INTERVIEW BEGINS

ALPERT: This is Merna Alpert. Today is February 15. I'm at the home of Betty Ann Jacobson interviewing her for the Oral History Program of the Council of Jewish Women and the American Jewish Committee. Betty, on the telephone you told me you would like to talk about your family, so I'd like to start with that, if I may. I know from the article, the bio you sent, you were born in Atlanta. Were your folks born here too?

JACOBSON: Yes, my mother was born here. Her parents came here in 1890 and raised all eight children. [They] had them here and raised them here in Atlanta. My dad was born in Birmingham, Alabama, but was brought here as a baby, so they both really grew up in Atlanta.

ALPERT: Did their parents come from Europe?

JACOBSON: Yes. My maternal grandparents came from Russia in 1890. They got married at 16 right after the holidays in the fall. [They] made it to Bremen, Germany, and came over on a steamer ship. They came here because there was a relative already in the state of Georgia. My grandmother wouldn't stay in the small town where the relative was because there was no kosher butcher or anything, so they came to Atlanta as a young couple.

ALPERT: There was a kosher butcher in Atlanta then?

JACOBSON: Evidently there was somebody that was doing the chickens and <unintelligible>, but they did come here. There was already a community. My paternal

---

1 Kosher/Kashrut is the set of Jewish dietary laws that dictate how food is prepared or served and which kinds of foods or animals can be eaten. Food that may be consumed according to halakhah (Jewish law) is termed ‘kosher’ in English. In a kosher kitchen and home, meat and dairy are kept separate, so a separate set of dishes, cookware, and
grandparents came to Birmingham because there were already some relatives. My grandfather, my daddy's father, came to Atlanta. I don't know why. I don't know what brought him here. He was killed very young. He died very young. He's buried at Oakland Cemetery.² He died in 1900 when my dad was just seven years old.

ALPERT: Did your mother go to a public school here?

JACOBSON: My mother went to Girl's High School. I don't know the name of the grade school she went to. I should, but I don't. She went to Girl's High School where I went also, so that shows you our age. You know, we're older. In 1948, they changed all of the Atlanta school systems. Before 1948, we had a girl's high school, a boy's high school, a tech high, and a commercial. And that was it in Atlanta.

ALPERT: Your mother was one of eight children. Did the whole family stay, more or less, in the Atlanta area?

JACOBSON: They really did. My grandfather, H. [Hyman Noah] Mendel, had a wholesale dry goods business. A lot of people knew him throughout the state of Georgia. He, more or less, helped all those small towns and the people you get to know, so his name's been pretty well known in early 1900, 1910, 1920. Anyway, their eight children, all of them raised their families here in Atlanta. The oldest one, Sarah Koplin, at 93 in 1988, lives in Macon, Georgia. She's the only one, when she got married, moved to Macon, where she's lived her whole life and raised her children. My mother was the second one. She was married. My mother was Rosalee, and she married Sol Romm. There were six more, Harry Mendel, Helen Goldstein, Sylvia Parks, Dorothy Posner, Marian Katz, and Simon and Dorothy Mendel. I think I said Harry Mendel. It's Simon Mendel.

ALPERT: You have a large…

JACOBSON: Very large, yes. My dad had . . . there were three children, and then he lost his father. His mother remarried. There were three half brothers and sisters, so he had six.

ALPERT: Did they also stay in the Atlanta area?

JACOBSON: They all stayed in Atlanta. It's really something.

ALPERT: Do you ever have family reunions?

²Oakland 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 serving ware are needed. Food that is not in accordance with Jewish law is called ‘treif.’
JACOBSON: The Mendel side of the family, my mother's side, had family reunions about every seven or eight years for years. My hall is loaded with family pictures. We are a very close family, weddings and holidays. As young children, my grandmother fed maybe 30 and 40 people for all the holidays. Everybody ate together. But as families started having families, you know, Harvey and I are now married 37 years, and we have children who are married. Now we have our own. We've been very lucky that way.

ALPERT: You had, I get a feeling, of a warm, close family kind of relationships.

JACOBSON: Yes. I'm proud of that, for instance, my grandfather and my uncles and family have all been very active. My grandfather was one of the . . . when he came in 1890 . . . the Ahavath Achim synagogue had been started in 1887. He was still one of the early pioneers in it. He was one of those early men that had the loan societies that used to help other men set up their businesses. He was active in the community. Many of my aunts and uncles, Helen [Mendel] and Irving Goldstein. Irving Goldstein has a real good name, has always been very involved. The Mendel family and the Romms. My uncle Mendel Romm was very active, as my parents were.

ALPERT: You mentioned a loan society. Was it ever called <unintelligible> society?

JACOBSON: I'm not so sure. I know that I've always just called it the free loan society, as I knew it.

ALPERT: Again, where people helped relatives and friends of their own religion or from the cemetery and contains numerous monuments and mausoleums that are of great beauty and historical significance.

3 Ahavath Achim Congregation (often referred to as “AA”) was organized in 1886 as Congregation Ahawas Achim (Brotherly Love) and is Atlanta’s second oldest Jewish congregation. Organized by Jews of Eastern European descent, the congregation’s founding members felt uncomfortable in the established Hebrew Benevolent Congregation (The Temple) comprised primarily of Jews from Germany, who by the late 1800s had begun to liberalize their Orthodox doctrine. Originally located in a rented room at 106 Gilmer Street, the congregation would make a succession of moves, to 120 Gilmer Street, to a hall on Decatur Street in 1895, to its first building in 1901 on the corner of Gilmer Street and Piedmont Avenue, to its second building on Washington Street in 1921, and finally, to its present location on Peachtree Battle Avenue in 1958. Four different Rabbis, Rabbi Mayerovitz (1901 – 1905); Rabbi Joseph Meyer Levine (1905 – 1915); Rabbi Yood (1915 – 1919); and Rabbi A.P. Hirmes (1919 – 1928) provided spiritual leadership for Ahavath Achim until 1928, when Rabbi Harry H. Epstein was hired as Rabbi. He retained that position for the next 50 years. Rabbi Epstein became Rabbi Emeritus in 1986 and was succeeded by Rabbi Arnold Goodman. During the early years of Rabbi Epstein’s tenure, he slowly made innovations and modifications in congregational activities. By 1952, Ahavath Achim joined the Conservative Movement, with the most noticeable shift from Orthodoxy being the gradual change to mixed seating. Today, Ahavath Achim Congregation is the largest Conservative congregation in Atlanta.

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

**JACOBSON:** The H. Mendel & Co., my grandfather's business that my father was in with him always, was down near where the State Capitol [building] is. That's where the wholesale district was. I remember as a young girl I used to go, even as a high school girl in the summer time, especially I'd work down there. The men that used to come on the trains with the long beards and the hats and the payot, they knew right where to come.

**ALPERT:** The network was working well.

**JACOBSON:** Very good.

**ALPERT:** When you were a child growing up, did you personally feel any kind of antisemitism directed against you or your family on a personal basis?

**JACOBSON:** I've said this over many years, I really never knew strong antisemitism. I walked to school every day all the way from kindergarten through graduation from high school with a girl by the name of Betty Jean Turnipseed, a Christian girl that we always . . . we didn't inter-date in those days. We had our little clubs. When it got to time to party and date, you dated Jewish and she dated hers. My husband tells me that he really felt it first when he went into service. I really never had it through high school. I've always been a volunteer and a person like that. My family always was. Even in high school and in junior high, we did things like selling war bonds or working for the newspaper. I just did everything that everybody. One of the girls who ran for president of the girl's high school came from an Orthodox family, Katy Edelstein [sp]. When they had things on Saturday, she convinced them to have them on Saturday afternoon so she could walk over there. Her family would allow her to walk to the school on Saturday afternoon, but she wouldn't . . . she was Orthodox. There was no antisemitism. That's the way . . . it was latent, if it was there, my growing up. My first shock, I will tell you this, was in this house where we were knocked out of our beds when they bombed the Temple. That's what hit me. That was really and

---

5 **Payot** is the Hebrew word for sidelocks or sideburns. **Payot** are worn by some men and boys in the Orthodox Jewish community based on an interpretation of the Biblical injunction against shaving the "corners" of one's head. Literally, **pe'ah** means "corner, side, edge." There are different styles of **payot** among Jews of Haredi/Hasidic, Yemenite, and Chardal Jews.

6 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.

7 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.
that's when my brother and my husband said that in the war, they did feel it. They did see it in the service, but I personally haven't.

ALPERT: You were not born yet probably when the whole Leo Frank thing was going on.

JACOBSON: I was born in 1926. I wouldn't really know about it until I was much older. There has been so much more said about it in the last 15 or 20 years than there was ever said before.

ALPERT: Did your folks ever refer to it?

JACOBSON: No. I first learned about it from the Temple because the family and people were there and through Council of Jewish Women even she was active. I got to know who she was and learned more about it. I didn't learn about.

ALPERT: I was wondering how it may have affected your family. They may have mentioned it or talked about it, but if they didn't, all right.

JACOBSON: My parents did not talk to me about. If it happened when I was a baby or before me . . .

ALPERT: It happened before you.

JACOBSON: Before me. I guess by the time I came along. I could understand it at 5, 6 or 10. I didn't really know much about it.

ALPERT: I'm hesitating because I'm not sure whether to go more into your parent's or your own growing up. Let's stick with your parents first, then yours and, then get to your volunteering later on, if it's okay.

JACOBSON: Fine. Fine.

---

8 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.

9 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 (2015).

10 The National Council of Jewish Women 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
ALPERT: I gather your family was not an Orthodox family.

JACOBSON: My grandparents were. My mother's parents were Orthodox. As I said, the AA Synagogue, Ahavath Achim Synagogue, was an Orthodox Synagogue.

ALPERT: When it started.

JACOBSON: When it started, and they were. Why my parents changed, I don't know, but I started Sunday school when I was in kindergarten at the Temple. I'm the youngest. My sister is nine years older than I am, Marilyn Ehrlich. I have a brother Milton Romm. There's three of us. I'm the baby, and there is nine years difference. Evidently, they had decided to raise Marilyn at the Temple. They also joined the Standard Club. They still belonged to the AA Synagogue.

ALPERT: Your parents are still living?

JACOBSON: No. My parents are both gone. I mean at the time they were raising us, we went to the AA and the Temple.

ALPERT: My goodness.

JACOBSON: I was raised at the Temple. I was confirmed at the Temple. I grew up with Dr. [David] Marx, up the street from me, and rode back and forth with him. For the holidays, we always spent them with my grandparents, so we would go to the AA. We were sort of mixed. My family belonged to the Progressive Club. My daddy was an officer there. They belonged to the Mayfair Club and the Standard Club. I really was one of the few people, friends that I talked to,

quality of life for women, children and families.

11 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 the site of Georgia State Stadium (formerly Turner Field). 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.

12 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.

13 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.

14 The Jewish Progressive Club was a Jewish social organization that was established in 1913 by Russian Jews who felt unwelcome at the Standard Club, where German Jews were predominant. At first the club was located in a rented house until a new club was built on Pryor Street including a swimming pool and a gym. In 1940 the club opened a larger facility at 1050 Techwood Drive in Midtown with three swimming pools, tennis and softball. In 1976 the club moved north to 1160 Moore’s Mill Road near Interstate 75. The property was eventually sold as the club faced financial challenges and the Carl E. Sanders Family YMCA at Buckhead opened in 1996.

15 The Mayfair Club opened in 1938 at 1456 Spring Street in Midtown Atlanta. The two-story club was a focal point of Jewish life in the city for more than 25 years. The club was founded in 1930 and first met at the Biltmore Hotel. Eleanor Roosevelt, Israeli Prime Minister Golda Meir, mayors Ivan Allen and William Berry Hartsfield, senators Herman Talmadge and Richard Russell, and Governor Carl Sanders visited the club. Fire destroyed the Mayfair
that knew people all over and was as involved in all over. I know as much about the Orthodox as I knew about the Reform because I had it all.

ALPERT: That is unusual, isn't it?

JACOBSON: Yes, it is. Most of my friends at the Temple came from a German-Jewish background and didn't know the first thing about the Orthodox. I had it both.

ALPERT: Right. Your folks were very active in the community in addition to the synagogues up there.

JACOBSON: Yes. My mother was always . . . I remember it as a young girl at Highland [Elementary] School, where we all went to grade school, she and my aunt, Tootsie [Goldman] Romm, they put on all of the carnivals. Raised the money. They were always room mothers. I remember it as a young girl going downtown, and I'm going to say it's for the Jewish war veterans because that's what I remember, but they used to sell poppies . . .

ALPERT: Oh yes.

JACOBSON: For the JWV [Jewish War Veterans] Day. We used to stand on the street corners. That was such a big occasion. Atlanta was small. We didn't have the cars we have today. We could go down there with my dad to work and then walk up on Peachtree Street and around Davidson's. Macy's now. Five Points or around Rich's, you sold poppies. Different people on different corners, it was fun, for Jewish War Veterans, or whatever we were raising the money

---

16 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.

17 The Jewish War Veterans of the United States of America (also referred to as the 'Jewish War Veterans,' or the ‘JWV’) is an American Jewish veterans' organization, and the oldest veterans group in the United States. It has an estimated 37,000 members. (2015).

18 Davison's of Atlanta was a department store chain and an Atlanta shopping institution. Davison's first opened its doors in Atlanta in 1891 and had its origins in the Davison & Douglas Company. In 1901, the store changed its name to Davison-Paxon-Stokes after the retirement of E. Lee Douglas from the business and the appointment of Frederic John Paxon as treasurer. Davison-Paxon-Stokes sold out to R.H. Macy & Co. in 1925. By 1927, R.H. Macy built the Peachtree Street store that still stands today. That same year the company dropped the ‘Stokes’ to become Davison Paxon Co. Davison's took the Macy's name in 1986.

19 Macy's, originally R. H. Macy & Co., is a chain of department stores owned by American multinational corporation Macy's, Inc. As of January 2014, it operates 850 department stores locations in the continental United States, Hawaii, Puerto Rico, and Guam, with a prominent Herald Square flagship location in New York City.

20 Five Points refers to the downtown area of Atlanta, considered by many to be the center of town. It was the central hub of Atlanta until the 1960s, when the economic and demographic center shifted north toward the suburbs. It was recently revitalized, mostly due to Georgia State University having a large presence in the area.

21 Rich's was a department store retail chain, headquartered in Atlanta, Georgia, that operated in the southern U.S.
for.

ALPERT: Yes. It was for veterans of World War I.22

JACOBSON: Yes. My grandmother, I've got several pictures of her as an officer of Hadassah.23

ALPERT: The volunteering is a complete family tradition in your family.

JACOBSON: I feel like it. My grandparents, my parents, certainly my aunts and uncles, my Uncle Simon Mendel was always active at the AA. He and my dad and all the merchant's associations. My Aunt Sylvia Parks has been an officer of the AA Sisterhood.24 Helen Goldstein has been involved in every organization you can talk about. The same thing with my aunt in Macon, my Aunt Sarah and Henry Martin, Henry Koplin, they were just everything in Macon with synagogues and organizations. A lot of them did things in both the Christian and the Jewish world so that they were active.

ALPERT: That's interesting to know. When they went beyond the Jewish community into the total community, was it around wartime things, help with veterans and Red Cross, or was it more local things?

JACOBSON: I think during the 1940s, everybody got into doing things for the war cause.

ALPERT: Yes, sure.

JACOBSON: I remember as a young girl, I was born in 1926, and during the 1930s, they were doing things.

ALPERT: Was there the same need? Do you remember, did the [Great] Depression25 hit hard?

JACOBSON: Being just a little girl, I can't say that I suffered personally because I've always, what I call, lived in a big house, in a nice house. Mother and daddy always were able to do. I

---

22 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.

23 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.

24 A group of women in a synagogue congregation who join together to offer social, cultural, educational, and volunteer service opportunities.

25 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
guess by the time I was old enough to be college age, there was no problem with me going to college, my brother and my sister.

ALPERT: Did all three of you go to college?

JACOBSON: All three of us went to the University of Illinois. My sister, Marilyn, chose it. When I asked her why, she said because she decided to go to the Big Ten [schools], and she chose that. Then she met my brother-in-law and married and lived in Chicago. Then my brother went to the University of Illinois, and then I went. We all three went there.

ALPERT: That's nice. You didn't hit up with any antisemitism up there?

JACOBSON: I didn't in college either.

ALPERT: Great.

JACOBSON: But I must tell you that I have always gone with Jewish people. I mean, I have always had good friends like the girl that I went up through and to this day, and we've been out of high school since 1944. That's a long time. She lives in Fairburn, Georgia. We talk a couple times of year. We talk about our children and everything. We've got a good relationship. But I've always dated . . . I was always a member of Jewish girls clubs. In high school, we could have clubs in those days. I always belonged to it. In college, I joined a Jewish sorority. I only dated Jewish guys, so I never had a problem. We always just went with Jewish people.

ALPERT: You graduated college. Did you work after graduation?

JACOBSON: Yes. I have a degree in journalism. I thought I was going to take over the world. My goal was to work on a . . . I can't get it out. I'll get it out in a minute. The newspapers of large businesses like Coca Cola in-house <unintelligible>. That kind of thing. That didn't last very long because my Uncle Irving Goldstein talked me into coming in to work as a receptionist for him, which I did until I got married.

ALPERT: Had you had opportunity to use your interest in writing and journalism?

JACOBSON: Not really. I never took the organizations newspapers. I always got into the administrative side. I guess because I like organizing something and carrying it out.

ALPERT: How many years did you work before you got married?

