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JEWISH WOMEN OF ACHIEVEMENT**

MEMOIRIST: GERTRUDE KRICK
INTERVIEWER: RONNI CRISTOL
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INTERVIEW BEGINS

<Begin Tape 1, Side 1>

Ronni Cristol: This is Ronni Cristol interviewing Gertrude Krick on Wednesday, August 8, 1990, for the Jewish Oral History Project of Atlanta, co-sponsored by the American Jewish Committee, Atlanta Jewish Federation, and National Council of Jewish Women. Mrs. Krick, I know you've been in Atlanta a long time, but you were not originally from Atlanta.

Gertrude Krick: I'm not originally from Atlanta, that's correct.

Ronni Cristol: Where are you . . .

Gertrude Krick: I'm originally from New York.

Ronni Cristol: What brought you to Atlanta?

Gertrude Krick: A job. I was employed at a nursery school in New York that was part of a cooperative community venture and they lost their site. It was in post-Depression¹ years, and they were in a loft building. This cooperative was in a loft building that was being given to them for free. There was a paying customer on the market, and so we had to vacate the area. I had to find other employment.

Ronni Cristol: How did you find out about Atlanta?

Gertrude Krick: I went to the employment service at Teachers College,² Columbia [University],³ of which I was a graduate. They asked me if I would consider going out of town. I

¹ The Great Depression was a severe worldwide economic depression in the decade preceding World War II. The time of the Great Depression varied across nations, but in most countries it started in about 1929 and lasted until the late 1930's or early 1940's. It was the longest, most widespread, and deepest depression of the twentieth century.

² Teachers College, Columbia University is a graduate school of education, health and psychology in New York City. Founded in 1887, it has served as the Faculty and Department of Education of Columbia University since its affiliation in 1898.

³ Columbia University (officially Columbia University in the City of New York) is a private, Ivy League, research university in Upper Manhattan, New York City. Columbia University currently occupies 32 acres in the Morningside

said I'd have to think about that because I was the youngest of a large family. We were six of us. I . . .

Ronni Cristol: Never been away?

Gertrude Krick: Never been away from New York. I knew that my parents would have some serious reservations about it. I thought about it for a while, and went to visit one of my professors for advice. She said to me, "I think that it would be wise for you to strike out on your own, because otherwise you're going to remain in a very protected, sheltered environment, and it would be hard for you to develop your own individuality, your own identity." That motivated me to consider leaving New York. When they gave me the name of what is now the Jewish Community Center⁴ but at that time the Jewish Educational Alliance,⁵ and we had a connection, or my sister's superior had a connection to Ed Kahn.⁶ I don't know if that name rings a bell for you . . .

Ronni Cristol: Sure.

Gertrude Krick: He used to be Mr. Atlanta. That kind of clinched it. I came down for an interview and landed the job.

Ronni Cristol: What year was this?

Gertrude Krick: That was in either 1938 or 1939, I'm not sure.

Ronni Cristol: It was a preschool teacher for the Jewish Educational Alliance?

Heights area of New York City. It was established in 1754 as King's College by royal charter of George II of Great Britain. Columbia is the oldest college in New York State and the fifth chartered institution of higher learning in the country, making it one of nine colonial colleges founded before the Declaration of Independence.

⁴ Atlanta Jewish Community Center was officially founded in 1910, as the Jewish Educational Alliance. In the late 1940's it evolved into the Atlanta Jewish Community Center and moved to Peachtree Street. It stayed there until 1998, when the building was sold and the center moved to Dunwoody. In 2000, it was renamed the 'Marcus Jewish Community Center of Atlanta.'

⁵The Jewish Educational Alliance (JEA) operated from 1910 to 1948 on the site where the Atlanta- Fulton County Stadium was located. The JEA was once the hub of Jewish life in Atlanta. Families congregated there for social, educational, sports and cultural programs. The JEA ran camps and held classes to help some new residents learn to read and write English. For newcomers, it became a refuge, with programs to help them acclimate to a new home. The JEA stayed at that site until the late 1940's, when it evolved into the Atlanta Jewish Community Center and moved to Peachtree Street. It stayed there until 1998, when the building was sold and the center moved to Dunwoody. In 2000, it was renamed the 'Marcus Jewish Community Center of Atlanta.'

⁶ Edward M. Kahn (1895-1984) was an immigrant from Bialystok, Poland. He became a leader in Atlanta's Jewish community and served as executive director of several organizations including the Jewish Educational Alliance, the Atlanta Jewish Welfare Fund, and the Atlanta Federation of Jewish Social Service, an earlier incarnation of the current Jewish Federation of Greater Atlanta. He also worked with *Southern Israelite* as a writer and adviser.

Gertrude Krick: Jewish Educational Alliance had a nursery school that was sponsored . . . that was co-sponsored by the Service Guild.⁷ The Service Guild was an organization similar to the Junior League,⁸ but it was a Jewish agency. They outfitted a nursery facility at the Jewish Educational Alliance on Capitol Avenue in those days.

Ronni Cristol: Who went? Were these immigrant children who came, or it was a preschool like at Zaban [Park]⁹ today?

Gertrude Krick: No, it was a preschool, it was a local . . . the children who lived in the neighborhood, some of them not within walking distance. That was one of the projects of the Service Guild, so that they would pick up some of the children, those that were not within walking distance, and drive them. They served as assistants. They were volunteers . . .

Ronni Cristol: Volunteers.

Gertrude Krick: . . . in the nursery school. They took turns. There were two every day.

Ronni Cristol: How many . . . how big was the preschool. Or was it was just a preschool?

Gertrude Krick: It was just a nursery, yes. I guess there must have been about 25 children. That was the extent of it.

Ronni Cristol: I'm interested . . . I haven't heard about the Service Guild before. They were . . .

Gertrude Krick: I think it's defunct now. It was a . . . I don't know whether it was a Temple¹⁰ group. I'm not really quite sure. I know that they were mostly Standard Club¹¹ members . . .

⁷ Atlanta Service Guild was founded in 1936 by 16 young Jewish women. The organization is dedicated to social service and civic work. Arlene Freitag Frohsin was its founding president. Among the organizations's projects was a pre-natal clinic and gift shop at Grady Hospital, a nursery school at the Jewish Educational Alliance, an occupational therapy room at Emory Hospital, and a gift shop at the Jewish Home (renamed the William Breman Jewish Home).

⁸ Junior Leagues are education and charitable women's organizations aimed at improving their communities through voluntarism and building their members' civil leadership skills through training. It is an international organization with 293 different chapters.

⁹ Zaban Park in Dunwoody is home to the Marcus Jewish Community Center of Atlanta. The area is named for philanthropist and community leader Erwin Zaban who gave and raised money for what was formerly undeveloped pastureland.

¹⁰ 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.

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.

Ronni Cristol: . . . and all women.

Gertrude Krick: . . . and all women. They also operated a GYN [gynecological] clinic at Grady Hospital. They had several projects. This nursery school was one of them.

Ronni Cristol: I wonder if that was the forerunner to National Council of Jewish Women¹² . . .

Gertrude Krick: It was.

Ronni Cristol: . . . or . . .

Gertrude Krick: No.

Ronni Cristol: No?

Gertrude Krick: No, but it was the forerunner of the nursery school that now exists at the Jewish Community Center,¹³ which has blossomed, grown, and really expanded considerably.

Ronni Cristol: You came down as a single Jewish woman from New York to the South, the undeveloped South, probably, at that time.

Gertrude Krick: It was undeveloped because in those days when you walked on the sidewalk—which was a narrow sidewalk—and a black person approached you from the other side, he would get down in the street and walk in the street so that he wouldn't have to disturb you. It was still that way.

Ronni Cristol: You've seen a lot of changes in Atlanta over the years.

Gertrude Krick: A lot of changes in Atlanta, absolutely.

Ronni Cristol: When you moved here, not knowing anybody, how did you start meeting people? Where did you live?

Gertrude Krick: It so happened that there was a woman . . . I can't call her a young woman because she really was not that young. In earlier years she had worked in the agency that my sister was connected with in New York. It was a child placement agency. Then she moved back

¹² The National Council of Jewish Women (NCJW) is an organization of volunteers and advocates, founded in the 1890's, who turn progressive ideals in advocacy and philanthropy inspired by Jewish values. They strive to improve the quality of life for women, children and families.

¹³ The 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 preceded it.

down to her hometown, to Atlanta. I had that connection [with] my sister's friend, someone who had worked in her agency.

Ronni Cristol: When you get to Atlanta, please call.

Gertrude Krick: That's what I did. I stayed with a Kuniansky family briefly, until I found housing of my own. I lived with a family who had a room for rent. I moved a couple of times, and I finally moved in with Rose Cherkas¹⁴ of blessed memory. She's gone now. We became very dear friends.

Ronni Cristol: In an apartment?

Gertrude Krick: First she lived in a house, a rented house, and then we moved into an apartment. I shared a room with her until I met my husband [Edward Krick],¹⁵ and then we got married.

Ronni Cristol: Tell me about that. He is a native Atlantan?

Gertrude Krick: He is one of the rare natives in Atlanta, yes. He was volunteering at that time in his life, still is. He was down at the Jewish Community Center . . . not the Jewish Community Center in those days, the Jewish Educational Alliance. We sort of met tangentially, and he asked me out for a date. That's how that happened.

Ronni Cristol: This was how long after you had moved here? Shortly after you had . . .

Gertrude Krick: I guess about six months.

Ronni Cristol: How long was your courtship?

Gertrude Krick: Very short. I think I got down here in June or July of 1938, and we were married in December of 1940.

Ronni Cristol: You were really a forerunner for the Women's Lib Movement.¹⁶

¹⁴ Rose Cherkas (1909-1959) was a native of Burlington, Illinois who resided in Atlanta for more than 20 years. In her professional career, she was an investigator for the United States Civil Service Commission. She was active in Junior Hadassah of Atlanta, president of the Business and Professional Women's Division of Hadassah (1950-1951), as well as a founding member of the first Business and Professional Women's Division of the Atlanta Jewish Welfare Fund, the precursor of the Atlanta Jewish Federation.

¹⁵ Edward Krick (1916-2000) was born in Atlanta, Georgia. He was in the grocery business and, later, the real estate business. As a young man he was active in the Shearith Israel Juniors, a chapter of Young Judaea. He was a president of Congregation Shearith Israel. He served on the Boards of Trustees of the Atlanta Jewish Federation, the Atlanta Jewish Community Center, the Zionist Organization of America, and the Hebrew Academy of Atlanta.

¹⁶ The feminist movement, also known as 'women's liberation,' 'women's lib,' the 'women's movement,' or 'feminism' refers to a series of campaigns for reforms on issues such as equal pay, reproductive rights, domestic violence, maternity leave, women's suffrage, sexual harassment, and sexual violence. Feminism began in the western world in the late nineteenth century and has gone through three waves. First-wave feminism was oriented around the station of middle- or upper-class white women and involved suffrage and political equality. Second-wave feminism attempted to further combat social and cultural inequalities. Third-wave feminism is continuing to address

Gertrude Krick: I guess so.

Ronni Cristol: Really. In the late 1930's to move down and get an apartment of your own, you were forging new frontiers.

Gertrude Krick: I was doing something, I'll tell you.

Ronni Cristol: Was it hard for you?

Gertrude Krick: Not really. People were very friendly, and they were very protective. The parents of the children that I taught sort of took me under their wing. In addition, I met some young people, contemporaries of mine.

Ronni Cristol: Through the [Jewish] Educational Alliance?

Gertrude Krick: I'm not sure whether it was through the [Jewish] Educational Alliance. I don't think it was. I remember I met Sarah Tontak,¹⁷ I guess through Rose Cherkas, through some of her contacts.

Ronni Cristol: You continued to teach at the [Jewish Educational] Alliance after you got married?

Gertrude Krick: Until my first child came along. He was born in 1941. Our second child came along in 1944. I discontinued teaching until she was about 10 or 11, something like that. Then the Hebrew Academy¹⁸ came on the scene. I don't know whether you ever knew Sam Rosenberg.¹⁹ He may be before your time. He was the second Director of the Bureau of Jewish Education.²⁰

financial, social and cultural inequalities.

¹⁷ Sarah Tontak Berkovitz (1917-2011) was president of the Atlanta Junior Hadassah and the Southeastern Region of Junior Hadassah. A native of Atlanta, she married Harry Berkovitz, an electrical engineer, in 1942, and subsequently resided in Glen Rock, NJ.

¹⁸ Hebrew Academy of Atlanta was established in 1953 as the first all-day Jewish day school in Atlanta, with Alex E. Milt chairing its organization committee. It was renamed the Katherine and Jacob Greenfield Hebrew Academy. In 2014, the Greenfield Hebrew Academy (grades pre-K through 8) and Yeshiva High School (grades 9-12) merged into one college preparatory day school that was renamed the Atlanta Jewish Academy.

¹⁹ Samuel H. Rosenberg (1905-1962) was Executive Director the Atlanta Bureau of Education from 1949 to 1962. A native of New York, he was educated at Rabbi Isaac Elchanan Theological Seminary, City College of New York, Columbia University, and University of Buffalo.

²⁰ The Atlanta Bureau of Jewish Education (ABJE) was created in 1946 to foster Jewish education in the city. In 1947, it was instrumental in forming a Hebrew High School in Atlanta. Over the course of four decades, the Bureau offered services to schools, the community and individuals including curriculum guides for Atlanta-area public schools, Holocaust education programs, conferences, workshops, programs for teenagers in Israel, festivals, adult education, classes, lectures, and extension classes for Sunday school teachers. The organization also operated a lending library of Jewish books and resources. Samuel H. Rosenberg was its Executive Director from 1949 to 1962 and Hans Erman, a German Holocaust survivor born in 1914, served as its Executive Director from 1963 to 1969.

He really put the Bureau of Jewish Education on the map here. He was a highly beloved person, a very scholarly man. People gravitated to him. He started the first Institute for Jewish Studies.²¹

Ronni Cristol: Let me back up a minute. When the Jewish Educational Alliance was formed, was that part of the Bureau of Jewish Education?

Gertrude Krick: No.

Ronni Cristol: It was totally separate.

Gertrude Krick: Totally separate.

Ronni Cristol: Was that the only “Jewish” educational . . .

Gertrude Krick: Agency?

Ronni Cristol: Yes.

Gertrude Krick: It pretty much was. It pretty much was. It was really established to service immigrants. There was the flood of immigration from the Eastern European countries. It was a sort of acculturation program that they operated to help these people become adjusted to the American scene. There was the Jewish Educational Alliance itself. Mostly it served adults, although there was a free Schoen kindergarten before my time.

Ronni Cristol: A what?

Gertrude Krick: Schoen . . . a free kindergarten. A person by the name of Schoen, S-C-H-O-E-N,²² evidently donated the funds for it or something. That was long before my time. They also operated a dental clinic, which was the forerunner of the . . .

Ronni Cristol: Ben Massell Clinic.²³

Gertrude Krick: Ben Massell Dental Clinic today. There was also a small hospital. They used to do tonsillectomies back there. That was before my time. The Dental Clinic continued while I was there. Ed Kahn, who directed the Jewish Educational Alliance, also directed the beginning of the Atlanta Jewish Welfare Fund.²⁴ He was the one that began it.

²¹ Adult Institute of Jewish Studies was a program operated by the Atlanta Bureau of Jewish Education and hosted primarily at the Atlanta Jewish Community Center. The Institute offered weekly courses and lectures to adults in Judaism, Jewish culture, Jewish issues, Jewish literature, Yiddish, Hebrew, and Israeli dance

²² Schoen Free Kindergarten was dedicated by his family in memory of Moses Schoen in 1911. Moses, Isaac, and Samuel operated Schoen Brothers, a wholesale hide distributor in Atlanta.

²³ 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.

²⁴ The Jewish Welfare Fund was one of the preceding organizations of the current Jewish Federation of Greater

Ronni Cristol: That's where it all started.

Gertrude Krick: My husband was one of the . . .

Ronni Cristol: Founders?

Gertrude Krick: . . . the junior members of that, the beginning of the Welfare Fund.

Ronni Cristol: How did the Bureau of Jewish Education begin?

Gertrude Krick: The Bureau of Jewish Education?

Ronni Cristol: Yes.

Gertrude Krick: That . . . well, I guess, in public communities, it was started. I suppose that the [Atlanta Jewish] Federation²⁵ must have felt the need for that sort of thing. We had one director who was here for a year or two, and who didn't make very much of a dent in the community. He left, and Samuel Rosenberg came in, and he really put it on the map. He started the Institute for Jewish Studies or whatever they call it. I can't remember any longer. Every Wednesday night, he used to have hundreds of people coming to that program.

Ronni Cristol: Speakers and discussion groups and that kind of thing?

Gertrude Krick: Discussion groups, Hebrew classes, Yiddish classes, history classes, all kinds of current event kind of things.

Ronni Cristol: Before that, people would get all of the Jewish education, I guess, from the individual synagogues.

Gertrude Krick: Yes.

Ronni Cristol: There was no common meeting place.

Gertrude Krick: There was no organized community. Also, the Jewish Educational Alliance was a social service agency, what is now the Jewish Family Services.²⁶ That was all together. Ed Kahn used to be Mr. Atlanta, because . . .

Atlanta. Its function was to fundraise for the Jewish community centrally and disperse it throughout the Jewish community (locally, nationally and internationally) rather than each Jewish institution trying to raise money individually.

²⁵ Atlanta Jewish Federation was a precursor of the Jewish Federation of Greater Atlanta, an organization which raises funds that are dispersed throughout the Jewish community. Services also include caring for Jews in need locally and around the world, community outreach, leadership development, and educational opportunities. It is part of the Jewish Federation of North America (JFNA).

²⁶ Jewish Family Services of Atlanta was an organization that began its life in 1890 as the Montefiore Relief Association. Its name and focus changed multiple times. It became a constituent agency of the Jewish Federation of Atlanta. In 1982 Jewish Family Services incorporated as a separate organization, although it continued to maintain its affiliation with the Federation. It operated the Jewish Family and Children's Bureau and the Ben Massell Dental Clinic. Jewish Family Services merged with Jewish Vocational Services in 1997 to become Jewish Family and Career Services.

Ronni Cristol: He did it all.

Gertrude Krick: He did it all. He was the head of all these agencies.

Ronni Cristol: Now they have 15 people doing his job.

Gertrude Krick: Yes, they used to have . . . they had a big basketball court there. It was freezing in the wintertime, I remember, no heat at all.

Ronni Cristol: Was this also on Capitol Avenue?

Gertrude Krick: Yes.

Ronni Cristol: The Bureau [of Jewish Education]?

Gertrude Krick: No. The Bureau was in 41 Exchange Place.

Ronni Cristol: The school was . . .

Gertrude Krick: The school was at the . . . in the Jewish Educational Alliance setting. I said that it was mainly adults. I have to take that back, because it was a . . . There were social functions, especially athletic functions, going on for teenagers and young people at the Alliance in my day. That was how my husband happened to be there, because he was a basketball player.

Ronni Cristol: He was there one night when you were there for something else. The Educational Alliance preschool . . .

Gertrude Krick: Yes.

Ronni Cristol: . . . eventually closed up or it eventually became the Jewish . . .

Gertrude Krick: It eventually became . . .

Ronni Cristol: When did the Alliance change its name to the Jewish Community Center?

Gertrude Krick: For many years, the Jewish Educational Alliance was a parent agency of these several groups of the social service division, the nursery school, the athletic program, the social program, and all that sort of stuff. As time went on, more and more of these groups, as they grew . . . these agencies, as they grew, wanted autonomy. There was a struggle because there's always a reluctance to relinquish control. There was a real struggle. Finally, I guess in the middle 1940's, the [Jewish] Community Center broke away from the . . . didn't break away. They became autonomous of the Jewish Educational Alliance.

Ronni Cristol: The Educational Alliance dissolved?

Gertrude Krick: It became these various . . .

Ronni Cristol: . . . various agencies. The name itself was absorbed . . .

Gertrude Krick: That's right.

Ronni Cristol: . . . by the other groups.

Gertrude Krick: Although the Atlanta Jewish Community Center is what emerged from the Jewish Educational Alliance.

Ronni Cristol: You didn't teach preschool at . . . After your first child was born, you never went back to the Jewish Community Center?

Gertrude Krick: No, I never did.

Ronni Cristol: You went on to the Hebrew Academy. Tell me about the history of the Hebrew Academy.

Gertrude Krick: Going back to Sam Rosenberg. He felt that there was a tremendous need for a Hebrew Academy, or Jewish day school. He really was the grandfather of that agency. He got together a number of people who were similarly interested, and they literally went from door to door seeking . . .

Ronni Cristol: Contributions.

Gertrude Krick: No, not contributions, necessarily, but children . . .

Ronni Cristol: Children.

Gertrude Krick: . . . so that they could organize the school. They started out with 16 children in what is now the [Jewish] Community Center site. Before the [Jewish] Community Center was built on Peachtree, there was a mansion. There was a huge house. That was the temporary quarters for the JCC [Jewish Community Center]. They had the nursery school there. They had 16 children. They started with 16 children.

Ronni Cristol: This was when? The early 1950's?

Gertrude Krick: Yes. When the Community Center building began . . . but we're not talking about the nursery school now. We're talking about the . . .

Ronni Cristol: . . . the Hebrew Academy.

Gertrude Krick: We're talking about the Hebrew Academy. The Hebrew Academy first started at . . . Yes, they did start there, then they moved to the Shearith Israel²⁷ educational building down here. I came on the scene the second year, taught the kindergarten . . . or the third year,

²⁷ 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.

really . . . in the kindergarten at the Shearith Israel. The Hebrew Academy remained at Shearith Israel for a number of years. During the [Governor Samuel] Vandiver [Jr.]²⁸ administration, when he said, “Over my dead body would there be integration,” we had an influx of children. People were afraid that the public schools were going to close. That gave us a real boost. We got to the point where we nearly outgrew the facility there. We were sharing it with their religious school in the afternoons and on Sunday. We had to move, so we moved to the Community Center.

Ronni Cristol: On Peachtree [Street] at this point?

Gertrude Krick: On Peachtree [Street], on the second floor. We had our classes there, and they used to use the gym for physical ed[ucation].

Ronni Cristol: How many grades were there at the [Hebrew] Academy at this point?

Gertrude Krick: We started out with a kindergarten with 16 children, and it grew to kindergarten, first, second grade, then third grade. We had the first graduating class from the sixth grade, because you know how it goes. Sixth and then . . .

