¹⁷² *The Nation* is the oldest continuously published weekly magazine in the United States, and the most widely read weekly journal of progressive political and cultural news, opinion, and analysis. It was founded on July 6, 1865, as a successor to William Lloyd Garrison's *The Liberator*. Wendell Phillips Garrison, son of William Lloyd Garrison, was Literary Editor from 1865 to 1906. In 1881, it was acquired by William's son-in-law, Henry Villard. In 1900, Henry Villard's son, Oswald Garrison Villard, inherited the magazine. He sold it in 1935.

¹⁷³ William Lloyd Garrison (1805-1879) was a prominent American abolitionist, journalist, suffragist, and social reformer. He is best known as the editor of the abolitionist newspaper *The Liberator*, which he founded with Isaac Knapp in 1831 and published in Massachusetts until slavery was abolished by Constitutional amendment after the American Civil War. He was one of the founders of the American Anti-Slavery Society, and promoted "immediate emancipation" of slaves in the United States.

Mark: At one point you mentioned that your father-in-law, Arthur Heyman, was an unreconstructed Southerner.

Josephine: Yes, that's right. He lived in the days of Reconstruction.¹⁷⁴ I think he was born shortly after the Civil War. He lived in West Point, Georgia. He said the conditions were just terrible there, that the black people were just all in command, and that for half a pint of whiskey they'd vote any way you wanted them to vote. He was devoted to me. He loved me, but he could not stand my point of view. He said, "You're just wrong. You're wrong to try to give the niggers¹⁷⁵ the vote. They just don't deserve it."

Mark: What was it in your family life that made you so much different in feeling than this unreconstructed Southerner?

Josephine: I don't know. My family was not interested at all in politics or in that sort of thing. They voted, but . . . I remember Daddy voted for Theodore Roosevelt.¹⁷⁶ It may have been a college education. I just don't know. The fact that they got me right away interested in all of these organizations. Will you have a little lunch with me?

Mark: No thanks. I've just got two or three more questions, and that will be it.

Josephine: Okay.

Mark: Now, on your street, on 14th Street . . .

Josephine: What?

Mark: On 14th Street, the Spalding family lived. What was your relationship with the Spalding family, Hugh Spalding.

¹⁷⁴ Reconstruction lasted between 1865 (the end of the Civil War) and 1877. It was the transformation of the southern United States as directed from Washington, including the re-establishment of state governments and instituting new standards for civil society, such as directing the legal status of freedman, rights to vote, etc. In addition, the southern states had been devastated physically and literally needed to be rebuilt. Each state had to reconstitute their government and then be formally re-seated in Congress, to be restored to the Union. This period was greatly resented by the southerners as it was in the hands of the interloping northern victors.

¹⁷⁵ An ethnic slur, usually directed at black people. The word originated as a neutral term referring to people with black skin, as a variation of the Spanish and Portuguese noun negro, a descendant of the Latin adjective niger (black). By the mid-twentieth century, particularly in the United States, its usage became unambiguously pejorative, a racist insult. It began to disappear from popular culture, and its continued inclusion in classic works of literature has sparked controversy. In the United States and United Kingdom, using the word "nigger" is considered extremely offensive, and it is often replaced with the euphemism "the N-word".

¹⁷⁶ Theodore Roosevelt (1858-1919) was the 26th President of the United States from 1901-1909. He was the vice-president and when President McKinley was assassinated on September 6, 1901 Roosevelt became President. Known as 'TR' or 'Teddy Roosevelt' his famous slogan was "Speak softly and carry a big stick." He is also known for the 'Rough Riders,' a volunteer cavalry regiment he formed that fought in Cuba in the Spanish-American War. He was a Democrat and started a third party of his own, the Bull Moose Party.

Josephine: I hardly knew him. They were . . . they lived up about four or five houses. They called on us. In those days, ladies called. My mother called on Mrs. Spalding. They were related to each other, Spalding and Schroeder. I just thought Mrs. Spalding was the most beautiful woman. They were friendly but never close at all.

Mark: You mentioned you were friends with Miss Oberdorfer, and you're also friends with Donald Oberdorfer.¹⁷⁷ What was your relationship with Donald Oberdorfer.

Josephine: He was my first sweetheart. He would carry my books home from school. We walked from Tenth Street School home. He always carried my books. One day, we had an argument. He got mad, and he threw my books down on the sidewalk. He said . . . my father came along and said, "Is that any way for a little . . . for a young gentleman to treat a young lady?" Donald . . . then they moved away. They moved on a place near Piedmont Park. Donald told me afterwards that he was so mad. He screamed and he howled. He said, "I'm not going to leave. I'm not going to leave 14th Street." They did. We were always good friends. We were more or less sweethearts, but never anything serious.

Mark: What about Edgar Lieberman?¹⁷⁸

Josephine: Edgar Lieberman? We used to have parties in the South. All the Jewish people would gather once a year in Montgomery [Alabama], [and] once a year in Columbus [Georgia]. Did I mention Edgar Lieberman in that diary?