JACOBSON: I graduated in 1948 and I got married in 1951. I was married and worked for three years. I worked as a receptionist for Irving Goldstein downtown. At that time, he had his dental office down there. I hope that Helen Goldstein has been interviewed. I'm sorry that the

late 1930’s or early 1940’s. It was the longest, most widespread, and deepest depression of the twentieth century.
men aren't getting interviewed because we lost Irving before he was. It was a great place to be because he was not only in politics, he was ushering two or three mayoral candidates in one door and out the other and I was helping him to do it.

ALPERT: I didn't realize he was that involved in politics.

JACOBSON: He was everybody's friend. He did things for employing the handicapped. He was really an instigator of employing the handicap, not only in Atlanta but the state of Georgia. He was instrumental in the Ben Massell Dental Clinic\(^{26}\) and getting Ben Massell\(^{27}\) to the properties and the housing. He was just some worker. It was an exciting office to be in. I don't know if this is the kind of thing to bring up, but I'll tell you a funny incident.

ALPERT: Sure.

JACOBSON: I used to tell him that he was doing so many things that he didn't have enough phone lines. We had two phones. He used to fuss and say he had been practicing all these years and that was enough and don't try to change his office. I secretly had the telephone company, who would do it at that time, do a survey. I presented it to him. He nearly fainted because they did a survey for a month and showed him how many calls he was missing every hour, how many days and like that. He then put in a push button phone system of wherever it was in 1950. He was really cute. He used to say I was so efficient. That's been my problem. I'm too meticulous. Efficiency is my bag.

ALPERT: It's important also, believe me. Then you got married. Was it a big wedding? Was it the third wedding among your brother and sister?

JACOBSON: Yes. My sister had been married.

ALPERT: That's right.

JACOBSON: She already had children. My brother got married in September, 1950. Harvey

---

\(^{26}\) In 1915, philanthropist Morris Hirsch established the Morris Hirsch Clinic to provide outpatient medical services to those unable to afford care. A dental program was added to the clinic in 1929. In 1956, the dental clinic moved to Pryor Street and was renamed the Ben Massell Dental Clinic. The brothers Irving and Marvin Goldstein, both dentists, supported a volunteer dental force that served 6,000 patients each year. The Ben Massell Dental Clinic is still in existence today.

\(^{27}\) Ben J. Massell Jr., (1917-1986) was a native of Atlanta, Georgia who became chairman of Massell Company, Massell Investment Co., and Realty Operations Inc., three holding companies for the Massell family's properties. His father, Ben J. Massell Sr., was a well-known real estate developer in Atlanta who was often referred to as “Mr. Skyscraper.” Ben Jr. chaired a restoration committee for the Fox, a landmark Atlanta theater. He was a national co-chairman of the Anti-Defamation League (ADL) Society of Fellows, a member of the ADL executive committee for the Southeastern United States, and a member of a local ADL development committee. He assembled a notable collection of antique cars, including a Packard formerly owned by Al Jolson and a 1928 Cadillac convertible. He was a graduate of Marist School and of the University of Virginia where he earned a degree in architecture. His first
and I started dating when Milton got married in September. We got married in January, 1951, so my brother got married three months ahead of me.

ALPERT: You did not work for pay after you got married?

JACOBSON: No. I gave up the job to do my housework and to volunteer. He has been very good to me all these years, and I've done the volunteering.

ALPERT: Oh, why not.

JACOBSON: I liked it. When I first got married, I was already involved with Council of Jewish Women and the thrift shop. I became the chairman of the thrift shop. Council had just a shop where we took the old clothes and sold them. It was over on the old side of town. At the time, I was the chairman. Jean Rose [sp], who was from Germany, ran the shop as the only professional. It was an exciting time. Maxine Marcus, I don't know if you ever met Mrs. Harold Marcus, was my mentor. She was president of the Council of Jewish Women. I loved it. I was the chairman of the thrift shop for about three years. I had my first baby when I was still chairman. I never will forget one day I had nobody to leave the baby with. In those days, you didn't take a baby to a meeting. That was a no-no. I had to call up Maxine Marcus and say you're going to have to run the meeting. I can't get there. Today, you take the baby wherever you want.

ALPERT: Right. At least for the first six months.

JACOBSON: Yes. I was doing that, Council of Jewish Women. For years, I was active with the thrift shop. We started the bring a bundle program. We put on shows. Your admission was your bundle for the thrift shop. It was fun. Then when I started having children, I went into PTA work.

ALPERT: You had to wait until they were into school.

JACOBSON: Yes. I had a little girl.

ALPERT: How many children do you have?


ALPERT: They're fairly close.

JACOBSON: Yes. We have lived in the same house for 33 years.

ALPERT: Really?

JACOBSON: Yes. We moved here, we got married, and had an apartment. We started
cousin, Sam Massell, was mayor of Atlanta in 1970-74.
looking when I got pregnant with the second child. We found this house and moved in right before she was born.

ALPERT: So, the house was here. You didn't build it?

JACOBSON: No. We just moved in.

ALPERT: What kind of work does your husband do? I really don't know.

JACOBSON: Harvey, when I married him . . . Harvey is an engineer. A graduate of Cornell [University]. He's an engineer. He was running the department of engineering for National Linen Service. He eventually became president of National Linen Service. Then he was an officer, a vice president of National Service later. Then he retired.

ALPERT: Betty, before we get into you and Harvey and your children, I'd like to step back a bit to ask you about the Jewish atmosphere in your parent's home as you were all growing up.

JACOBSON: I have an interesting . . . I wouldn't call it a mix bag. I think it was enriched by the fact that we had a very close relationship with my grandparents and all of my family. We were very lucky. In Atlanta, in the 1920s, 1930s, and 1940s, people really stayed in the same place. They weren't as mobile as they are today. We all lived here. We were all together. My picture book and my old movies are filled with pictures of family reunions together. We spent . . . every Friday night, there would be maybe 15, 18 of us at my grandmother's for Friday night dinner. You never went home without your home baked challah\(^\text{28}\) and stuff for the weekend. I had a religious background in the sense from my grandparents. My parents, as I said, we were all real close. All the holidays, we celebrated at my grandmother’s. I remember that for years, even as they were elderly, the sisters used to do the food at the house and we would still all eat there. My grandparents were very Orthodox. Atlanta was centered . . . the growth of Atlanta was all around where the [Georgia] State Capitol [building] is now, down where the stadium\(^\text{29}\) is. That's where my grandmother and grandfather and my mother's sisters and brothers were all raised. It's where my grandparents lived. They moved to the northeast side of town to the Druid Hills side of town in 1927, which was a year after I was born. I never knew the house over there. I never really knew any of that. My sister, who is nine years older, remembers it well. We've got pictures of it,

\(^{28}\) Challah is special Jewish braided bread eaten on Sabbath and Jewish holidays.

\(^{29}\) Atlanta-Fulton County Stadium served as the home ballpark for the Atlanta Braves baseball team for 31 seasons from 1966 to 1996. In 1997, the Braves moved less than one block to Turner Field. It was built to serve the 1996 Summer Olympics. The Braves played their final game at Turner Field on October 2, 2016. In 2016, Georgia State University bought the ballpark and redesigned it for a college football stadium. The Braves played their first game in 2017 in their new home stadium, SunTrust Park, located in Cobb County, a suburb north of the city.
but I never knew that kind of life over there. All my life, I was raised in the northeast side of town in what we call Druid Hills. All of my aunts and everybody raised their families there. We all lived in the Druid Hills area. I know a lot of people tell me that they grew up around the stadium or they grew up around the Angier Avenue or the Piedmont Park area. My family, for some reason, my grandparents first, they just all moved out in this new section called Druid Hills. We were all raised there.

ALPERT: Was the synagogue near there? Was <unintelligible> going then?

JACOBSON: No. AA synagogue was still across town. The Temple moved from Pryor Street to Peachtree Street. That I remembered it was being built. I remember it as a little girl. They used to take us over and show it to us. I did start Sunday school at the new building. I never went to the old building. My grandparents, being Orthodox and having moved to the northside of town, used to go to a hotel, called the Jefferson Hotel on Pryor Street so that they could walk to and from the synagogue. There was a kosher restaurant called Siegel's [Kosher Market]. For Rosh Ha-Shana 30 dinner and lunch the next day, we would eat at Seigel's, all of us. They stayed over there. The rest of us were riding. We had already changed some then. In the meantime, I was at the Temple going to Sunday school. So, I had all of this. I really had a good experience. I knew Rabbi [Harry] Epstein 31 well because my whole family did. He was close to my whole family. On the other hand, I grew up down the street from Dr. David Marx, the rabbi of the Reform temple. Those were two big congregations. The Temple was the oldest. The AA came along right after. Dr. Marx was a wonderful man to me. I rode to Sunday school with him. He was a neighbor, and I got to know him very well. I’ve really been very lucky that I've had both. So many people only know one aspect. I didn't know a lot about Shearith Israel 32 or the Or VeShalom 33

30 Rosh Ha-Shanah [Hebrew: head of the year; i.e. New Year festival] begins the cycle of High Holy Days. It introduces the Ten Days of Penitence, when Jews examine their souls and take stock of their actions. On the tenth day is Yom Kippur, the Day of Atonement. The tradition is that on Rosh Ha-Shanah, G-d sits in judgment on humanity. Then the fate of every living creature is inscribed in the Book of Life or Death. Prayer and repentance before the sealing of the books on Yom Kippur may revoke these decisions.

31 Rabbi Harry Epstein (1903-2003) served as the rabbi of Ahavath Achim Synagogue in Atlanta, Georgia 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.

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

33 Or VeShalom was established by refugees of the Ottoman Empire, namely from Turkey and the Isle of Rhodes.
until much older. I really only knew those two congregations.

**ALPERT:** They were the earliest ones, weren't they?

**JACOBSON:** Yes, and that’s the one’s my family . . . the others, Beth Jacob.\(^{34}\) I'm not sure when Beth Jacob even started, but it was not around in those early days.

**ALPERT:** Thinking of your grandparents who were Orthodox <unintelligible>.

**JACOBSON:** But the AA was ultra-Orthodox. The women sat separately. I went with my grandmother and we sat upstairs. I have pictures of the old AA Synagogue. It was a gorgeous building. I can see my grandfather where he sat with the [Holy] Ark.\(^{35}\) They had the *bimah*\(^ {36}\) out here in the middle. It was an old, it was just like Europe when you go. The women sat upstairs. They only became Conservative\(^ {37}\) much, much later, years later.

**ALPERT:** I didn’t realize that.

**JACOBSON:** They were an Orthodox synagogue.

**ALPERT:** The whole Jewishness of your upbringing was a total family thing, not your parents and you and your brother and sister.

**JACOBSON:** It was really a family. It has spilled over into our family right here because now that my mother and dad are gone, my sister and her family and my brother and his family and Harvey and our family, we all have everything together, just the way we were raised. It's a little different now because we all lived within a few blocks of each other and everybody used to be together. On Mother's Day, all my pictures are on my grandmother's front yard. Mother's Day, The Sephardic/Traditional congregation began in 1920 and was based at Central and Woodward Avenues until 1948 when it moved to a larger building on North Highland Road. The current building for Or VeShalom is on North Druid Hills Road.

\(^{34}\) Beth Jacob is an Orthodox synagogue on LaVista Road in Atlanta founded in 1942 by former members of Ahavath Achim who were looking for a more Orthodox congregation. Beth Jacob is now Atlanta’s largest Orthodox congregation. The congregation first met in a rented grocery store on Parkway Drive. It moved to a permanent location on Boulevard when it purchased and renovated a two-story apartment building. In 1956, it converted the Tabernacle Baptist Church on Boulevard to a synagogue. It built its current synagogue building on a five-acre lot on LaVista Road in 1961. Rabbi Joseph Safra was the congregation’s first permanent rabbi in 1951, followed by Rabbi Emanuel Feldman from 1952 to 1991. Rabbi Ilan Feldman has been the congregation’s rabbi since his father Emanuel's retirement in 1991.

\(^{35}\) The *Aron Kodesh* [Hebrew: Holy Ark; also sometimes called the “Torah Ark”] is the holiest place in the synagogue and where the Torah scrolls are kept when not in use. The *Aron Kodesh* is situated in the front of the synagogue and is usually an ornate curtained-off cabinet or section of the synagogue built along the wall that most closely faced Jerusalem, the direction Jews face when praying.

\(^{36}\) Hebrew for ‘platform.’ The *bimah* is a raised structure in the synagogue from which the *Torah* is read and from which prayers are led.

\(^{37}\) 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 toward modern culture, while preserving a commitment to Jewish observance. They also observe gender equality (mixed seating, women rabbis and *bat mitzvahs*).
Father’s Day, Rosh Ha-Shana. You just name it. My grandparents were very Orthodox. My
daddy smoked, and an aunt of mine smoked. If they wanted to smoke on a Friday night, they'd go
for a walk. It was something, but I remember all that stuff. Orthodoxy and kosher is not new to
me. Personally, Harvey and I have never had a kosher home. I if I have people for dinner and I
know that they are kosher, I will do as best I can to make sure that it's for them.

**ALPERT:** I gather you've kept a lot of that family feeling for your own children as they
were growing up. Now that they are grown, does that still obtain?

**JACOBSON:** Yes. I think that I had the feeling that holidays just really brought family
together. When anybody asks me about what's special about a Jewish religion or what do I find
different, I said that I think that family and holidays mean a lot to us whether it's a Friday night
and everybody eating together and lighting candles or it's Rosh Ha-Shana or Yom Kippur.38 My
niece called me yesterday already saying what are we going to do about Passover.39 That's the
way we work. Even though we are getting bigger and bigger, we're still trying to hold it together.
Thirty in this room is hard, but we do it. We angle it. Sometimes we have to put in three separate
ones, but we try. My sister-in-law and my brother, they live down the street. We've both been
here 33 years. They built theirs right after we bought ours. She has a room and for breaking the
fast. She can have 30 people. We just do it.

**ALPERT:** That's wonderful to hear that it still goes.

**JACOBSON:** My children and I, we each have children who live out of town, but they all try to
come. My daughter is very unhappy, who lives in Birmingham, and she has my three
grandchildren. If she can't come for the holidays, she is very unhappy.

**ALPERT:** I imagine you've had some feeling about it too.

**JACOBSON:** A couple times when she's been expecting a child, my immediate family has
taken everything and gone over there to her. That that happened to us twice, once for Passover

---

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

39 Passover [Hebrew: *Pesach*] is 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 Israelites
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.
and once for *Rosh Ha-Shana*.

**ALPERT:** That's lovely.

**JACOBSON:** I do think that it is urgent for . . . I do think family is . . . . It worries me about the new people who come to town. People tell me about extended families.

**ALPERT:** I gather you had children who grew up in the Temple and had confirmation? Did they have a *bar mitzvah*\(^{40}\) then too or not?

**JACOBSON:** No. None of my children were *bar mitzvahed*, and none of my children went to day school. I think today, if I was a young person, they would be in day schools. When my kids were growing up, the Hebrew Academy\(^{41}\) was really in infancy. It was more the Orthodox community. It just wasn't for me. Today, we have our choice of at least three with a couple more in the background. I think that I might do it. I definitely think my children would want to be *bar mitzvahed* if the Temple had had them. I was an officer of the Temple when Rabbi [Jacob] Rothschild\(^{42}\) agreed to start them. Of course, poor thing, he died a year later. I don't know if it killed him or not.

**ALPERT:** I shouldn't laugh. I didn't realize that it was he who started the *bar mitzvahs* at the Temple.

**JACOBSON:** Yes. One family wanted to have one who was prominent and had never.

*<Interview pauses, then resumes>*

**JACOBSON:** Rabbi Rothschild, Jacob Rothschild, came to Atlanta as Dr. Marx had been here over 50 years. That was a very hard thing to be accepted. Even though he might have had some stronger views, he was definitely an ardent Zionist\(^{43}\) that came out later. He had to be very careful because there were so many people who were followers of Dr. Marx, so he walked a tight rope. One of them was not to have the *bar mitzvahs*. Times changed. Even some of the German-Jewish

---

\(^{40}\) *A bar mitzvah* [Hebrew: son of commandment] is a rite of passage for Jewish boys aged 13 years and one day. At that time, a Jewish boy is considered a responsible adult for most religious purposes. He is now duty bound to keep the commandments, he puts on *tefillin*, and may be counted to the *minyan* quorum for public worship. He celebrates the *bar mitzvah* by being called up to the reading of the *Torah* in the synagogue, usually on the next available Sabbath after his Hebrew birthday.

\(^{41}\) Atlanta Jewish Academy was incorporated in 2014, as a result of the merger of Greenfield Hebrew Academy (GHA) and Yeshiva Atlanta High School (YA), the oldest Jewish day schools in Atlanta.

\(^{42}\) 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.

\(^{43}\) 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
families started asking for bar mitzvahs. As I said, I was an officer. When we went to a retreat and one of the other officers wanted to have a bar mitzvah, and he was from a German-Jewish family that was really... but his wife wasn't, and she wanted it. He convinced them. I remember it very strongly. We had very strict rules. There was to be no bar in bar mitzvah. No parties. The rabbis were not to go to parties. They could strictly have the service. That has changed quite a bit. That was the beginning of bar and bat mitzvahs44 here. My children were already past that. I was confirmed at the Temple and my sister and brother were. My husband was confirmed in Jacksonville, Florida. They lived there for a few years. His father was with National Linen in Jacksonville. When his father passed away, they moved back to Atlanta, so he was confirmed down there. My sister and brother and I were all confirmed at the Temple.

ALPERT: Incidentally, how did you meet your husband?

JACOBSON: We kind of knew each other but had never dated. He was a friend of my brother's. When my brother became engaged, Harvey asked me to go out and took them out. Then we started dating. My brother got married, and the whole time they were on their honeymoon, we were dating. By the time my brother came back from the honeymoon, I said "Hey, I'm really serious about Harvey." He says "Just don't talk to me. Just don't talk to me. You just can't go out with a person two or three times and say you are serious." We were already engaged practically. We would have gotten married sooner, but a cousin beat me to the December month, so we waited two weeks after they got married and got married January 14, 1951. He was with National Linen, and I was wearing National Linen uniforms at the dental office.