Ronni Cristol: Junior High [School].

Gertrude Krick: Yes. While we were at the Community Center, they were building the facility at North Druid Hills. When they built the facility there, that was when I went back the first year to take an extra master’s degree. I held a master’s degree in early childhood education before I came down here. I went back to school, to Emory [University],²⁹ and I got a master’s degree in reading. The facility on North Druid Hills was designed to accommodate 250 children. Before we knew it . . . same thing’s happening now, by the way.

Ronni Cristol: They’ve already outgrown their new . . .

Gertrude Krick: . . . facility in two years. We were accommodating about 350 children over at North Druid Hills Road, and they had to add on a wing. Actually, they had a very . . . a much more ambitious expansion program, but the Yom Kippur War³⁰ intervened.

Ronni Cristol: Wiped out the . . .

²⁸ Samuel Ernest Vandiver Jr. (1918-2005), was an American politician who was the 73rd Governor of Georgia from 1959 to 1963.

²⁹ Emory University is a private university in Atlanta. It was founded in 1836 by a small group of Methodists and named in honor of Methodist bishop John Emory. Today it has nearly 3,000 faculty members and is ranked 20th among national universities in U.S. News & World Report’s 2014 rankings.

³⁰ In 1973, the Yom Kippur War was fought by the coalition of Arab states led by Egypt and Syria against Israel from October 6 to October 25. The Arabs launched a surprise attack on Yom Kippur, the holiest day in Judaism. Egyptian and Syrian forces crossed ceasefire lines to enter the Sinai Peninsula and the Golan Heights, which had been captured by Israel in the 1967 Six-Day War. The Israelis managed to halt the Egyptian offensive and then forced them back to the pre-war lines. After the cease fire the Israelis withdrew from the Sinai Peninsula.

Gertrude Krick: . . . wiped out those plans. We were really very crowded there at North Druid Hills. Finally, they moved to Northland [Drive] and High Point [Road].

Ronni Cristol: When you . . . you went back to Emory [University] to get your Master's in reading, you continued to teach or you became an administrator?

Gertrude Krick: That's the following year. No. I taught for several more years at the North Druid Hills facility.

Ronni Cristol: In English studies?

Gertrude Krick: In English.

Ronni Cristol: And Hebrew?

Gertrude Krick: In English. No, I was never [unintelligible] in the Judaic way. Because the school had grown so, and one administrator was really not enough to handle all of it, I became the Assistant Principal. I moved up into Assistant Principal chair. I remained there. I was there a total of 29 years, but I think that 11 of them were in administration.

Ronni Cristol: Did you see a lot of changes in the type of student that came?

Gertrude Krick: That was a wonderful thing about the Hebrew Academy and about Sam Rosenberg. He insisted that it should be a community school. It always has been a community school. It has never been affiliated with any . . . it is not parochial in the sense that it's tied in with any synagogue or agency . . . Torah Umesorah³¹ or any other agency. It is a completely independent school. It cuts across all denominational lines. For a time, we used to have a number of children from The Temple. We had children whose parents didn't go anywhere. We had . . . The bulk of our children for a long time has been Shearith Israel.

Ronni Cristol: Really?

Gertrude Krick: Yes.

Ronni Cristol: Rather than Beth Jacob.³²

³¹ Torah Umesorah–National Society for Hebrew Day Schools is an Orthodox Jewish educational organization based in the United States. It promotes *Torah*-based Jewish religious education in North America by supporting and developing a loosely affiliated network of independent private Jewish day schools. Torah Umesorah was founded in 1944 by Rabbi Shraga Feivel Mendlowitz.

³² 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

Gertrude Krick: It had . . . Then we had a lot from both from Shearith Israel and from Beth Jacob. Now, they have relatively few from Beth Jacob because the Beth Jacob crowd is going to Torah Day School.³³

Ronni Cristol: Torah Day School. The Beth Jacob group felt that the Hebrew Academy was not religious enough or . . .

Gertrude Krick: I think they did. One of their concerns, when we had to move from North Druid Hills . . . Federation was hoping that we could move out to Zaban [Park] because in many communities there is what they call a campus concept, where they have a Community Center, a home for the aged, and the schools all on the same campus. They do that up in Washington . . .

Ronni Cristol: Washington area, Bethesda, and around there.

Gertrude Krick: Right.

Ronni Cristol: We saw that.

Gertrude Krick: Yes, our grandchildren went to the Charles Smith School.³⁴ That's what they were hoping to achieve here. It did not work out because the Community Center really needed the space for their own expansion needs and I think that the very Orthodox³⁵ group were very much afraid, particularly since we moved where we did, an outlying district. There were many children living around there. Because those families are not really observant families, they were very much afraid that the influence of those parents might mitigate the religious nature of the program. It has not as yet. That was their fear. They were afraid that . . . for one thing, they didn't like the idea of having their child that far out. Secondly, they were very much afraid that the nature of the school was going to change.

It wasn't really religious enough to suit them. They are not so much concerned about Hebrew as a language. They're concerned more with the ritual . . .

Ronni Cristol: . . . observance.

Emanuel's retirement in 1991.

³³ Torah Day School of Atlanta was founded in 1985 with an enrollment of approximately 25 students in grades 1 and 2. Over the years it has grown and moved several times. In 2003, it moved to LaVista Road with a state-of-the-art, full service school on 11 acres and 360 students. Its mission is to inspire students to observe the Torah, strive for personal excellence and to pursue life-long learning.

³⁴ The Charles E. Smith Jewish Day School, often referred to as CESJDS or JDS, is a private, pluralistic Jewish K-12 school located in Rockville, Maryland. The school began in 1965 as a Solomon Schechter School in the basement of Ohr Kodesh in Chevy Chase, Maryland. The school was named in honor of Charles E. Smith, a local Jewish philanthropist and real estate magnate. The head of school is Rabbi Mitchel Malkus. The school has more than 1,000 students on two campuses.

³⁵ The adherents of Orthodox Judaism, 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.

Gertrude Krick: . . . with the observance, and with the study of Talmud, and which they do at the Hebrew Academy. They were definitely not concerned with language. They wanted a more rigorously Orthodox approach.

Ronni Cristol: When the Epstein School³⁶ opened, did that affect the enrollment? You were still at the Hebrew Academy when that . . .

Gertrude Krick: Yes.

Ronni Cristol: Did that affect the enrollment?

Gertrude Krick: Yes, it did. It did affect the enrollment, and still does. It is a competitive school, and they do a very fine job.

Ronni Cristol: I know, in talking to Sylvia Schwartz³⁷ that with the Hebrew Academy now being closer to Zaban, she has seen a pull in the enrollment there. How do you feel? I know it's friendly competition, but it's still competition. How do you feel about that? You were here when there was only one thing.

Gertrude Krick: There's room for . . .

Ronni Cristol: Plenty of room?

Gertrude Krick: Yes. I think so. The more schools we have serving Jewish children, the better off we are. There was a time when day school was considered an absolute no-no. People were so worried that their children would become rabbis or . . .

Ronni Cristol: . . . go off the deep end.

Gertrude Krick: What we are concerned about is offering quality, intensive, Jewish education for children. The more opportunities we have to serve children of whatever denomination, or whatever motivates them to send their children there, the better.

Ronni Cristol: Financially it's difficult, when the monies are split in so many different ways.

³⁶ The Epstein School (also known as the Solomon Shechter 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.

³⁷ Sylvia Glustrom Schwartz (1923-2017), a native of Atlanta, began her career in preschool education at the Atlanta Jewish Community Center in 1954 and was director of early childhood services at the Marcus Jewish Community Center of Atlanta when she retired in 1990. A member of Na'amat and Brandeis, where she worked at the book sale for many years. She was a past vice president of Congregation Shearith Israel and a consultant to the Shearith Israel religious school.

Gertrude Krick: No question about that. Federation tried for a long time to consolidate . . . Wait a minute. It wasn't so much the Epstein School. I think it was Yeshiva [High School].³⁸ I can't remember anymore. Time flies.

Ronni Cristol: . . . the time flies, and the whole community concept has changed so much, too. Yeshiva is looking for a home now?

Gertrude Krick: Not Yeshiva. Torah Day School.

Ronni Cristol: That's right. Yeshiva has the old . . .

Gertrude Krick: Yes. Torah Day School was sharing the facility with Yeshiva, but Yeshiva really needed more space. What they are beginning to do, according to the *Atlanta Jewish Times*³⁹, is to develop separate classes for girls and boys. It used to be that at a certain point they did that when they entered certain curriculum studies. Now they're apparently doing it with all of the classes. They needed the space, and Torah Day School was cramping them. They had to find a new facility.

Ronni Cristol: Now they have a temporary two-year space, and they're going to have to worry about finding some more.

Gertrude Krick: Build some more, find something else. I think they're going to be out on Montreal Road.

Ronni Cristol: On Lawrenceville Highway. When did you retire from the Hebrew Academy?

Gertrude Krick: I retired in 1983.

Ronni Cristol: You have filled your life to capacity since then? Tell me . . .

Gertrude Krick: I don't know when I used to have time to work.

Ronni Cristol: . . . to work. That's what I said when I stayed home, when my first child was born. You've always been a professional volunteer as well as a paid . . . Tell me some of the things you're doing now.

Gertrude Krick: I was quite active at Jewish Family Services, and am still on their board and a member of the Counseling Committee. For a number of years, I served as Chairman of the Counseling Committee at the Jewish Family . . .

³⁸ 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.'

³⁹ The *Atlanta Jewish Times* is a weekly community newspaper serving the Jewish community of Atlanta, Georgia. Formerly the Southern Israelite, the publication's name changed to the Atlanta Jewish Times in 1987.

Ronni Cristol: Providing counseling to families and . . .

Gertrude Krick: I did do some. I was what they called a co-counselor with some of the social workers that were involved with the families that have children, children who needed remediation. This was a sort of a supervising committee for the counseling services. They were an overseeing group.

Ronni Cristol: You're still on the board?

Gertrude Krick: I'm still on the board, and I'm still on the Counseling Committee, but I'm not chairing it any longer. That's one aspect. That took up a lot of time because they were operating on a project of determining how effective the service was to the community.

Ronni Cristol: A long-term study kind of thing?

Gertrude Krick: Yes. I was deeply involved with that. Then I'm on the Synagogue Board.

Ronni Cristol: I understand you're the first female officer that Shearith Israel has ever had. Is that right?

Gertrude Krick: Vice-President of Education.

Ronni Cristol: They had never had a female officer.

Gertrude Krick: No, that's not true. They had a female president. Denise Rabinowitz was the first woman . . .

Ronni Cristol: President of . . .

Gertrude Krick: . . . president, yes.

Ronni Cristol: You are the Vice-President of Education?

Gertrude Krick: I must have been that before she took office, so I guess you would have to say that.

Ronni Cristol: That's right. Still forging the way.

Gertrude Krick: I'm involved with Na'amat,⁴⁰ which used to be Pioneer Women.⁴¹

⁴⁰ Na'amat had its origins in 1925 with the formation of the Women's Organization for the Pioneer Women of Palestine, commonly referred to as "Pioneer Women." Na'amat is the largest Jewish women's organization in the world, counting more than 300,000 members in Israel and 9 sister organizations worldwide. It operates approximately 250 day care centers in Israel and provides funding for technological and agricultural high schools, a women's shelter, legal aid bureaus, educational scholarships, women's rights centers and women's health centers. It is also a powerful voice in advocating for equal rights, religious freedom and world peace. During the 1930's Pioneer Women changed its name to Na'amat, an acronym for *Nashim Ovdot U'Mitnadvot* (Hebrew: Working and Volunteering Women.). Na'amat is affiliated with the Labour Zionist Movement in Israel and the World Labor Zionist Movement.

⁴¹ Pioneer Women was a Jewish women's organization formed in 1925. Its name was changed in the 1930's to Na'amat, an acronym for *Nashim Ovdot U'Mitnadvot* (Hebrew: Working and Volunteering Women.).

Ronni Cristol: Sylvia was telling me a little bit about that. That's one of the organizations that you don't hear as much about. I was really . . . tell me about the history of that. Again, that was helping women very early on.

Gertrude Krick: Pioneer Women was a group that was developed by . . . Golda Meir⁴² was one of the founders of that group. They were a group of women who were working in Israel who had made *Aliyah*⁴³ and who were trying to help develop the country. They needed money for a well, to dig a well. They wrote to women in America to ask for support. That was really how the thing got started. It was a fund-raising group to help projects in Israel. It has grown because it was really the American women counterpart of an actual women's movement in Israel. We were the American arm. Now . . .

Ronni Cristol: Providing the funds mainly?

Gertrude Krick: Providing funds. They support day care centers. They support vocational schools for women. They support after school facilities, like community centers opening for women. They're all over. They're not just in the cities. In the outlying areas, they have these nursery schools while the women are working.

Ronni Cristol: What does the word Na'amat mean?

Gertrude Krick: It's an acronym for volunteer and working women in Israel. I don't know the exact Hebrew terminology, but each letter stands for a different Hebrew word. That's what it means: volunteers and working women.

Ronni Cristol: Over here, is it primarily to raise funds?

Gertrude Krick: Yes. We are also concerned with American affairs and Israeli affairs. We're an advocacy group for women's rights. One of the things that they have done is to establish libraries.

Ronni Cristol: In Israel?

Gertrude Krick: In Israel. For librarians, a library school for librarians. Their vocational services are very interesting because every now and again you'll have either [unintelligible] or Hadassah, somebody that will put on a fashion show. A lot of these fashions are developed by schools . . .

Ronni Cristol: Designed.

⁴² Golda Meir (1898-1978) was an Israeli teacher, politician, and the fourth Prime Minister of Israel.

⁴³ *Aliyah* (Hebrew: ascent) is the immigration of Jews from the diaspora to Israel. It is one of the most basic tenets of Zionism.

Gertrude Krick: . . . training, schools for design.

Ronni Cristol: It's not a large group in Atlanta . . .

Gertrude Krick: Not here.

Ronni Cristol: . . . is it?

Gertrude Krick: Not here, no. In California, I understand, there's a very large group. In Canada, there used to be a very large group. Years ago, it appealed to the Yiddish-speaking element, older women who were Yiddish speaking.

Ronni Cristol: Were you one of the founders of the group here in Atlanta?

Gertrude Krick: No.

Ronni Cristol: It had been around for a long time then.

Gertrude Krick: No, it had been around. There were a group of . . . in those days, older women. We were the younger.

Ronni Cristol: The young ones.

Gertrude Krick: The whole idea was that children of members . . . There is an older group. [You] can't call it older anymore. There is a group that had been the parent group, so to speak, and when we came along we were the younger group. They're trying to start another youth group, but it has not . . .

Ronni Cristol: Two different . . .

Gertrude Krick: No, it's all part of . . .

Ronni Cristol: All part of the same thing.

Gertrude Krick: Yes, but they're independent clubs.

Ronni Cristol: Like chapters, different chapters.

Gertrude Krick: Chapters.

Ronni Cristol: Now you're [unintelligible] them.

Gertrude Krick: One [unintelligible]. We're a number of [unintelligible]. Now we're the older group.

Ronni Cristol: You're involved in your synagogue. You're involved in Na'amat Women. You're involved in Jewish Family Services. Do you have time for yourself? Do you travel?

Gertrude Krick: We're going on a mission in January. We were on the last mission about three or four years ago.

Ronni Cristol: I was going to ask you. You've been to Israel a lot.

Gertrude Krick: We've been to Israel three times. Most of the travel that we do . . . our children do not live in Atlanta.

Ronni Cristol: Neither?

Gertrude Krick: We have a daughter who's in Rockville, Maryland, and we have a son who is in Chicago [Illinois].

Ronni Cristol: What do they do? Are they working?

Gertrude Krick: Yes. Our son, who is the older of the two, teaches at University of Chicago,⁴⁴ Great Books Division.⁴⁵ He is a very popular lecturer. He has a lot of private study groups. Our daughter is a dietician. She works for the Hillel⁴⁶ at George Washington University.⁴⁷

Ronni Cristol: Do you have grandchildren?

Gertrude Krick: We have two grandchildren. We have a grandson and a granddaughter.

Ronni Cristol: How old are they?

Gertrude Krick: Gosh, our grandson is 22, I guess. Our granddaughter is about 21.

Ronni Cristol: They are all still in the Washington area?

Gertrude Krick: No, Joel has spent a lot of time in Israel. He went to . . . he spent one of his high school years there. He spent last year, college year, there. He's finishing up at Harvard⁴⁸ summer school now. Our granddaughter goes to the University of Maryland.⁴⁹ She lives at home, goes to the University of Maryland, where our daughter used to be, the . . .

Ronni Cristol: Dietician.

Gertrude Krick: . . . dietician at Hillel, who [unintelligible].

⁴⁴ The University of Chicago is a highly ranked private research university in Chicago, in the U.S. state of Illinois.

⁴⁵ Great Books Program is a college or university curriculum inspired by the Great Books movement begun in the United States in the 1920's that makes use of a list of great books. The great books are those that tradition, and various institutions and authorities, have regarded as constituting or best expressing the foundations of Western culture. The aim of such programs is a return to the Western Liberal Arts tradition in education. Great Books programs often include designated discussion groups as well as lectures, and have small class sizes. Students in such programs generally receive a high degree of individual attention from their professors.

⁴⁶ Hillel: The Foundation for Jewish Campus Life is a Jewish campus organization. Its mission is to enrich the lives of Jewish students so they may enrich Jewish people and the world.

⁴⁷ George Washington University (GW, GWU, or George Washington) is a private research university in Washington, D.C. Chartered by an act of the United States Congress in 1821, GWU was founded on the basis of President George Washington's wishes for a national university within the nation's capital. GWU is consistently ranked as one of the most prestigious and expensive universities in the United States.

⁴⁸ Harvard University is a private Ivy League research university in Cambridge, Massachusetts. Established in 1636 and named for clergyman John Harvard (its first benefactor), its history, influence, and wealth have made it one of the world's most prestigious universities. Harvard is the United States' oldest institution of higher learning.

⁴⁹ The University of Maryland is a public research university located in the city of College Park, Maryland, approximately four miles from the northeast border of Washington, D.C.

Ronni Cristol: Did your children . . . When your children were growing up, the Hebrew Academy . . .

Gertrude Krick: Not when they started.

Ronni Cristol: . . . was not . . .

Gertrude Krick: Not when they started. [unintelligible]

Ronni Cristol: They went to . . .

Gertrude Krick: Both of them went to college away from home, so they've been gone from home for a long, long time. Rosalyn was in North Carolina, [unintelligible] women's college . . .

Ronni Cristol: Greensboro.

Gertrude Krick: . . . at Greensboro. [It's] no longer a women's college.

Ronni Cristol: My sister went to . . . well, it's UNCG⁵⁰ now.

Gertrude Krick: Yes. The year she left, it became co-ed. Elliott went to the University of Chicago for his undergraduate as well as graduate.

Ronni Cristol: He has his doctorate?

Gertrude Krick: No, he doesn't have a doctorate. He has a master's degree.

Ronni Cristol: From what you're telling me, education has always been very important in your family.

Gertrude Krick: Absolutely.

Ronni Cristol: Let's back up to your childhood. We'll go way back. Tell me when you were born. We'll go to the very beginning.

Gertrude Krick: I was born in 1916. My father and grandfather came over to America several years prior to that.

Ronni Cristol: From?

Gertrude Krick: From Russia. They migrated because they wanted to avoid the draft. As a matter of fact, my father had an eardrum punctured so that he would not be eligible for the draft.

Ronni Cristol: On purpose?

Gertrude Krick: On purpose. They came to America and went into business. My grandfather was a *shochet*.⁵¹ My father really did not have a profession when he came here because he was a perennial scholar. Because of my grandfather's . . .

⁵⁰ The University of North Carolina at Greensboro (UNCG), also known as UNC Greensboro, is a public liberal arts and research university in Greensboro, North Carolina. The school was established as a women's college in 1891 and became a co-educational institution in 1963.

Ronni Cristol: Livelihood.

Gertrude Krick: . . . livelihood, he went into the butcher business. For two reasons: one, he and my grandfather could work together; and secondly, it was the kind of business where he could maintain *Shabbos*.⁵²

Ronni Cristol: You said your father and your grandfather.

Gertrude Krick: They came over by themselves.

Ronni Cristol: First?

Gertrude Krick: My grandmother remained behind. My mother was an only surviving child. They had several children, but only my mother survived.

Ronni Cristol: Also from Russia?

Gertrude Krick: Also from Russia. My mother already had five children, one of whom died. She was pregnant with the fifth when my father left. My father and grandfather saved up enough money to send them passports. My grandmother and my mother and four children all came to America. After they got here, my brother was born. I was born three years later.

Ronni Cristol: You're one of six? You're the youngest?

Gertrude Krick: Six. I'm the youngest. I grew up in a very warm, supportive, loving family.

Ronni Cristol: A really . . . a very religious family?

Gertrude Krick: Yes. I had four adoring mothers. My grandmother, my mother, and two sisters. I went to elementary school. I was enrolled in a *cheder*.⁵³

Ronni Cristol: For girls?

Gertrude Krick: No, it was girls and boys, but we were separated.

Ronni Cristol: This was early elementary school or junior high age?

Gertrude Krick: I guess it was . . . it is now general elementary school. I went on to elementary, junior high school, and high school.

⁵¹ A *shochet* is an adult male Jew who is trained and accredited by a rabbinic authority in the Jewish dietary laws. Specifically, a *shochet* slaughters animals in a way prescribed by Jewish dietary laws to avoid pain to the animal as much as possible, and to safeguard the health of the consumer.

⁵² *Shabbos* (Yiddish) or *Shabbat* (Hebrew) is the Jewish Sabbath, or day of rest, and is observed on Saturdays. *Shabbos* observance entails refraining from work activities, often with great rigor, and engaging in restful activities to honor the day. *Shabbos* begins at sundown on Friday night and is ushered in by lighting candles and reciting a blessing. It is closed the following evening with the recitation of the *havdalah* blessing.

⁵³ *Cheder* is a Hebrew word for 'room.' It is a Jewish religious elementary school for boys. Religious classes were usually held in a room attached to a synagogue or in the private home of a teacher called a '*melamed*.' It was traditional for boys to start *cheder* at three or five years old, learning to read Hebrew from a primer and studying the Book of Leviticus. Girls did not attend *cheder*.

Ronni Cristol: All in New York?

Gertrude Krick: All in New York. I went to Hunter College⁵⁴ there. When I finished Hunter College, I went to Teachers College [at] Columbia [University] for a master's degree. While I was there, I got a job teaching in a community cooperative nursery school.