Mark: You've got letters there, yes.

Josephine: Letters? He had family in Atlanta. He was . . . My brothers thought it was terrible. He was sort of what they call a sissy.¹⁷⁹ He was very attentive to me. One year when I was in college, he invited me to come to New York for a weekend, and go to plays with him. He was

¹⁷⁷ Donald Oberdorfer (1901-1984) was born in Atlanta, Georgia, the son of Eugene and Daisy Oberdorfer. He founded Oberdorfer Insurance Associates, Inc. in 1921, and served as its president until his retirement in 1969, when he became chairman of its board. He was a graduate of the University of Georgia, where he played center on its football team, and was president of the alumni class in 1921. He was a noted civic leader serving as president of the Atlanta Jewish Community Council, president of the Anti-Defamation League of B'nai B'rith, president of the Joint Defense League, and vice president of the National Jewish Welfare Board. He was also a longtime director of the Atlanta chapter of the American Red Cross, chairman of the state USO during World War II and co-chairman of the Atlanta Community Chest. He was a president of the Standard Club, a member of the G Club, Phi Epsilon Phi, The Temple and Temple Sinai.

¹⁷⁸ Edgar Sigmund Lieberman, Jr. (1896-1988) was a native of Atlanta, Georgia, who resided in both Atlanta and Charleston, South Carolina. He graduated from Clemson Agricultural College in 1918 with a degree in architecture. He was married to Marian Kriegshaber Lieberman.

¹⁷⁹ Sissy is a pejorative term, especially in the United States, for an effeminate boy or man, with connotations of being homosexual or cowardly.

beautiful. I loved opera and he did too. We had a lot in common. So this one weekend in college, my mother came up to chaperone me. He took me to a theatre or an opera every night for a weekend. He did . . . I don't know what's happened to him now. I guess he's probably dead.

Mark: You mentioned that the Jewish people in the South met once a year. They met in Montgomery. Where else did they meet?

Josephine: There was a Falcon Picnic.¹⁸⁰ These were the young people. We used to have a good time.

Mark: Was this a club?

Josephine: No, more or less. It was just sort of the Reform Jewish people. We met. The Falcon Picnic was the first . . . I think it started a generation before us.

Mark: This was called the Falcon Picnic?

Josephine: Yes. I don't know where they got the name.

Mark: Now besides Montgomery, where did you meet?

Josephine: At Birmingham, it was Fourth of July. The Jubilee. In Atlanta we had the . . .

Mark: Did you meet in Chattanooga?

Josephine: No, we didn't.

Mark: Savannah [Georgia]?

Josephine: No. Columbus, Georgia. I had boyfriends in Columbus. I think I met Edgar through Columbus. He was not my real boyfriend. <Interviewee laughs>

Mark: Bringing it much further forward [to the] 1920's. Did you know Rhoda Kaufman?¹⁸¹

Josephine: Who?

¹⁸⁰ Falcon Picnic, an annual summer weekend gathering for German-Jewish singles in Montgomery, Alabama before World War II. From 1931 to the late 1950's, courtship weekends in southern cities included Montgomery, Alabama's 'Falcon,' Birmingham, Alabama's 'Jubilee,' Columbus, Georgia's 'Holly Days,' and Atlanta, Georgia's 'Ballyhoo.' They were attended by college-age Jewish youth from across the South who participated in rounds of breakfast dates, lunch dates, tea dance dates, early evening dates, late night dates, formal dances, and cocktail parties, with the goal of meeting a "nice Jewish boy or girl" who might well become a spouse.

¹⁸¹ Rhoda Kaufman (1889-1956) was a pioneer social worker who was born and raised in Columbus, Georgia. She resided in Atlanta, Georgia after graduating from Vanderbilt University in 1909. She headed the Georgia State Department of Welfare from 1923 to 1929, was executive secretary of the Family Welfare Society from 1930 to 1937. During this time, the Ku Klux Klan campaigned against her and what they considered "state and government interference." The Klan tried to dismantle the Welfare Department and distributed a slanderous, anti-Semitic letter in 1928, which led to her resignation. She then headed the Atlanta Social Planning Council from 1937 to 1945. She was instrumental in getting Georgia to create the state's first reform school for girls and the first school for developmentally disabled children (then called the Georgia Training School for Mental Defectives). She received recognition as Atlanta's "Woman of the Year" in welfare work 1944 and in the 1938-1939 *Who's Who in American Jewry* for her leadership in social work.

Mark: Rhoda Kaufman?

Josephine: Rhoda Kaufman. Yes.

Mark: The social worker. What was your relation?

Josephine: She was a wonderful woman. She . . . I picked her up every day during Morris Abram's campaign. She and I went down there. She lost a leg early in youth. She was a social worker, and had been head of . . . they used to call it the Atlanta Charity. Afterwards, the name was changed. She was a lovely woman.

Mark: She had troubles with the KKK,¹⁸² and ultimately that's when she lost her position in this state. She finally resigned. Are you familiar with that?