ALPERT: It was all in the family.

JACOBSON: All in the family.

ALPERT: There was no problem about his wanting to be more Orthodox or more observant than you?

JACOBSON: No. Harvey's family had been raised in the Reform. Especially here, all his family was at the Temple. His aunt and uncle, Bloomie and Joe Jacobs. Joe Jacobs was an officer of National Linen and was a very big community worker here also. All of the men from National

---

44 A bat mitzvah [Hebrew: daughter of commandment] is a rite of passage for Jewish girls aged 12 years and one day according to her Hebrew birthday. Many girls have their bat mitzvah around age 13, the same as boys who have their bar mitzvah at that age. She is now duty bound to keep the commandments. Synagogue ceremonies are held for bat mitzvah girls in Reform and Conservative communities, but it has not won the universal approval of Orthodox rabbis.
Linen at that time were the leaders in the community, so Harvey had good training there. He's been very active too. We both were members of the Temple and both were happy to raise the children there at the Temple. We were married by the Temple rabbi but not in the Temple. Since then, our two daughters have been married, both of them in the Temple. That building is over 55 years old. I started Sunday school there, so it has to be the Temple building on Peachtree [Street].

**ALPERT:** I didn't realize it was of that age. I'm trying to avoid your volunteer work because I have a feeling we will need a separate section for that.

**JACOBSON:** I was trying to talk about the background. I've talked about how we were all family. Life was different when I was growing up.

**ALPERT:** How?

**JACOBSON:** We didn't have the cars. People didn't have cars in the 1920s and 1930s. Yes, a family had a car. We had a beautiful home in Druid Hills. We had lots of help. We grew up in the old south with the upstairs maid and the downstairs maid and the gardner. We had cars but the children didn't run around in them. You walked. You walked and met your friends. As we got a little older in our teens, we used to all say well we are going to take the 11:30 trolley and each one would get on at their stop, and we would all go down to a movie together. That kind of thing. I know the city backwards and forwards because it was much smaller, and we did a lot of those things. Kids today have the television. We didn't have that. To listen to a radio program, my brother and I joke today, that my daddy used to come home about 6:15, and between 5:45 and 6:15, we'd listen to those 15-minute programs. *Little Orphan Annie.* That kind of thing. You timed everything. It was a different life. Families, for instance, today families run to a movie or to a mall. In those days, we had a marvelous time. I remember all of my mother and dad's crowd and their kids used to go to Piedmont Park. We'd have Sunday night suppers. Have picnics. Meet there and play games. It was a different life. A picnic today with eight or ten couples and all their children, people would laugh at you. You, in the summer, have them around the pool or something. It was a different way of life. We used to come home from Sunday school on Sunday [August 24, 1924] the comic strip created by Harold Gray. The strip took its name from the 1885 poem “Little Orphant Annie” by James Whitcomb Riley and made its debut in August, 1924, in the New York Daily News. It inspired a radio show in 1930, film adaptations in 1932, and a Broadway musical *Annie* in 1977, which was adapted into a film of the same name three times in 1982, 1999, and another in 2014. The strip's popularity declined over the years. It was running in only 20 newspapers when it was cancelled in June, 2010. The characters now appear occasionally as supporting ones in *Dick Tracy.*
and have dinner. Mother always had company. A big dinner and always had a lot of company. That was a big deal. Today, you get picked up from Sunday school and you go to a drive in. You get a hamburger. Or the father is on the tennis court or the golf course. There are carpools. It was just a different life in those days. Much slower, much easier.

ALPERT: When did your family first get an automobile? I imagine it was a big thing when it happened the first time?

JACOBSON: I just remember having a car. I know on Fairview Road, where we moved when I was about four, we had a car. I don't remember what the first car was they had. They used to have a LaSalle. They don't even make those anymore. I remember when I learned how to drive, mother owned a LaSalle.

ALPERT: Your mother drove too?

JACOBSON: Yes. My mother drove my grandfather [who] had a car and a chauffeur real early. My grandfather never learned to drive, but he had a car when mother was a young girl. If mother was born in 1896 and she was 14, what would that make her? That would have been in 1910. When she was 14, they had a car, so 1910. The reason I know is that she told a story about how . . . my mother was full of vim, vigor, and vitality. She was a go-getter. She did lots of things. She says one day my grandpa came to her and said you're going to drive me to work. She says, "I can't drive you to work". He says, "The chauffeur didn't come" is the reason he said that. He says, "I know the chauffeur has been taking you out and teaching you. You drive me to work." Mother was scared to death. She got in the car. She drove him, but she said she couldn't back up and she couldn't turn left. She just kept going around the block until she could get back where she was going. But she did drive him to work at 14. That's how I know they had a car in 1910.

ALPERT: Oh my.

JACOBSON: Isn't that something!

ALPERT: Wasn't it unusual for women to drive in those days?

JACOBSON: I couldn't believe it either that he would even let her and the smoking. I know my mother and dad used to smoke. They didn't in later years. I guess they gave it up, but

---

46 LaSalle was an American brand of luxury automobiles manufactured and marketed by General Motors' Cadillac division from 1927 through 1940. Alfred P. Sloan developed the concept for LaSalle and certain other General Motors' marques in order to fill pricing gaps he perceived in the General Motors product portfolio. Sloan created LaSalle as a companion marque for Cadillac. LaSalle automobiles were manufactured by Cadillac but were priced lower than Cadillac-branded automobiles and were marketed as the second-most prestigious marque in the General Motors portfolio.
everybody used to smoke in those days. They lived on the side of town near where the business was. I guess you didn't have to go too far. I don't even know what kind of car. I've got some pictures of them in the car that didn't . . . the sides were open.

ALPERT: I think they are called Model Ts, but I'm not sure.

JACOBSON: Maybe so. That's probably.

ALPERT: I remember that.

JACOBSON: The sad thing for me is that you are interviewing me. I'm just sorry that I wasn't interviewing my mother and my grandmother and my daddy in those days. My daddy, my two grandmothers, and grandfather have all been gone about between 30 and 33 years. I lost them all in about a three-year period.

ALPERT: What a time that must have a been.

JACOBSON: Yes, really did. We lost them all in about a three . . . My mother's been gone now about 17 years. My dad died young. In those days . . . he was 62. Today they do so much.

ALPERT: Within three years to have lost so many, it must have been a very difficult time you.

JACOBSON: Yes, it was. At our wedding, we had . . . I never knew my daddy's father. He died in 1900. At Harvey's and my wedding in 1951, I had my maternal grandmother and grandfather and my paternal grandmother and all of these aunts. Harvey's mother was one of eight children. My mother was one of eight children. My daddy had six. Three and three. Three from the first . . .

ALPERT: There's no need to ask you if it was a big wedding.

JACOBSON: It was just family and it was a big wedding. Everything I do . . . that's a complication of having a big family, but it's good.

ALPERT: Did you learn to drive young also?

JACOBSON: Yes. Even today, the way it is today when I was growing up when you were 15, you got a learner's [permit]. The day you turned 16, you got your license in the south. Everybody

47 The Ford Model T is an automobile produced by Ford Motor Company from October 1, 1908, to May 26, 1927. It is generally regarded as the first affordable automobile, the car that opened travel to the common middle-class American. Some of this was because of Ford's efficient fabrication, including assembly line production instead of individual hand crafting. The Ford Model T was named the most influential car of the 20th century in the 1999 Car of the Century competition. It provided inexpensive transportation on a massive scale, and the car signified innovation for the rising middle class. It became a powerful symbol of America's age of modernization.
down here. I know my friends from college in Chicago and big cities didn't, but here, the day you turned 16, you got that license. That was the biggest thing in your life.

ALPERT: Sure.

JACOBSON: The dating pattern was different here than in a lot of cities too.

ALPERT: In what way?

JACOBSON: We dated differently. First of all, when I was growing up, parties. Again, you didn't have cars and all things to do. You did differently. You had parties at houses. When the kids turned 13, you didn't have these parties like you have today. If they had bar mitzvahs, they had those little dances in a rec-room at home with a jukebox, that kind of thing. It was fun. The parents drove you to and from. When you turned about 15 in Atlanta, 15 and 16, you started dating the Georgia Tech [Georgia Institute of Technology] guys because they had nobody. No girls. Nothing was co-ed. There were no girls here. So, the college boys dated the 16, 17, 18-year old girls. The high school boys then dated the 13, 14 and 15-year old girls. It was really very interesting. But you had a tremendous social life. In my day, growing up, you didn't go with one guy and dance with only one guy. You went with a guy to a party, but you had that dance card. If you didn't have a lot of different . . .

ALPERT: Did they use actual dance cards?

JACOBSON: Yes. If you didn't dance with a lot of different people, you were a wallflower. It was fun.

ALPERT: Yes, that is different.

JACOBSON: It was. We used to have a lot of clubs. The older guys, like the 16, 17 and 18-year old guys, would pick up the 14 and 15-year old boys and whoever they had a date with, and take them to parties. It was interesting. It was a much closer knit, smaller community.

ALPERT: Sounds it.

JACOBSON: Even today, we're going to a party tonight where a lot of these people are people I've known all my life. You've got a comradery.

ALPERT: Yes. Sure.

JACOBSON: It's a little different. It's not the people that you might see every day or work with in organizations and things. There's a comradery you had because you grew up together and you did all of these things from 13, 14, 15.

ALPERT: It's a very stable kind of a life, I think.
**JACOBSON:** The Atlanta Jewish community was very small but very close-knit in the sense that people knew each other. They dated with each other. They fixed you up. If you had an out of town guest, you knew that person we going to have a good time because everybody was warm and friendly and took care of it. Everybody went to Sunday school. Everybody participated.

<End Tape 1, Side 1>

<Begin Tape 1, Side 2>

**ALPERT:** She was talking about teenage life as she was growing up in a small close-knit community.

**JACOBSON:** Yes. I've always thought that Atlanta had a good Jewish community. As I've said before, it was always a real warm hospitable community. If you had a visitor, a cousin who came from another city or when you got a little older and you were in college and you brought a roommate, before you hit Atlanta that person was dated up every day with activities and every night with dates. Because that was the town. It was very close knit. Everybody looked out after everybody. When you were a little older and you were cognizant of new couples moving to Atlanta, they would be the only new couple that year. Eventually they would find a group they would be with more, but everybody was nice to them from different clubs and different organizations and different synagogues. It's overwhelming to me now in 1988 and as my role now is active in the community, I hurt that I can't know people. We're maybe not as hospitable. We know how, but it's overwhelming. That's the ills of growing so rapidly in such a big city.

**ALPERT:** When did Atlanta begin to grow, at least the Jewish community?

**JACOBSON:** I would say after the 1940s. Everything happened after the war [World War II].

There wasn't enough housing for the people that came back. Some people were having trouble getting apartments. When they got married, they would have to live at home until they could find one. A lot of men who were stationed down here ended up marrying girls from around here or liked it so much they stayed. Big business started coming in because of the transportation. It grew more rapidly. It was a progressive administration. We've had some mayors that were very...

---

48 World War II (often abbreviated to WWII or WW2), also known as the Second World War, was a global war that lasted from 1939 to 1945, although related conflicts began earlier. It involved the vast majority of the world's countries—including all of the great powers—eventually forming two opposing military alliances: the Allies and the Axis. It was the most widespread war in history, and directly involved more than 100 million people from over 30 countries. Marked by mass deaths of civilians, including the Holocaust (in which approximately 6 million Jews were killed) and the strategic bombing of industrial and population centers (in which approximately one million were killed, and which included the atomic bombings of Hiroshima and Nagasaki), it resulted in an estimated 50 million to 85 million fatalities. These made World War II the deadliest conflict in human history.
good and progressive. It's brought a lot of people. The town really started growing in the 1950s, 1960s, and the 1970s with the young singles. The other thing that changed, too, was after the war people became a mobile society. People found out they could live away from home. They could get a job in another city. People didn't do that before. People stayed where their families were. They got jobs. They were in family businesses. People started rebelling even against going . . . we went through that period poor people who had I mean not poor people but people who had family businesses couldn't get their families and their children to come into the businesses. Many of them sold out. Now this pendulum is swinging back some, and more people are going into family businesses.

ALPERT: That's an interesting comment that I have not really been aware of. Did you like Atlanta better when it was smaller or is that a loaded question?

JACOBSON: It's a loaded question. Harvey keeps telling me I used to say, “Oh, I used to like Atlanta when I could be so and so,” but he convinced me that you can't stop progress. I don't know how much you want to hear. My mind races. I went to Poland, for instance, about three years ago, and then to Israel. I went to Poland and then Israel. In Poland, I just did not realize, did not have a good background in realizing that up until the war just 50 years ago, in my life time, because I'm nearly 61, that was a tremendous, vibrant the largest most vibrant Jewish community in the world in Poland. Something like 30 Jewish newspapers. People in synagogues. Jewish life, and it's been totally wiped out. There's so few . . . We take care of them with our contributions in the joint distribution. There's so few there. In a few years, [Adolf] Hitler will have succeeded. There will be no Jews in Poland. Then I went to Israel and found out that so many Polish people did make it to Israel, thank God, and they were saved there. Then I came back here, and I realized that Atlanta, Georgia, is now listed as one of the 17 largest Jewish communities in the United States.

ALPERT: I didn't know that.

JACOBSON: I go to all the meetings with large cities, not intermediate, not small like we used to be, but large cities. The Cleveland's Detroits, and Baltimores are losing people, and we're growing. We've met some of the cities where they had 100,000, and they're down now to 60,000

49 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.
and 70,000 Jewish people. We're now in the 60,000 to 70,000 Jewish people range. They tell us we're going to be 100,000 in another 10 years. We're a vibrant Jewish community. When you asked me did you like it before, it was so different. I lived in a little town. A little town.

**ALPERT:** That's true. It is different.

**JACOBSON:** It's a big city now, so it's got good things. The crucial thing to me, and I guess people in those days felt it was crucial to start day schools. We've got to have more day schools now. We went from 7 synagogues 15 years ago to 17 synagogues. It's more like 18 or 19 because there springing up everyday, but thank God they are. It's a big community with a lot of growth problems. Hopefully, we can be a strong, cohesive . . . that's the thing that bugs me.

**ALPERT:** What?

**JACOBSON:** I want it to be a cohesive good Jewish community. I want the people in Gwinnett County, Cobb County, out at Riverdale past the airport, I want them to all feel that they have a Jewish community and they're part of it. I want them to go to a community center. I want their kids to go to camps with Jewish kids. Too many of us live on streets where there are no Jewish people or they go to a high school where there's no Jewish kids. If they are not members of a synagogue, if they're not in an AZA\(^50\) group, if they're not going to a camp, they don't have any Jewish friends. As I told you when I was growing up, I didn't have a problem. I had Christian friends all day long but I went to clubs with Jewish kids and they went with their . . . but we were friends. What's worrying me today is that we're such a progressive world and everybody wants to be so liberal, but I don't want them to be so liberal that we forget that we should have social life with likes. I don't know.

**ALPERT:** Do you really mean liberal or do you mean forgetting the ties or loosening the ties? I think there's a difference.

**JACOBSON:** Maybe so. It's association. If you're not going to parties with Jewish kids, then you don't have a tendency to date a Jewish kid. Then people want to know why. I don't know how to change that. We're in too big of a city to have that close-knit group that I had. Our clubs were the center of our life growing up. If you didn't have a club, it was your youth groups and the center because we've always had the center. It was called the [Jewish Educational] Alliance\(^51\) in

---

\(^{50}\) The Grand Order of the Aleph Zadik Aleph (AZA) is an international youth-led fraternal organization for Jewish teenagers, founded in 1924. It currently exists as the male wing of B’nai B’rith Youth Organization, an independent non-profit organization. AZA’s sister organization, for teenage girls, is the B’nai B’rith Girls (BBG).

\(^{51}\) The Jewish Educational Alliance (JEA) operated from 1910 to 1948 on the site where the Atlanta- Fulton County
those days. We always had a place for Jewish kids to get together as groups.

**ALPERT:** Yes.

**JACOBSON:** We don't have that today. As much as we beg for it, we have so few in AZA chapters. So many kids are not members of a youth group because their parents don't even belong to a synagogue, and that's a problem.

**ALPERT:** Yes. Your children in your bringing them up, they did . . . obviously you were members of the synagogue, and they were confirmed. Were they active also in the AZA and the BBG [B'nai B'rith Girls] and that kind of thing?

**JACOBSON:** Yes. They always were.

**ALPERT:** As well as scouts?

**JACOBSON:** Yes. I was a scout leader for seven years, so my two girls were. Joe was more interested in athletics. He was always in the Northside Youth Organization. That was at Chastain Park, a public park. It was an organization called Northside Youth Organization. It had football in the fall, and it had softball in the spring, so that he always had his sports. He wasn't into scouting. The girls were Girl Scouts, but they were also a member of youth group at Temple, all of mine, plus AZA and BBYO [B’nai B’rith Youth Organization], the youth BBG. They all three went to a Jewish camp. They went to the day camp at <unintelligible> and Camp Barney Medintz for years. I thought that was a good experience, healthy experience. Both my girls, as

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 Temple Sinai 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.’

52 B’nai B’rith Girls or BBG is the female order of the B’nai B’rith Youth Organization (BBYO), a youth movement that grew out of B’nai B’rith International, a Jewish service organization. BBG was founded in 1944 for teenage Jewish girls. Chapters of girls soon sprung up throughout the United States and Canada. Today, it is an international sorority. The male brother order is the Aleph Zadik Aleph (AZA).