Ronni Cristol: You lived at home the whole time?

Gertrude Krick: The whole time. I lived at home the whole time. My grandfather died when I was quite young, but my mother, father, grandmother, sister, two brothers, and myself all lived in a five-room apartment, with one bathroom. We never had . . .

Ronni Cristol: You turned out fine.

Gertrude Krick: . . . any fights. I don't recall any fights about getting into the bathroom.

Ronni Cristol: Did any other relatives come over from Russia?

Gertrude Krick: Yes.

Ronni Cristol: They did. I was going to say, you had really nobody, no aunts and uncles or extended family.

Gertrude Krick: Yes, there was. There were. There was an aunt that lived across the street from us, and another aunt, one I don't remember very well. I think she died when I was very young. There were cousins right across the street.

Ronni Cristol: They all came over after?

Gertrude Krick: They came over about the same time. There were others that came over in a later migration. We housed some of them, until they could get on their feet, all in a five-room apartment. I always tell this amusing story. One weekend, I was invited to the home of a co-worker of my sister who had younger siblings my age. My sister and her friend were going to a play or a concert, or something. Following the performance, they went out to get coffee and they became deeply involved in conversation. Before they knew it, it was too late for her to go back home because she had to commute to Mount Vernon [New York], which was where she lived. That's where I was staying. My sister said to her, "No big deal. You can come and stay at my house because Gertrude is staying at your house." They came home. They did not know that my

⁵⁴ Hunter College is a public university and one of the constituent organizations of the City University of New York, located in the Lenox Hill neighborhood of Manhattan's Upper East Side.

cousin had come to visit her mother and found a scarlet fever⁵⁵ sign on the tenant house. In those days . . .

Ronni Cristol: They quarantined.

Gertrude Krick: . . . they quarantined everything. You couldn't get in, you couldn't get out. She had traveled from Brooklyn [New York] with two little bitty children. What was she going to do? She went next door, across the street, to her aunt, my mother. Mother said, "How can you go on back to Brooklyn." It was a cold . . .

Ronni Cristol: Dreary night.

Gertrude Krick: . . . and snowy day, yes. "Gertrude isn't home, so you can stay here." They put the three of them up in the house. There comes Jennie, my sister, and her friend. They made do. They put stuff down on the floor. They made do. The next day, this friend apologized to my mother. She said, "I'm so sorry. I had no idea that you had other company." She said, "I apologize." Mother said . . . you understand Yiddish?

Ronni Cristol: A little, just a little.

Gertrude Krick: "*Tomid* [Yiddish: always] a spare a room. There's always spare room in our house. Always spare room.

Ronni Cristol: That warm, open feeling. You had a bed to yourself up at Mount Vernon. You were probably enjoying it.

Gertrude Krick: Yes.

Ronni Cristol: You said it was a very warm, pleasant . . . you probably didn't know any different.

Gertrude Krick: That's right.

Ronni Cristol: Everybody lived like that. Where did you live in New York? In Brooklyn or . . .

Gertrude Krick: As a young child . . . No, we didn't live in Brooklyn. We lived in Manhattan [New York]. We lived on Fifth Street between Avenue A and B. On Avenue B, there was a trolley line that was notoriously slow. In Yiddish it was known as the *pavolye* [Yiddish: slow] line. . . . really, it was a Russian word meaning 'very, very slow.' The *pavolye* line. Subsequently we

⁵⁵ Scarlet fever is an infectious disease which most commonly affects four- to eight-year-old children. Symptoms include sore throat, fever, and a characteristic red rash. It is usually spread by inhalation. Before the availability of antibiotics, scarlet fever was a major cause of death.

moved to the Bronx [New York]. We lived in the Bronx for quite a number of years. As a matter of fact, my mother died [unintelligible] in the Bronx.

Ronni Cristol: Your grandparents lived with you your whole life.

Gertrude Krick: My grandmother did. My grandfather died when I was about seven or eight years old, something like that. He was a wonderful man.

Ronni Cristol: What about your mother's family. Did they stay in Russia?

Gertrude Krick: That was my mother's family. That was my mother's mother and father that lived with us.

Ronni Cristol: Your father's father that came over. Didn't you say your father and his father came over together?

Gertrude Krick: My father and my mother's father.

Ronni Cristol: Your mother's father came over together.

Gertrude Krick: Yes. I don't know anything about my father's family really.

Ronni Cristol: I got confused. They came over together?

Gertrude Krick: Yes.

Ronni Cristol: They stayed with . . . your grandmother lived with you until she died. All the brothers and sisters stayed together until they married or did they . . .

Gertrude Krick: That's right. We all lived at home until we were married. Those days, there was no such thing as having an apartment by yourself when you got to be 18 or whatever. Everybody lived together then.

Ronni Cristol: As I said, you were a real forger for your women's rights to come down to Atlanta by yourself. That must have been a tough decision for your family to make.

Gertrude Krick: It was a very tough decision, until my mother came down here to visit me, subsequently. That was when she really heaved a sigh of relief. We lived in those days on the corner of Monroe [Drive] and 10th Street, right across the street from Piedmont Park.⁵⁶

Ronni Cristol: Piedmont Park.

Gertrude Krick: It was lovely. It was not nearly as crowded in those days. It was open. It was peaceful. It was quiet. You didn't have hordes of people around. The lake was pretty.

Ronni Cristol: It was a beautiful setting.

⁵⁶ Piedmont Park is a 189-acre park located just north of downtown Atlanta. It was originally designed by Joseph Forsyth Johnson to host the first Piedmont Exhibition in 1887.

Gertrude Krick: Yes it was. She said it reminded her of her little village that she lived in Russia. She just loved it here. She really did.

Ronni Cristol: What are some things in your childhood that you can remember about the holidays or going to synagogue? Is there anything that sticks in your mind?

Gertrude Krick: The holidays . . . the first thing that I think about is the smell of *challah*⁵⁷ being baked. There's nothing like the smell of *challah* being baked. Everything was always cleaned and sparkled . . .

Ronni Cristol: [unintelligible].

Gertrude Krick: Yes. The candles were lit. We did not used to go to *shul*⁵⁸ except . . . not on Saturday. We didn't . . . Papa did not go to an organized *shul* such as we know it here. It was like a storefront place. Papa was a *ga'on*⁵⁹ *tefillah*.⁶⁰

Ronni Cristol: Papa is your father?

Gertrude Krick: My father, yes. He used to *daven*.⁶¹ He was a victim of retinitis pigmentosa⁶² so that he went progressively blind in his later years.

Ronni Cristol: For a man who studied, that must have been hard.

Gertrude Krick: He had [it] memorized. He put things to memory. Members of the congregation, of the little *shul*, used to come up, and my brothers used to study with him. Before the holidays, particularly, they would go over the materials. He would *daven* without using the book at all. He committed it to memory. He had a very pleasing voice. I remember going to these little storefront places where there's a curtain between, separating men and women. My brothers always were standing at the *bimah*⁶³ with Papa so that if he should make a mistake, they could correct him. He would be correcting others.

Ronni Cristol: Was it a large congregation?

Gertrude Krick: No, it was a handful of people. I guess, maybe 50.

⁵⁷ *Challah* is a special Jewish braided bread eaten on Sabbath and Jewish holidays.

⁵⁸ *Shul* is a Yiddish word for synagogue that is derived from a German word meaning "school," and emphasizes the synagogue's role as a place of study.

⁵⁹ *Ga'on* is a Hebrew title of honor to describe excellence in Jewish learning.

⁶⁰ *Tefillah* is a Hebrew term for prayer, and may refer specifically to the *Amidah prayer*, the central prayer of the Jewish liturgy recited three times on a regular weekday. *Tefillah* is also one of many terms for prayer in general.

⁶¹ To *daven* is to recite Jewish liturgical prayers during which the prayer sways or rocks lightly.

⁶² Retinitis pigmentosa is a genetic disorder of the eyes that causes loss of vision.

⁶³ Hebrew for 'platform.' The *bimah* is a raised structure in the synagogue from which the Torah is read and from which prayers are led.

Ronni Cristol: Yes. This was the same one that you went to the whole time you were brought up?

Gertrude Krick: Where we lived. There was always a different storefront. Papa was a wonderful storyteller. He really could spin a yarn. They were always stories from the *Talmud*⁶⁴ or from the *Mishnah*,⁶⁵ with a moral. He would apply it to a particular entity that he wanted to bring out a point.

Ronni Cristol: Used the story to do it. How was he about . . . There were three girls?

Gertrude Krick: Yes.

Ronni Cristol: How did he feel about the girls' education?

Gertrude Krick: He was the one that made us go to *cheder*. My older sister never got a Hebrew education, because when she came, she was already a teenager. It was important for her to get to work right away because the family needed the funds. My oldest sister was married when I was six years old. My older sister . . .

Ronni Cristol: In the United States?

Gertrude Krick: In the United . . . in New York. I have a niece who was born on my seventh birthday. We share a birthday actually.

Ronni Cristol: There was a big age difference.

Gertrude Krick: There was a big age difference [unintelligible]. [My father] adored me. He adored my brother that was born here more than he did me, I think.

Ronni Cristol: You really think so? You could tell?

Gertrude Krick: I felt that. I felt that at the time, but I knew that I was special to him. I knew that I was special, but I always felt as though I was secondarily special.

Ronni Cristol: When he was teaching, he included you?

Gertrude Krick: No, it was just the boys.

Ronni Cristol: Just the boys.

Gertrude Krick: It was just the boys.

<End Tape 1, Side 1>

⁶⁴ Hebrew for 'study.' The legal code spanning 1,000 years and based on the teachings of the Bible, the *Talmud* interprets biblical laws and commandments. It also contains a rich store of historic facts and traditions. It has two divisions: the *Mishnah* and the *Gemara*. The *Mishnah* is the interpretation of Biblical law. The *Gemara* is a commentary on the *Mishnah* by a group of later scholars.

⁶⁵ The *Mishnah* is a part of the *Talmud*, which is the central text of Rabbinic Judaism. The *Talmud* is the basis for all codes of Jewish law.

<Begin Tape 1, Side 2>

Ronni Cristol: This is Ronni Cristol interviewing Gertrude Krick on Wednesday, August 8, 1990, for the Jewish Oral History Project of Atlanta. This is Side 2 of the tape. We were talking about your father teaching, and even though he encouraged you, he didn't sit down and teach you. Is that right?

Gertrude Krick: That's correct. The other thing I remember about my father is that when He lived in the Bronx, he would go to *shul* as he always did, both morning and evening. If my brothers were home or if my mother was free, somebody would walk him down to the . . . it was right around the corner . . . to the *shul*. In the afternoons when he wanted to go, oftentimes there wasn't anybody available to take him. The children that lived in the apartment building would vie with one another to walk him to *shul*.

Ronni Cristol: That was an honor.

Gertrude Krick: Yes. They used to take care of him, and take him to *shul*. By that time, he was totally blind. When he died, the *chevra kaddisha*⁶⁶ came to the house. We didn't take him to a . . .

Ronni Cristol: . . . funeral home.

Gertrude Krick: They came to the house. They washed the body and prepared him for burial. Although there was a hearse that came to transport the body, they would not permit the hearse to take him. They walked with the coffin around the corner, because we buried from this little *shul*. They carried the coffin around to the *shul* where the service took place.

Ronni Cristol: Did any of your brothers go into the rabbinate?

Gertrude Krick: No.

Ronni Cristol: No. They'd had enough.

Gertrude Krick: One brother is a musician. He taught the violin. He's quite a talented musician. As a matter of fact, he was . . . What's the name of that place in Philadelphia, **the Curtis Institute**⁶⁷ or School or whatever they call it. I don't know. Like Rice University⁶⁸ . . .

⁶⁶ An organization of Jewish men and women who see to it that the bodies of Jews are prepared for burial according to Jewish tradition. The task is considered a laudable one as the recipient cannot return the gift. It is referred to as a 'good deed of truth.'

⁶⁷ The Curtis Institute of Music is a conservatory in Philadelphia that offers courses of study leading to a performance diploma, Bachelor of Music, Master of Music in Opera, or Professional Studies Certificate in Opera. All pupils attend on full scholarship and admission is extremely competitive. It is among the most selective institutes of higher education in the world with a 4.8 percent admissions rate.

⁶⁸ Rice University, officially William Marsh Rice University, is a private research university in Houston, Texas. It is located on a 295-acre campus, close to the Houston Museum District and adjacent to the Texas Medical Center.

Ronni Cristol: . . . In Texas?

Gertrude Krick: . . . in Texas. It only admits people on scholarship. You don't pay to go there. As a matter of fact, they were prepared to pay him living expenses if he would consent to move down to Philadelphia and study.

Ronni Cristol: He did or he . . .

Gertrude Krick: He didn't move down there, no. He refused to move down there because he felt an obligation to the family. He studied with Leopold Auer,⁶⁹ who is quite a famous musician. That was one brother. Another brother taught chemistry, general science, in the public schools and later at Ramaz⁷⁰ which is a very famous day school.

Ronni Cristol: In Israel?

Gertrude Krick: In New York [City].

Ronni Cristol: In New York.

Gertrude Krick: A third one used to work with my father. My father really felt that he, in the business . . .

Ronni Cristol: As a *shochet*.

Gertrude Krick: No. My father was not the *shochet*. My grandfather was a *shochet*.

Ronni Cristol: Your grandfather was. Your father . . .

Gertrude Krick: He did butchering. He used to cut meats without looking, without seeing. [He] would depend on the honesty of the customers to tell him what the weight was. My brother used to help him, my oldest brother. My father desperately wanted him to go into some kind of profession. Ultimately, he did become an optometrist. [unintelligible] he did. None of them went into . . .

Ronni Cristol: . . . into the rabbinate.

Gertrude Krick: . . . into the rabbinate.

Ronni Cristol: You were the only one who left New York?

⁶⁹ Leopold Auer (1845–1930) was a Hungarian-American violinist, teacher, conductor, and composer. He was best known as an outstanding violin teacher. From 1868 to 1917, he was a violin professor at the Saint Petersburg Conservatory in Russia. Beginning in 1928, he was on the faculty of the Curtis Institute of Music in Philadelphia, Pennsylvania. Among his pupils were such famous performers as Mischa Elman, Jascha Heifetz, Efrem Zimbalist, and Nathan Milstein.

⁷⁰ The Ramaz School is a private, co-educational, Jewish Modern Orthodox Day School, which offers a dual curriculum of general studies taught in English and Judaic studies taught in Hebrew. The school is located on the Upper East Side of Manhattan in New York City. In 1937, Congregation Kehilath Jeshurun and its rabbi, Joseph Hyman Lookstein, helped to found and finance the school.

Gertrude Krick: The only one who left New York.

Ronni Cristol: How many are still alive?

Gertrude Krick: Five of us. I have a sister who's 93.

Ronni Cristol: Is she in New York still?

Gertrude Krick: In New York. I have another sister who is 87, [who] just celebrated her eighty-seventh birthday.

Ronni Cristol: It's nice to know longevity runs in the family.

Gertrude Krick: It's very nice.

Ronni Cristol: Tell me a little bit about your husband's family. You said that he was a native Atlantan.

Gertrude Krick: He was a native Atlantan. Interestingly, his grandfather was a *shochet* also.

Ronni Cristol: How did he get to Atlanta?

Gertrude Krick: How? Who?

Ronni Cristol: The family.

Gertrude Krick: I really don't know how his paternal grandfather got here. I don't remember what those details were. I do know about the maternal grandfather [Harris Levin].⁷¹ His maternal grandfather had landed in New York, lived in New York for a while, and then I think went to Chicago. The climate was more than he could tolerate. They advised him to move south. Somebody said just last night that one of his daughters had already married and was living in Atlanta, and that may have been the reason that he came here. He definitely needed to come to a warmer climate for health reasons. That's how he wound up here. I think that his paternal grandfather [Samuel Krick]⁷² had been in Baltimore originally. How he got to Atlanta I really don't know. Both grandparents, both maternal and paternal grandparents, lived in Atlanta.

Ronni Cristol: When he was born, he was already third generation Atlantan?

Gertrude Krick: That's right. His maternal grandfather had six or seven daughters, and they all lived in Atlanta. They all lived in Atlanta.

Ronni Cristol: The Krick family has been around for a long time.

Gertrude Krick: This was the Levin, the Levins. The Krick group moved back . . . his uncle moved. Edward's uncle moved to Baltimore, and his family really are all in Baltimore now.

⁷¹ Harris Levin (1861-1955), an immigrant from Kovno, Russia [now Kaunas, Lithuania], operated a grocery store on Pulliam Street in Atlanta.

⁷² Samuel Krick (1860-1945).

Ronni Cristol: What kind of business was the family in?

Gertrude Krick: They were in the grocery business. Grandpa Krick, when I knew him, was an old man. He was retired at that time. He was a *shochet*. Grandpa Levin was also retired by the time I knew him, but he used to run a little grocery store. My mother-in-law's . . . I never knew my father-in-law. He was already dead. He died as a young man. When he died . . . I don't know. I don't remember whether my father-in-law was in the grocery business and my mother-in-law took it over, or whether she went into the business after he died.

Ronni Cristol: She was in a business when you knew her?

Gertrude Krick: She was in the business . . . No, she was already retired. What happened was that she went into the business, and both her sons helped her out. They went into the business themselves.

Ronni Cristol: How many children were in your husband's family?

Gertrude Krick: Just the two of them.

Ronni Cristol: The two boys.

Gertrude Krick: Two boys. One of them is now retired and living in Florida, Fort Lauderdale.

Ronni Cristol: Is your husband still working?

Gertrude Krick: Yes.

Ronni Cristol: He's still running . . .

Gertrude Krick: Yes. Now he's in real estate, in real estate work.

Ronni Cristol: How long has he been doing that?

Gertrude Krick: It's been about, I guess, about 15 years.

Ronni Cristol: His family was involved with Shearith Israel from the very beginning almost?

Gertrude Krick: No, Grandpa Krick was a member of the AA [Ahavath Achim].⁷³ AA used to be on Washington Street. They lived on Washington Street, but Grandpa Levin was a member of Shearith Israel. Edward grew up in Shearith Israel. His father died before he was 13, so he used to go to *shul* to say *Kaddish*.⁷⁴ He was *bar mitzvahed*⁷⁵ there, and he really grew up . . . been very active in Shearith Israel.

⁷³ Ahavath Achim was founded in 1887 in a small room on Gilmer Street. In 1901 they moved to a permanent building at the corner of Piedmont and Gilmer Street. In 1921, the congregation constructed a synagogue at Washington Street and Woodward Avenue. The final service in that building was held in 1958 to make way for construction of the Downtown Connector (the concurrent section of Interstate 75 and Interstate 85 through Atlanta). The synagogue moved to its current location on Peachtree Battle Avenue in 1958.

⁷⁴ *Kaddish* (Hebrew for 'holy') is a hymn of praises to God found in the Jewish prayer service that is recited aloud

Ronni Cristol: You inherited it . . .

Gertrude Krick: I inherited it.

Ronni Cristol: . . . when you got married.

Gertrude Krick: Yes.

Ronni Cristol: You came to Atlanta in the late 1930's. In the 50 years you've been here, you've seen a lot of changes. How would you describe the changes in the Jewish community?

Gertrude Krick: The Jewish community has really . . . You really have seen a tremendous change there. When I came it was like being the tail end of the philanthropy the Reform Jews⁷⁶ . . . the German-Jewish were showing to the immigrant Jews. They were anxious to help them become adjusted, to become acclimated, and to raise their level of economic position. There was, at that time, a real schism between the German-Jewish element, the East European Jewish element, and the Sephardic⁷⁷ Jewish element. The Sephardic Jewish element was really isolated, much smaller, and they did not mix in the community. They did not necessarily . . . because of their desire, but because the community just . . . well, they were a very close-knit community. Whenever they had a *simcha*, the whole Sephardic community was involved. Whenever they had a tragedy, the whole community was involved. My dentist is Sidney Tourial.⁷⁸ One day we were talking, and he said something about his wife. His wife is . . .

while standing. The central theme of the *Kaddish* is the magnification and sanctification of God's name. Along with the *Shema* and *Amidah*, the *Kaddish* is one of the most important and central elements in the Jewish liturgy. Mourner's *Kaddish* is said at all prayer services and certain other occasions. Following the death of a parent, child, spouse, or sibling it is customary to recite the Mourner's *Kaddish* in the presence of a congregation daily for 30 days, or 11 months in the case of a parent, and then at every anniversary of the death. It is important to note that the Mourner's *Kaddish* does not mention death at all, but instead praises God.

⁷⁵ *Bar mitzvah* (Hebrew for '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.

⁷⁶ Those who adhere to Reform Judaism, 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.

⁷⁷ 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.

⁷⁸ Sidney R. Tourial (1943-), a native Atlantan, is a dentist in private practice with a specialty in prosthodontics, the cosmetic restoration and replacement of teeth. He was a Clinical Instructor and Associate Professor of Fixed

Ronni Cristol: . . . Gershon.

Gertrude Krick: . . . Gershon. He said, “You know, we’re intermarried,” because he’s Sephardic and she’s Ashkenazic.⁷⁹ That’s the way it was looked upon. It was looked upon as though it was a . . . but really, it was the [Jewish] Welfare Fund that was the melting pot for the Jewish community. You really see that this was the way the Sephardic community was drawn into the Jewish community.

Ronni Cristol: By contributing?

Gertrude Krick: By working together. Not necessarily contributing, because they were generally a very poor group of people in those days. Not now, but in those days, they were really very. . . they were down on the lower end of the money scale. There was . . . it was the sense of the intermarriage also between the German-Jewish community and the Ashkenazi and the AA.

Ronni Cristol: The Temple and the AA.

Gertrude Krick: Yes.

Ronni Cristol: Where did Shearith Israel fit in, more toward . . .

Gertrude Krick: The history of Shearith Israel is very interesting. Shearith Israel was really part of AA originally. They were a break-away from the AA because they felt that AA was not Orthodox enough. In the early days at Shearith Israel, you could not approach the . . .

Ronni Cristol: Rabbi?

Gertrude Krick: . . . *bimah* if you were not *shomer Shabbas*,⁸⁰ if you were not a Sabbath observer. Ain’t that way any longer.

Ronni Cristol: AA also started as an Orthodox . . .

