Interview begins

Shirley: Today is July 2, 1989. I am Shirley Brickman. This morning I have the pleasure of interviewing Edward David Krick. Good morning, Ed. Thank you for allowing me the honor of taping your oral history. Edward, you mentioned to me that you were a native Atlantan, born here on March 4, 1916. Come back with me and tell me a little bit about your family. First, what were the names of your mother and your father? Where were they born, and what did they do for a living?

Edward: My father was named Isaac Krick. He was in a pawn shop business for a while. In 1929 he went into the grocery business.

Shirley: How did they happen to get started in the pawn shop business?

Edward: I don’t know the answer to that.

Shirley: They were in the grocery business, mostly?

Edward: Mostly.

Shirley: What about funding for that? They just always have available funds to . . .

Edward: No, it was hard going, and they bought a very small store. As a matter of fact, prior to that, when I was born in 1916, they were in the grocery business in Decatur, Georgia. For the first six years of our life we lived in Decatur, Georgia. Then we moved to Atlanta.

Shirley: What were the names of the streets in that area, in Decatur?

Edward: Electric Avenue. They had a little grocery store on Electric Avenue. It was across the street from a school. They tell me the school kids used to come during lunch period and buy the candies and . . .

Shirley: . . . being at the right place at the right time.
Edward: Right.
Shirley: Then they moved to a grocery business in another part of town. Where to?
Edward: No, I think at that point he moved to Atlanta, and he went in the pawn shop business. He was at 144 Decatur Street in the pawn shop business. Jacob Balser worked for him at that time. I remember that.
Shirley: Is that family, too?
Edward: That’s family, too.
Shirley: Tell me about the other children who made up the Krick family.
Edward: I had an older brother, Irwin Krick, who is 20 months older than I am. We had a younger brother, Morris Herman Krick, who died at 18 months of pneumonia. That was in 1918 when he died.
Shirley: Do you remember who the first family member was who came to Atlanta? You were born here?
Edward: Yes.
Shirley: Your parents were born here?
Edward: I don’t think my parents were born in Atlanta. My mother was born in Chicago, and my father was born in Baltimore [Maryland]. The history of my mother’s father coming to Atlanta . . . when he came over from Russia, he settled in New York in the garment industry. His health was not too good. His doctor advised him to come south for his health. He came to Atlanta and he opened a small grocery store. This goes back to the early 1900’s. He was on West Hunter Street, in the grocery business at that time. He had six daughters.
Shirley: That’s a lot of weddings.
Edward: Yes, lots of weddings. He married off all his daughters. He wound up with a grocery store on Pulliam Street, Pulliam and Richardson Street. That’s where we remember the family from that vintage.
Shirley: Who was the first family member who came to Atlanta? Was your dad one of the early ones, or did you already have . . .
Edward: Actually, my grandfather, my father’s father, was already a resident of Atlanta in 1900, as the evidence that I showed you before, the Census Bureau records of 1900.
Shirley: What brought him here? Who was here?

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1 Morris Herman Krick was born on October 29, 1918 and died on January 31, 1920.
Edward: He came to Atlanta because he was a shochet. They needed a shochet in Atlanta. [My grandfather] came from Baltimore down to Atlanta, a very pious man. As a matter of fact, both of my grandparents were very pious people.

Shirley: Can you tell me a little bit more about your grandparents, something about their background?

Edward: Both of them were very learned in Hebrew. They were shomer Shabbas. As I said, my father’s father was a shochet. He slaughtered chickens as well as cattle. In the course of our young lives, he lived with us . . . lived in a duplex on Pulliam Street. We built him a little slaughtering room where they brought the chickens. It was a unique situation. They cemented the floor and they had drains and stuff like that. He’d kill chickens and hang them up. All the neighbors came and brought their chickens. I remember I wanted to make a little money. They said if I plucked the chicken I could make five cents. That was the hardest five cents I ever made in my life.

Shirley: Do you remember anything in particular about the personalities?

Edward: Yes. As a matter of fact, when I was post-bar mitzvah, both of my grandfathers wanted to learn with me. One of them ran a grocery store on Pulliam and Richardson Street. We would sit down and learn the Chumash in the store. If a customer came in, the customer would have to wait until we had finished a portion. I studied also with my grandpa [Samuel/Shmuel] Krick. My grandmother [Sarah] Krick was a fabulous cook. She baked a challah every Friday. A real Yiddish home.

Shirley: That’s a beautiful background.

Edward: Right.

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2 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.