53 B’nai B’rith Youth Organization (BBYO) is a Jewish youth movement for students in grades from 8 through 12. The organization emphasizes its youth leadership model in which teen leaders are elected by their peers on a local, regional and international level and are given the opportunity to make their own programmatic decisions.

54 Barney Medintz (1910-1960) was a Jewish leader both nationally and locally in Atlanta. He was one of the national leaders of the United Jewish Appeal and the Israel Bond Organization. He was also vice-president of the National Community Relations Advisory Council, vice-president of the Council of Jewish Federations and Welfare Funds and a former member of the executive committee of the American Jewish Committee. Locally he was president of the Atlanta Jewish Community Center and past president of the Atlanta Jewish Community Council and the Atlanta Bureau of Jewish Education. He was also president of the Southeast Regional Council of Jewish Federations and Welfare Funds. Medintz graduated from Northwestern University at Evanston, Illinois where he was a star basketball player. He came to Atlanta after he graduated to become a recreation director at the Jewish Educational Alliance. Camp Barney Medintz, a Jewish camp in Cleveland, Georgia, is named in his honor.
I said, were married in the Temple. They've both been married to Jewish men. All of my children, sons and sons-in-law, are very active. Knock on wood. My youngest one, 31, who's not married, leads an AZA chapter and coaches two AZA basketball teams.

ALPERT: Keeps him busy, I gather.

JACOBSON: He's active in the [Atlanta Jewish] Federation campaign. My son-in-law, who has only been in the family two years, less than two years, is real active. I'm so proud of him. My children in Birmingham [Alabama], I just cannot tell you enough. Susan is president of the Hadassah chapter there. Edward [Goldberg] was on the board of the Beth Shalom. They are members of the two congregations because one was raised Reform and one Conservative, so they are members of two congregations. He's on the board of one and on the education committee of the other. My grandchildren, my six-year-old grandson, is in the day school there in first grade. My little granddaughter is in the center with preschool there.

ALPERT: The children really seemed to have rubbed off. Your activities and your interests and your husband seemed to have rubbed off on them. I can see it pleases you very much. It should.

JACOBSON: Yes. It's a way of life for Harvey and me. I wish we were interviewing Harvey because he's always been . . . he's been active at the Temple, the Standard Club, the Federation. He happens to be a diabetic of 37 years. He's president of the Atlanta Diabetes Association. We both have done a lot of United Way work, both of us. We're both active there right now. Nancy started out doing both Jewish and community work too and so has Wayne [Freedman], her husband.

ALPERT: That's great.

JACOBSON: It makes you feel good. I won't make any statements about Joe yet because he's still in the dating stage.

ALPERT: How would you feel, do you think, if one of your children had married somebody who is not Jewish.

JACOBSON: I'm facing it with Joe because I have no idea what he's going to do. I know he dates more Christian girls than Jewish girls. I will love them for whatever they do. I see it as

---

55 The Atlanta Jewish Federation was formally incorporated in 1967 and is the result of the merger of the Atlanta Federation for Jewish Social Service founded in 1905 as the Federation of Jewish Charities; the Atlanta Jewish Welfare Federation founded in 1936 as the Atlanta Jewish Welfare Fund; and the Atlanta Jewish Community Council founded in 1945. The organization was renamed the Jewish Federation of Greater Atlanta in 1997.
tremendous problems because I think any two people who get married have enough problems. You don't give gifts the same. You don't celebrate a holiday the same. You don't eat the same foods. Your mother fixed a meatloaf with an egg in the middle and your mother didn't. There's all kind of things. Then you take a religious difference. You can say all you want. I've been reading these books by this couple, Cowan. C-O-W-A-N. As a social worker you know more about it than I do.

ALPERT: I've read one of their books.

JACOBSON: It struck me, though. The thing when they said for years that religion didn't mean anything. Then they had a baby and then the circumcision. The Jewish wife felt like that was the only way the baby should and the Christian husband thought that was the most repulsive thing he had ever heard of, having a bris.\(^{56}\) I said, people have got to face it. I don't think that I would ever lose my children. I think that it will be harder. Yes, I believe that I'm liberal in the sense that I love the community and love people and love my neighbors and get along. I love people, I really do. I personally much prefer going out to dinner with Jewish couples and my friends than the Christian couples that we know as well. I have a tendency to watch what I say when I'm with Christian couples. Even one that we've been ... the first couple we ever went out with a business associate of Harvey's. We've been good friends for 37 years. But I don't talk about Israel. I don't talk about the Jewish community. I know he's a little bit of a bigot, so I watch what I say. Even though I like them. They are nice people, but they don't do for their children like I do, and I get upset over it. It's just my hang up. I prefer being with Jewish people. I resigned from the [Atlanta] Symphony [Orchestra] board, probably the only person in the history of the symphony. Most Jewish people think ... I stayed on it three years, and they asked me to serve again. I said thank you, but no thank you.

ALPERT: Why?

JACOBSON: I didn't enjoy it. They are so interested in socializing rather than in the work for the symphony. I went into it with my eyes wide open learning about the symphony and ideas of this and how to reach out to Gwinnett County and how to reach to Cobb [County]. They were only interested in 30327 and 30305 and 30342. I mean their little small ...
JACOBSON: They had a very small site, and I just got bored with it. I didn't need that. It's nice to have when you've retired.

ALPERT: Yes.

JACOBSON: I decided the heck with it. I didn't enjoy it. I find United Way work a little different in the sense the people from all walks of life. It's not a social thing. I have enjoyed that. I'm doing a lot of work with historic Oakland. Would you like to hear about historic Oakland?

ALPERT: Yes, because I know very little about it.

JACOBSON: Am I talking too long?

<Interview pauses, then resumes>

JACOBSON: Oakland Cemetery.

ALPERT: Yes, I've heard of it and it's very appropriate.

JACOBSON: Oakland Cemetery is the oldest cemetery. It's owned by the City of Atlanta. There were a few graves on Peachtree Street near where Macy's is now downtown Atlanta and they realized that they had to have a cemetery. So, the mayor and the council went out, what they thought was way out into the country, and found a man who was willing to sell the property. He had lost his wife. He wanted her buried in a proper cemetery. He owned a big farm, and he was willing to give them a number of acres. They bought those acres from him, and his wife was buried there. They moved the graves from up there over. In 1850, Atlanta founded its first cemetery, and it's called Oakland. Originally, it was six acres. It's now 88 acres as the city grew and they bought more and they bought it. The Jewish section there, we have one early plot. There were some early Jewish people buried in the earliest six acres. It's just a few graves. There was one epidemic, so there's some small infants who died and you can see a few elderly. A few people were brought from surrounding places buried there. The first white child born in Atlanta was a Jewish child, Caroline Haas. It's still a big prominent family here. She's buried there. Then, needing more, the city allowed some other acreage to be hallowed, so to speak, by the rabbis. There was one section by the Temple and one section by the AA. Most of the Temple property, per se, were private ownerships, the people actually owned there. The AA is one plot that was hallowed. It's very crowded because everybody . . . there are a lot of graves in there. The history of Oakland Cemetery is remarkable. I, personally, am inviting you to give you a tour. It is fascinating.

ALPERT: I accept!
JACOBSON: The first governors and the first mayors and the history of the City of Atlanta is in Oakland Cemetery. You take a tour and you walk around. Besides the symbolism of the funerary art, it is one of the finest cemeteries for Victorian art in the country. It's noted for that.

ALPERT: People are not still being buried there are they?

JACOBSON: It's still an active cemetery.

ALPERT: They have room still?

JACOBSON: I was going to say, the people that had family plots are still using it, plus the city is doing soundings regularly and every time they uncover a grave that they know isn't being used, then they have to advertise it for so many months and then they have bids. People have their names on a waiting list, people who would like to be buried at Oakland. They put the various graves up for bids. About a year and a half ago, there were about 30 graves that went up.

ALPERT: Excuse me. There's something I don't understand. You say graves are not being used. What do you mean?

JACOBSON: All right, I'll tell you. Of the 88 acres, every spot is on a map. They know who owns them, but if there is an owner who has either died, disappeared, they can't find. They no longer . . .

ALPERT: If somebody moved to another city.

JACOBSON: Anything. Maybe there are parts. There were six plots and only two were used.

ALPERT: I see.

JACOBSON: And they can't find people. They always do soundings very technically to make sure there's nobody buried there. Once they do that, they advertise and they try to find heirs. They do everything they can to research. It's a two or three-year process. But after that. There is another 25 being processed now. In another year or year and a half, another 25 will come up. There is a growing list. They will advertise, and people can bid on the lots. It's active. In the Jewish community, I know one from the Temple, Mrs. Weinstock was buried there maybe three years ago. Sadie Jacobs from the AA was buried there maybe two years ago. There could have been somebody buried there two months ago. I just don't remember it.

ALPERT: Yes. Sure.

JACOBSON: It's an active cemetery.

ALPERT: I didn't realize that. I thought being the oldest that it was all filled.

JACOBSON: No, it's not. It has the oldest of the aristocracy, so to speak, and the leadership.
I t's got the Jewish community. It has an Irish community. It has the first blacks. The history of the black community is there, from the very prominent leaders in the university system and the woman who started the, I don't know if you ever heard of, Carrie Steele-Pitts Home. Carrie Steele Logan is buried there. She started the first black orphanage here, and it's still in existence.

**ALPERT:** There's a lot of . . .

**JACOBSON:** A lot of history. It's marvelous, marvelous. Inman Park, I don't know if you've heard of Inman Park. The Inman family is all buried there. It's really a fascinating park. There's a group called Historic Oakland Cemetery, Inc. that was formed less than 10 years ago. It was started by a lot of the people who live in the Grant Park-Inman Park area who wanted to revitalize it. A lot of us have picked up on it because we had some vandalism about six years ago.

**ALPERT:** I think I remember that.

**JACOBSON:** My grandfather's, my daddy's father's, grave was damaged. My sister Marilyn [Ehrlich] and I went out there, and we had it repaired. I found out about the society and, typical of me, I've gotten very involved. I like it. We're trying to turn it into . . . it belongs to the city, so we are working with the city. Luckily, the commissioner of parks right now is a woman by the name of Betsy Baker who is interested. She's been very supportive. Working with the city, we're raising money to restore stones. We have a long-range plan to restore the greenery. Trees have to be replaced. We want to make it a tourist attraction. It's between the [Martin Luther] King Center and the Grant Park Cyclorama center. They're right in the corridor. We want to make it

---

57 Carrie Steele Logan (1829-1900) was founder of the Carrie Steele-Pitts Home. She was born into slavery and orphaned as a young girl. After emancipation, she worked as a maid in the waiting rooms at Union Station, where she saw many children abandoned. She let the children play in a boxcar during the day while she worked, and at night she took them to her home at the intersection of Wheat Street and Auburn Avenue. Carrie Steele was eventually able to build a larger facility. In 1924, the Carrie Steele-Pitts Home became one of the original agencies supported by the Atlanta Community Chest (later, the United Way). It continues to serve abused, neglected, and orphaned children today.

58 The King Center is located on Auburn Avenue in downtown Atlanta. The library and archives in Atlanta is the largest repository of primary source materials on Dr. Martin Luther King, Jr. (1929-1968) and the American Civil Rights Movement in the world. The collection consists of the papers of Dr. King and those of the organization he co-founded, the Southern Christian Leadership Conference, as well as the records of 8 major civil rights organizations and of several individuals active in the Movement. The archives also include more than 200 oral history interviews with Dr. King’s teachers, friends, family and civil rights associates. Martin Luther King, Jr. is best known for his role as a leader in the Civil Rights Movement and the advancement of civil rights using nonviolent civil disobedience based on his Christian beliefs. A Baptist minister, King became a civil rights activist early in his career. He led the 1955 Montgomery Bus Boycott and helped found the Southern Christian Leadership Conference (SCLC) in 1957, serving as its first president. With the SCLC, King led an unsuccessful struggle against segregation in Albany, Georgia, in 1962, and organized nonviolent protests in Birmingham, Alabama, that attracted national attention following television news coverage of the brutal police response. King also helped to organize the 1963 March on Washington, where he delivered his famous "I Have a Dream" speech. On October 14, 1964, King received the Nobel Peace Prize for combating racial inequality through nonviolence. In 1965, he and the SCLC
beautiful with flowers for people who come different times of the year, for the history, for tours and for just coming to see a beautiful . . . it is built like a park. You can have picnics.

ALPERT: Really?

JACOBSON: There's a Confederate\(^{59}\) section. There was a wedding there about two years ago.

ALPERT: It's nice to see cemeteries being used by the living also. I really think so.

JACOBSON: But it's history.

ALPERT: Yes, very much so.

JACOBSON: It should be preserved. In a city that they complain is not enough in the city for tourists, it's a great tourist spot.

ALPERT: Yes. It sounds very unusual. One day I'll have to get there.

JACOBSON: I'll take you.

ALPERT: I'll take you up on that. That is fascinating. I have learned some of the history at the [Atlanta] Historical Society. I went to a special exhibit on women in Atlanta, historically. It was a wonderful exhibit. I went to a special exhibit there about the Jews of Poland.

JACOBSON: Yes, that was marvelous.

ALPERT: Also a wonderful exhibit. Have you gotten involved in that kind of thing also?

JACOBSON: In the Historical Society, I'm only a member. The Atlanta Jewish community, because we had the history of 250 years of Jews in Georgia, do you remember that half a dozen years ago at Emory University?

ALPERT: Yes, of course.

JACOBSON: Out of that came, what we call, the Heritage Center. A lot of us have gotten involved in trying to preserve the Jewish history because most of it, if at all, was being preserved was going to the Historical Society. Nothing wrong with that, but we felt like there was a need to get people. Rabbi Harry Epstein\(^{60}\) gave to the Heritage Center all of his memorabilia. We are beginning to get others following his lead. It's been very exciting. Some of Mrs. Ida Levitas and

\(^{59}\) Those who fought for the South during the American Civil War.

\(^{60}\) Rabbi Harry Epstein (1903-2003) served as the rabbi of Ahavath Achim Synagogue in Atlanta, Georgia 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.
some of Elliott Levitas's things have come. A lot of families are beginning to see the need. The hope is that someday we will have a community building with archives and a museum. We are now, with the help of the Historical Society, have a part time archivist. She collects, and she catalogs. They are being preserved in the same way that they are preserved at the Historical Society and at the [Jimmy] Carter Library in the proper setting.

**ALPERT:** Maybe that should have been the end of the total interview because it looks to the future by preserving the past.

**JACOBSON:** That's true.

**ALPERT:** I've avoided really discussing your community involvement. I have a feeling it's tremendous. Your vita said you started when you were 17? What did you do when you were 17?

**JACOBSON:** We had a youth division of Atlanta. It was called the Welfare Fund in those days. It was exciting because you got to work along with the leaders. The Elsas, Haas, Massells, and all the big men who were the leaders. You got to go to meetings with them. I was a co-chairman of the youth division of the campaign. That's how I started out.

**ALPERT:** Started right in the Federation.

**JACOBSON:** In high school, we sold war bonds. I was in high school. I graduated in 1944. We were already selling war bonds. In college, I did all those things. Got awards. Was in our union and the things. I just have always done it and liked it. Always have.

**ALPERT:** Obviously there was all kinds of encouragement and support from your family, your parents and your family?

**JACOBSON:** Yes. I just liked it. I've never been lazy, and my mind is racing. I do like organization. I love creating and programming new things. As I said, in each stage of life I was doing the [National] Council of Jewish Woman's work. I was doing Sisterhood work. When my

---

61 Elliott Levitas (b. 1924) was born in Atlanta, Georgia. Levitas was elected to the Georgia House of Representatives in 1964 and served from 1965 to 1974. In his second term in the state House, he was one of thirty Democrats who voted for the Republican Howard Callaway, rather than the Democratic nominee, Lester Maddox, a segregationist from Atlanta, in the disputed 1966 gubernatorial race. The legislature, however, chose Maddox to resolve the deadlock though Callaway had led the balloting in the general election by some three thousand votes. Levitas graduated in 1948 from Henry W. Grady High School and attended Emory University in Atlanta.

62 James Earl “Jimmy” Carter Jr. (b. 1924) was the 39th President of the United States from 1977 to 1981. He was a Democrat. The Jimmy Carter Library and Museum in Atlanta, Georgia, houses President Carter's papers and other material relating to the Carter Administration and the Carter family's life. The library also hosts special exhibits, such as Carter's Nobel Peace Prize and a full-scale replica of the Oval Office as it was during the Carter Administration.

63 The National Council of Jewish Women is an organization of volunteers and advocates, founded in the 1890s, who turn progressive ideals in advocacy and philanthropy inspired by Jewish values. They strive to improve the
children were in grade school and high school, I was doing the PTA. President of the PTA and girl scout leader. I became the neighborhood camping leader because I did a lot of camping with them. I got so I could teach them how to bake with the foil and all the different things. Then in Sunday school. Active in the Sisterhood. I went into the Temple work itself. I was an officer. I was the first vice president. I was asked to be the president of the Temple.

ALPERT: Did you decline?

JACOBSON: Two times. The first time was because I felt like we had a new young rabbi who needed a man. The second time, my young husband decided that he wanted to get out of the everyday work and he retired.

ALPERT: Why should that prevent you from being president?