Gertrude Krick: They started as an Orthodox congregation, but where Shearith Israel was concerned, it was not Orthodox enough. Just like the Torah Day School doesn’t feel that the Hebrew Academy is Orthodox enough. There’s always an element that feels the need for more rigid control. That was how Shearith Israel was organized originally. You see a whole melding of all the elements of the community today, Sephardic and . . .

Prosthodontics at Emory University from 1971 to 1984. He is a past president of the Georgia Dental Association. He was a past president of Congregation Or VeShalom and has been a board member of the Atlanta Jewish Community Center (now Marcus Jewish Community Center of Atlanta) and the Epstein School.

⁷⁹ Ashkenazic or Ashkenazi is an ethnic division of Jews which formed in the Holy Roman Empire in the early 1000’s. They established communities in central and eastern Europe. Sometime in the early medieval period, the Jews of central and eastern Europe came to be called by this term.

⁸⁰ A person who observes commandments for the Jewish Sabbath from sundown Friday evening until sundown Saturday evening.

Ronni Cristol: There's melding but there's still feelings of uniqueness in the pockets.

Gertrude Krick: Yes. I think so. I think that the German . . . One day they had a panel discussion. They had members of the German-Jewish community, descendants of the German [unintelligible] and the Ashkenazi and the Sephardic.

Ronni Cristol: Where was this?

Gertrude Krick: It was held at the Historical Society. One woman was telling about her . . . They were asking them had they ever experienced antisemitism and how did they cope with it. She said that she had never experienced it personally herself, I guess because she didn't really feel a sense of Jewishness. She didn't feel a sense of difference. She dressed in the same way that everybody else dressed, and she accepted the fact that she went to services on *Shabbos*, but she went . . .

Ronni Cristol: This is a Temple member?

Gertrude Krick: This is a Temple member. What she said was that her children all married out of the faith. She really regretted it. There was such a . . . I really felt a pang to hear her talk that way. She said she wished that they had lived differently and felt a closer sense of identification to their Jewishness. She was really very troubled that her children had married out of the faith and were probably lost to Judaism.

Ronni Cristol: What I have seen a little bit is that even the Reform movement is coming closer to traditional . . .

Gertrude Krick: . . . becoming traditional. Absolutely.

Ronni Cristol: A lot of them probably feel very much like this lady did.

Gertrude Krick: Yes. I'll tell you an interesting anecdote. One of the teachers at the Hebrew Academy was a German Jewess, and her daughter went into the rabbinate. When she was married . . . She lived on the West Coast when she was married . . .

Ronni Cristol: The daughter?

Gertrude Krick: The daughter. She came back to The Temple to be married. They had a *chuppah*.⁸¹ The parents of the bride and the groom, both, escorted their children up to the *chuppah* and they stood around the *chuppah*. They didn't sit in the audience. They chanted the *Sheva B'rachot*⁸² both in Hebrew and in English. They broke the glass. They wore *tallisim*.⁸³

⁸¹ Hebrew for 'canopy.' The canopy under which a Jewish wedding takes place.

⁸² The chanting of *Sheva B'rachot*, or Seven Blessings, is a traditional part of the Jewish wedding ceremony. Taken

Ronni Cristol: At The Temple on Peachtree?

Gertrude Krick: At The Temple. When I went through the receiving line, I said to the girl, “You know, I couldn’t really make up my mind whether I was at The Temple or Shearith Israel for a while there.” She threw her arms around me—this is a rabbi now—and she said, “Bless you. That’s exactly what I wanted to achieve.”

Ronni Cristol: That’s interesting. I’ve seen, at *bar mitzvahs* and things that I’ve been to, very much in Hebrew. Doing the interviews, people talk about when Rabbi [David] Marx⁸⁴ was here where you weren’t allowed to wear a *yarmulke*.⁸⁵ They didn’t have *bar mitzvahs*.

Gertrude Krick: That’s right.

Ronni Cristol: Yes, things are definitely changing now. How did you feel living in Atlanta, first single, and then as a young married? Did you feel antisemitism?

Gertrude Krick: No. I not only lived in a Jewish community, but I was connected with a Jewish agency in my work, and in my social . . .

Ronni Cristol: You really didn’t venture out much beyond the Jewish . . .

Gertrude Krick: Not really. There really wasn’t that much opportunity.

Ronni Cristol: Where did you live when you were first married?

Gertrude Krick: We lived on the corner of Monroe Drive and . . .

Ronni Cristol: . . . Tenth Street?

Gertrude Krick: . . . and Tenth Street. There were a number of Jewish people that lived there. I don’t know if there were any non-Jew . . . but if they were, we didn’t pay any attention to them.

Ronni Cristol: What did you do . . .

Gertrude Krick: We lived on Washington Street for a while, during the war years. Housing was kind of . . . we lived diagonally across the street from my in-laws, in a little cottage. After that, we built this house.

from the pages of the *Talmud*, the blessings begin with the *kiddush* over wine and increase in intensity. It is no accident that there are seven blessings, given there are seven days of creation. It is a common custom for the blessings to be chanted by a *chazzan* or rabbi, if they preside over the wedding ceremony.

⁸³ Plural form of *tallis*, a prayer shawl fringed at each of the four corners in accordance with biblical law. The wearing of *tallis* at worship is obligatory only for married men, but it is customarily worn also by males of *bar mitzvah* age and older.

⁸⁴ 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.

⁸⁵ Jewish men cover their heads during prayer with a small skull-cap called a ‘yarmulke’ or ‘kippah.’ Orthodox Jewish men wear it at all times to remind themselves of God’s presence.

Ronni Cristol: You've been here a long time.

Gertrude Krick: Yes, we have, over 40 years.

Ronni Cristol: Your husband was in World War [II]⁸⁶ . . .

Gertrude Krick: No, he was exempt.

Ronni Cristol: Because you were married?

Gertrude Krick: We were married and had children. It was a fluke, but fortunately, it was a very fortunate fluke. He was exempt.

Ronni Cristol: What did you do for a social life? I know, there were a lot of Jewish clubs at that time.

Gertrude Krick: Actually, I think we were members of the Progressive Club,⁸⁷ but we rarely went. We went during the summertime. We'd take the children swimming on Sunday afternoon. Neither Edward nor I was interested in that kind of a social life. Mainly personal friends that we'd get together with. We'd go to the concerts. We'd go to theatre.

Ronni Cristol: The synagogue?

Gertrude Krick: The synagogue, yes, that takes up a lot of our time. Edward is forever at one meeting or another. On one occasion when I couldn't think of what to get him for his birthday, I said, "Edward, what shall I get you for your birthday? Shall I buy you a meeting?"

<Laughter>

Ronni Cristol: He said, "Just what I wanted." Cute. You have had a very full and wonderful life in Atlanta.

Gertrude Krick: Yes, absolutely.

⁸⁶ 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

⁸⁷ 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.

Ronni Cristol: Of all the things you've been involved in, is there one that is more near and dear to your heart than others?

Gertrude Krick: I guess my experience at the Hebrew Academy. When I retired, that's what the teachers put together for me.

Ronni Cristol: This is a quilt.

Gertrude Krick: A friendship quilt.

Ronni Cristol: I wish the tape could see this. Next time I come, I'm going to bring a camera and see if I can't take a picture of this. Each class . . .

Gertrude Krick: No, each teacher. This is . . .

Ronni Cristol: Each teacher did one.

Gertrude Krick: I have other things from the classes, but each teacher did a different square.

Ronni Cristol: You said you were there 29 years?

Gertrude Krick: Yes.

Ronni Cristol: Altogether, some as a teacher and some as an administrator. You were dealing with second generation, the children of the children?

Gertrude Krick: Yes. Something interesting about the Hebrew Academy was that we had a number of graduates who came back to teach.

Ronni Cristol: I didn't realize that.

Gertrude Krick: Yes.

Ronni Cristol: They have not found a replacement for Dr. [Ephraim] Frankel⁸⁸ yet, have they?

Gertrude Krick: No. He's just left.

Ronni Cristol: They have a search committee?

Gertrude Krick: He left in mid . . . yes, they have a search committee. Before he left, they had two part-time administrative assistants. They had head-mistresses, if you want to call them that, one for the Judaic Department and one for the . . .

Ronni Cristol: Secular?

⁸⁸ Ephraim Frankel (1930-2012), an immigrant from Cologne, Germany, was headmaster for the Atlanta Hebrew Academy (now the Atlanta Jewish Academy) for 23 years. Before relocating to Atlanta to become head of the Atlanta Hebrew Academy in 1967, he lived in Israel; Baltimore, Maryland; Boston, Massachusetts; and Ottawa, Canada. After his retirement, he relocated to Highland Park, New Jersey. He obtained a bachelor's degree from Yeshiva University, a master's degree from Boston University, and a doctorate from Georgia State University.

Gertrude Krick: . . . Secular. He was on sabbatical for about three months, so that they were . . .

Ronni Cristol: Really running the school.

Gertrude Krick: . . . running the school while he was gone, so they had that experience. The Board feels quite comfortable with having them as caretaker people until such time as they find a . . . One of them, I understand, is applying for the job.

Ronni Cristol: You retired how many years ago?

Gertrude Krick: In 1983.

Ronni Cristol: In 1983. You had some Soviet children there all along?

Gertrude Krick: Yes. We had . . . the first wave that came through, remember?

Ronni Cristol: Ten years ago or 12 years ago.

Gertrude Krick: Yes. It was very difficult. It was very difficult for these children. We had all of them, all of the Soviet children whose parents consented to send them there. They were funneled there, but not all of them agreed to send their children to . . . It was very difficult because it was a question of transportation, for one thing. None of the children spoke English, so they had to learn English and they had to learn Hebrew. It was very hard for them.

Ronni Cristol: What do you do for the child who comes in maybe at third or fourth grade with no . . . who moves in from out of town or [unintelligible]

Gertrude Krick: Now they have a Special Ed⁸⁹ program, English as a Second Language⁹⁰ program for them. Although they did then too, but they took them out for periods of time to . . .

Ronni Cristol: Teach them the language.

Gertrude Krick: . . . teach them the language. I think that where the Hebrew was concerned, they put them in the first grade so they could get started, along with the first grade. [That] made it very hard for them from a social standpoint and academically. Some of them flourished and did very well by the time they were little. The smaller they were, the easier it was for them to adjust.

⁸⁹ Special education (also known as special needs education, aided education, exceptional education or Special Ed) is the practice of educating students with special educational needs in a way that addresses their individual differences and needs.

⁹⁰ English as a Second Language, commonly abbreviated as ESL are programs that educate students who are not native English speakers.

Ronni Cristol: What about an American child, an English-speaking child who comes to the Academy in third, fourth, or fifth grade, who hasn't had the day school background? What do they do?

Gertrude Krick: They had a *ulpan*⁹¹ program going so that those children were put into the *ulpan*. Before the *ulpan*, we really had a terrible time. If they were fourth grade . . . for a while, we tried to discourage such children because we felt that it would really be a burden. Sometimes parents really wanted their children to be in that kind of environment. A lot of times they came from a very small community where there was no opportunity for them to learn. That's one of the reasons they would move to Atlanta. They really wanted their children to be in an environment where they could become conversant with their Judaism and with their [unintelligible].

Ronni Cristol: They do try to make provisions for . . .

Gertrude Krick: They try to make provisions. Now they do have an *ulpan* program for children who don't have a background.

Ronni Cristol: Of course education is changing, but do you feel like academics are pushed at too early an age? Do you think that children are capable of being pushed? What are your philosophies there?

Gertrude Krick: They try very hard at the Hebrew Academy not to push children beyond their capability. They try very hard to recognize the developmental level of most of the children and to not exceed that level. However, where there's a child that is gifted and really can move ahead, they have a program for such children. They have a teacher who deals with gifted children, so that these children are given an opportunity to advance . . .

Ronni Cristol: . . . to go beyond.

Gertrude Krick: Yes.

Ronni Cristol: How about the preschoolers? Do you feel they learn? Their minds are like little sponges. Do you feel like a preschool program should be academic? Not academic? How do you feel about that?

Gertrude Krick: Same way. I think that . . .

Ronni Cristol: . . . depends on the child.

⁹¹ An *ulpan* is an institute or school for the intensive study of Hebrew. The Hebrew word means "teaching" or "instruction."

Gertrude Krick: You provide what is developmentally sound for the norm of that age group. If there are children that can move ahead, we try not to hold them back because they become bored. They develop a distaste for this kid stuff. It becomes a real problem. It really does, because you have to see how much you can individualize.

Ronni Cristol: It's a pretty demanding curriculum.

Gertrude Krick: It's a very demanding curriculum. It really is. Most of the children seem . . . that we've had. There are relatively few children that have flunked out, so to speak.

Ronni Cristol: Have you had situations where you've had to counsel the parents and say, maybe this is not the best?

Gertrude Krick: We do that. We show them test scores. However, if a parent is really keen on keeping a child, there comes a point where if a child becomes that frustrated and recognizes that he or she is not doing as well as the other children, it begins to affect him personally, on a personality level. We try to point that out to the parents. After that, it's up to them. If they still insist, we're not going to throw the kid out. We will try to help them to understand that maybe the kid needs a little more time to mature, and then we can pick it up again, or . . .

Ronni Cristol: Do you have some remedial programs also in addition to the . . .

Gertrude Krick: Yes, we do.

Ronni Cristol: Why did you decide to retire? You're still so young, energetic, and vivacious. You've got so many wonderful years left.

Gertrude Krick: I'll tell you. You get to a point where you've had it up to here. There are always frustrations. There always are. I said to myself, I've still got my health. I've still got my energy and my mind. I've still got my mind. Let me quit while I'm ahead of the game. Don't let me get to the point where I become a fuddy-duddy,⁹² where I become a drag on the agency, and where I become a drag to myself. You have to recognize sometimes that it's a good time to let somebody else pick up the ball.

Ronni Cristol: Have they called you back to sub or to . . .

Gertrude Krick: I made it clear that I wasn't interested.

Ronni Cristol: Not going to do that. When it was over, it was over.

Gertrude Krick: Yes. I did do some remediation for a while, very little, but I did.

⁹² A person who is old-fashioned and fussy.

Ronni Cristol: We're going to stop here today. I have had you talking for a long time, and we'll continue next time.

<End of Tape 1, Side 2>

<Begin Tape 2, Side 1>

Ronni Cristol: This is Ronni Cristol interviewing Gertrude Krick on Wednesday, August 22, for the Jewish Oral History Project of Atlanta, co-sponsored by the American Jewish Committee, the Atlanta Jewish Federation, and National Council of Jewish Women.

Ronni Cristol: Mrs. Krick, in going over the tapes and listening to all the information, I realized there were a few things that we didn't touch on. I've made a list of questions and anything you want to add, we'll give you your chance to add it in too. We talked a little bit about your coming to Atlanta and meeting your husband very shortly after you arrived here. You got married in 1940. Did you get married in Atlanta or in New York?

Gertrude Krick: We were married in New York. It was a home wedding, as a matter of fact. We were married at my mother's apartment. My mother, my grandmother, and my sister did all of the food preparation. There were five rabbis who married us.

Ronni Cristol: I thought being from such a religious family that you would have a . . . All in your home?

Gertrude Krick: All in our home. There are weddings and weddings. I remember I had to carry a candle, and circle the groom . . .

Ronni Cristol: . . . seven times.

Gertrude Krick: . . . seven times. Not everybody does it seven times. Some of them do it five times, some of them do it three times. We did it seven times.

Ronni Cristol: Tell me . . . I've forgotten the significance of the seven.

Gertrude Krick: I'm not sure that I remember it either, but seven is a very significant number in Jewish life: the seven days of creation. There are many symbolisms with the number seven.

Ronni Cristol: All the rabbis gave blessings?

Gertrude Krick: They all participated in one way or another. I don't know if they all gave blessings or not, but they all had a part to play in the ceremony.

Ronni Cristol: Was your father still alive at this time?

Gertrude Krick: Yes. My parents and my grandmother were still living at the time that we were married.

Ronni Cristol: Did they carry you around in the chairs?

Gertrude Krick: There wasn't enough room for that. There really wasn't enough room for that. Had there been, I'm sure that we would have been. It was a small wedding. Edward's family is a very small family. It was just his mother and his brother who came up for the wedding. He had a number of aunts living here and some cousins, but this was post-Depression years, and it was just . . .

Ronni Cristol: People didn't have the money.

Gertrude Krick: They didn't have the money. We traveled by train in those days.

Ronni Cristol: Where did you go on your honeymoon?

Gertrude Krick: We stayed in New York. We did the theater circuit, all the plays, and shows.

Ronni Cristol: Then you moved back to Atlanta?

Gertrude Krick: We moved back to Atlanta. We lived on what was then Monroe Drive. It's now Charles Allen Drive. We lived right on the corner of Monroe Drive and Tenth Street, right opposite Piedmont Park.

Ronni Cristol: A house or an apartment?

Gertrude Krick: It was an apartment. It's now condominiums, but we lived in an apartment there. There was a big courtyard, and the apartments were all off the courtyard in the center.

Ronni Cristol: You lived there for how many . . .

Gertrude Krick: Elliott was born there. I was already pregnant with Rosalyn when we moved. It was a one-bedroom apartment. It was essential for us to move.

Ronni Cristol: You ran out of space. You lived in one other house before you built this one, is that right?

Gertrude Krick: We did. There was a cottage that was near the corner of Georgia Avenue and Washington Street. What was the name of the other street? There was another street in between. Crew Street, I think. I'm not sure. I can't remember the name of the street. It's third base in the [Atlanta-Fulton County] Stadium⁹³ now. That's where . . . The house was torn down.

⁹³ Atlanta–Fulton County Stadium, often referred to as 'Fulton County Stadium' and originally named 'Atlanta Stadium,' was built to attract a major league baseball team. In 1966 it succeeded when the Milwaukee Braves relocated to Atlanta. The stadium was built on the site of the cleared Washington–Rawson neighborhood, which had been a wealthy area and home to much of Atlanta's Jewish community. The Braves continued to play at Fulton County Stadium until the end of the 1996 season, when they moved into Turner Field, the converted Centennial Olympic Stadium originally built for the 1996 Summer Olympics. The stadium was demolished in 1997. A parking lot for Turner Field now stands on the site. In 2016, the property was purchased by Georgia State with plans to build

Ronni Cristol: That was a predominantly Jewish area at that time?

Gertrude Krick: Yes. Shearith Israel was on that block, and the AA was a little further up. Years before that, I think Or VeShalom was on Pryor Street. It was a Jewish . . . it had been a German-Jewish community.

Ronni Cristol: And they all started moving.

Gertrude Krick: They moved out.

Ronni Cristol: Toward Morningside⁹⁴ was it?

Gertrude Krick: No, they moved out to the Druid Hills⁹⁵ area, many of them.

Ronni Cristol: When you built this house did you pick this area because you knew people who lived here, or because a lot of . . .

Gertrude Krick: We picked this area because Morningside School⁹⁶ was nearby, and because Shearith Israel was building an adjunct [building] which became the main sanctuary. They were building an adjunct on University Drive. We wanted to be near the synagogue. That was why we selected this area.

Ronni Cristol: You said that you went back to work when your daughter was about 10 or 11. What did you do while you were home with them?

Gertrude Krick: I was active in PTA⁹⁷ at school. I was involved with Pioneer Women in those years.

Ronni Cristol: You kept your volunteerism going?

Gertrude Krick: Yes.

a new park for its baseball team within the footprint of Atlanta–Fulton County Stadium.

⁹⁴ Morningside/Lenox Park is a neighborhood in Atlanta, Georgia founded in 1923. It is located north of Virginia-Highland, east of Ansley Park and west of Druid Hills. Approximately 3,500 households comprise the neighborhood that includes the original subdivisions of Morningside, Lenox Park, University Park, Noble Park, Johnson Estates and Hylan Park. After World War II, residents of heavily Jewish Washington-Rawson and Summerhill neighborhoods south of the State Capitol relocated to northeast Atlanta including Morningside when those old Jewish neighborhoods were demolished to make way for the Downtown Connector freeway and Turner Field.

⁹⁵ Druid Hills is an affluent neighborhood in the city of Atlanta, Georgia. The main campus of Emory University and the Centers for Disease Control and Prevention (CDC) are located in Druid Hills. Druid Hills was designed by Frederick Law Olmsted and was one of his last commissions. A showpiece of the design was the string of parks along Ponce de Leon Avenue, which was designated as Druid Hills Parks and Parkways and listed on the National Register of Historic Places on April 11, 1975. The remainder of the development was listed on the Register as the Druid Hills Historic District on October 25, 1979

⁹⁶ Morningside Elementary School is an Atlanta Public School that opened in 1929 in the Morningside neighborhood of Atlanta, Georgia. Morningside feeds into Inman Middle School and Grady High School. It serves the neighborhoods of Morningside, Lenox Park, Sherwood Forest, Piedmont Heights, and Ansley Park.

⁹⁷ Parent Teacher Association (PTA) is a national organization with affiliations in local schools throughout the United States composed of parents, teachers and staff, and devoted to the educational success of children and the promotion of parent involvement in schools.

Ronni Cristol: Your son was already in school. Did they go to public school? Did they go to Morningside?

Gertrude Krick: They went. Yes. They started . . . When we were on Washington Street, they started in James L. Key School.⁹⁸ Rosalyn started first grade here, but Elliott was already in the third grade, I think, when we came here. She went to the kindergarten down at James L. Key, and when we moved here, she went into the first grade at Morningside School.

Ronni Cristol: Did you find it hard, like so many women do today, once you started back to work, to juggle it all? You seem to have gotten everything going so well.

Gertrude Krick: No, I didn't really. I was a workaholic. My daughter, particularly, resented my working when I first got back into it because I went into it 'hammer and tongs.'⁹⁹ There was one year that I worked two sessions at the Hebrew Academy, and that was a disaster. I never did that again.

Ronni Cristol: Two? You mean split sessions?

Gertrude Krick: The day was divided for the children between the general studies and the Judaic studies. Most of the teachers who were there full-time were the Hebrew teachers because they were imported. We didn't have that many people locally that were qualified. We always had to import people from up North, New York, Chicago, or Israel. These were the people that worked full-time. They worked a half-day in one class for one session. They used to stagger it so that if they had the general studies in the morning, they had the Hebrew studies in the afternoon. Then another class would have the Hebrew studies in the morning and the general studies in the afternoon. So that the Hebrew teachers could . . .

Ronni Cristol: . . . get everybody in.

Gertrude Krick: . . . get everybody in. They could work mornings and afternoons.

Ronni Cristol: How is it set up now?