Josephine: No, I don't. I know that she was . . . She was head of the Associated Charities, and that she did lose her position there. She died fairly young. I adored . . . She was a good bit older than I, but I just thought she was wonderful. She had a very tragic happening though. She was driving her car, I think coming out of a parking lot, and ran over and killed a little black boy. She nearly went crazy. She nearly had a nervous breakdown. She was so upset about this.

Mark: What was your relationship with Rabbi Rothschild, Jacob Rothschild?¹⁸³

Josephine: We were good friends. Not the very closest. My husband interviewed him. He was on a select committee to get a rabbi. He came to our house frequently. He was there to give a sample sermon. We were just good friends. I knew the girl he married, Janice.¹⁸⁴

Mark: Did you get involved in the Civil Rights Movement in the 1950's and 1960's.

Josephine: He was very much . . .

Mark: No. Did you?

¹⁸² The Ku Klux Klan (KKK or Knights of the Ku Klux Klan today) is a white supremacist, white nationalist, anti-immigration, anti-Jewish, anti-Catholic, anti-black secret society, whose methods included terrorism and murder. It was founded in the South in the 1860's and then died out and come back several times, most notably in the 1920's when membership soared again, and then again in the 1960's during the civil rights era. When the Klan was re-founded in 1915 in Georgia, the event was marked by a cross burning on Stone Mountain. In the past it members dressed up in white robes and a pointed hat designed to hide their identity and to terrify. It is still in existence.

¹⁸³ 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.

¹⁸⁴ Janice married Rabbi Jacob Rothschild, a prominent and well-known rabbi of The Temple in Atlanta. Rabbi Rothschild died in 1974. Janice later remarried and moved to Washington, D.C. with her second husband, David Blumberg. She has held leadership positions in numerous organizations, including the B'nai B'rith Klutznick National Jewish Museum, and served as president of the Southern Jewish Historical Society. She has lectured at universities, synagogues, museums and academic conferences across the country. In addition to authoring and contributing to several books, she has written articles for the *Encyclopedia Judaica*, *Southern Jewish History*, *The Atlanta Journal and Constitution Sunday Magazine*. In 2012 she returned to Atlanta to live.

Josephine: Yes.

Mark: What type of activities were you involved in?

Josephine: There was an organization called The Association of White Women for . . . what was it.

Mark: For the schools or something?

Josephine: I can't remember the name. Association of White . . . oh, for the Abolishment of Lynching.¹⁸⁵ You wouldn't know the lynching in those days. When we got down to two lynchings a year, it was considered wonderful. This was the . . . and there was a woman named Mrs. Tilly,¹⁸⁶ Methodist woman, who was very active in this.

Mark: Dorothy Tilly.

Josephine: Dorothy Tilly. She organized it, and we called it the Association of White Women because they always said they would . . . they lynched because the black people were trying to rape the white women. So it was called the Organization of White Women for the Abolishment of Lynching. I was active in that. Women had already received the vote before I was active. I think they got the vote in 1920. I graduated from college in 1923, so I was not active in that. I was active in getting out the vote, getting people to go to the polls and vote.

Mark: You obviously have to eat lunch, and I'm going to be leaving shortly. Are there any other people you were involved in, any organizations, anything you want to add to the interview? Was there anything with the KKK, the Ku Klux Klan, here in Atlanta?

Josephine: Yes.

Mark: Was there anything that you were involved in?

Josephine: It didn't touch us. This thing about the Frank case is not a whole story. Was that written up? Was that in any of the letters?

Mark: Go on.

Josephine: When [Governor] Slayton commuted the sentence, and there were rumors that they were going to lynch Slayton, and all the Jews . . . I had an aunt living in Birmingham. I happened

¹⁸⁵ The Association of Southern Women for the Prevention of Lynching (ASWPL) was a women's organization founded by Jessie Daniel Ames in Atlanta, Georgia in 1930, to lobby and campaign against the lynching of African Americans. The group was made up of middle- and upper-class white women.

¹⁸⁶ Dorothy Rogers Tilly (1883-1970) was an American activist in the Women's Missionary Society (WMS), Commission on Interracial Cooperation (CIC), Association of Southern Women for the Prevention of Lynching, Southern Regional Council, Fulton-DeKalb Commission on Interracial Cooperation, and Fellowship of the Concerned (FOC). She was also appointed to the President's Committee on Civil Rights in 1946 by Harry S. Truman.

to be visiting her at the time. We lived on 14th Street which was very near the march out to Slaton's home. My father sent my grandmother, my mother and two brothers over to Birmingham. The Jewish people that stayed in Atlanta, they got weapons and they had guards. It fizzled. It was the Ku Klux Klan that was going out to get Slayton.

Mark: Yes.

Josephine: They were well-prepared . . . the National Guard, I think. It was like a different life.

Mark: Anything else you want to add?

Josephine: Can't think now.

Mark: Okay. Fine. Thank you very much. Go on.

Josephine: Do stay and have a little lunch with me.

<End Tape 2, Side 2>

INTERVIEW ENDS