JACOBSON: Harvey traveled a lot, had a tremendous job and was real busy, there was room for me to go to a lot of Temple meetings. It was very demanding. Go all the time. When he decided to retire, it was just the wrong time for me to take a position like that. I just stepped aside out of the Temple. He and I traveled a lot for five years. I got more and more involved in the Federation. In the meantime, by the way, while my kids were growing up [I] got very active in Brandeis University. I graduated from the University of Illinois in 1948. Dr. Abram Sachar who founded Brandeis University, was on campus with me. Through him, I got very active with Brandeis University. We started a chapter in Atlanta. I was the president of the Atlanta chapter in 1950 something. It was founded in 1948. I was involved with that. Then the Temple and then the Federation. I became the woman's division chairman of the campaign. I eventually headed the woman's Federation Woman's Council. Then I became an officer of the Federation. I was an officer for 10 years and became the president. First woman president.

ALPERT: In Atlanta? Is that true throughout the country too?

JACOBSON: There are women presidents throughout the country.

ALPERT: Before you were?

JACOBSON: In other cities. Yes. In Atlanta, the over 60s, I'll say, were not thrilled about a woman moving up like that. The younger men, there was no problem. The over 60s still wish I would disappear, but it's been a good two years. Everybody's treated me fine. It's been an exciting

quality of life for women, children and families.

64 Abram Leon Sachar (1899-1993) was an American historian and founding president of Brandeis University. He was born in New York City to Samuel Sachar, a Jewish immigrant from Lithuania, and Sarah Abramowitz, a native of Jerusalem. When he was 7 years old, his family moved to St. Louis, Missouri, where his grandfather served as a
time in my life. It's been a challenge. I'm talking fast because we need to. At the same time, I did do United Way work. I've had some really good jobs with United Way. I started out in allocations and then campaign. I became head of a service council that is head of the allocations. I've done evaluations. I'm now chairing the evaluation executive committee for United Way.

ALPERT: They do evaluations of agencies?

JACOBSON: Every agency is evaluated every five to seven years. The Jewish Family Services had an evaluation about five or six years ago. They are just finishing the new one.

ALPERT: This is true for every United Way Agency?

JACOBSON: Every United Way Agency must be evaluated. It's challenging. I won't get into that. But I've enjoyed it. I did the United Way. I've done the symphony. I'm active at Oakland. It's exciting.

ALPERT: Many interests.

JACOBSON: I like it. I like people. I think that's the challenge.

ALPERT: Obviously, you can work well with people otherwise you wouldn't be in so many different things and been promoted to officership or chairman of this or that committee.

JACOBSON: I do like people. That to me is the challenge.

ALPERT: It's basic.

JACOBSON: My mother's closest friend is Ida Sugarman, who is still living at 93. Very alert. Ida Sugarman, every time I go up there tells the same story that my mother used to say. "Betty just doesn't like to play cards and sit down with the girls once a week. I just don't know what's going to become of her." I never did. I like different people. I liked the symphony for the people I met, but I just didn't like doing nothing. They just didn't have me doing anything. It got boring to me. I like a challenge. Oakland is a challenge because it's a young organization and we're really moving it.

ALPERT: You obviously have organizational skills. I don't know if they were inherent in you, but you certainly have developed through practice in all different kinds of things.

JACOBSON: Yes. I like it. I love it. It's a challenge to me to take something and really see it

---

65 Jewish Family Services of Atlanta was an organization that began its life in 1890 as the Montefiore Relief Association. Its name and focus changed multiple times. It became a constituent agency of the Jewish Federation of Atlanta. In 1982 Jewish Family Services incorporated as a separate organization, although it continued to maintain its affiliation with the Federation. It operated the Jewish Family and Children's Bureau and the Ben Massell Dental Clinic. Jewish Family Services merged with Jewish Vocational Services in 1997 to become Jewish Family and...
ALPERT: Do you ever feel perhaps overwhelmed by all the different committees and commissions of your various interests?

JACOBSON: No, only when I had too many letters to write or too many phone calls to make and not being a business woman. I don't have an office with a secretary. I have had to do it all myself. That gets a little overwhelming. No, the rest of it. I can shift gears really quick. I can go to an 8:30 United Way, 10:00 at the Jewish Family Service personnel, and at 12:00 long range plan at the Federation. I can shift gears really quickly. That isn't a problem.

ALPERT: It probably keeps you active and seeking out also. I think so that's really terrific. This is also kind of a loaded question. Within Federation, I think you've probably done just about almost everything now. Which job, which volunteer job, did you find the most interesting or most challenging or most stimulating?

JACOBSON: I don't know. There are so many different. For instance, when the Jewish Family Services that used to be an arm of the Atlanta Jewish Federation, we broke off. I chaired that committee for it to become autonomous. It was very interesting. I had to learn more about Jewish Family Services than I had ever learned. We had to talk about the future and whether it was the right thing or not. There are a lot of people who felt like you were doing the wrong thing.

ALPERT: Sure.

JACOBSON: But look at the agency and how it's grown. It was a challenge. Even though I'm not able to give as much time to the Jewish Family Service right now, I still have a special place because I know so much about it. The same thing with the Jewish Vocational Service. I feel the same way. I love campaigning because I feel that the Jewish community has got to stay strong. I feel like it takes dollars. I feel it's very challenging to me to try to talk to people and tell them why. Some woman told me last night she's given lots of money to her new congregation, and she's so excited about it. She just doesn't have extra dollars. As I said, that's wonderful, you should. We need the growth. We want you involved. That's taking care of you and your family. How about a little bit extra for the ones that are not in your family? That's the story. We've got to take care of our own house, our children, and our synagogues, but we've got to handle that little bit. It tells us to save a little bit of our wheat.

ALPERT: Yes.
JACOBSON: It's the same thing today. It's a little bit of our dollars. We're not having the stranger walk into our house and eat a meal the way my grandmother used to do.

ALPERT: We do it differently now.

JACOBSON: It takes the dollars. It takes the dollars for the Jewish Family Services to help that stranded person or the Jewish Vocational Service to help the new Russian immigrant get a job. It's the dollars. If everybody would share their dollars, we could keep it all strong.

ALPERT: I don't think I'm going to be able to pin you down to a one most interesting or one most stimulating thing.

JACOBSON: It's hard. I like it all. I do a lot of work on the national scene.

ALPERT: I haven't even asked you about that.

JACOBSON: You're talking about an actor who gets built up on a stage. You'd be asked to go into a community to lead a workshop or to speak to a couple hundred women or men or what have you, whether it's for a synagogue or what. You feel like you're the queen bee. You're talking about getting the accolades, and somebody wants to know why do you do it? You can't help it.

ALPERT: Of course it is.

JACOBSON: If somebody walks up to you and says that was really a challenging meeting you just presided at, that's exciting.

ALPERT: When did you first start getting requests to speak to groups out of Atlanta? Can you remember, or is it too long ago?

JACOBSON: It's been quite a while. Once I got involved in our campaign and became the chairman of the woman's division. I got into United Jewish Appeal Women's Division. You get on their cabinet and you take trips to Israel. They bring you back and you go to Columbus, Georgia. You go to Savannah [Georgia] and Birmingham. You go to Louisville [Kentucky] or Nashville [Tennessee] or different places. Memphis [Tennessee]. I've been doing that. I'm not doing it as much now because as president of the Federation, I just can't afford to do that.

ALPERT: Do you remember how many years ago it was when you began doing that?

JACOBSON: It's been a good 15, 18 years.

---

66 The United Jewish Appeal (UJA) was a Jewish philanthropic umbrella organization that collected and distributed funds to Jewish organizations in their community and around the country. UJA existed from 1939 until it was folded into the United Jewish Communities, which was formed from the 1999 merger of United Jewish Appeal (UJA), Council of Jewish Federations and United Israel Appeal, Inc. After World War II, the Jewish Federations worked with the United Jewish Appeal (UJA), the United Palestine Appeal (UPA) and the Joint Distribution Committee (JDC) to help resettle Jewish concentration camp survivors and helped refugees create new lives.
ALPERT: Because of being president, you are on a variety of national committees also. Are you not?

JACOBSON: Yes. I'm on the board of the National Council of Jewish Federations. I'm on the executive committee. I've been on several of their committees, whether it's budget or liaison with <unintelligible>. Things like that.

<Interview pauses, then resumes>

ALPERT: This is a continuation on March 8th of the interview of Betty Jacobson. Betty, we were talking about your participation on the national Federation committees. How has that participation on the national scene affected your thinking about Atlanta and the Atlanta Federation and the Atlanta Jewish community?

JACOBSON: One, I think it's very stimulating when you go to these meetings and you get together with leaders from other communities. It puts you in the right perspective of: Are you doing a good job, are you a good leader, are you similar to these people? I have found that this country has wealth of good leadership throughout in all communities, and it's very stimulating. At the same time, you discuss things like . . . they have committees on Council of Jewish Federation, Federation-United Way relationships. You sit in a room with people from all over the country and United Way representatives also. You find out what other communities are doing vis-à-vis the Jewish community and the general community and raising funds. Many communities have many more Jewish people, very prominent, in United Way. Atlanta never has. Don't ask me why. It upsets me that we don't have top leadership, Jewish. We've had Judy Taylor become a vice president, but that was the end of that. She was very active in planning and allocations, not fundraising. We've had two or three people who've had some good committees but nobody in top leadership. One person, Bernie Abrams, was head of the campaign one year. That was it. That was many years ago. Other things like Federation-synagogue relationships, to me, are very important. When we get back to what we talk about what I've done, I'd like to talk about that. All of those national committees give you good ideas to come back, and it helps. All of us who go to national meetings, most of the time, find that you pick up new ideas. In addition to the Council of Jewish Federations, I've been active in United Jewish Appeal. That, too, is very stimulating because if you're going to work in a campaign in-community, finding out what other communities are doing, new ideas, trying something new. Everybody needs stimulus each year. That's the kind of thing national, to me, organizations do for you.
ALPERT: In your meetings, have you found at all that people from other cities are interested in what Atlanta's doing and how Atlanta's working things out as well as your learning from them? Is it a mutual . . .

JACOBSON: Yes, because we've had some successes that people are very pleased with. Our growth right now has been unbelievable, so they are all watching Atlanta to see how you're handling the growth so rapidly. What are you doing? Right now, knowing that we have so much growth we are going into a planning process, and Federations and organizations all over the country are all doing long-range planning. Are they doing it properly? It's really coming out with something that's useful. Atlanta must do something because we've gone from a small community, 20,000, with services geared to 20,000. We did a survey and we find we are over 60,000. That's already a four-year-old demographic study. We're maybe up to 65,000. If we are going to be 100,000 by the year 2000 in 10 or 12 years . . . we're going into this what we are calling the Year 2000 Committee with all sorts of aspects to it.

ALPERT: That's on a national basis or a local basis or both?

JACOBSON: It's a local basis, but national is looking and interested in helping because all the communities seem to need it, especially the growth communities. The sunbelt communities.

ALPERT: That kind of leads us right back in, doesn’t it? As I say, my understanding of Federation is that the divisions for the fundraising campaign is pretty well set. Somebody else started the endowment fund through Federation and I'm wondering how much leeway, how much play there is for creative organizing development that you said interests you the most?

JACOBSON: Internally, in the in-house doing things, as I said, I like organization. For instance, with the city booming the way it is, how do you use a lot of people? It upset me terribly when I came in as the president because I had been griping for years. I left out the word I'd like to use. I had really been complaining that the same people were on all the committees.

ALPERT: Yes.

JACOBSON: My husband, Harvey, was on every committee there ever was. Betty Jacobson was on every committee. It was ridiculous. I did, and I feel good about it. I really think it's in good order and the way it ought to be carried out, but I went into a large plan. [I] got the staff to all help me. The board and officers actually gave names. Campaign people gave names. Organizations turned in names. Then we sat around and actually did simple things like just throw
out every name you could and put it on the wall. Then we went back and we had all the committees in front of us. We said, “Hey, this person might be good in allocations. This person understands agencies. Maybe they would be good in community planning.” At the same time, [we] made the committees big. Large committees so that a lot of people could participate. We did not put people on more than one or two committees. If I saw one person on four committees, I went through, and I said, “What committee would they be best on?” I put a stop to that. If you have 40 or 50 people on a committee, and you need that. If the community is large, you've got to have representation from every county, from every synagogue from every organization. You've got to have variety. Young, old, seasoned, new.

ALPERT: Right.

JACOBSON: I feel good about that. That's one thing, internally, that I've seen. I feel good about it.

ALPERT: Good.

JACOBSON: By the way, the other thing was, too, attendance at meetings. I've been very strict about keeping records and seeing and taking people off who don't show up. Saying, “When you get more time, we would appreciate your interest.” We need people who can serve so that we don't just have names. That's internally. Moving to the problems we have such as really finding . . . our demographic study in addition to finding 40 or 50,000 people than we thought, also showed us that over 50 percent did not belong to anything. They weren't affiliated with synagogues or organizations. That was a problem. How are we going to do that now? It's still a problem, but we've worked hard. For instance, one of the things that I started was working with the synagogues. I feel like the 8 or 10 or 12 synagogues that are outside the perimeter are like in Israel, the outposts. I've been working with them. We’ve got a committee working with them.

<End Tape 1, Side 2>

<Begin Tape 2, Side 1>

ALPERT: . . . about your involvement of the newer synagogues beyond the perimeter. Can you explain that a little more?

JACOBSON: My feeling was that, first of all, I hate to digress. I guess I ought to stick to that. What I was going to say, when I came into office, my theme has been unity. Unifying the community, unifying synagogues with Federation. Unifying agencies with each other, agencies, Federation. I only see Federation as nothing more than the convener. It's a planner and does no
services. It's not supposed to. It's only supposed to be the central fundraising body to keep everything strong and firm.

ALPERT: Right.

JACOBSON: I feel very definitely that synagogues are our center of learning. Education. That, to me, is what it's always been anyway in Judaism. The rabbi is supposed to be a teacher. I definitely feel that that's the center of our learning and education. In the south, people always belonged to synagogues. You had something like 98 percent affiliation in the south. You never heard of people that did not send their children to Sunday school, were not confirmed or bar mitzvahed. It's been a shock to those of us who were raised in the south to find people live in big cities, New York, Baltimore, Chicago, never belonged to synagogue. They went to High Holy Days. They'd buy a ticket. The kids never went to Sunday school. Maybe they went to a day school. Listen, we didn't even have day schools here until 25 years ago. One, and that was very small. I felt unity. At the same time that I talk unity, I talked reaching out to people, in my mind. The committees went along with it. The offices went along with it. We felt the way to work was through the synagogues. As I said, I looked to them like the outposts. They were aware [who] the newcomers were, according to the demographics, the new people, the young people, the under 15-year-old children. It's a fact, the under 10-year-old children were in the East Cobbs and Gwinnetts and out in that area. I worked with them to the point where they agreed. We were committees working together, publicizing the synagogues, having events at the synagogues to bring people in, making it visible. To just know that there are Jews and Jewish places in their area. If you had a good speaker in a synagogue out in the Dunwoody area and you brought in 600 people, you were reaching out. If you had the young man that spoke on antisemitism at another congregation in the Mt. Vernon area, it brought people. Congregation Etz Chaim out in East Cobb had a young leadership event. Anything to reach out. We were trying to give the synagogues, and we did very successfully, a symposium on marketing. Public relations. Brought all those synagogues together. In fact, a lot of the in-town ones came too. It was bringing everybody together. Synagogues working together. Federation helping synagogues. Federation working with agencies. Putting agencies out there. Federation helped the center put a nursery school out in the Etz Chaim East Cobb area. Jewish Family Services now servicing the schools.

67 The two High Holy Days are Rosh Ha-Shanah (Jewish New Year) and Yom Kippur (Day of Atonement).
68 Congregation Etz Chaim is a progressive, egalitarian Conservative synagogue established in 1975 in Marietta, Georgia, a suburb in north metropolitan Atlanta.
out there and having a place for somebody to come for counseling. All of these are things that I feel good about that I've been working with. I think it's vital. We've got to keep the in-town structure strong, not just for the elderly. There are young people living here. Plus, we've got to reach people. We've been going to all the synagogues. Riverdale has a congregation. That's out past the airport. There's a congregation out past Alpharetta. You've got from one extreme to the other, but we're still one community trying to give services to everybody. For the elderly, as you've worked with so much, the Weinstein Center at Zaban\textsuperscript{69} has been a boom out there. They're going to have to do more services at Zaban for the elderly because all of them don't live right around Peachtree anymore. All of that is being talked about. Those are the things that I feel good about, administratively, and unifying the community. Those are the things that I wanted to do and I feel good about.

**ALPERT:** Great. Sometimes, unless there is an annual report written, it doesn't get said and it should. I think for each president it probably should. Is there anything that you would like to do in Federation that you've not done or not been able to do or not been permitted to do? I don't know.

**JACOBSON:** Permitted. You can do almost anything. You come in with grandiose ideas. You work 24 hours a day and you don't get it all done. I'm sure you felt the same way in your job.

**ALPERT:** Yes.

**JACOBSON:** I had a lot of ideas. When you talked about the national scene, one of the first things I was going to do, and here I've been in it almost two years working around the clock and I haven't touched it, was the national scene. I felt like that we have dozens of national bodies. NCRC. I mentioned was the National Community Relations Advisory Committee. We have <unintelligible>. That's the education body that helps with schools. We have UGAA. We have the United Israel Appeal as UIA. We have CJF, Council Jewish Federations. AIPAC [American Israel Public Affairs Committee]. We have all these things. I was going to investigate each one of them and find out what Atlanta's participation could be. How many people could be in it?

\textsuperscript{69}The Weinstein Center for Adult Services has been replaced by the he Marcus Jewish Community Center of Atlanta is the primary Jewish community center in Atlanta. It is located in Dunwoody, north of the city, and offers family-centric programs and events with programs, events, and classes that enrich the quality of family life. Their programs include preschool, camping, fitness and sports, Jewish life and learning, arts and culture and social and educational programs. It was named in honor of Bernard Marcus, one of the co-founders of Home Depot, who gave a major gift to the capital campaign. The Atlanta Jewish Community Center (AJCC) on Peachtree Road in Midtown...
Then I was going to interview people. I was going to have the right people so that Atlanta had good representation on everything.