Gertrude Krick: It's a little different now, although I imagine that the same thing would have to prevail. If somebody is employed a full day, there's no other way that they can work. They can't take just afternoon classes. If they had the Hebrew classes all in the afternoon, let's say, there would be no way that they could teach all day.

Ronni Cristol: And they couldn't get them all in.

⁹⁸ James L. Key Elementary School was located at Ormond Street and Capital Avenue in Atlanta, Georgia and was in existence from at least the 1940's through the 1960's.

⁹⁹ Phrase meaning with all one's might or very vigorously, an allusion to the blacksmith's tools.

Gertrude Krick: They couldn't get them all. They almost have to stagger it so that some people have the general studies in the morning. If a person is full-time now . . . there was a time when all the general studies teachers would serve a half day because most of them were women. Their husbands were employed and they really worked as an adjunct. Either it was because they wanted to work, didn't need to, but wanted to. If they needed to, they didn't need it that badly that it would require full-time work. It was very difficult working full-time there because you're dealing with two classes, two whole classes, and it's a whole different curriculum. You might be teaching third grade for one session and fifth grade . . .

Ronni Cristol: . . . for another.

Gertrude Krick: Now they have several sections of the same grade, so that a teacher can still remain in the same . . .

Ronni Cristol: . . . same grade.

Gertrude Krick: And use a similar curriculum for it [unintelligible].

Ronni Cristol: They do have some part-time teachers now, or is it just . . .

Gertrude Krick: They have some part-time teachers, but more and more of the teachers want full-time work. They are providing that opportunity for them.

Ronni Cristol: You said your daughter resented it a little bit. Did she come right out and tell you that?

Gertrude Krick: She didn't say it at the time, but it came out later.

Ronni Cristol: One time I interviewed a lady and she said she never realized it until years later when her children told her how much they resented all of her volunteering. Did your children ever . . .

Gertrude Krick: I don't think the volunteering was as bad as the teaching, particularly the one year that I taught full-time. That was really bad, because I was forever grading papers or on the phone with parents.

Ronni Cristol: Even when you were home, you weren't really giving her your attention.

Gertrude Krick: That's right.

Ronni Cristol: That seemed to settle down a little bit after you reduced your load a little bit.

Gertrude Krick: Most of the time I had been working a half-day, but as I say, that one year. I resolved never again. Until I went into administration and by that time, she was already gone. She was gone to school and married.

Ronni Cristol: I mentioned before we turned the tape on that I understood it was because of you that the Hebrew Academy got accredited. Tell me a little bit about that process.

Gertrude Krick: That's somewhat of an exaggeration. I did put in a great deal of work. What happened was that . . .

<Interruption in tape>

Gertrude Krick: . . . worked for CDC,¹⁰⁰ and he was into audiovisual education there, went all over the world for the CDC.

<Interruption in tape>

Ronni Cristol: The father of . . .

Gertrude Krick: The father of one of these students said he felt that it might be important for us to get involved with an accreditation process because he wanted to make sure that his kid got into an approved high school.

Ronni Cristol: High school and college.

Gertrude Krick: It was a little too early for college admission, but it wouldn't hurt her. The director of the [Hebrew] Academy was Rabbi [Chaim] Feuerman¹⁰¹ and he was . . . He went along with it very enthusiastically and we got started with it. We had to have a consultant, and he really didn't know what we were doing for a long time. The process took us three years altogether, but Dr. Frankel came in after Rabbi Feuerman left, while we were in the middle of this thing. He had so much going on, to adjust to the school and to the community. For a while there he really was not particularly enthusiastic about undertaking this . . .

Ronni Cristol: One more thing.

Gertrude Krick: . . . one more thing. He felt that we really were doing a fine job to begin with and what did we need it for. As time went on, he realized the importance of it. He did give it his wholehearted support. This involved a long, drawn out process. Every teacher was given a certain assignment to do. The study involved a complete history of what was going on in the

¹⁰⁰ The Centers for Disease Control and Prevention (CDC) is the leading national public health institute of the United States. The CDC is a United States federal agency under the Department of Health and Human Services, headquartered near Atlanta, Georgia.

¹⁰¹ Rabbi Chaim Feuerman (1929-2017) was a professor of education at Yeshiva University from 1989 to 2017. He was a graduate of City College of New York (CCNY) and was ordained at the Jewish Theological Seminary (JTS). He was a U.S. Air Force Chaplain and Captain in the Air Force Reserves. Among his positions as head of Jewish day schools, he was director of the Atlanta Jewish Academy (AJA) from 1961 to 1967, during which time he initiated the study that led to accreditation of the AJA by the Southern Association of Colleges and Schools (SACS).

school that we had to record, from the physical plant—its strengths and its weaknesses—to the minutest detail of the classroom.

Ronni Cristol: Teaching and what was going on.

Gertrude Krick: Teaching, the number of children per teacher, the curriculum, the achievement scores of the children, and how well they were doing and progressing. Each teacher had a responsibility. Then I had to edit it. I had to write part of it because in those days I was still teaching. I was not yet in administration.

Ronni Cristol: When was this?

Gertrude Krick: This was in . . .

Ronni Cristol: The Academy started in the 1950's.

Gertrude Krick: In 1953. This was . . . We were already in the North Druid Hills building when we started the project. It was in the early 1970's, I guess.

Ronni Cristol: The Academy had been around for a long time . . .

Gertrude Krick: Yes, the Academy had been around for quite a while.

Ronni Cristol: . . . before this.

Gertrude Krick: Not only did I have to write up some of the areas, but I edited . . .

Ronni Cristol: The whole thing.

Gertrude Krick: . . . the thing, [and] went over all of the teachers' materials. I had to do some rewriting sometimes or handed it back to them for rewriting. I was responsible for seeing that it went to press. The individual who was the president of the Hebrew Academy in those days was Henry Birnbrey.¹⁰² He was good enough to lend us his secretarial staff. They typed it up. I had to proof it while it was being typed up, before it was sent to the binders to be put together. The process took us three years to do. When we finally had the visiting committee come . . .

Ronni Cristol: From the State Department?

¹⁰² Henry Birnbrey (1923-) is an Atlanta certified public accountant and attorney who emigrated from Dortmund, Germany to the United States on a kindertransport in 1938 sponsored by the Birmingham, Alabama section of National Council of Jewish Women. He resided in foster homes and in the Hebrew Orphans' Home in Atlanta after his arrival in America. He served two terms as President of the Hebrew Academy of Atlanta during which time it became the first Jewish Day School in the United States to receive accreditation from the Southern Association of Colleges and Schools (SACS). He was in the United States Army during World War II. He participated in the invasion of Normandy and witnessed the liberation of concentration camp victims at the end of the war.

Gertrude Krick: No, this is not the State Department. This was the Southern Association of Colleges and Schools.¹⁰³ It's a regional accrediting agency which at that point had only very recently incorporated elementary school in their purview. Up until that time it had just been colleges. I guess high schools, too. They called it the Southern Association for Colleges and Schools because they had just recently incorporated the elementary.

Ronni Cristol: They had to do an on-site visit?

Gertrude Krick: They did an on-site visit. They visited the classrooms. We came through with flying colors. There was a real problem because they didn't know what to do about the Hebrew faculty. Many of the Hebrew faculty were real scholars in their own right, but they didn't have accreditation from a . . .

Ronni Cristol: . . . teaching accreditation.

Gertrude Krick: That's right. They were not prepared. This was the first time they had encountered anything like this. They were not prepared to accredit a school because they didn't know anything about the Hebrew curriculum. There was no way that they . . .

Ronni Cristol: They didn't know what to do.

Gertrude Krick: They didn't know what to do. They didn't know anything about the qualifications of the teachers. We brought the Bureau of Jewish Education into the picture. We appealed the ruling. They finally did accredit us on the basis of . . . for instance, if you would get somebody from Emory, who is a specialist in science to come and teach in our school. In order to teach at Emory, to be a professor at Emory, you don't have to have State certification as a teacher. All you have to have is a PhD¹⁰⁴ credential in your field. You have somebody like that that's teaching in your school, are you going to deny the school accreditation because this guy doesn't have a state teacher's license? This is the basis on which they argued that these Hebrew teachers, many of them were rabbis . . .

Ronni Cristol: . . . and scholars.

Gertrude Krick: . . . and scholars, really scholars. We were accredited. We opened the door. We were the first elementary day school in the country to be accredited . . .

¹⁰³ The Southern Association of Colleges and Schools (SACS) is one of the six regional accreditation organizations recognized by the United States Department of Education and the Council for Higher Education Accreditation. This agency accredits over 13,000 public and private educational institutions ranging from preschool to college level in the Southern United States.

¹⁰⁴ Abbreviation for Doctor of Philosophy, the highest academic degree awarded by universities in most countries.

Ronni Cristol: Really?

Gertrude Krick: . . . by a regional accrediting agency.

Ronni Cristol: This set a precedent for other schools.

Gertrude Krick: And for the Catholic schools as well.

Ronni Cristol: They had not been accredited either?

Gertrude Krick: No. I don't think they had ever applied. We opened the door for that, too. We really were pioneers in that regard.

Ronni Cristol: What about the Judaic teachers that are hired now? That still holds true?

Gertrude Krick: That still holds true. Very few of them have state certification. One or two of them might because they . . . I don't even know whether it was in their field. There is no state certification for a Hebrew program.

Ronni Cristol: Do you think that the accreditation process made a difference . . .

Gertrude Krick: Absolutely.

Ronni Cristol: . . . in terms of attracting parents to the school?

Gertrude Krick: Absolutely. Yes. We became sort of like a Westminster [School]¹⁰⁵ in the eyes of the general public. We always did have a very fine . . .

Ronni Cristol: Reputation.

Gertrude Krick: . . . reputation from the standpoint of general studies. As a matter of fact, our general studies program, to begin with, was superior to the Judaic program. It really was. It has changed now. They really are doing a fine job in both departments. We always did have a very fine reputation for the general studies. The interesting thing about the Hebrew Academy was the commitment on the part of the faculty. These people were really gung-ho¹⁰⁶ about the school, and they . . .

Ronni Cristol: It took a lot of work to do.

Gertrude Krick: It did.

Ronni Cristol: Yes, don't you have people from the Southern . . .

¹⁰⁵ The Westminster Schools is a private Christian day school in Atlanta, Georgia that originated in 1951 as a reorganization of the North Avenue Presbyterian School, a girls' school, and an affiliate of the North Avenue Presbyterian Church. Dr. William L. Pressly served as Westminster's first president. In 1953, Washington Seminary, another private school for girls founded by two of George Washington's great-nieces in 1878, merged with Westminster. The resulting school was co-educational until the sixth grade, with separate schools for boys and girls continuing through the twelfth grade, a practice that continued until 1986 and provided the basis of Westminster's plural name.

¹⁰⁶ unthinkingly enthusiastic and eager

Gertrude Krick: Five years.

Ronni Cristol: . . . Yes, five-year plan.

Gertrude Krick: Every five years, there is another. As a matter of fact, they are now preparing for a . . . I think that they're preparing for another ten-year study. Every five years, they have an interim self-study, and every ten years they begin all over again. They publish a set of standards that you need to fulfill in order to be accredited. You write up . . . I'm going to find, before you leave I'll find . . .

Ronni Cristol: You have to have a response to every standard?

Gertrude Krick: You have to certify that you are meeting the standard. You do that by . . . an anecdotal record is what we did. Some of them do a sort of a checklist. We actually did an anecdotal record of what we actually did and how we felt it was meeting the standard for that particular area. It covered every area of the curriculum, the physical plant, and the teacher-pupil ratio.

Ronni Cristol: I know Yeshiva High School¹⁰⁷ is relatively new.

Gertrude Krick: Yes.

Ronni Cristol: Do you find a lot of your students from the Hebrew Academy going on to . . .

Gertrude Krick: A number of them do. Originally, before Torah Day School appeared on the scene, those students who came from very observant homes almost automatically went on into the Yeshiva High School. There were others as well who went on into Yeshiva High School. Having been through the Hebrew Academy, their parents— and sometimes the children too . . . Sometimes it is a social question because their friends were going on ahead and they wanted to be with their friends. What is interesting is that a number of very fine students who graduated from the Hebrew Academy went on to public school and opted to come back to Yeshiva [High School]. I found that very interesting.

Ronni Cristol: I remember reading different stories of kids who when they got in the public schools, was more than they . . . or different than they wanted to be in . . .

Gertrude Krick: Not more than, because.

Ronni Cristol: No, in terms of the social pressures and that kind of thing, not the academics.

¹⁰⁷ 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.'

Gertrude Krick: Social, not the academic, because we did . . . For the first self-study, what we did was to try to track the students who had graduated through the years, up until that point, to find out how they had done in high school. We found that those kids who were leaders and who were ‘A’ students at the [Hebrew] Academy, were the leaders and ‘A’ students in their high schools. Those students that did well at the Academy did well there. Sometimes the students that didn’t do so well at the Hebrew Academy did better in the high school. The program was so rigorous that by comparison, when they got to the high school, it was smooth sailing. It was very interesting.

Ronni Cristol: Let’s shift a little away from the [Hebrew] Academy now. One of the other questions that I had to ask you was about your husband’s family’s business, the grocery store. I know he’s in real estate now. When his father died, before you met him . . . You said his father, his brother, and his mother ran the family grocery store. Is that correct?

Gertrude Krick: No, after his father died. Edward was not even *bar mitzvahed* at that time. He was quite young. After he got through with high school, I guess. His mother was running the store. I guess his brother went in to help her. When . . .

Ronni Cristol: He’s older? The brother is older?

Gertrude Krick: Yes. Irwin¹⁰⁸ is older. Then Edward went in to help her. Irwin was . . . They used to help her anyway after school was out. When they finished high school, Irwin was married, left Atlanta, and moved down to Miami. Edward took over. By that time his mother was already not doing very well. She retired from business and he took over from her.

Ronni Cristol: He took it over. Your brother-in-law decided he was ready for a change from Atlanta?

Gertrude Krick: He went into his wife’s parents’ business.

Ronni Cristol: Where was the grocery store?

Gertrude Krick: It was on Connally Street near . . . Was that Martin Luther King [Drive]? No. Not Martin Luther [King Drive]. What is the name of that street across from where [unintelligible]? It’s not in my memory right now, but there’s a big school there, a big elementary school. Morningside [Elementary School] is paired with that school.

¹⁰⁸ Irwin Krick (1914-1993) was born in Atlanta and attended Atlanta Public Schools. He was involved in Zionist youth organizations like B’nai B’rith and Aaronean Club. He was one of the founding members and a president of Congregation Beth El in Atlanta, a Conservative synagogue in Atlanta from 1954 to 1961. He served in the United States Navy during World War II. He owned a grocery store that was part of the Associated Grocer Co-op, Inc.

Ronni Cristol: Is that a predominantly black area?

Gertrude Krick: It is a black area, no question about that.

Ronni Cristol: How about when he was running the store for all those years?

Gertrude Krick: It was a black area.

Ronni Cristol: Always was.

Gertrude Krick: Yes.

Ronni Cristol: That was a tough job.

Gertrude Krick: Yes. Edward was kind of a social service agency . . .

<laughter>

Ronni Cristol: . . . of one.

Gertrude Krick: . . . of one. Wherever he worked, his customers loved him. They really did. It was a credit business. He would extend credit to them. He was very good to them, and they were very supportive of him.

Ronni Cristol: Was he active in the Associated Grocers [Co-op]?¹⁰⁹

Gertrude Krick: Yes. He was one of the original members of the Associated Grocers [Co-op].

Ronni Cristol: How did that start?

Gertrude Krick: Let's see.

Ronni Cristol: That's going back a long way.

Gertrude Krick: Yes. Actually his brother was . . . Jack Maziar¹¹⁰ ran that place for many years. When Jack retired, his brother Irwin Krick was in a managerial position at Associated Grocers [Co-op].

Ronni Cristol: Was that a cooperative?

Gertrude Krick: It was a cooperative of grocers. They would purchase merchandise and sell to the individual stores, very much like A&P.¹¹¹ They have . . . they find . . . They put things under

¹⁰⁹ Associated Grocers Co-op Inc., originally founded as Atlanta Saving Stores in 1929 and later known as Quality Service Stores, bought merchandise collectively, and in turn, sold it to their member owners at the lowest possible cost. It was founded by eight Atlanta Jewish grocers, who met at the home of Dr. Irving Greenberg. The membership remained entirely Jewish until the 1930's, when it expanded to include grocers from the general community. Most of the small stores were not passed down to the next generation and simply went out of business. Associated Grocers Co-op closed in 1988.

¹¹⁰ Jack Maziar (1908-1997), a native of Russia, was a manager at Associated Grocers Co-op in Atlanta from 1929 to 1971, which bought merchandise and sold it to member retail grocery owners, eliminating the wholesaler. He set up the Associated Grocers Credit Union. He was active in the East Point Rotary Club, headed the grocery division of the Atlanta Jewish Federation, and was treasurer of the Atlanta Bureau of Jewish Education.

¹¹¹The Great Atlantic & Pacific Tea Company, better known as 'A&P,' is a supermarket and liquor store chain in the

their own label. I think that there was a label. There is a label, yes. I can't remember what it is . . . it could have been many years. They used to sell merchandise at a more reasonable price than they could get from any other wholesalers.

Ronni Cristol: Were the Altermans¹¹² involved in that?

Gertrude Krick: The Altermans may have been originally involved with it, but they had their own association.

Ronni Cristol: What made your husband finally decide to get out of the grocery business?

Gertrude Krick: He had moved from Connally Street. He was then on Auburn Avenue. He was held up two or three times. I don't know whether you remember when there was a rash of robberies and mobs against the Jewish grocers.

Ronni Cristol: No. In the 1960's?

Gertrude Krick: No, it must have been later than that.

Ronni Cristol: Targeted for the Jewish grocers?

Gertrude Krick: Yes. As a matter of fact, Federation counseled with the grocers and urged them to get out of the business.

Ronni Cristol: I didn't know that.

Gertrude Krick: There are very few Jewish grocers left in the city now.

Ronni Cristol: Now they're targeting Orientals.

Gertrude Krick: Now they're targeting the Koreans.

Ronni Cristol: Was there any organized group behind it?

Gertrude Krick: No. I don't know if there was an organized group behind it. It was a backlash because they were successful. They were hard working. I think these people felt that perhaps the community was . . . that they were getting rich . . .

Ronni Cristol: Off of the community?

Gertrude Krick: . . . off of the community because they were—most of them—in the black community. They had their little stores in the black community.

United States that was founded in 1859.

¹¹² The Alterman family owned and operated Alterman Foods, Inc. a retail and wholesale grocery business founded in 1923 by Louis Alterman and operated by his five sons David, Isadore, Max, George, and Sam. Alterman Foods opened the first supermarket in Atlanta on Marietta Street. The store was named Big Apple after a popular dance of the time. The company operated a retail division under the names of Big Apple and Food Giant Supermarkets. Its wholesale division was known as ABC Food Stores. Alterman Foods expanded to one-third of all the retail groceries in Georgia. In 1980, the business was sold to Delhaize and CIE "Le Lion" S.A., a Belgium conglomerate.

Ronni Cristol: Is the store still there? Somebody else run it?

Gertrude Krick: On Connally Street, I don't know. On Auburn Avenue, Edward gave all of that property to the church, to Martin Luther King's church, as a tax write-off. I think they tore that down.

Ronni Cristol: He immediately went into real estate?

Gertrude Krick: Yes. He had been in it with Harry Glassman¹¹³ Insurance Company. He worked with him for a while in real estate work. Then he became a broker on his own. Now he works for the Greenbaums.¹¹⁴

Ronni Cristol: Residential? Commercial?

Gertrude Krick: No, it's all commercial.

Ronni Cristol: He enjoys that?

Gertrude Krick: Yes. It's management more than anything else.

Ronni Cristol: Buying and selling.

Gertrude Krick: They own a lot of warehouses. It's renting of warehouse space. That's about [unintelligible].

Ronni Cristol: He's not ready to retire?

Gertrude Krick: Every now and again he talks about it, but he's got a pretty cushy job, so . . .

Ronni Cristol: It's probably better for you . . .

Gertrude Krick: They don't want him to retire.

Ronni Cristol: . . . that he doesn't?

Gertrude Krick: No. I don't know. He's active in so many things that he would stay busy. He might be staying busy out of the house, but he would be staying busy, I'm sure.

Ronni Cristol: Did he have the opportunity to go to college?

Gertrude Krick: No, he didn't. His father died when he was a young boy. He did have the opportunity. His mother had said if he wanted to go that she would somehow manage for him to go, but he felt that she really needed him. She was not well, and so he opted to . . .

¹¹³ Harry S. Glassman (1908-1990) was an Atlanta businessman whose business, Harry Glassman and Company, expanded from selling insurance to real estate sales. He was an active member of the ZOA (Zionist Organization of America), serving as a president of its Atlanta District.

¹¹⁴ Irwin Greenbaum (1915 - 2002) and his brother Leonard Greenbaum (1912-1999) were co-founders of a chain of family-owned retail wine, beer, and liquor stores which opened its first store on Ponce De Leon Avenue in Atlanta, Georgia in 1938. The two brothers went their separate ways in 1963 when new city and state laws limited the number of liquor stores to two per family. Irwin called his stores Tower, and Leonard kept the name Green's.

Ronni Cristol: This is a tough question. I don't want to put you on the spot. If you don't want to answer it, it's fine. Did you have a good relationship with your mother-in-law?

Gertrude Krick: We had a wonderful relationship.

Ronni Cristol: Sometimes, raising your children, you get a little overly protective.

Gertrude Krick: No, as a matter of fact, when she became really ill— she died of cancer—she came to live with us. This was her bedroom.

Ronni Cristol: When did she die?

Gertrude Krick: In the 1960's.

Ronni Cristol: Again, let's change a little bit. We spent a lot of time talking about the Hebrew Academy. We've talked about Shearith Israel indirectly. We haven't really talked about the synagogue, the leaders, and the rabbis a whole lot. One of the interesting things about the project is to find out about the different synagogues. You've been involved for so long. When you first got involved, who was the rabbi? Was it Rabbi [Tobias] Geffen?¹¹⁵

Gertrude Krick: Rabbi Geffen was the senior rabbi. When I became involved, Rabbi Hyman Friedman¹¹⁶ was the junior rabbi, who came with the understanding that ultimately Rabbi Geffen would become emeritus and that he would become the senior rabbi. I don't know that that ever took place during his stay here, but he made a big difference to the synagogue. He was a young man. His wife was a young woman. They were both very energetic, ambitious, and wanted to do a lot. They organized a Sunday school. As a matter of fact, one year I headed up the Sunday school.