**ALPERT:** On each of these national . . .

**JACOBSON:** Again, what happens is, you get one person who gets a name or is wealthy and can give money, and that same person is on everything, and we're not represented. I resent it. I think it's wrong. I think that person is fine, but I think that person should have one job. Let somebody else have another job. Again, it's been bugging me. Executive director of the Federation . . .

<Interview pauses, then resumes>

**ALPERT:** You were hoping that people would take one or two committees nationally as well as locally and spread . . .

**JACOBSON:** Yes. More people. Right. I'd like to see 20 people from Atlanta involved nationally instead of one or two. That was one thing I didn't complete, and I'm sorry. You get so many things everyday. I sat next to the executive director last night at a meeting, and he leaned over and told me two or three things that had happened yesterday just since I was . . . in the afternoon when I went in the office. It's just amazing there is something constantly. It's a big community. Everybody looks to the Federation to work with them or help. Everything filters into the Federation and you know everything that's going on, good or bad. There is always something to do. We definitely have in the City of Atlanta right now problems. I don't know if it's going to be solved any time soon. We have tremendous growth, but we have tremendous needs to fill that growth. The Jewish home needs to take care of more people and needs Alzheimers programming. I mean, a different type of building. It needs some intermediate care that it doesn't have. We need a new tower for people to live in. We do think that's on the way. The center is in the process . . . has land to build a third building. It's a big community, and one or two buildings can't handle everybody or doesn't reach it, and the people won't come to them. We have three schools under the aegis of Atlanta Jewish Federation getting funding. All three are in new buildings. One is building. The other two took over existing school buildings that became available from the county. We have a fourth school that wants to come in. It's going to need money. We have a fifth one out in the wings that wants to come in. That takes money. We have, “How do we spend the dollar to the best? How do we raise capital funds and everyday preceded it.
funds to keep these going?” If they go into a new building, the administrative costs go up. All this is tremendous problems for here. At the me time, that same dollar has to be split between taking care of the human needs in Israel, plus the Russian problem, the Ethiopian problem. The people who were left in Poland and Romania are nothing but elderly people who need constant attention and services that they're getting from that same dollar. We're going into this year 2000 plan hoping. You're scared to death that it won't answer all the problems. All you can do is try. We've got to plan on how to raise the top dollar. How to take those dollars and use them to the best. How to manage multiple appeals and the capital fund drives. How to keep the donor happy. If you're giving maximum dollar to a central campaign because that's the idea, and then this person wants you to give $1,000 for a membership to this organization, or this one wants you to buy an ad. You get torn. You don't know what to do. All of that is a problem. The problem of outreach doing a better job and finding those 50,000 Jews and keeping them Jewish, which is a tremendous problem in this day and time. In Atlanta, the reason people were 98 percent affiliated is because you had to work hard. It's no different today, but people don't understand it. In our day in the south, in my younger days in the south, everybody wanted to affiliate because you wanted Judaism. You had to somehow . . . you lived on a street where you were the only Jew. You went to schools where sometimes you were the only Jew in a class. You didn't have the quantity of people to be with. Today, it's even worse. People are moving to East Cobb in a section where there are no Jews. They move here, they might have been Jewish. They've come here as a young couple, transferred with IBM or what have you. They move in, a lovely home. The people they're working with aren't Jewish. They don't know the first thing about a synagogue. They don't have children yet, so they're not interested. Their friends are all from work and who is on the street and neighbors. No Jews. Now they have a child. Maybe the parents come down for a naming. What do they do about naming? They are not members of a synagogue. Or, they don't even do that. That child grows up. It's not in Sunday school. It's not a member. It's not near a center. It's not going to school. It’s not just intermarriage. We feel desperately. I, Betty Jacobson, feel desperately. I feel the need to put a rack brochure in every grocery store, in every drug store, and every barber shop that says there's a Jewish community out there. Call if you are interested in a synagogue or school, family counseling, vocational guidance.

ALPERT: Excuse me. Doesn't Federation have that program?
JACOBSON: Shalom Atlanta. But Merna, if we don't get the name, we can't write them. If Merna Alpert moves in, and we know that she lives at 3648 Peachtree, we right away can do it, but Merna Alpert can move into 3648 Peachtree, not be involved.

ALPERT: And nobody would know.

JACOBSON: Nobody knows her. Her friends aren't Jewish. Or, if she has some, they might not be involved, and we don't get the name. How do you get the name? If the [Atlanta] Jewish Times isn't being sold in a box, it's no good to the person that's not subscribing to it. It's the names we don't have. It's one thing to send literature, Jewish nature, into a home. It's one thing to have those lists and a synagogue can invite them to a coffee, but if you don't have the name, that's the problem. That's what's happening in Atlanta because we don't have Jewish neighborhoods. A person says, “Where should I live?” Where would you tell them to live? If they say, “I want to send my child to a day school. Where should I live?” At least you have some locations, but if they just say, “What's a good section for me to live in? I work at IBM on Highway 41. Where should I live?” Or, “I'm working downtown. Where should I live?” They don't move. There's no such thing as a Jewish section.

ALPERT: That's right.

JACOBSON: You don't move onto a street or into a building where everybody's Jewish. That's the difference. That's the atmosphere here that we're facing. How do we find the names? How do we get the Jewish literature, the Jewish information, into that home? Into that apartment. Into that single's or that young couple's place. That's the kind of thing we are going to be facing. All those things. On the one hand, I feel very good about my two years and all my years of working. I felt like I have worked very hard at trying to keep people Jewish, improve Jewish way of life for all ages and to make a good strong Jewish community. On the other hand, it worries me to death that it's fine for those we are reaching. What are we doing for those we are not reaching?

ALPERT: That's a problem. I think many people are going to need to face, probably fairly soon. An area we hadn't really touched on at all, unless there's more you want to say about Federation? You told me that the first time you went abroad you went to Poland right after World War II and then to Israel? Is that correct?

JACOBSON: No. Not my first trip and not right after World War II. What I told you was that a trip that made tremendous impact on me was a trip that began in Poland, then to Israel, and back
home. It traced the Holocaust\textsuperscript{70} and what had happened in Poland. Then I saw that Israel was a savior. If we had only had Israel, there were a lot of Polish people there that were saved. Then I came back here realizing that the Atlanta Jewish Community had to be extremely strong because if that could happen to Poland just 50 years ago, there won't be any Jews if we don't become a strong . . . Israel can't do it alone.

ALPERT: Yes.

JACOBSON: That was that.

ALPERT: But that was not your first trip abroad?

JACOBSON: No.

ALPERT: When was your first trip abroad?

JACOBSON: Harvey and I went to our first trip to Europe was about 25 years ago. We did the usual trip to Europe. We went to Switzerland, Italy, and England. Then we started going to Israel a lot. We've been very lucky. We have traveled a lot. We didn't travel as much I'd say the first 15 years. We took short trips in the United States.

ALPERT: You had little children.

JACOBSON: And Harvey had a big job. Harvey retired 11 years ago. Then we really started traveling. We went to the Orient. We drove around Spain. We went to South America. We went to France. We went to the west coast of Canada. Edmonton, Calgary, Victoria and all of that. We have done a lot of traveling. In between, we both have been to Israel about seven, eight, nine times. Some together and some separately.

ALPERT: When you started traveling with your husband after he retired, was it primarily as tourists and fun and enjoyment, or did you have any different focus in any of the travels?

JACOBSON: Except Israel, most of it was just fun, relaxation, seeing the world.

ALPERT: That's great. Israel was different in what way?

JACOBSON: We went to Israel most of the time as leaders or parts of missions with a purpose to show people. Newcomers to Israel. Most people had never been, to tell them, to show them, and to gain support for why we have to keep Israel strong and why it needs our money to help in a lot of the social services. They have to spend so much of their money for defense. That's been something Harvey and I both shared.

\textsuperscript{70} The systematic, government-sponsored attempt by the Germans to annihilate the Jews of Europe between 1939 and 1945, which resulted in the deaths of nearly 6,000,000 Jews.
ALPERT: Can you express, can you remember, first of all, the first time when you went to Israel and your feelings about it?

JACOBSON: Overwhelming. One of the first trips we took to Israel was after 1967.\textsuperscript{71} That was the Sinai. I want to make sure I've got my wars right. One of my first trips, you could still go down all over. We were in the Sinai all the way to the canal. That was unbelievable. Several things happened on that particular trip. Number one, born and raised in Atlanta, even though I grew up during the war and I knew things, Betty, personally, had never been in a bomb or anything to do with war.

ALPERT: Actual war. Yes.

JACOBSON: The first trip to Israel, that's a shock. When you find the soldiers hitching with their guns on their backs. They put us on a plane that had the bucket seats around like the parachute thing, and we flew down to the Sinai. When we got out, we were in a compound with barbed wire to be safe. Then we got on a bus that drove us to the [Suez] Canal. Every time we saw something. They had warned us before, do not ask “What is that?” You are not going to get an answer. You saw big mounds all of a sudden that we presumed were either tracking stations or hangars or what have you. When we got to the canal where, supposedly, that was a line that was in the principal, we ate with the boys in their bunks. Again, here I am sitting on a bunk. One, they said don't step off of the steppingstones. Everything else is mined.

ALPERT: Oh Lord.

JACOBSON: Number two, you eat in that bunk with the guys with the rations. Number three, we stood up on the canal. At that time, Egypt was not a friend. They were yelling. The guys told us what they were yelling was women. What are women doing over there? That was an experience. I'll never in my life forget it.

ALPERT: Oh yes.

JACOBSON: As I said, when you're raised in the United States and you're raised in the . . . to Harvey, he was in the [United States] Navy. He was on a mine sweeper. It wasn't such a shock.

\textsuperscript{71} The Six-Day War was fought between June 5 and 10, 1967 by Israel and the neighboring states of Egypt (known at the time as the United Arab Republic), Jordan, and Syria. Relations between Israel and its neighbors had never fully normalized following the 1948 War of Independence and in the period leading up to June 1967 tensions became heightened. As a result, Israel launched a series of preemptive airstrikes against Egyptian airfields on June 5 following the mobilization of Egyptian forces along the Israeli border in the Sinai Peninsula. The outcome was swift and decisive. Israel took control of the Gaza Strip and the Sinai Peninsula from Egypt, the West Bank and East Jerusalem from Jordan, and the Golan Heights from Syria. The Sinai was returned but the other territories were incorporated into Israel.
To me, that's an experience that you just cannot fathom. This is their everyday life. When the Sinai they over ran that canal. That goes defenses. We were just floored because we thought they were indestructible. It shows you nothing is. Even though we've got a real problem right now with the Palestinian problem, I don't trust anybody. I'm like [Yitzhak] Shamir. I didn't want them to give up the Sinai. I think the United States has forced Israel into doing a lot of things they shouldn't have. That Sinai was protection, of course, with peace. Why did they tear that city down that Israel had built? Why didn't Egypt have to buy it and move all the people from Gaza into it? People would have had decent lives, and Israel wouldn't have been stuck. There are so many problems. I won't get into that. I'm sorry.

**ALPERT:** I think they go back to the actual partitioning of Palestine, which was set up to make trouble. That's my opinion.

**JACOBSON:** Even the word Palestinian burns hell out of me. Jews are Palestinians. Arabs are Palestinians. Everybody that lived in Palestine is a Palestinian. Why is the name of a group that are being discriminated against? Why don't they say they're Arabs? Why don't they just say what it is? They're Arabs who have fled Israel, and the rest of the Arab world won't do anything right by them.

**ALPERT:** Right. Correct. We could go on for hours about that I'm sure without resolving anything. What did you think about, recently there was a sort of a forum at the Temple about this whole situation? Were you there? What was your feeling about what was said by the various participants?

**JACOBSON:** I thought Rabbi [Emanuel] Feldman was dynamite. He did that brim and . . . [brimstone and fire]. I can't get it out. Anyway, he was full of fire. He was very good. I guess he worked the crowd up to stand behind Israel.

**ALPERT:** Yes.

**JACOBSON:** Following him, Rabbi [Arnold] Goodman was exceptional to state the facts. I

---

73 Emanuel Feldman (b. 1927) is an Orthodox rabbi and Rabbi Emeritus of Congregation Beth Jacob of Atlanta, Georgia. He was born to a family of Orthodox rabbis dating back more than seven generations. During his nearly 40 years at Beth Jacob beginning in 1952, he nurtured the growth of Atlanta’s Orthodox community from a city with two small Orthodox synagogues to a community large enough to support Jewish day schools, yeshivas, girls’ schools and a kollel. He is a past vice-president of the Rabbinical Council of America and former editor of Tradition: The Journal of Orthodox Jewish thought published by the RCA. In 1991, his son, Rabbi Ilan Feldman, succeeded him.
74 Rabbi Arnold M. Goodman served as senior rabbi of Ahavath Achim from 1982 to 2002. He came to Atlanta from Minnesota where he served as rabbi of Adath Jeshurun in Minnetonka since 1966. He currently serves as its senior rabbinic scholar. Upon his retirement, the synagogue honored him by designating its adult education program as
thought Elmo Ellis, who opened it up, stated the facts beautifully, telling you what it was. As American Jews, we know right from wrong. We know there's a problem, a deep, deep problem. If you read at all or you're into the subject at all and you followed the history of the last years, it's not all Israel's fault. Israel is being caught in a bind. The press has been terrible. I thought Rabbi [Alvin] Sugarman was going to sum it up by saying all of these good things, “This is what's been going on. This is what we should do for Israel. This is what we should do for the press.” Anyway, my rabbi.

ALPERT: He was more tempered the following week, by the way.

JACOBSON: I heard. I think several people must have gotten to him. But it's a real problem.

ALPERT: It's a very difficult problem. It's not all, as you said, not all Israel's fault. Not all the Arab's fault either. The solution is not an easy one by any means. Are there other trips that you've taken that sort of stand out?

JACOBSON: It's funny. If we are talking about history and what's going on in my life, my growing up days, very few people went to Europe. The few people that went to Europe on a boat was the big thing. I can remember half a dozen of my mother and dad's friends who went to Europe. That was a big occasion in the 1930s. Maybe the 1920s. The 1930s it was, of course, after the war that people started traveling so much and planes could go. When Harvey and I went together, it was our first trip. He had been in the navy. He was in Japan. He was on a mine sweeper, but we had never really . . . that was our first trip together. What's amazing is that my children, on the other hand, Susan went to Europe with her French class when she was a senior in high school.

ALPERT: Oh my.

JACOBSON: A young girl 17 years old traveled all over. Nancy, in college, spent a year in

---

Beit Aharon: The Rabbi Arnold and Rae Goodman Learning Institute for adult studies.

75 Elmo Israel Ellis (1918-2005), author, retired executive and broadcast journalist, was born in Birmingham, Alabama to Samuel and Bertha Seletz Israel. He graduated from the University of Alabama with a degree in journalism and then obtained his master’s degree in journalism from Emory University. He began his career in radio as director of public relations at WSB in Atlanta in 1940. During World War II, he joined the United States Air Force where he worked as a writer and producer for radio programs. After the war, he worked as a writer and producer of various radio shows in New York. In 1948, he returned to Atlanta and became production manager for WSB-TV. In 1952, he returned to radio to help revive WSB. By 1964, he was promoted to General Manager of WSB-AM and WSB-FM, a position he held until his retirement in 1982. During retirement, he wrote books and a newspaper column. Ellis was inducted into the Georgia Music Hall of fame in 1995.

76 Rabbi Alvin M. Sugarman, now (2015) retired, is the Rabbi Emeritus of the Temple in Atlanta. He began his rabbinate at the Temple in 1971 and in 1974 was named senior rabbi. A native of Atlanta, Rabbi Sugarman received his BBA from Emory University and was ordained by Hebrew Union College. In 1988 he received his PhD in
England from the University of Florida, a program they had. They've done great things. It shows you each generation, the world is smaller and smaller and people can travel. But that was one point when we were talking about history.

**ALPERT:** Yes, that's true.

**JACOBSON:** My grandparents came over here on a ship, but they never went back on one. They never went back to Europe. My parents, my dad never went out of this country. My mother, after he died, traveled some to Europe.

**ALPERT:** It does make it much smaller.

**JACOBSON:** Merna, when you asked me if any other trip stands out in my mind. I like everything, I really do. I find every trip exciting. Harvey and I have tried to find some Jewishness in most trips. Wherever we've gone, we've tried to locate a synagogue or see things and know how people . . . In Italy, we were in an old section. The guide us to the Jewish section and the synagogue. I don't know. I just love it all. I could recount every trip I've had. I think one is more exciting than the other. I think I'm a very lucky human being.

**ALPERT:** It's obvious that you enjoy what you do. That gives it a special flavor all its own. It's good. I wish more people were able to do that no matter what their lives.

**JACOBSON:** Also, as I just told you, I don't even know if you want this on the tape, but a couple of my good friends are sick. I said, it scares you when you get in your 60s. You've done all of these marvelous things. You keep your fingers crossed to keep on enjoying it.

**ALPERT:** There is no reason in the world why you shouldn't continue to go on doing marvelous things and enjoying it, which leads me to, after a presidency of Federation. What is left for you?

**JACOBSON:** I'm tired and think that I don't want to do anything. Yet, this was going to be my summer to really relax, it's all filled up. Oakland. Historic Oakland Cemetery. I'm doing a long-range plan there. I want to do more. I'm dying to get the stones, “dying to get to Oakland.” I'm anxious to get the stones read by Hebrew students, to get them translated. There are a lot of projects out there that I want to do. I'm working with United Way still. I'm chairman of the planning and allocation, not planning and allocation. The evaluation. I'm on planning and allocations executive committee, but I'm chairman of the

<Interview pauses, then resumes>

Theological Studies from Emory University.
ALPERT: Continuing with what you're doing at the United Way. We have barely mentioned that.

JACOBSON: Yes. United Way, I love. It's a way to learn about what's going on in the city. I have really been involved and learned about all their agencies, but I am serving on the executive committee called the planning and allocations executive committee. I chair the evaluation advisory committee. Every agency of United Way is evaluated every five to seven years. We have eight tasks force, one for each service council. Each year, they evaluate one of them. I'm chairing that committee this year, so I'm still involved with United Way. I have accepted, I was installed last night as a trustee of the community center board. I haven't been on that board in many years. I used to be real involved. I couldn't do everything, so you have to wean away from some. Those are some of the jobs that I know that I'm involved with. Plus, I'm on this year 2000 committee. I'm chairing one of the subcommittees for that. I guess it's going to be a busy year.

ALPERT: Sounds it.

JACOBSON: It's funny, I've told everybody it's going to be probably a shock to my nervous system except I think I am schooling myself. I hope. You never know until it's over. I have been an officer for 12 years. The president the last two years. A key chairman of the 10 years previous to that of a different committee or not. And to all of a sudden be a has-been. It can be a blow. I hope I know how to handle it.

ALPERT: Except that you are so involved in this 2000 committee, which is hardly a has-been.

JACOBSON: But when you have known all the innards and all of a sudden you won't be there, which is natural, and it should be. I don't want to hold on as I didn't want the old other people to hold on. New people have to come in. You've got to move, and you've got to grow. Innovation is what we need. I think I am schooling myself. There are so many things I want to do. I really intended to really relax. I wanted to work in my yard. I wanted to bring my picture books up to date. I used to. All of a sudden, I'm four years behind. There in boxes by years. Harvey and I did invest in a ticket with Eastern Airlines. We are going to travel. We decided this would be a good year to see the United States since the dollar is not so good abroad. We are planning to do some traveling. All of a sudden, my next year is as busy as this year sounds like.

ALPERT: That's good. My father always said you can't retire from something. You have to retire to something. I have found that you need to be involved in something outside of
yourself, and things go fine.

**JACOBSON:** One thing I have missed the last couple of years that I hope to do more of, and it's been a chore to try to squeeze in, I love seeing people. I love visiting. I love to go see people who are in, house bound. I love to take people to lunch or old friends, all the way to my mother's best friend who is 93. I used to go at least once a month. Now, it's every three or four months. I feel terrible. She's so kind when I go. She doesn't fuss that I haven't been, but I feel terrible. I have an aunt in a home. I live close to the Jewish home, and I don't see her like I should. My own sister, I talk to often, but I don't get to just pick up the phone and say let's go to lunch or let's go shop or let's go see this aunt. Those are the things that I haven't been able to do. I really have been tied up. My children are coming to visit for a week. I have told her, I said, Monday, they are coming Sunday. Monday I am tied up from 9 o’clock in the morning until maybe 11 o’clock at night. I just have meetings all day and all night. They won't see me, but she'll be with my other daughter that day. I've told Nancy. Wednesday, I have another day that's real full. I told her maybe she would be with her mother-in-law that day. Take the children there to eat and everything. It kills me when she's here and I can't be with her every day, but I can't help it. I can only clear so many days. I'm better off putting everything into one or two days than killing some part of each day. Those are the things that I miss. To take somebody to lunch or to meet somebody for lunch or to go out to dinner with couples. We have to book it two and three and four weeks ahead. Otherwise, I fill up all the time with meetings.

**ALPERT:** Yes, one can do that. One can have the equivalent of two full time jobs with volunteer work. It's very easy.

**JACOBSON:** I'm anxious. I don't know if I'll get to it in one year or five years, I hope before I get too old. I want to do a family study. I keep cutting out the books that say how to start and where to start. I don't know if I can go back of 1890 when my grandparents came to Atlanta. I would like to trace as much as I could of the family and who all the brothers and sisters and cousins and where they lived. I'd like to do that. I took a tickler file, and I put things in. I've been saving them. Hopefully someday I'd like to do that.

**ALPERT:** It sounds like an entertaining prospect.

**JACOBSON:** The unfortunate part is that I don't think that I can do anything back to Russia or Lithuania because they didn't give us any information.

**ALPERT:** Then you don't have any really. I think it would be hard since the Holocaust
and World Wars to get . . .

**JACOBSON:** Everything.

**ALPERT:** Yes. It looks as though you have your work cut out for you for another 30 years at least.

**JACOBSON:** Yes.

**JACOBSON:** Did you find much resistance in Federation to your particular pet projects of reaching out to the people and the synagogues around the periphery?

**JACOBSON:** No. I haven't had any problem. I've really had good relations. I have enjoyed it. My problems led up to it, and I still joke about it, was the women aspect of it.

**ALPERT:** What do you mean?

**JACOBSON:** This was the south. Most of the men would have liked for me to have stayed home and taken care of my kids and cooked and cleaned.

**ALPERT:** You mean way back when?

**JACOBSON:** I think even when I was an officer. When I first came on as an officer as secretary, that's where they saw me. I could be secretary, and I could sit in on the meetings, but that's as far. When I moved up to be chairman of major committees and became vice president and first vice president and then the president, I still think some of them . . . and to this day. I even told my husband yesterday, I said “It's funny. I think the immediate past president and the incoming president are part of that good old boys syndrome.” They worked with me, but I'll be out when it's over. I really feel that way. I think that there's still that good old boys syndrome in Atlanta. The younger people work much better. The 30 and 40-year olds, I don't have a problem with. The women they work with, they don't have a problem with.

**ALPERT:** You don't think that's part of male chauvinism?

**JACOBSON:** Yes. But I think the over 55s, over 60s, are worse than the 30 or 40-year-olds.

**ALPERT:** I don't think it's limited to . . . I know it's not limited to the south only.

**JACOBSON:** I can only tell you my experience. I thought it was in the south. We've now had some women presidents of synagogues.

**ALPERT:** Yes.

**JACOBSON:** The funniest thing is, the first time I turned down, I think I told you, being the president of the Temple because I thought Alvin [Sugarman] needed a man to work with him. To this day, I probably made a mistake. I think I'd have done better anyway. I think he needed
somebody to step in and tell him what to do. Those are the things that you face. I've been very lucky. I've been lucky that I've been able to do a lot of the things that I've enjoyed. I've been lucky that Harvey shares the work with me. He has been kind enough to let me do these things.

ALPERT: Yes, I think that helps considerably where you have your spouse ready, willing and able for you to bloom, as it were.

JACOBSON: He has shared everything with me in the Federation. The trips. The traveling. I have had to leave him some, but he hasn't minded. I have had to leave him for meals, and he's been kind about it, especially the last two years. He's on boards and committees with me and we go to a lot of things together. I do work at the Jewish home. He's on some different committees. He used to be very active in the center. He knows all the agencies. He's worked in them, so we've shared that. That I've been very lucky in.

ALPERT: Yes.

JACOBSON: I don't know if I've touched on my children or not.

ALPERT: Not much.

JACOBSON: If there's still any time.

ALPERT: Yes.

JACOBSON: Susan, my oldest daughter, is now 35. She and Edward have been married 11 years. They had three children. Birmingham is where they have lived the whole 11 years. Edward went there with a company he was with but has now got his own business, doing very well, and we're proud of him. I'm proud of him because you think it must rub off some. They've listened to you. Susan, when she first went over and the first two or three years, she was president of a young B'ni B'rith group.

ALPERT: So fast.

JACOBSON: The last two years, she has been president of Hadassah there. I'm proud of her. She just told me that she and Edward are chairing the fundraising drive for the day school where their children are in school. Edward is on the board of one synagogue and on the educational committee of another. They belong to two because one was raised Reform, and one was raised Conservative. Not to have any arguments, they belong to both. They participate in both. I'm

---

77 B'nai B'rith International [Hebrew: Children of the Covenant] is the oldest Jewish service organization in the world. B'nai B'rith states that it is committed to the security and continuity of the Jewish people and the State of Israel and combating antisemitism and bigotry. Its mission is to unite persons of the Jewish faith and to enhance Jewish identity through strengthening Jewish family life, to provide broad-based services for the benefit of senior
proud of them. It just shows you. They've been to Israel with a young leadership mission from Birmingham. They're both involved and they're giving well. My husband, Harvey, took my son and two sons-in-laws on a trip that Atlanta sponsored of parents and adult children. He started out, he was going to take our son, and he ended up taking our sons-in-law too. They had a marvelous trip. Edward went again. He's very involved. Nancy, my next daughter, who's now 33, has been married two years. Her husband has been in Atlanta about five years. He's with one of the TV stations. He's with the Gwinnett Corporation. Nancy was a schoolteacher and was doing a lot of young leadership work for the UJA and for Federation. She went on some missions. She was in the Young Leadership Council cabinet of UJA. David Sarnet never said a word to me. He offered her a job, and she took it. For the last four years, she has worked at the Atlanta Jewish Federation. She's been very involved. She's active in Brandeis University Women's Committee and the Council of Jewish Women. Her husband, Wayne, through Nancy, because he admits that up until then he was a single in-town. He really wasn't involved. He has been on a couple of missions. He's chairman of the young leadership campaign this year, co-chairman. He started something called the Ben Gurion Society. That's all young singles up to 40 who will give a $1,000 and over. Again, I'm thrilled. I have a son, Joe, who is not married. He just turned 31. Joe is a mixed bag. He seems to only date Christian girls, which upsets Harvey and me. You know, he's a grown guy and has his own apartment. At the same time, he's sort of sending signals. We can't figure it out. He's the leader if an AZA Chapter of Boys. He coaches two AZA basketball teams. He took 23 of them, the basketball kids and the AZA Chapter, to the ball game the other night, the basketball game.

ALPERT: My goodness.

JACOBSON: He is also working in young leadership. He's chairing an event where we have a program Wednesday night. He's involved. That's all you can hope is that your kids do it. I'm proud that way. It does make a difference. People fool themselves if they think we don't have to belong to anything. It won't make any difference. Or, we know we're Jewish, we don't have to

---

78 David Sarnat was hired to be executive director of the Jewish Federation of Greater Atlanta in 1978. He succeeded Max C. (Mike) Gettinger who retired. Sarnat was the third director of the Federation and served until 2000. He was also the United States Representative to the Federation System for the Jewish Agency for Israel. Sarnat developed the Jewish Community Legacy Project (JCLP) to preserve the history, artifacts, and accomplishments of generations of Jews in communities where the population is eroding and is president of the organization. Before coming to Atlanta, Sarnat was the Director for Planning at the Cleveland Jewish Community Federation.
worry about it. Or, we light candles on Friday night and that's good, but the kids need a lot more. They need to see those parents working for or with or in something to let it rub off. I see a whole family of other people, now the third generation, where the parents thought they didn't have to do anything. Their kids are so far removed. They don't belong to synagogues. Their grandchildren, it's a heartbreak. It does make a difference what people do.

**ALPERT:** Sure. It's a way of life really, I think.

**JACOBSON:** It is. I love working in United Way. I wouldn't give anything for knowing people in the black community, the Christian community, the Spanish community. I did an evaluation of the . . . I wanted to say Sephardic.80 I’m getting it mixed up with their organization. The general Spanish community in town, the Latin-American Association. I did an evaluation. I got to know a lot of them. I wouldn't give anything for that. On the other hand, my Judaism and keeping Jews Jewish is my bag. That's what I want. I think you have to work in everything to have a broad view, to know what else is out there. To know what people.

**ALPERT:** To appreciate your own more.

**JACOBSON:** I don't hesitate. I'm on the board of the Gate City Day Nursery. That's a black day nursery. That's through my United Way work. I've gotten very involved. That's another job by the way that's going to keep me busy next year. We're starting a nursery as a part of the day care center at Perry Homes,81 which is a terrible section.

**ALPERT:** I've heard.

**JACOBSON:** That's going to be time consuming. When I go into those meetings, I don't hesitate to talk. When we get into discussions about blacks and blacks helping each other, I'm very vocal by saying that Jews have had to take care of each other all their lives. Nobody's going to take care of a Jew. It's one thing that we've learned through our history. I only wish that I could teach everybody to be a part of that Jewish community. Be a part of the total community but be

---

79 David Ben-Gurion (1886-1973) was one of the primary founders and the first Prime Minister of Israel.

80 Sephardic Jews are the Jews of Spain, Portugal, North Africa and the Middle East and their descendants. The adjective “Sephardic” and corresponding nouns Sephardi (singular) and Sephardim (plural) are derived from the Hebrew word ‘Sepharad,’ which refers to Spain. Historically, the vernacular language of Sephardic Jews was Ladino, a Romance language derived from Old Spanish, incorporating elements from the old Romance languages of the Iberian Peninsula, Hebrew, Aramaic, and in the lands receiving those who were exiled, Ottoman Turkish, Arabic, Greek, Bulgarian and Serbo-Croatian vocabulary.

81 Perry Homes public housing project was completed in 1954 with 1,100 units for black families. Part of the project was destroyed by a tornado on March 24, 1975, with the buildings being replaced in 1976-77. The project's demolition was completed in 1999. It was replaced with the West Highlands development. In addition to mixed-income housing, it includes various other amenities such as a YMCA.
a part your own identity too.

**ALPERT:** And when you get into these.

<End Tape 2, Side 1>

<Begin Tape 2, Side 2>

**ALPERT:** When you get into these other groups that are not Jewish and on the Gate City Day Care, have you, when you have suggested, when appropriate, how Jewish people have learned that the only ones that they can rely on are each other. Have you noticed any change or any more mutual support in the groups that you have been active in or not yet?

**JACOBSON:** Not yet. I think though that you don't have to be backwards. You don't have to be shy. You don't have to be blatant. It's a matter at the appropriate time if you let people know, I'd like to see the black community help themselves more. They're going to have to. They can't depend on somebody else all the time. It's a new way of life. I was hoping some of the younger ones would see that. The more affluent would learn that they're going to have to. Even the shelters. How many black churches have started shelters? Why not?

**ALPERT:** I think some of them have. I don't know.

**JACOBSON:** Because I know a lot of white ones. But how many black ones? Big Bethel is a tremendous, wealthy congregation, the AME [African Methodist Episcopal]. There's a lot of wealth here. Have they started shelters of their own for homeless, whether it's black or white? The Temple has a shelter that's black and white. They're not Jews.

**ALPERT:** Right.

**JACOBSON:** That's the thing that everybody's got to learn. Would they give up their evenings and come spend the night in a shelter? Would they cook for a shelter to feed people?

**ALPERT:** I thought there were black churches involved but perhaps not in shelters for a few people but in these mass feeding programs.

**JACOBSON:** They have. Hosea Williams does that big thing at Thanksgiving and at Easter.

**ALPERT:** I thought it was more consistency also.

---

82 Hosea Lorenzo Williams (1926-2000), was an American civil rights leader, activist, ordained minister, businessman, philanthropist, scientist, and politician. He may be best known as a trusted member of fellow famed civil rights activist Martin Luther King, Jr.’s ‘inner circle. Under the banner of their flagship organization, the Southern Christian Leadership Conference, King depended on Williams to organize and stir masses of people into nonviolent direct action in myriad protest campaigns they waged against racial, political, economic, and social injustice. Vowing to continue King's work for the poor, Williams is well known in his own right as the founding president of one of the largest social services organizations in North America, Hosea Feed the Hungry and Homeless.
JACOBSON: There are plenty of shelters, but the homeless food bank is run by whites. I haven't seen as many. There's a couple of black organizations that I know through United Way have been wanting to come in. We've just got to get them financially sound and with boards and running well. One woman, for instance, has taken some charges from a judge. Rather than putting them into jail, has these houses where they educate them. Try to teach them a vocation. Try to counsel them. Blacks do some good things. I've learned from these day care centers that it's the future. If we could only have more. This, particularly Gate City Day Nursery, are in housing projects. That's where the poor are. I've been involved with Shelton Arms and Bedford Pine and Scottsdale and some of the other ones around town, but they are not necessarily... in fact, they are not in the poor neighborhoods. Gate City is strictly in housing projects. Perry Homes, Grady Homes,83 Capitol Homes.84 These are the poor. The requirements are the child cannot come if you are not either in job training or on a job. You cannot sit at home, get welfare, and send your child to day care. These children are so much better off because at least they are learning to hold a book in their hands. Some of them go to school at six having never held a book. Nobody's taken the time. The grandmothers and the mothers and the fathers and everybody's away from home. Maybe some elderly person looks after them and does good to give them something to eat but no attention. At least in these day cares they are getting some.

ALPERT: They do make a difference.

JACOBSON: It does make a difference. Our society needs... the government is wrong. The government needs to have... I'd like to have seen them take every school in the city and add nursery schools and keep them from 7 o'clock in the morning until 6 o'clock at night or something, where people can have their children taken care of. It's something, to me, it would be so much more beneficial than all the welfare money. The same thing goes with these housing projects. I think it's a disgrace. When I go into these housing projects and I see the conditions. Why not give them an incentive plan? Why not say that if you keep your apartment clean this month, we will give you one day free rent. If you work one day out in the yard and keep your yard clean that day, we'll give you a free day's rent. Do something. Give them an incentive. They give them no pride. They don't have much anyway. If somebody doesn't prod them, they

83 Completed in 1942, Grady Homes originally contained 495 units for black families. Located in the Sweet Auburn neighborhood, it was demolished and replaced with the Auburn Pointe mixed-income community.
84 Capitol Homes was completed on April 7, 1942, designed to serve white families in low-rise housing. The six hundred ninety-four units demolished were replaced by Capitol Gateway, which includes 1,000 units of housing for
don't even know what cleanliness is. There's so many things, to me, government could do to help without just sending a check.