Ronni Cristol: They had not had one before then?

Gertrude Krick: They didn't have an organized one. They had a Hebrew . . . I don't even know whether it was a formal Hebrew school. They used to teach the children. Rabbi Geffen did and his sons did. I really don't know whether they had an organized one because . . .

Ronni Cristol: It was kind of whoever showed up, maybe?

¹¹⁵ Rabbi Tobias Geffen (1870-1970) was an Orthodox rabbi and leader of Shearith Israel in Atlanta from 1910-1970. He is widely known for his 1935 decision that certified Coca-Cola as kosher. He also organized the first Hebrew school in Atlanta, and standardized regulation of kosher supervision in the Atlanta area.

¹¹⁶ Rabbi Hyman R. (Chaim Raphael) Friedman (1913-2000) was associate rabbi for Congregation Shearith Israel in Atlanta, Georgia from 1943 to 1952, and the head of the Atlanta Hebrew School at Congregation Shearith Israel. He was a native of Bronx, New York who graduated from Yeshiva College with *smicha* from the Rabbi Isaac Elchanan Theological Seminary. He was remembered for initiating Junior Congregation services on Saturday mornings for Shearith Israel's *bar mitzva* students. After leaving Atlanta, he served as rabbi at Congregation Tifereth Israel in Winthrop, Massachusetts until his retirement, when he relocated to Silver Spring, Maryland.

Gertrude Krick: . . . before I came, I don't know. I know that they had an organized Sunday school after I came. I didn't know too much about . . . Yes, they did. Yes, they did have an organized Hebrew school because that's where my children went. My children went to their Hebrew school. Rabbi [Hyman] Friedman left after a while. Then we had a Rabbi [Arnold] Heisler¹¹⁷ who was here very briefly. After he left, we had Rabbi [Sidney] Mossman.¹¹⁸ Rabbi Mossman made a big difference to the synagogue too because he loved children. That was his forte, really. The children really gravitated to him. He was a tall guy. He really made his mark on the . . . Steve Merlin¹¹⁹ today and Barbara Rosenblitt¹²⁰ . . . I don't know whether you know these people [unintelligible].

Ronni Cristol: I know the name Steve Merlin.

Gertrude Krick: [unintelligible]. They still talk about him with great affection and with great . . . loving memory.

Ronni Cristol: He was here for a long time?

Gertrude Krick: He was here for a pretty long time, and then he died. After he left, we had Rabbi Donald Frieman¹²¹ and Rabbi [Nissim] Wernick.¹²² Rabbi Frieman was—Frieman, I think his name was—here for about five years, and Rabbi Wernick was here just for a year or two. That

¹¹⁷ Rabbi Arnold Heisler was first the assistant rabbi of Shearith Israel from 1952 and when Rabbi Tobias Geffen semi-retired, becoming rabbi emeritus, he assumed the position of running the daily life of the synagogue until 1956 when Rabbi Sydney Mossman came.

¹¹⁸ Rabbi Sydney K. Mossman (1913-1971) was born in Windsor, Canada. He served in Germany during and after World War II. He served for many years at Shearith Israel in Atlanta, Georgia.

¹¹⁹ H. Stephen "Steve" Merlin was born in Atlanta in 1948. He is an attorney in Atlanta, having earned his law degree at Emory University. He was president of Congregation Shearith Israel, and a board member for the Atlanta Jewish Federation of Greater Atlanta, the Hebrew Academy, the Weber School, and the William Breman Jewish Home.

¹²⁰ Barbara Ellison Rosenblit (1948-), an Atlanta native, is a Humanities and Jewish Studies Teacher and Director of Mentoring at The Weber School in Atlanta (2018). A teacher at The Weber School beginning in 1997, she also taught in Israel. She was the winner of the 2004 Covenant Award for outstanding Jewish educators in North America. She was a Jewish Women's Archive (JWA) board member. She received a bachelor's degrees from Brandeis University and graduate degrees from Columbia University Teachers College and Emory University.

¹²¹ Rabbi Donald Frieman was rabbi at Congregation Shearith Israel in Atlanta from 1970 to 1975 after serving as rabbi for Temple Beth Torah in Westbury, Long Island and as a chaplain the United States Army. He was president of the Atlanta Rabbinical Association from 1973 to 1974. Rabbi Frieman was ordained at the Jewish Theological Seminary. He was the author of *Milestones in the Life of the Jew*.

¹²² Rabbi Nissim Wernick was born in Brooklyn, New York in 1939 and served as rabbi of Congregation Shearith Israel in Atlanta, Georgia, from 1968 to 1970. He received undergraduate degrees from Long Island University, a graduate degree and rabbinic ordination from the Jewish Theological Seminary, and a doctoral degree from Brigham Young University. His career also included rabbinical posts at Beth Tifiloh Congregation in Baltimore, Maryland, Congregation Montefiore in Salt Lake City, Utah, and Ahavath Achim Hebrew congregation in Wichita, Kansas. He was founding rabbi for the Ohev Shalom, the first Conservatoire synagogue in South Africa. He held various faculty positions at Emory University in Atlanta, American College Jerusalem in Israel, and Florida International University in Miami.

was kind of a disastrous experience for him and for us. Then Rabbi Marc Wilson¹²³ came, and he was here for about ten years.

Ronni Cristol: A little bit of a scandal.

Gertrude Krick: Yes, unfortunately.

Ronni Cristol: It was a scandal.

Gertrude Krick: He was a charismatic personality, and he really put the synagogue on its feet. He really did. The membership grew by leaps and bounds. He introduced all kinds of innovative programs, and was able to activate a lot of interest and activity -n the part of membership. He introduced the *Shabbat* retreats. We would go out to Unicoi [State Park and Lodge]¹²⁴ and we'd have to bring all of our food triple wrapped. Do you know Unicoi at all?

Ronni Cristol: I know about it. I know Federation has a lot of training sessions up there.

Gertrude Krick: Yes. They have lodges. They have several. There are cluster of lodges. We occupied a whole lodge. On one occasion, at least, we overflowed into another lodge because we had so many people that came.

Ronni Cristol: This is a family retreat kind of . . .

Gertrude Krick: A family retreat, yes. The lodges have rooms, not elegant and no television, but each room has a bathroom. It has a loft so the kids can sleep up in the loft, which is fun for them. In the core of the lodge is a common area with a fireplace, which is really very attractive, and in which we used to hold services. This was in the Spring of the year and we didn't really need the fire, but we would hold services there on Saturday. We would come on a late Friday afternoon and stay for Friday evening and all day Saturday. We'd have lunch on Sunday, and then depart from there, unless you wanted to stay and you were going to go swimming or picnicking out there.

¹²³ Rabbi Marc H. Wilson was born in Chicago, Illinois in 1949 and was a rabbi at Congregation Shearith Israel in Atlanta from 1975 to 1985. He received a bachelor's degree from De Paul University, and rabbinic ordination from Hebrew Theological College in Chicago. He was the founding principal of Morton Grove Community Hebrew School in Chicago in 1970. After leaving Shearith Israel, he served as rabbi for Temple Israel in Charlotte and Beth Israel in Greenville, South Carolina. He is the author of columns and commentaries published in the *Atlanta Jewish Times*, *Columbia State*, *Reader's Digest*, the *Washington Post*, *Philadelphia Inquirer*, *Chicago Tribune*, and in his blog, marcmusing.blogspot.com. He was the founder of Greenville Faith Communities United and its successor, MeetingPoint, and Torah Chayim, an interfaith organization. He was founding chairperson of St. Baldrick's Day for childhood cancer research.

¹²⁴ Unicoi State Park and Lodge is in the Chattahoochee National Forest, near the alpine Village of Helen, Georgia. The lodge has 100 guest rooms and 30 cabins located in the 1,050 Acre Unicoi State Park. The lodge overlooks the 53-Acre Unicoi Lake and is near Anna Ruby Falls.

Ronni Cristol: Do you think it was good to get the people out of Atlanta into a different environment? Did you find it kind of refreshing?

Gertrude Krick: It was wonderful. For one thing, you didn't have anything to distract you. You didn't have to pick up and go home and come back. You were there. We would have Friday night services. There would be a discussion group Friday night. Saturday morning there would be services again. There would be lunch and we would sing *zemirot*.¹²⁵ In the afternoon, they'd have a study session. If you wanted to take a walk or relax, you'd do that. In the evening, after supper, they would have some kind of a program. They brought along guitars and they played music. They danced and we talked. We would have study groups. It was great.

Ronni Cristol: He was here for ten years?

Gertrude Krick: About ten years.

Ronni Cristol: Where is he now?

Gertrude Krick: He's in Charlotte [North Carolina].

Ronni Cristol: Through all of these rabbis, through all the changes, you have stayed active. You obviously had a great affection for Rabbi Wilson. Were there others that you felt closer to?

Gertrude Krick: Yes. We felt close to Rabbi Mossman, not in the same way that we did with Rabbi Wilson. Now, Rabbi [Mark] Kunis¹²⁶ is here, and we're enjoying his family a lot. His wife is really a special somebody. I've gotten kind of chummy with her.

Ronni Cristol: You had said, when we were talking last time, that Shearith Israel was an offshoot of AA because AA was not religious enough.

Gertrude Krick: Absolutely.

Ronni Cristol: Tell me a little bit about the changes in Shearith Israel. It started out as extremely Orthodox, would you say?

Gertrude Krick: It started as very Orthodox. When they started out, I'm given to understand, no one was called for an *aliyah*¹²⁷ who was not *shomer Shabbat*. Times have changed.

¹²⁵ *Zemirot* or *z'mirot* are Jewish hymns, usually sung in the Hebrew or Aramaic languages, but sometimes also in Yiddish or Ladino. The best known *zemirot* are those sung around the table during *Shabbat* and Jewish holidays.

¹²⁶ Rabbi Mark Kunis is the head of Congregation Shaarei Shamayim in Atlanta. Rabbi Kunis has been a former President of the Atlanta Rabbinical Association, the founder of MORASHA, The Rabbinic Fellowship of the Union for Traditional Judaism and President of the Federation of Traditional Orthodox Rabbis.

¹²⁷ *Aliyah* in Hebrew means 'ascent' or 'going up.' An *aliyah* is the calling of a member of a Jewish congregation to the bimah for a segment of reading from the *Torah*. The person who receives the *aliyah* goes up to the *bimah* before the reading and recites a blessing thanking God for giving the *Torah* to the Jewish nation. After the reading, the recipient then recites another concluding blessing.

Ronni Cristol: You wouldn't have anybody up there.

Gertrude Krick: We wouldn't have anybody up there. There would be a handful of people up there by doing that [unintelligible]. It has changed. When we first moved, when we first built the present structure, there was a . . . Rabbi Mossman was rabbi at that time. He had a more liberal bent and would have liked to see us retreat from extreme Orthodoxy. He did not want us to have a *mechitza*,¹²⁸ which is a division between men and women. When the sanctuary was built, there is a central aisle. Originally when we held services, they had a temporary *mechitza* up. The women sat on one side of the aisle and the men sat on the other side of the aisle. There was a big controversy that erupted. It happened at the time that my husband was president. I tell a very interesting little anecdote about that. I at one time accused my husband of alienation of affection because he was taking *Robert's Rules of Order*¹²⁹ to bed with him <laughter>, to study up, because there was so much controversy going on.

They . . . Some people wanted to do away with the *mechitza* altogether, and others felt that that would . . . What would Rabbi [Tobias] Geffen have done? He was still living in those days. Finally they came to an agreement. They said that on ordinary *Shabbatot*,¹³⁰ they would keep the *mechitza* there. If there were a *bar mitzvah* and the parents . . .

Ronni Cristol: Requested it?

Gertrude Krick: . . . requested it, they would remove the *mechitza* and there would be general seating. Whoever wanted a divided service could have that service. Rabbi Geffen would go with those people into the Geffen Library, and they would hold a separate service there. They did that also for the High Holy Days¹³¹ because most people wanted to sit together with their family. Now they have come to a different solution. In the front, on either side of the sanctuary, right by the first four or five rows, there is a partition where men who want to sit separately can sit separately, and women who want to sit separately can do so. I think there's room for maybe 25 on either

¹²⁸ In Orthodox synagogues men and women do not sit together and are separated by a *mechitza* (Hebrew: partition or division). Men and women are generally not separated in most Conservative synagogues, although it is a permissible option. Reform and Reconstructionist Judaism, consistent with their view that traditional religious law is not mandatory in modern times, do not use *mechitzot* in their synagogues.

¹²⁹ *Robert's Rules of Order Newly Revised*, commonly referred to as *Robert's Rules of Order* (or simply *Robert's Rules*), is the most widely used manual of parliamentary procedure in the United States. It governs the meetings of a diverse range of organizations—including church groups, county commissions, homeowners associations, nonprofit associations, professional societies, school boards, and trade unions—that have adopted it as their parliamentary authority.

¹³⁰ Plural form of *Sabbat*, the Jewish Sabbath, a day of rest that is observed on Saturdays.

¹³¹ The two High Holy Days are *Rosh Ha-Shanah* (Jewish New Year) and *Yom Kippur* (Day of Atonement).

side. During High Holy Days, it is filled out. In the course of the ordinary Sabbath service, we might have about ten men who sit in that section, and maybe four or five women.

Ronni Cristol: How do you feel about it?

Gertrude Krick: I can't get excited one way or another. We sit together, but I feel that that is important for people who have that background and point of view.

Ronni Cristol: To give them the option?

Gertrude Krick: To give them that option.

Ronni Cristol: Does your synagogue now have a lot of young members?

Gertrude Krick: Yes. We have a lot of little children, too. Just last week there was a baby naming in *shul*. When Rabbi [Judah] Kogen¹³² was here . . . after Rabbi Wilson left, Rabbi Kogen came. Rabbi Kogen was a very scholarly individual. He would . . . he had many strengths. Among his strengths was not a charismatic personality, unfortunately. He really was a scholar. He really knew what he was about. He was a very empathetic person. During the High Holy Days, he would visit the nearby nursing homes, and even Emory. He'd go blow *shofar*¹³³ for people who were confined, could not come to synagogue. He did things like that that endeared him to a great many people.

Ronni Cristol: Your husband having been president was, I'm sure, involved in lots of politics. Was he a pretty good mediator in terms of . . .

Gertrude Krick: That's what they liked about him, that he was a . . .that you could count on him to smooth over differences.

Ronni Cristol: It's impossible to find one person that's going to please everybody. Are you at all involved in the shelter program¹³⁴ at Shearith Israel?

Gertrude Krick: Only to the extent that we go down and participate. Now we're trainees.

Ronni Cristol: Before, you just volunteered?

Gertrude Krick: Before, we spent the night. Now, we train people to spend the night.

¹³² Rabbi Judah Kogen served as rabbi for Congregation Shearith Israel during the late 1980's. He was born in Vancouver, British Columbia, Canada in 1949. He was ordained at the Jewish Theological Seminary of America and received undergraduate and graduate degrees from there as well as a graduate degree from Columbia University. He also served as a rabbi in numerous other Conservative congregations in cities including Linden, New Jersey, Philadelphia, Pennsylvania, Swampscott, Massachusetts, Larchmont, New York, Newington, Connecticut, and Wichita, Kansas.

¹³³ A *shofar* is an ancient musical horn made of ram's horn, used for Jewish religious purposes.

¹³⁴ Rebecca's Tent is a homeless shelter housed in Congregation Shearith Israel in Atlanta, Georgia that provides hot meals and beds to women during winter months.

Ronni Cristol: How did that start?

Gertrude Krick: That started because of [Rabbi] Marc Wilson. When the homeless situation first reared its ugly head, he felt that we ought to do something . . .

Ronni Cristol: To help the community.

Gertrude Krick: . . . to help the [unintelligible].

Ronni Cristol: You had the space, and you were kind of in the area?

Gertrude Krick: Originally, we used the educational building. That really became impractical because it was interfering with the school. We needed the space for the school. In the basement of the sanctuary building, we used to have classes. When the Hebrew Academy occupied that space, we used to have classes there. They renovated that area, and there were already bathrooms there. They put in a shower, and they put in a washing machine, a dryer, and a kitchen. They have space now for 15 . . .

Ronni Cristol: Women?

Gertrude Krick: Women only. In addition to that, the Jewish Family Services has made available a trained social worker who comes down and works with them, started a music program with them, a dance aerobics class, and has done a lot of counseling. A number of these people have been mainstreamed. They help them find jobs, the Jewish Vocational Service,¹³⁵ and they have been mainstreamed so that they no longer require the shelter. That is most commendable.

Ronni Cristol: The shelter is only open from November?

Gertrude Krick: Yes, from November to March.

Ronni Cristol: Is it Helen Spiegel?¹³⁶ I believe that . . . She is a member of Shearith Israel?

Gertrude Krick: Yes.

Ronni Cristol: Did you have to vote? Did the synagogue vote to have the shelter?

¹³⁵ Jewish Family Services of Atlanta was an organization that began its life in 1890 as the Montefiore Relief Association. Its name and focus changed multiple times. It became a constituent agency of the Jewish Federation of Atlanta. In 1982 Jewish Family Services incorporated as a separate organization, although it continued to maintain its affiliation with the Federation. It operated the Jewish Family and Children's Bureau and the Ben Massell Dental Clinic. Jewish Family Services merged with Jewish Vocational Services in 1997 to become Jewish Family and Career Services.

¹³⁶ Helen Wasserman Spiegel (1923-2017) was born in Nuremburg, Germany, immigrated to Boston, Massachusetts in 1938 after *Kristallnacht*, and moved to Atlanta in 1946. She was a co-founder, along with Sara Duke, of the Shearith Israel homeless shelter for women, now called Rebecca's Tent. She was a supporter of the Hebrew Academy; founding member of Congregation Beth El; chapter and regional president of Hadassah; and board member of the Jewish Home. She was a docent and educator of the Holocaust for the William Breman Jewish Heritage Museum.

Gertrude Krick: No, it was automatic. I don't think that the . . . the board probably approved it. It never came to the general membership. It was not necessary.

Ronni Cristol: Your synagogue is now part of the Traditional¹³⁷ movement. Is that right?

Gertrude Krick: Yes. There are two Traditional movements, so let's not . . .

Ronni Cristol: Let's differentiate?

Gertrude Krick: . . . confuse them. Differentiate. There is a Conservative Traditional movement,¹³⁸ which has sort of broken away from the mainstream of the Conservative movement.¹³⁹

Ronni Cristol: It's more religious than . . .

Gertrude Krick: Let's put it this way: it's more right-wing than the trend in the Conservative movement, the general trend with the ordination of women rabbis and so on. There is now . . . Up until last year, I believe, it was only a federation for rabbis,¹⁴⁰ but they have now opened it up to congregations. It's a federation of Traditional and Orthodox congregations. That's what we now belong to.¹⁴¹

Ronni Cristol: It's Traditional and Orthodox together?

Gertrude Krick: Yes.

Ronni Cristol: That is more religious than the Conservative Traditional.

¹³⁷ Traditional Judaism stands between Modern Orthodox Judaism, which retains a belief that the Torah was transmitted in an unbroken tradition from Moses on Mt. Sinai, and Conservative Judaism, which has sometimes permitted personal views to override classical scholarship. Traditional Judaism attempts to combine modern approaches to studying Judaism's sacred texts while staying in keeping with classical approaches to interpreting and making decisions regarding Jewish law. For instance, it does not ordain women as rabbis but it does allow women's prayer groups.

¹³⁸ Union for Traditional Judaism (UTJ), founded in 1984, is a traditional, *Halakhic* Jewish outreach and communal service organization. The UTJ is often viewed as representing a denomination or inhabiting an ideological space nestled between Conservative Judaism and Orthodox Judaism.. It was organized in protest of decisions by the Conservative Movement's Rabbinical Assembly and Jewish Theological Seminary to ordain women rabbis. It initially called itself "The Union for Traditional Conservative Judaism" (UTCJ) but dropped the "C" from its title when it broke with the Conservative Movement in 1988. Following a two year period of negotiations, the Rabbinic Fellowship of the UTJ absorbed a modern Orthodox rabbinic organization, the Fellowship of Traditional Orthodox Rabbis. The merged rabbinic body is known today as MORASHAH. Some of the UTJ leaders at various times called themselves Conservative, Modern Orthodox or trans-denominational. The UTJ's Institute of Traditional Judaism (ITJ) granted *semikhah* to a number of rabbis, but in 2010 it suspended its *semikhah* program and offers only on-line learning.

¹³⁹ The Conservative movement 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. Conservative Judaism observes gender equality (mixed seating, women rabbis and bat mitzvahs).

¹⁴⁰ Fellowship of Traditional Orthodox Rabbis, a modern Orthodox rabbinic organization, merged with the Rabbinic Fellowship of the Union for Traditional Conservative Judaism to form Morashah, the rabbinic fellowship of UTJ.

¹⁴¹ Shearith Israel officially became affiliated with the Conservative movement in 2002, subsequent to this interview.

Gertrude Krick: There are variations in both groups. In both groups, there are some congregations that maybe adhere more to a more Traditional approach and some to a more Orthodox approach.

Ronni Cristol: What would . . . how would you classify Shearith Israel? Is it more . . .

Gertrude Krick: Shearith Israel is not Conservative, but is Traditional.

Ronni Cristol: It's not Orthodox?

Gertrude Krick: No, it certainly is not Orthodox. The thing about it is that the Orthodox movement is veering more and more to the right. Now they want to see that children's educational activities are completely separated and . . .

Ronni Cristol: You were talking about Torah Day School separating classes in the school.

Gertrude Krick: That's what they . . . that's the area in which they're . . . the direction in which they seem to be taking. Rabbi Kunis for instance, who was ordained as an Orthodox rabbi in an Orthodox setting, is a little more liberal than that. A couple of years ago, under Rabbi Kogen's direction, we had a commission called the Gettinger Commission, to study the role—the legitimate role—that women can take in the service without undermining *halakha*.¹⁴² In other words, . . .

Ronni Cristol: The law.

Gertrude Krick: . . . something that would be within *halakha* framework. They came up with a number of changes.

Ronni Cristol: The Gettinger Commission is just for your synagogue?

Gertrude Krick: Just for our synagogue. When Rabbi Wilson . . . During Rabbi Wilson's tenure, he had introduced the idea first of having bat mitzvahs on a Friday night. After a period of time, he introduced it on Saturday morning; however, the girl could not chant the *brachot*¹⁴³ preceding the *haftorah*¹⁴⁴. They could not chant the *haftorah* for that particular *Shabbos*. They had to find something else. They couldn't . . . and it didn't have to be a *haftorah*. It could be from

¹⁴² *Halakha* (or *Halacha*) is Hebrew for 'way' or 'path'. It is the legal tradition of Judaism and the body of Jewish religious laws derived from the Written and Oral *Torah*.

¹⁴³ In Judaism, *bracha* or *berkka* (plural: *brachot/berakkot*) is a blessing recited in public or private, usually before the performance of a commandment or the enjoyment of food or fragrance, or in praise of God as the source of all blessing.

¹⁴⁴ The *haftorah* is a series of selections from the books of *Nevi'im* ("Prophets") of the Hebrew Bible (*Tanach*) that is publicly read in synagogue as part of Jewish religious practice. The *haftorah* reading follows the *Torah* reading on each Sabbath and on Jewish festivals and fast days.

[the Book of] Ruth.¹⁴⁵ They could read that, or Song of Songs,¹⁴⁶ or a *haftorah* that appealed to them because of the message, or from [the Book of] Isaiah,¹⁴⁷ let's say, or whatever. It was not the *haftorah* that was chanted . . .

Ronni Cristol: That week's portion.

Gertrude Krick: . . . from that week's portion. The Gettinger Commission came up with the change that they could chant the *haftorah* for the week. They could chant the introductory *bracha* before you chant the *haftorah*. They could not . . . Normally what happens is at a *bar mitzvah*, you will be called up for the *maftir*¹⁴⁸ *aliyah*. We will not permit a woman . . .

<End Tape 1 Side 1>

<Begin Tape 1, Side 2>

Ronni Cristol: This is Ronni Cristol interviewing Gertrude Krick on August 22, 1990, for the Jewish Oral History Project of Atlanta, co-sponsored by the American Jewish Committee, Atlanta Jewish Federation, and National Council of Jewish Women.

Before we got so rudely cut off, Mrs. Krick, you were telling me about the changes from the Gettinger Commission's report at the synagogue, about what the women were now allowed to do. Let's see if we can continue that.

Gertrude Krick: The women are allowed to read the *haftorah* of the week. They are permitted to chant the *bracha* before the *haftorah*. However, a relative or a friend will have to do the *maftir* portion. I was starting to say that when a *bar mitzvah* performs, he comes up for the *maftir aliyah*. Since women are not permitted to come up for an *aliyah*, she has to have someone else do that.

Ronni Cristol: The women are not allowed on the *bimah* to open the curtains or . . .

Gertrude Krick: Yes, they do.

¹⁴⁵ The Book of Ruth or "Scroll of Ruth" [Hebrew: *Megillat Ruth*] is the second of the Five *Megillot* [Hebrew: scrolls], which are parts of the *Ketuvim*, the third major section of the *Tanakh*. The *Megillat Ruth* tells of Ruth's accepting the God of the Israelites as her God and the Israelite people as her own.

¹⁴⁶ Song of Songs (Hebrew: *Shir HaShirim*), or Song of Solomon, is one of the five *megillot* (scrolls) that are part of the Hebrew Bible. The reading of Song of Songs is incorporated into the services in most synagogues on Passover on "*Shabbat Chol HaMoed*," the *Shabbat* that occurs during the intermediate days of Passover, or on the seventh day of Passover when *Shabbat* coincides with that day. It has been interpreted as an allegory of the relationship between God and the People of Israel in terms of the love between a man and a woman.

¹⁴⁷ The Book of Isaiah (Hebrew: *Sefer Yeshaya*) is the first book of the Later Prophets (Hebrew: *Neviim Acharonim*) in the Hebrew Bible (*Tanakh*). Isaiah warned of the destruction of Jerusalem and its Temple and the exile of the Jews of the kingdom of Judah.

¹⁴⁸ *Maftir* refers to the last portion of the *Torah* read on *Shabbat* and holiday mornings before the reading of the *haftorah* portion.

Ronni Cristol: They can do that.

Gertrude Krick: They are allowed to open the curtains. They can open the [*Torah*] Ark.¹⁴⁹ Yes, they may. They can give a *D'var Torah*.¹⁵⁰ They are not permitted to come up for an *aliyah* or to read the *Torah*.

Ronni Cristol: Are they considered part of the *minyan*?¹⁵¹ Are they counted as a *minyan*?

Gertrude Krick: No, they are not counted as part of a *minyan*.

Ronni Cristol: How about saying *Kaddish*?¹⁵² Are they allowed to say it?

Gertrude Krick: Everybody's allowed to say *Kaddish*, but, if there are nine people in a *minyan*, and you're a woman, and you want to say *Kaddish*, you will not be counted. You'd have to wait for a tenth man to come along before you could . . .

Ronni Cristol: You can say it, but you're really not part of it. You and your husband were recently awarded the Joe Cohen¹⁵³ Distinguished Service Award? Tell me about that award.

Gertrude Krick: Really, it was my husband's award, not mine. Joe Cohen was a very dear person. He used to come to *minyan* every single day. He was always available. He made me think a little bit of Nathan Cohen,¹⁵⁴ not to the same extent. You know Nathan Cohen who just recently died?

¹⁴⁹ The *Torah* Ark or *Aron Kodesh* [Hebrew] 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 faces Jerusalem, the direction Jews face when praying.

¹⁵⁰ A *D'var Torah* (Plural: *Divrei Torah*), also known as a *Drasha* in Ashkenazic communities, is a talk on topics relating to a section (*parashah*) of the *Torah*, typically the weekly *Torah* reading.

¹⁵¹ A *minyan* refers to the quorum of ten Jewish adults required for certain religious obligations. According to many non-Orthodox streams of Judaism adult females count in the *minyan*.

¹⁵² *Kaddish* (Hebrew for 'holy') is a hymn of praises to God found in the Jewish prayer service that is recited aloud while standing. The central theme of the *Kaddish* is the magnification and sanctification of God's name. Along with the *Shema* and *Amidah*, the *Kaddish* is one of the most important and central elements in the Jewish liturgy. Mourner's *Kaddish* is said at all prayer services and certain other occasions. Following the death of a parent, child, spouse, or sibling it is customary to recite the Mourner's *Kaddish* in the presence of a congregation daily for 30 days, or 11 months in the case of a parent, and then at every anniversary of the death. It is important to note that the Mourner's *Kaddish* does not mention death at all, but instead praises God.

¹⁵³ Joseph "Joe" M. Cohen (1912-1983) owned Joe Cohen's Grocery Store in Atlanta. He was a recipient of the Shearith Israel Distinguished Service Award in 1983. The award was subsequently renamed the Joe Cohen Distinguished Service Award in his memory.

¹⁵⁴ Nathan Cohen (1908-1990) was an Atlanta resident for many years who was born in Dadeville, Alabama. He was a journalist with the *Atlanta Journal* from 1926 to 1947, when he relocated to Tampa, Florida where he became co-manager with his brother Herman of the Tampa Novelty Company. While living in Atlanta, he was a contributing writer to the *Southern Israelite* and he was a trustee for the Gate City Lodge of *B'nai B'rith* and editor of its publication *The Spokesman*. He was a member of the Aaronean, a Young Judea youth group, and the Zionists of Atlanta (ZOA). After retirement, he again resided Atlanta where he was a member of Ahavath Achim Synagogue, and a volunteer for the American Red Cross, the American Cancer Society and the Jewish Home. In 1979, he

Ronni Cristol: No.

Gertrude Krick: He was a wonderful man. For years and years, [He was] a mainstay over the Ahavath Achim. Joe Cohen was a little bit like that. Not in length of service at all, or in the extent of community service, but . . .

Ronni Cristol: Personality wise.

Gertrude Krick: . . . personality wise, he was a very gentle, sweet man. Never averse to doing the most menial kind of thing. There was one time when he went up on the roof because there was a leak. He wanted to see if he couldn't fix the leak, and scared everybody half to death. He died very unexpectedly and very suddenly. After his death, they wanted to memorialize him in some way. They decided to establish a Joe Cohen Distinguished Service Award every year. They did that in connection with an Ad Journal, that is a fund raiser. Helen Spiegel was a recipient of the Joe Cohen award. Dorothy Zimmerman¹⁵⁵ was one year. Alice Rich.¹⁵⁶ I don't know if you know Alice Rich. She was another mainstay of the synagogue. This year, Edward and I were so honored. It was really a wonderful evening. They had a dinner, and our children came down, and Edward's SIJ Club, Shearith Israel Juniors,¹⁵⁷ that are all now in their seventies. Still call themselves the SIJ.

Ronni Cristol: Junior. They like the Junior.

Gertrude Krick: I don't know whether we spoke about that.

Ronni Cristol: No, we didn't.

Gertrude Krick: When Edward was a young boy, the Geffen young men, Sam Geffen¹⁵⁸ and Louie Geffen,¹⁵⁹ organized a . . . it was really a Young Judea¹⁶⁰ Club just for the neighborhood

received the Ahavath Achim presidential award for special service.

¹⁵⁵ Dorothy "Dotsie" Horowitz Zimmerman (1917-2000) was a native of Atlanta. She was active in fundraising drives for the William Breman Jewish Home and served as a sisterhood president for Congregation Shearith Israel.

¹⁵⁶ Alice Goncher Rich Diskin (1926-2006) was a native of Atlanta who, for 25 years, co-managed the Congregation Shearith Israel gift shop with Faye Tenenbaum. The gift shop was renamed Alice's Riches when she retired as manager. Before marriage, she worked at the Hebrew Orphans Home, and with her first husband Sidney Rich, managed the family's grocery business. She was a volunteer with Dial-a-Ride Transportation Services (DARTS) and the William Breman Jewish Heritage Museum. She received the first Joe Cohen Distinguished Service Award, the Woman of Achievement Award, and the Light of Torah Award from the National Women's League of Conservative Judaism.

¹⁵⁷ This youth group, also known as the SIJ Club, is related to the Shearith Israel synagogue in Atlanta, Georgia and is part of Young Judeaea. It was organized in 1928 when the synagogue was located on Hunter Street in Atlanta.

¹⁵⁸ Rabbi Samuel Geffen (1907-2002) grew up in Atlanta, the son of Sara and Rabbi Tobias Geffen. He attended Boys' High and Emory University. He was a concert violinist and lawyer before becoming a Rabbi. Then he received two degrees, Rabbi and Master of Hebrew Literature from the Jewish Institute of Religion in New York City. He was the spiritual leader for over 40 years of the Jewish Center of Forest Hills West in New York.

kids. They met at Shearith Israel. They engaged in social activities and in sports and cultural activities. They used to have debates and stuff like that. These were kids. Some of them were members of Shearith Israel, but many of them were not. They . . .

Ronni Cristol: Just friends.

Gertrude Krick: . . . were just friends. They stuck together, and they're still the Shearith Israel Juniors. Every five years or thereabouts, they get together and have a weekend . . .

Ronni Cristol: Reunion?

Gertrude Krick: . . . reunion. They have a reunion.

Ronni Cristol: How wonderful. How many are still left? Or they're all . . .

Gertrude Krick: There are about ten or fifteen. I could show you . . . we have a little book of pictures.

Ronni Cristol: Yes.

Gertrude Krick: I'll show you the pictures of the boys.

Ronni Cristol: The group.

Gertrude Krick: Yes, that were . . . one or two of them have died, and many of them are very successful. Marvin Goldstein¹⁶¹ is one of the SIJs and Jake Goldstein,¹⁶² who worked on the atomic energy thing in Tennessee.

¹⁵⁹ Louis Geffen (1904-2001) was born in New York City but grew up in Atlanta, Georgia where his father, Rabbi Tobias Geffen, was the rabbi at Congregation Shearith Israel for more than 50 years. He was a graduate of Boys' High School and Emory University in Atlanta, and obtained a law degree at Columbia University in New York City. He gained prominence in Atlanta as an attorney and a Vice Chairman of the Atlanta School Board. During World War II, he was a judge advocate in the United States Army, rising to the rank of Lieutenant Colonel. He was an officer of the Zionist Organization of America, president of the Southeastern Region of Young Judea, and Commander of the Jewish War Veterans Post 112.

¹⁶⁰ Young Judea is a peer-led Zionist youth movement founded in 1909. Its programs include youth clubs, conventions, summer camps and Israel programs that provide experiential programming through which Jewish youth and young adults build meaningful relationships with their peers, emphasize social action, and develop a lifelong commitment to Jewish life, the Jewish people, and Israel.

¹⁶¹ Marvin C. Goldstein (1917-1997) was a prominent dentist and businessman in Atlanta. He was a graduate of Boys' High School in Atlanta, had with a combined undergraduate and master's degree in dentistry from Emory University in Atlanta, and trained in orthodontic dentistry at Columbia University and the University of Michigan. He served as a dental surgeon for the United States Army Air Forces in Europe during World War II. He and his brother, Irving Goldstein, also a dentist, built the Atlanta Americana Motor Hotel, Atlanta's first integrated hotel, which opened in 1961. Marvin was international president of the Alpha Omega Dental Fraternity, editor of the American Journal of Orthodontics, president of the Georgia Society of Orthodontists, trustee for the American Fund for Dental Health, honorary fellow in the American College of Dentists and International College of Dentists, and chief of staff of the Ben Massell Dental Clinic. He was a president of Ahavath Achim Synagogue, Atlanta Jewish Federation, ORT Atlanta men's chapter, Tichon Atlanta, B'nai Brith's Atlanta chapter; vice-president of the American Jewish Committee; and a vice-chairman of the board of trustees for the Martin Luther King Center for Non-violent Social Change.

¹⁶² Jacob Herman "Jake" Goldstein (1915-2003), a native of Atlanta, Georgia was Candler Professor of Chemistry at

Ronni Cristol: I know what you're talking about, the power plant. Not the power plant, the . . . I know what you're talking about.

Gertrude Krick: Oak Ridge [National Laboratory].¹⁶³ He had taught many years at Emory [University] subsequently and is now retired, doing consultant work. He was one of that group.

Ronni Cristol: That's wonderful. You said every five years they get together.

Gertrude Krick: Just about.

Ronni Cristol: Go away? Or you just . . .

Gertrude Krick: No, we generally have a function at Shearith Israel. Where else?

Ronni Cristol: Of course. Like you said, some of them weren't even members.

Gertrude Krick: No. Yes. Dave Alterman¹⁶⁴ is a member. He's a big guy over at AA.

Ronni Cristol: When you got married, did you tend to socialize with these people and their wives also?

Gertrude Krick: Not a whole lot actually. That's the odd thing about it. We never really have socialized a lot with them. Edward does. He gets together with the boys, any one of them that comes into town. Edward is the focal point. He organizes all of these things. He'll call them all up, let's have lunch over at Steve's . . . not Steve's, Gilmer.

Ronni Cristol: Quality Kosher.¹⁶⁵

Gertrude Krick: Quality Kosher.

Ronni Cristol: Steve Gilmer.¹⁶⁶

Emory University. During World War II he worked with the Manhattan Project at the Oakridge National Laboratories in development of the first atomic bomb. He attended Boys' High School in Atlanta and was awarded undergraduate and graduate degrees from Emory University in Atlanta and a doctoral degree from Harvard University. He was a pioneer in nuclear magnetic resonance technology, which is used for Magnetic Resonance Imaging (MRI) exams. He was a member of Shearith Israel Juniors (SIJ), a Young Judea group in Atlanta.
¹⁶³ Oak Ridge National Laboratory (ORNL) in Oak Ridge, Tennessee produced the enriched uranium used in the 1945 bombing of Hiroshima, as well as the first examples of reactor-produced plutonium. It is a science and technology national laboratory sponsored by the U.S. Department of Energy (DOE). The laboratory is home to several of the world's top supercomputers and is a leading neutron science and nuclear energy research facility. The town of Oak Ridge and the laboratories were established in 1942 by the Army Corps of Engineers as part of the Manhattan Project. Originally named the Clinton Engineer Works (CEW), it was renamed Oak Ridge National Laboratory in 1948.

¹⁶⁴ David Alterman (1917-1993), a native Atlantan, was executive vice president of Alterman Foods, Inc. He was one of five brothers who, with their father, owned and operated a wholesale grocery business in Atlanta. He was president of Ahavath Achim Synagogue, Ahavath Achim Men's Club, Hebrew Academy of Atlanta, and Atlanta Zionist Council. He was a member of the Jewish Theological Seminary of America and vice president of United Synagogues of America, Southeastern Region and Atlanta Jewish Welfare Federation.

¹⁶⁵ Quality Kosher, a kosher delicatessen and meat store located on Briarcliff Road in Atlanta, Georgia that is now known as Kosher Gourmet. Formerly Fred's Kosher Delicatessen and Kosher Meats, the store was relocated from the Virginia-Highland area of Atlanta in 1983 and was renamed Quality Kosher Emporium at that time. The store has been owned and operated by the Gilmer family since 1970.

Gertrude Krick: They'll all get together and have lunch because somebody is in from out of town. As a matter of fact, [Manny] Kulbersh¹⁶⁷ just called up. He's going to be in town for a while. He called Edward and said when are we going to get together for lunch.

Ronni Cristol: That's wonderful. You had said before that you enjoyed going to concerts. Music has always been a big interest in your life. Did you tell me you played?

Gertrude Krick: I used to, yes. My brother was a very talented musician. He studied at Curtis [Institute]. Curtis is . . . I don't know whether you know about Curtis in Philadelphia.

Ronni Cristol: You said they were willing . . . they wanted him to move there.

Gertrude Krick: They did. It was really through him that I developed that kind of an interest. Also my sister had enrolled me in the young people's concerts in New York. I can't remember what they called them anymore, but . . .

Ronni Cristol: While you were growing up you were always involved in that.

Gertrude Krick: I was exposed. We subscribed to the symphony.

Ronni Cristol: What kinds of things . . . You belong to the symphony here?

Gertrude Krick: Sure. We have for years.

Ronni Cristol: The other questions I wanted to ask you briefly were more philosophical kinds of things. I wrote down a few things, and anything you want to add, feel free. Tell me who you feel were the greatest influences on you in your life.

Gertrude Krick: The very first name that comes to my mind, [unintelligible], is Sam Rosenberg. I don't know if we talked about him.

Ronni Cristol: We talked about him. He was the one that really was the impetus for the Hebrew Academy?

Gertrude Krick: He was the impetus for the Hebrew Academy. He was really the one that got me started back into teaching and into a desire to study more about Judaism. He was really a big influence in both our lives, in Edward and mine, and I guess [Rabbi] Marc Wilson was.

Ronni Cristol: How about your parents? Do you think they shaped your life?

Gertrude Krick: I thought you meant community people.

¹⁶⁶ Steven N. "Steve" Gilmer was born in Atlanta in 1953 and is the owner of Kosher Gourmet, a kosher delicatessen and meat store in Atlanta, Georgia.

¹⁶⁷ Emanuel "Manny" Kulbersh (1917-1995) was a native of Atlanta, Georgia. He lived in Columbus, Georgia before retiring to Florida. He attended Boys' High in Atlanta and was a graduate of Emory University. He was a member of Shearith Israel Juniors (SIJ), a Young Judea youth group.

Ronni Cristol: Both.

Gertrude Krick: Obviously, my parents were . . . my father was an unusual person. I may have talked about him earlier. He was blind. No, he . . . and he was . . . did I tell you about that wonderful story he told me one time, which was a part of a *midrash*¹⁶⁸ I believe. He told . . . I'll never forget it because it was such a meaningful thing to me. One time when I was up there visiting him. He always wondered whether that was going to be the last time that he would see me because I was the only one of the children that was so far away.

Ronni Cristol: Was gone.

Gertrude Krick: He told the story about a man who set out on a long journey. He had with him food and water to sustain him for the trip which he thought was going to take a given period of time. He lost his way in the desert and used up his supply of food and water. He was sure that he was going to die. Suddenly in the distance he saw what he thought was an oasis. He thought it was a mirage, but he said, what could he lose, and so he headed toward that area. It was not a mirage. It really was an oasis. There were date trees there. There was a little stream running at the foot of the tree. He refreshed himself with the water from the stream and the dates, rested, was refreshed, got his bearings, and knew that he would be able to find his way to his destination. He looked up at the tree and he said, "What can I wish for you, old tree? In the midst of this vast desert, you flourish with a stream nourishing you, and you are a help to any passerby that comes your way." He said . . . I get a little choked up when I think about it. He said, "What can I wish for you, my daughter? You have everything that you need in the way of sustenance and home. You have a loving husband. You have talented children." He said, "What more can I wish for you?" I have to back up, because he said to the tree, "What can I wish for you? Only that your seed wherever it will fall may grow and flourish as you have done." Then he said that to me.

Ronni Cristol: That's wonderful. He did get to see your children, not physically see, but he got to know your children.

Gertrude Krick: Yes.

Ronni Cristol: Brings tears to my eyes, too. What about your mother. I remember you telling me in the last one that your earliest memories were of *challah* baking.

Gertrude Krick: Yes.

¹⁶⁸ The body of stories told by Jewish rabbinic sages to explain passages in the *Tanakh* (Old Testament). *Midrash* interprets biblical stories by filling in the gaps left in the narrative regarding events and personalities that are only hinted at.

Ronni Cristol: Raising six . . . Would you like a Kleenex?¹⁶⁹

Gertrude Krick: All right.

Ronni Cristol: Raising six children, I'm sure, kept her real busy.

Gertrude Krick: Not only raising six children, but caring for my grandmother who was not a well person, and my father, who was blind. They were . . . they really had an unusual relationship. They really did. They were very devoted to one another, very devoted. He always . . . He went with her wherever she went, so that if she went shopping . . . they went to a butcher who was over on the other side of the Bronx because they knew that he was a kosher butcher that they could trust. It was a question of carrying a heavy parcel back home, because they'd have to go by bus. My father would go with her so that he could help her to carry her parcels back from there. She was a homemaker. She did the cooking. She did the cleaning. She cared for father and for grandmother.

Ronni Cristol: And raised wonderful children.

Gertrude Krick: And raised . . . These days, when a kid gets to be 18 years old, he's out of the house. My sister lived at home, my brother did until he was married, and I did until I went to Atlanta. There was, *kina hora*,¹⁷⁰ a household that she always had to look after. Even after my brother and I left, my sister still remained. There was my grandmother, my sister, my mother, and my father. There were the four of them.

Ronni Cristol: Did you mother outlive your father?

Gertrude Krick: Yes, she did. I guess she must have survived him for about eight or ten years.