**ALPERT:** Yes.

**JACOBSON:** I think that even government buildings could be cleaned by people living on the money. I'm not against welfare, and I'm not against giving. You've been working with elderly. I'm not trying to penalize the world. I'm just saying there are some things we do in this country that would be cheaper.

**ALPERT:** That could be done better.

**JACOBSON:** Some things we just perpetuate the ignorance and the filth because we don't try. At least this program of day care that I know about where they require them to be in job training, get counseling, or on a job and the child is there. That's something to force a person to get up and do something with themselves.

**ALPERT:** That's another discussion that will take hours. My own feeling is that from knowledge of . . . because I've not worked with elderly. All my life, I've worked with younger and childbearing ages. I've never been a social worker associated with anybody who wanted to stay on welfare by choice. Never, and I've worked with hundreds and hundreds and hundreds of people not in Atlanta.

**JACOBSON:** But if they don't have a job, they've got these children, they keep having children, and have got no man around, what do you do?

**ALPERT:** I don't have all the answers either.

**JACOBSON:** They need to be in a nursery school so this person can be out helping themselves.

**ALPERT:** Right.

**JACOBSON:** The whole idea of this Perry homes . . . we got funding from the Episcopal church has taken an interest in Perry homes. They are the ones who brought it. Gate City runs a day care center over there but from three and up. They approached us and said there's room. There is a big empty room. If we could get the money and we can get the funding to run it would you add a nursery? There are a lot of parents here with nobody to take care of their infants. That means for a year and a half until you begin to take them, they can't work. We're starting this pilot project with at least ten babies.

various income levels.
ALPERT: Great. For those who want to. How is you time?

JACOBSON: It’s 12:00.

ALPERT: We can begin to wind down. Anyway, at some point in the future, I would like to go out to Oakland Cemetery, take the tape recorder, and have you and whoever else you want to talk about the inscriptions, the development, and the history of it. I will use a separate tape in case they want that.

JACOBSON: Yes. Really, I can make a date with you as soon as you want. We will wait until April when the weather's good.

ALPERT: Yes.

JACOBSON: I'll pick you up, and we'll go out there. We can even take a sandwich if you want to.

ALPERT: Fine.

JACOBSON: It's nice. There are benches to have picnics.

ALPERT: Wonderful idea.

JACOBSON: As soon as I get in the car, I'm going to make a note and call you and we'll set a date.

ALPERT: Okay. I think we've covered almost everything that I can think of.

JACOBSON: Good. Good.

ALPERT: The only thing I leave, I always leave a little door open in case you think of something that has been important in your life, historically or Jewishly, or if I think of something that we've forgotten, let's be free to call each other and say hey let's get this on. All right?

JACOBSON: Yes.

ALPERT: Great. Thanks a million.

JACOBSON: I can't believe it. I can't believe the whole thing.

<interview pauses, then resumes>

ALPERT: This is March 29th and I'm with Betty Jacobson again because we did forget something important when she was appointed to a committee on integration of public schools in Atlanta. Betty, can you remember when that was? Approximately?

JACOBSON: I served on that committee around 1971, 1972. It was probably 1972. It was a court appointed bi-racial committee for the desegregation of the Atlanta public school system. It was a committee made up of most of the black leaders, some of the community leaders, white
community leaders, and a couple women. One was June Koffer [sp], who was on the board of education. I served. I laughed about it all the time. In fact, I used to introduce myself, when they would introduce me, as their token white, woman, housewife, and Jewish person. I filled all that bill. I imagine that when the judge was making up the committee, and he asked around, he must have asked in the Jewish community for somebody. I served the bill because I had been president of the PTA and active in the city of Atlanta PTA. I think I filled the bill and a need there.

ALPERT: You forgot one thing. You were also a parent.

JACOBSON: That’s true. You’re right. All of that was interesting. I think that was important that I had raised my kids in the public schools. I don't think they were looking for a private school parent. It was interesting because the men were men like John Lewis, John [Wesley] Cox, Jessie Hill, the men who are still the leaders in the black community. We met for quite a long time. Every time I thought that the judge would say that's it, he would say, “No, I want you to stay as a committee longer.” It was really interesting. We didn't just go in and bulldoze through and all of a sudden come up with a plan. We discussed everything. The first thing we did do, and Atlanta had no problems and did desegregate its public school system with what you call, and it's still in effect today, the minority to majority system. Any parent could apply to go to another school of their choice. All they had to do was to apply to the school system. Then that child was bussed. That still exists today, the minority-to-majority system.

---

85 John Robert Lewis (b. 1940) is an American politician and civil rights leader. He is the United States Representative for the 5th congressional district in Georgia, serving in his 17th term in the House, having served since 1987 and is the dean of the Georgia congressional delegation. His district includes the northern three-fourths of Atlanta. He is a member of the Democratic Party. Lewis was chairman of the Student Nonviolent Coordinating Committee (SNCC) and one of the leaders of groups who organized the 1963 March on Washington and played many key roles in the Civil Rights Movement and its actions to end legalized racial segregation in the United States. He is a member of the Democratic Party leadership in the U.S. House of Representatives and has served as a Chief Deputy Whip since 1991 and Senior Chief Deputy Whip since 2003.

86 John Wesley Cox (1957-2013) was involved in Atlanta’s struggle for civil rights. As a leader, he was involved in the peaceful integration of Atlanta’s public schools, a past president of Atlanta Urban League, executive director of the Butler Street YMCA, and a vice president for community relations at Delta Air Lines. He also served as secretary of the King Center’s board of directors.

87 Jesse Hill (1927-2012) was one of Atlanta’s most prominent civil rights leader as well as president and chief executive officer of the Atlanta Life Insurance Company from 1973 to 1992. He used his position in the black business community to promote civil rights in Georgia and Alabama, worked to desegregate University of Georgia in Athens, helped make it possible for blacks to get mortgages to buy homes and organized successful voter registration drives in which 50,000 blacks were registered to vote. He even employed Rosa Parks in his Montgomery office as a secretary during the Montgomery bus boycott. He supported Martin Luther King, Hill was active in the civic and business communities of Atlanta for more than five decades.
believe DeKalb County has started it now. That was the way we desegregated the Atlanta public school system. It worked beautifully. It did cause white flight.\footnote{White flight is a term that originated in the United States starting in the mid-twentieth century, referring to the large-scale departure of whites from neighborhoods or schools increasingly or predominantly populated by minorities.} Whites went, in the 1970s, when it was first going on all over the country, the whites ran to the private schools and moved out into the countryside, further out of the city where it was out of the city limits. It has settled down. Atlanta is predominately a black city, so the school system is predominately black, but many whites came back after it had calmed down. Instead of being 90 something percent black, we're about 70 something percent black now. That's normal in a city that's predominately black.

We also agreed that we should have a black superintendent of schools. It was time for the superintendent at that time to retire. We hired the man who has been here for 15 years, Dr. Alonzo Crim,\footnote{Alonzo A. Crim (1929-2000), born in Chicago, was the first black superintendent of schools in a major city in the South. He was influential in helping to build the foundation for urban education in the Atlanta area. Crim graduated from Roosevelt College in 1950 with a degree in sociology, obtained a master’s degree in education from University of Chicago, and earned his doctorate in educational administration from Harvard University in 1969. Dr. Crim’s most influential contribution to education was during the time that the Atlanta Public Schools system in Georgia was going through the process of desegregation. Dr. Crim retired from the Atlanta School System in 1988 after 15 years of dynamic leadership. He later served as the professor of education at Georgia State University and established the Chair of the Benjamin E. Mays Professor of Urban Leadership. Dr. Crim’s legacy continues through the activities of the Alonzo A. Crim Center for Urban Educational Excellence, a nonprofit organization at Georgia State University’s College of Education & Human Development.} a fine, fine educator. He has done a dynamite job in the city school system. He came up with the idea of the magnet schools that we have now. For instance, the Northside High School has become the Northside High School of Performing Arts. Kids from all over the city can go there. Whites have definitely come back into the school system to go there. North Fulton, another high school in the Buckhead area, is a school of international students. The students there, whether they're from Israel or China or Egypt.

ALPERT: This is a high school?

JACOBSON: It's a high school. It's called [Atlanta] International School. The oldest child of the new Israeli Consulate is going to school there. He happens to be an Arab, but he's in school there. It is fantastic. Whites also, many people wanted their kids to go there for the experience. There's a school for computer science. That has been very popular. I'm not sure whether it's [Frederick] Douglass High or which one. That's in predominately a black neighborhood, but many whites wanted to go there too. This magnet school system has worked beautifully for bringing kids together. To this day, still, kids can go.
ALPERT: Are there other magnet schools besides performing arts, international, and computer that you know of?

JACOBSON: There are, but I'm not . . . I just feel guilty that I didn't bring the information. I should have. Quite a few of the high schools have been made magnet schools, whether they are a business school or what have you. Language and all that. There are and it has worked. It has offered kids something that would make that school special. That's been very good. The only other integrating that we did a little differently. That came about as that area chose to do some of this. There were two grade schools that decided to have the kindergarten, first, second, and third [grades] in one school, and the fourth, fifth and sixth [grades] in the other. All the kids from those two schools were bussed, so to speak, integrated between the two schools according to those grades. That worked real well. That was Morningside [High School] and a school over in . . . it was in a fringe black neighborhood. It did integrate those two schools. That was a test school that those people agreed to.

ALPERT: And that worked?

JACOBSON: That worked.

ALPERT: Did it spread or did it . . .

JACOBSON: No.

ALPERT: It was limited to those.

JACOBSON: It was limited. Kids bus to grade schools, to the intermediate schools, and the high schools all over the city. If the parents want their kids to go, it's their choice. It just worked better than just demanding that a school system bus. Some parents didn't want their kids to go out of the neighborhood and some did. Some parents who worked felt like what would happen if the kids got sick, that kind of thing.

ALPERT: Sure.

JACOBSON: There are problems. There were problems to be worked out about activities after school. You had to run busses for later in the day. There are all kinds of things that had to be worked out. Besides the superintendent and besides the desegregation of schools, there were far-reaching questions answered. The percentage of white and black teachers. How to satisfy parents that the black teachers were getting an adequate education. We had to reach into . . . bring people from the colleges that were training them to talk about were you training both black and white? If so, were you meeting the needs of the blacks? There's a lot to do. I found it very
interesting. It was a challenge. You mentioned about did I take an active role in it. I’m honest in that I was quieter on this committee than I normally am because I had to let the blacks discuss their problems. I could not sit there and discuss how a black child was going to feel or a black teacher or how they felt. I could, when I felt it was necessary, talk about the needs of training the right teachers or what the whites felt like or what the schools were like in my area. That kind of thing. I was not as vocal as I normally am. I knew I was being quieter, but it was a learning experience for me also.

ALPERT: I’m sure, as it was for everyone in those days. I’m sure. Had there been pressure from the national government to desegregate because the original [United States] Supreme Court decision was in 1954? This was almost seven or eight years later.

JACOBSON: All the communities were working and working towards how they were going to handle it. Atlanta finally had a lawsuit. As a result, there was a court order to appoint a committee to desegregate the public schools. That was why it was from the courts not from the government.

ALPERT: As a white woman in a predominately black male committee, did you feel any antagonism or hesitancy or because you were a woman first and then white second?

JACOBSON: No, I didn’t. They were all very nice. The type of men that were serving on it are real leaders. No, I didn’t feel antagonism. In fact, I’m funny. I went out of my way to let them know that I was the token white, woman, housewife. I would always say that, and they would always laugh.

ALPERT: Sure. Did you feel any repercussions from the Jewish community because you sat on this particular committee?

JACOBSON: The few people that ever acknowledged it, used to think it was great. They used to always say tell everybody. I know a few people to this day keep [who] reminding me they

---

90 Brown v. Board of Education of Topeka, Kansas (1954) was a landmark decision of the United States Supreme Court that declared state laws establishing separate public schools for black and white students unconstitutional. The ruling paved the way for integration and the civil rights movement.

91 The NAACP filed its first lawsuit, Calhoun v. Latimer (1964), against the Atlanta public school system in 1958, four years after Brown v. Board of Education. In 1959, U.S. District Court Judge Frank Hooper declared Atlanta’s segregated public schools unconstitutional and ordered the system to file a desegregation plan by December 1959 to be implemented in 1960. If schools did not integrate, they would lose federal funding and be forced to close. The NAACP Atlanta Branch worked with the community to desegregate the public schools. In 1961, they wrote announcements for radio stations and newspapers, held meetings, and worked directly with parents and students to fill out transfer applications. They documented students’ names, schools, and reasons for requesting a transfer. Nine black students entered white schools on August 30, 1961.
thought it was marvelous that I served on that committee. No.

**ALPERT:** In those days, there was the Hebrew Day School.

**JACOBSON:** Hebrew Academy.

**ALPERT:** Hebrew Academy. Were there any other Jewish day schools?

**JACOBSON:** No. The Hebrew Academy is over 25 years old. The Epstein School\(^2\) is less than 15 years old. That was the second one. The Yeshiva [High School]\(^3\) was started around that time as a small school with eight or ten kids. Then we moved it to the center, and it grew. Now it has its own building. We just started a tour a day.

**ALPERT:** I was wondering if perhaps some of the development of the day schools may have been spurred by desegregation.

**JACOBSON:** A lot of people thought that the Epstein School came about as a result of that. It was about the time. It's maybe 13 or 14 years old. I would say that the Epstein School, yes, probably came about because people were looking for a place for their kids. Yes.

**ALPERT:** Without moving way out in the suburbs.

**JACOBSON:** I would think so, yes, but that's the only one. Yeshiva was really started as a need for a religious high school that they've been wanting. That was just a handful of kids. No, that had nothing to do with the desegregation.

**ALPERT:** That's a fascinating thing. By the end of the two years, the judge felt that enough progress had been made?

**JACOBSON:** Yes. We never really received a letter that said you're now disbanded. I laughed. I've kept the letters, but there was never anything that really said you were disbanded. After two years, there wasn't any need to meet anymore, and we didn't.

**ALPERT:** That certainly not only was an honor but it's a very worthwhile, very interesting experience.

**JACOBSON:** It was. It was really interesting. I'm a very lucky person. I love every experience that I've had. It's crazy. I laugh because I've just seen two women, twins, who are

---

\(^2\) The Epstein School (also known as the Solomon Schechter School of Atlanta) is a private Jewish day school in the Atlanta area located in Sandy Springs. In 1973, Rabbi Harry H. Epstein and the leaders of Ahavath Achim synagogue wanted to create a Conservative Jewish day school. The first campus was housed at the synagogue. In 1987 the school moved to Sandy Springs.

\(^3\) A modern Orthodox high school founded in 1971, which offered a well-rounded, Torah-based, college preparatory education to young Jewish men and women. As of mid-2014 the Greenfield Hebrew Academy (grades pre-K through 8) and Yeshiva High School (grades 9-12) merged into one college preparatory day school now called the 'Atlanta Jewish Academy.'
good friends who were my counselors in camp.

ALPERT: Oh my.

JACOBSON: When I went to camp, it was a great experience. I can remember my mother and my aunt working in PTA and putting on the Halloween carnival. That was a great experience. Coming up through your years. I remember high school during the war and war bond drives and winning awards because I sold the most war bonds, going to college and the honors and the things I worked in and then all the way up through my life. I've been a very lucky person. I really have.

ALPERT: Tell me, have there been other public or community-wide awards or recognition for you, not only on this particular committee?

JACOBSON: In the last three years, I think I've had more than my share. In fact, my husband and I just turned something down because we said I've had enough. Brandeis University Women in Atlanta, the local chapter, honored me. I had been a president at the local chapter. I had been active in the national. When I became president of the Atlanta Jewish Federation, they honored me for that and gave me an award. They raised money to name an endowment to the university in my name.

ALPERT: How lovely.

JACOBSON: Which was very nice.

ALPERT: That is very nice.

JACOBSON: It's very nice. The B’nai B’rith Gate City Lodge has a leader each year. I won that last year. The YWCA has the Women of Achievement Award. Last spring, I was one of the ten women of achievement in Atlanta honored at a luncheon of about 1,500 people. It was very exciting.

ALPERT: Surely.

JACOBSON: I think I've had my share.

ALPERT: That's lovely. In a sense, it's a way people have of saying thank you for your skills and your efforts and your work.

JACOBSON: You have to keep pinching yourself that it's you. You also have to pinch yourself not to get the big head. That and a piece of paper won't even get you a cup of coffee.

---

94 B’nai B’rith Gate City Lodge was founded in Atlanta in 1870 and is the second oldest benevolent association in the United States founded by the Jewish community.
ALPERT: It's nice, though. It's nice to feel that your efforts are recognized, and that's what this does at the minimum.

JACOBSON: This whole interview is in regard to women. I must say that I'm no more deserving than anybody else. I've cracked some barriers that I think have given me some head start on some of this. I've been the first woman in a lot of these things. I think that I had the guts to stay with it and get there probably has given me some of the honors there. I'm not doing any more and probably a lot less than some volunteers who are doing some great things. I've just been in the public eye and sort of been the first woman to do this.

ALPERT: That is a pioneering effort in whichever activity you were involved in. That sometimes takes a little more courage or a little more guts.

JACOBSON: Yes. I have enjoyed it. It's been good.

ALPERT: Great.

JACOBSON: I thank you for the interview.

ALPERT: I thank you for the generosity of your time. I felt as though I was imposing each time. The last time we get together will be at the Oakland Cemetery.

JACOBSON: Yes, good. I look forward to it.

ALPERT: Thank you very much, Betty Ann Jacobson.

JACOBSON: Thank you.

INTERVIEW ENDS

<End Tape 2, Side 2>