Ronni Cristol: Did she live . . .

Gertrude Krick: She was ill for a good part of that time. She had a heart condition. It was very difficult for her to even . . . It was just as bad for my sister as it was for her, because by that time my grandmother was dead, had gone, so it was just my mother and my sister. My sister was working, and it was a rough time.

Ronni Cristol: Tough situation. You have such a strong sense of volunteering and working for the community. What do you think got you so involved? It's so easy to have your work and

¹⁶⁹ Kleenex is a brand of facial tissues, yet the word is used today to refer to facial tissues of any brand.

¹⁷⁰ *Kina hora* is a Yiddish phrase which can also be pronounced "*kein ayin hora*." Translated, it means "without the evil eye" or "there should be no evil eye." It is the verbal equivalent of knocking on wood. When it's said quickly it can sometimes sound like "kina hora."

your family and nothing else. What gave you the . . . what was your impetus in getting so involved? Just your personality?

Gertrude Krick: I don't know. I really don't know. I guess they asked me.

Ronni Cristol: You couldn't say no.

Gertrude Krick: I didn't say no. If I go to a doctor's office or whatever, I always carry a piece of needlework with me. One time, my doctor—whom I see regularly every three months because of an ongoing problem—said, "Don't you ever stop?" I said, "I can't stand to be idle." I really can't.

Ronni Cristol: If you were giving advice to or doing training, like you said, to a group of volunteers, what were some things . . . What would you say makes an effective volunteer, the people that you worked with?

Gertrude Krick: I would say that dependability and commitment. You really have to be sold on what you're doing and really not to undertake anything unless you're really convinced that you're going to give it whatever it takes, and whatever you can manage to give to it.

Ronni Cristol: How do you handle a situation where somebody volunteers to do something, and you know they're the kind of person that's not going to follow through? What happens?

Gertrude Krick: What happens . . . in my situation, when that happened . . .

Ronni Cristol: You end up doing it.

Gertrude Krick: You got it.

Ronni Cristol: I'm sure you've worked with [unintelligible] who can't say no to anything and then . . .

Gertrude Krick: Then disappeared.

Ronni Cristol: . . . the ball falls.

Gertrude Krick: Yes. I'll tell you, volunteerism ain't what it was. There was a time when people were at home and didn't have to work, for one thing. In addition, they felt a sense of commitment to community and to the organization that they're working for, which I don't think that people do today. It's such a "me" oriented generation. I hope that that will change. I hope that people will begin to develop more of a sense of commitment to community.

Ronni Cristol: How do you build that? How do you get somebody to . . .

Gertrude Krick: I hate to say it, but, the war¹⁷¹ effort right now may be the start of something like that again. When we were in World War II,¹⁷² there were Red Cross¹⁷³ people and people who went back to work . . . They had to because there were no men to take some of the jobs.

Ronni Cristol: It's a crisis almost that brings people . . .

Gertrude Krick: Lots of times it is a crisis situation that galvanizes people to . . .

Ronni Cristol: You had said on our first tape that you remember a real split between Sephardic and the Ashkenazic and Eastern Europeans.

Gertrude Krick: Yes.

Ronni Cristol: Yet when they needed a charitable . . . with Federation, I think that . . .

Gertrude Krick: That was really the beginning of a . . .

Ronni Cristol: . . . bringing the groups together.

Gertrude Krick: Right.

Ronni Cristol: That's an interesting idea that it . . . a crisis is what it needs. Is there advice that you would give? A lot of people are torn between being home and going to work. What would you say if someone came to you and said, "I don't have to go to work, but I don't enjoy being home." How would you counsel somebody like that?

Gertrude Krick: I would suggest that, if they don't really need to go to work and if they don't have a skill. If somebody has a specialized skill, they need to utilize that skill simply from a sense of self-fulfillment. If they can utilize those skills in a volunteer capacity, then that would be the answer. I would counsel them to put that skill to work in a volunteer . . .

Ronni Cristol: You don't think a stay-at-home mother should have to apologize for . . .

¹⁷¹ The Persian Gulf War, also called the Gulf War, (1990-1991) was an international conflict triggered by Iraq's invasion and occupation of neighboring Kuwait in the summer of 1990. The United States led a coalition of NATO allies and the Middle Eastern countries of Saudi Arabia, Syria, and Egypt in an air campaign that began in January 1991. A massive ground offense began in February, which expelled Iraqi forces from Kuwait.

¹⁷² 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.

¹⁷³ The American Red Cross (ARC) is a humanitarian organization that provides emergency assistance, disaster relief and education in the United States. It is the designated United States affiliate of the International Federation of Red Cross and Red Crescent Societies. The ARC was founded in 1881 by Clara Barton.

Gertrude Krick: Absolutely not. That's one of the things that women have really abandoned, to their peril and to the peril of their children. I really do. People who just can't stay at home because they can't stay at home, and leaving the raising of the children to a day care center are doing a terrible disservice. They're really doing a terrible disservice.

Ronni Cristol: What do you think . . . you've had so many . . . what do you think at this point in your life is your greatest achievement?

<Interviewee laughing>

You don't know how to answer that one.

Gertrude Krick: I really don't know. I don't know that I've had such a great achievement. I guess my work at the Hebrew Academy has been the most rewarding for me. I'll put it that way. I like to write.

Ronni Cristol: Do you?

Gertrude Krick: I have been invited to give a number of *Divrei Torah* at the synagogue on a number of occasions. I recently looked through a bunch of papers and everything was so disorganized that I spent a whole day organizing the different little things that I've done here and there and have written, some of them published in the *Southern Israelite*.¹⁷⁴

Ronni Cristol: You can make a lot of money like Robert Fulghum?¹⁷⁵ Is that his name?
*Everything I always wanted to know . . .*¹⁷⁶

Gertrude Krick: I don't know if I can make a lot of money but . . .

Ronni Cristol: Have you thought about putting all these things together in a book, a collection of thoughts.

¹⁷⁴ The *Southern Israelite* was a publication that covered news of southern Jewry and issues that involved Jewish populations throughout the nation and world. Rabbi H. Cerf Straus originally established the Southern Israelite as a temple bulletin in Augusta in 1925. It became so popular he expanded it into a monthly newspaper. Straus eventually sold the paper to Herman Dessauer and Sara B. Simmons, who moved it to Atlanta, where it began circulating state-wide and eventually throughout the South. In 1930, M. Stephen Schiffer took over as sole owner of the *Southern Israelite*. Ownership of the paper was turned over to a corporation headed by editor Adolph Rosenberg in 1951. In 1964 Vida Goldgar joined the staff and was an important contributor to the *Southern Israelite* for the next 40 years. In 1979, she purchased the paper. In 1987, its name changed from *Southern Israelite* to the *Atlanta Jewish Times*. Today the paper is owned by Michael Morris and continues as a weekly publication with a distribution of 15,000 copies per week.

¹⁷⁵ Robert Lee Fulghum (born June 4, 1937) is an American author and Unitarian Universalist minister. He is most widely known as the author of *All I Really Need to Know I Learned in Kindergarten*, a book which stayed on *The New York Times* bestseller lists for nearly two years.

¹⁷⁶ A book of short essays by American minister and author Robert Fulghum, first published in 1986. The title of the book is taken from the first essay in the volume, in which Fulghum lists lessons normally learned in American kindergarten classrooms and explains how the world would be improved if adults adhered to the same basic rules as children.

Gertrude Krick: I put them together in file folders.

Ronni Cristol: Stapled it all together.

Gertrude Krick: No. I don't think it's worthy of anything like that, really. I did get a great deal of satisfaction from re-reading them.

Ronni Cristol: Your life passes before you a little bit.

Gertrude Krick: Yes.

Ronni Cristol: You have been in Atlanta more than 50 years now. What do you see, if you can say two or three real major changes? Can you pinpoint any real changes, either in the total community or the Jewish community?

Gertrude Krick: The organization of the Jewish community has been radically changed. We're a very highly organized community. Federation really deserves the credit for that. We've become a . . . When I first came here, I was aware of pockets of poverty, a real poverty on the part of struggling people in small businesses. I think we've become a much more affluent Jewish society. I really do. Not all of it I find admirable, because I . . .

Ronni Cristol: Goes along with the "me" generation.

Gertrude Krick: Along with the "me" generation and the reduction of volunteerism. That bothers me. On the other hand, these people have been generous with their means for Federation, for United Jewish Appeal,¹⁷⁷ and whatever. One thing is evolving that was pleasing to me, and that is I remember when in the early years, that one of the criticisms about Jewish leadership has been that it has been relegated to people who had money but who had very little background and very little commitment to observance or to Judaism. I'll put it that way. Not necessarily to observance but to Judaism. There is a growing tendency now for people in leadership capacity to become much more sensitive to and personally involved in their Judaic past and present observance. I know a number of instances where people who had absolutely no background or feeling for observance have become kosher, who have enrolled their children in day school, and who are concerned about Jewish education. I think that that's a healthy development. I really do.

Ronni Cristol: I guess you don't have any solutions. Any suggestions? They say that for a city like Atlanta, there are so many unaffiliated Jewish people.

¹⁷⁷ 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.

Gertrude Krick: Yes. That really is . . . many of them are people who are transplants. Many of them are not native Atlantans. They come in from wherever and come from a community that really didn't have a whole lot of . . .

Ronni Cristol: Do you think they don't want to be involved or they don't know how to be involved, or maybe a little of both?

Gertrude Krick: It's a little bit of both. They don't want to be involved because they've never had that in their background, and they have not had . . . they haven't been educated to it. A lot of it is educational and motivational.

Ronni Cristol: We've just got to get them, hook them some way and get them . . .

Gertrude Krick: That's right.

Ronni Cristol: This has been a delightful few hours.

Gertrude Krick: It's gone by very quickly.

Ronni Cristol: It really has. Before we turn the tape off, is there anything you want to go on record as this is going to be copied for you also. Is there anything else that you want to add?

Gertrude Krick: I guess only that I'm very proud of my children. I really am. I don't even know whether we talked about them.

Ronni Cristol: Very briefly.

Gertrude Krick: Yes. Our son is an unusual . . . can't even call him a young man anymore. He's not even young. He's doing a very splendid job at what he does.

Ronni Cristol: You had mentioned that he was a teacher of the Great Books Division. I'm not sure I understand the Great Books tradition, so why don't you tell a little bit about it.

Gertrude Krick: The Great Books Program was started by Mortimer Adler¹⁷⁸ at the University of Chicago. He felt that in order to have a well-rounded education, you really needed to get back to the classics, to the philosophers, to Greek philosophers, to the historians, to Shakespeare, and to the . . .

Ronni Cristol: The great books.

¹⁷⁸ Mortimer Jerome Adler (1902 - 2001) was an American philosopher, educator, and popular author. Adler and Robert Hutchins, president of the University of Chicago, founded the Great Books of the Western World program and the Great Books Foundation. With Max Weismann, he founded the Center for the Study of The Great Ideas in 1990 in Chicago. Adler, Jewish by birth, was a convert to Christianity, first as an Episcopalian and later as a Catholic.

Gertrude Krick: . . . the great books. He started that kind of program which evolved in the University of Chicago as a separate program. Now we have these programs that Emory [University] offers, or some of the other universities, the non-credit program. This was a serious kind of a program. It had a set curriculum. It was called basic program. You had to go through an organized curriculum in order to fulfill the obligations of that program. If you finished that program, that basic program, you'd go on to a higher order.

Ronni Cristol: Is it a degreed program?

Gertrude Krick: No, it's not a degreed program. They gave you a certificate. It attracted mainly adults, older people, many of them who were already finished with their careers or with their studies. It was really heavy stuff. That was a program that he was involved with. They would study Socrates, Aristophanes, Shakespeare, Gibbon, and Proust. When I first went to Chicago and sat in on some of our son's classes, I said, "Well, my God."

Ronni Cristol: Does he teach mostly at night?

<Interruption in tape>

Ronni Cristol: The classes that he teaches, are they primarily at night?

Gertrude Krick: No. The ones that I've attended have all been at night. He teaches all during the day. What happened was that people who attended his classes, and come in from the suburbs and have to drive back at night long distances, invited him to start study groups where they were. Actually, he does more work with . . .

Ronni Cristol: Outside.

Gertrude Krick: . . . the study groups outside of his program because it's a relatively limited program. It used to be a populated program, a very . . . but it has fallen on lean days.

Ronni Cristol: He's employed by the university?

Gertrude Krick: He's employed by the Great Books Division at the University, but he does more of his work in the suburbs. These study groups that he does are of such a varied nature. Sometimes it's music, sometimes it's art, sometimes it's movies.

Ronni Cristol: Does he meet with a group and they decide what they want to do?

Gertrude Krick: Sometimes there's a group that decides they just want to study art movies, or sometimes with a group that wants to study contemporary short stories. Sometimes there's a group that wants to study Shakespeare. Whatever it is that they want to study is what he teaches.

Ronni Cristol: His undergraduate degree was . . .

Gertrude Krick: In Humanities.

Ronni Cristol: He is very well-read, very well-versed in a lot of different things.

Gertrude Krick: When you go to his classes as we do, from time to time, and people tell you . . . they have told me on more than one occasion, “Your son has changed my life.” This is very gratifying.

Ronni Cristol: He is not married?

Gertrude Krick: He’s not married.

Ronni Cristol: Your daughter . . .

Gertrude Krick: Our daughter is married, yes. She is . . .

Ronni Cristol: I didn’t mean to . . . Do you have more to tell us about your son? Go right ahead.

Gertrude Krick: . . . she’s a dietician. She works for the Hillel at the George Washington University. I may have mentioned that.

Ronni Cristol: You said that she used to be at the University of Maryland?

Gertrude Krick: She used to be at Maryland. They asked her to come here, and she’s . . . aside from her work, she’s a warm, outgoing, friendly, loving . . .

Ronni Cristol: Like her mother.

<Interviewee laughing>

Since I haven’t met your husband, I can say that.

Gertrude Krick: She’s more like her father as a matter of fact. She’s more like her father.

Ronni Cristol: She has two children, you said.

Gertrude Krick: She has two children.

Ronni Cristol: Did you tell me they’re adopted?

Gertrude Krick: They’re adopted children. One is finishing up a summer program at Harvard. He’s also studying philosophy. Her daughter is in . . . business administration is her interest, and she’s going to school in Maryland and working. Beautiful girl.

Ronni Cristol: Was it your grandson that has been to Israel and is planning to go back to Israel?

Gertrude Krick: Yes. I don’t know whether he’s planning to go back to Israel any time soon, but he has been back and forth and back and forth. He spent a year of his high school career there, and his college career too. He loves Israel.

Ronni Cristol: What's he going to do with this philosophy degree when he finishes school?

Gertrude Krick: You got me.

Ronni Cristol: Go to see the Great Books with your son in Chicago.

<Interviewee laughing>

Gertrude Krick: You got me.

Ronni Cristol: Did . . . is your son-in-law . . .

Gertrude Krick: He's a chemist for the government.

Ronni Cristol: Did she adopt the children as babies?

Gertrude Krick: Yes.

Ronni Cristol: You get to see them fairly often?

Gertrude Krick: Rachel was down here . . . both of them were down here. Rachel was down here in May; Joel was down here in December. When we go up there, we . . . we were up in Maryland in July for a wedding. Rachel . . . Joel was there too. That's right. The last time I saw Joel was Maryland.

Ronni Cristol: What's being planned for your fiftieth anniversary in December?

Gertrude Krick: It's a secret. Part of it is a secret, but we're having a big dinner on Saturday night, and the out-of-town guests we'll have . . . we'll get together with them on Friday night, and there'll be a brunch on Sunday. Edward's going to chant the *haftorah* on Saturday, so as people come to *shul*, there'll be a *kiddush*¹⁷⁹ in *shul*.

Ronni Cristol: Are you going to go away, the two of you going to go away and have a second or third honeymoon?

Gertrude Krick: Yes, we're going to go away in January on the Federation Mission to Israel.

Ronni Cristol: You did say that. Great.

Gertrude Krick: January 9 and this is the . . . December 29, so it's practically around the corner.

Ronni Cristol: Yes. It'll be here before you know it. There was something else I was going to ask you about the anniversary, and I can't remember. You did tell me that you still have two sisters. Is that right?

Gertrude Krick: Yes.

¹⁷⁹ Hebrew word meaning 'Sanctification.' *Kiddush* is a blessing recited over wine or grape juice to sanctify the Sabbath and Jewish holidays. In many synagogues congregants gather for Kiddush reception after the Friday night or Saturday morning service to recite the blessing over wine or grape juice and have something to eat.

Ronni Cristol: Two sisters who are still alive?

Gertrude Krick: Yes.

Ronni Cristol: Any brothers?

Gertrude Krick: Yes. I have two brothers.

Ronni Cristol: They're still alive?

Gertrude Krick: They're still alive.

Ronni Cristol: Will they all be here for the anniversary?

Gertrude Krick: I know that my brother, the youngest of my brothers, the one next to me, I know he's definitely coming. My sister is really quite ill. I don't know whether she's going to be able to make it. The oldest one, I know definitely will not come. She has never flown and will never fly.

Ronni Cristol: Is she in a home or . . .

Gertrude Krick: No. She is at her own home.

Ronni Cristol: She's . . . did you say 93?

Gertrude Krick: She's 93, yes.

Ronni Cristol: You can't even get her down here on a train?

Gertrude Krick: She has a tendency to get car-sick.

Ronni Cristol: Your brother-in-law [unintelligible]?

Gertrude Krick: Yes, they'll be up. We have a bunch of cousins that will probably come.

Ronni Cristol: Is your husband . . . were there some Kricks or Levins?

Gertrude Krick: Levins.

Ronni Cristol: Levins. Does he have a lot of family still in Atlanta?

Gertrude Krick: Greenbaums are our cousins.

Ronni Cristol: You still have . . .

Gertrude Krick: There were . . . he had seven daughters. His grandfather had seven daughters.

Ronni Cristol: They're all over.

Gertrude Krick: They're all over. Yes. There are a lot of cousins.

Ronni Cristol: The Greenbaums that own the liquor stores?

Gertrude Krick: Yes.

Ronni Cristol: They're relatives.

Gertrude Krick: Leonard [Greenbaum]¹⁸⁰ and Irwin [Greenbaum],¹⁸¹ and their children, and their grandchildren.

Ronni Cristol: Are they all members of Shearith Israel or . . .

Gertrude Krick: No, the Greenbaum clan were *Arbeiter Ring*¹⁸² people. They were not observant people. They were *Yiddishism*.¹⁸³

Ronni Cristol: You mentioned that, and I remember Mark Bauman talking about the *Arbeiter Ring*. Tell it. We're all over the place right now, so tell me a little bit about that.

Gertrude Krick: I don't know a whole lot about it.

Ronni Cristol: Was it a socialistic group?

Gertrude Krick: Yes, it was. They had a Yiddish school going at one time in the city. They were not observant at all. In the early days, they were not Zionists.¹⁸⁴ They have become now, but they were not in those days.

Ronni Cristol: They really haven't affiliated.

Gertrude Krick: They have affiliated. Irwin Greenbaum is a member of the AA. I think Leonard is a member of the AA now too. Jerry¹⁸⁵ may be a member of The Temple, that's

¹⁸⁰ Leonard Greenbaum (1912 - 1999) and his brother Irwin Greenbaum were co-founders of a chain of family-owned retail wine, beer, and liquor stores which opened its first store on Ponce De Leon Avenue in Atlanta, Georgia in 1938. The two brothers went their separate ways in 1963 when new city and state laws limited the number of liquor stores to two per family. Irwin called his stores Tower, and Leonard kept the name Green's. Leonard's son Jerry Greenbaum expanded the business with a second store on Buford Highway, north of Lenox Road, in Atlanta. Green's expanded to stores in South Carolina in Columbia, Greenville, and Myrtle Beach in addition to the Atlanta stores. Leonard was a founding member of Aleph Zadik Aleph (AZA) in Atlanta in 1924.

¹⁸¹ Irwin Greenbaum (1915 - 2002) and his brother Leonard Greenbaum were co-founders of a chain of family-owned retail wine, beer, and liquor stores which opened its first store on Ponce De Leon Avenue in Atlanta, Georgia in 1938. The two brothers went their separate ways in 1963 when new city and state laws limited the number of liquor stores to two per family. Irwin called his stores Tower, and Leonard kept the name Green's. Irwin was a past president of B'nai B'rith Gate City Lodge.

¹⁸² The *Arbeiter Ring* (Workmen's Circle) is a Yiddish language-oriented American-Jewish organization committed to social justice, Jewish community and Ashkenazi culture. It provides old age homes for its aging members, as well as schools, camps, affordable health insurance and programs of concerts, lectures and holiday celebrations. It was founded in 1900 and was strongly socialist politically. It has moved more to the right on the American political spectrum in modern times.

¹⁸³ *Yiddishism* is advocacy of Yiddish culture. It is a cultural and linguistic movement which began among Jews in Eastern Europe during the latter part of the 19th century.

¹⁸⁴ Proponents of Zionism, a movement that supports a Jewish national state in the territory defined as the Land of Israel. Although Zionism existed before the nineteenth century, in the 1890's Theodor Herzl popularized it and gave it a new urgency, as he believed that Jewish life in Europe was threatened and a State of Israel was needed. The State of Israel was established in 1948 and Zionism today is expressed as support for the continued existence of Israel.

¹⁸⁵ Jerry Greenbaum expanded his father Leonard Greenbaum's liquor business to a second store on Buford Highway, north of Lenox Road, in Atlanta. He became chairman of a family-owned business that includes restaurants, alcohol outlets and real estate companies, and founded the CentraArchy Restaurant Group. He was an

Leonard's son. Irwin's son is a member of the Reform group, and his two daughters who live up in Scarsdale are members of a Reform temple. They're all affiliated some way.

Ronni Cristol: Do you go to services every week?

Gertrude Krick: Every Saturday.

Ronni Cristol: Every Saturday. It's people like you that keep the synagogues going. Still interesting and keeps them going, I guess.

Gertrude Krick: We hope so. We even like to invite more of everybody to come.

Ronni Cristol: I thank you so much for all of your time.

Gertrude Krick: Thank you. You've been a wonderful interviewer.

Ronni Cristol: Thank you.

<End of Tape 2, Side 2>

INTERVIEW ENDS

amateur golfer who was chosen by the Atlanta Professional Golf Association as Atlanta's Golfer of the Year, 1958 and inducted into the Georgia Golf Hall of Fame. He is a graduate of Tulane University in New Orleans, Louisiana.