3 Observant of the commandments for the Jewish Sabbath from sundown Friday evening until sundown Saturday evening.

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

5 Chumash is another word for Torah or the Five Books of Moses of the Hebrew Bible.

6 A special Jewish braided bread eaten on the Sabbath and Jewish holidays.

7 Yiddish is the common historical language of Ashkenazi Jews from Central and Eastern Europe. It is heavily Germanic based but uses the Hebrew alphabet. The language was spoken or understood as a common tongue for many European Jews up until the middle of the twentieth century. Although Edward uses the term “Yiddish” to refer to culture, Yiddish is a reference to a person's language and not necessarily their ethnicity, religion, or culture.
Shirley: Wonderful memories. Your name is Krick now. Do you know if it was always Krick?
Edward: No, it was not always Krick. When they came over, the immigration authorities didn’t understand them. The name was ‘Glick’ originally. The immigration authorities . . . for some reason they wrote on the certificate ‘Krick,’ and that’s how we wound up Krick.
Shirley: What is your Jewish name?
Edward: Elia David ben Yitzak. That means ‘the son of Isaac.’
Shirley: Do you know who you were named after, and how you’re related to that person?
Edward: I can’t remember that.
Shirley: It must have been a wonderful person.
Edward: Yes.
Shirley: You said that the name used to be ‘Glick,’ and they changed it to ‘Krick.’ That’s what it is to this day. What towns did your mishpacha come from in Europe . . . in Russia?
Shirley: We don’t know who the very first one was who immigrated? Do you know?
Edward: I think probably Grandpa Krick came over here before Grandpa Levin.
Shirley: First.
Edward: I think so.
Shirley: Were there other relatives here already in the United States?
Edward: Not to my knowledge.
Shirley: The year was what, again?
Edward: They left during the pogroms of 1890. They settled in Baltimore [Maryland] for a while, and Grandpa Levin in New York. Then they came south. I’m sure both of them were here before 1905.
Shirley: When people immigrated to the United States, was there someone who received them? Who was responsible for them?

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8 The Hebrew word for ‘family.’
9 A province (gubernia) of the Russian Empire. Its capital city was Kaunas (Kovno in Russian). It was formed in 1842 by Tsar Nicholas I from the western part of Vilna gubernia (province).
10 Russian: ‘to wreak havoc.’ The term ‘pogrom’ refers to violent attacks against Jews in the Russian Empire carried out by non-Jews during the 1800’s. The term has been applied to all violent episodes against Jews throughout the world.
Edward: That I don’t know.
Shirley: Were they naturalized in this country . . .
Edward: I’m sure they were.
Shirley: . . . became citizens here?
Edward: I’m sure they did, because he voted all the time. He held that privilege very high and he . . .
Shirley: . . . was proud of that.
Edward: . . . was proud of it.
Shirley: On July Fourth, in a couple of days, you would really be proud.
Edward: Right.
Shirley: What other members of your family came to Atlanta and made their home here?
Edward: Actually, let’s go with Grandpa Levin first. Grandpa Levin had six daughters: Ida, Mary, Etsie [Etta]—that was my mother—Florence, Lil, and Rose. At one time, all of them were living in Atlanta. Aunt Ida married a fellow, Rob Feldman, who was a radical. We’re related in two ways to Rob. Rob Feldman was a brother of my grandmother, Sarah Krick and Rob Feldman were sister and brother. He was a radical for his day. He raised a family. As a matter of fact, we have some cousins that we see very infrequently that live in Atlanta. There’s Louise Lambert, Albert Feldman who is a judge, Walter Feldman who is retired, and Herbert Feldman who is retired. The other children are passed away. Aunt Mary married a fellow who was not related in the family, but he and Rob Feldman were friends. They had come to Atlanta and they married two sisters. One [Rob Feldman] married Ida [Levin] Feldman and one [Edward Greenbaum] married Mary [Levin] Greenbaum. The Greenbaums and the Kricks are very close. There’s Leonard Greenbaum, Irwin Greenbaum, and Betty [Greenbaum] Karp, and Helen

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11 Independence Day, commonly known as the Fourth of July or July Fourth, is a federal holiday in the United States commemorating the adoption of the Declaration of Independence on July 4, 1776, declaring independence from Great Britain.
12 Albert Parsons Feldman (1924-2009) was born in Jacksonville, Florida. He moved with his parents Robert and Ida Feldman to Atlanta in 1926. He served as an infantryman in Italy and North Africa during World War II. He was a graduate of the University of Georgia School of Law and worked in private practice before being sworn in as a federal Administrative Law Judge.
13 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

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[Greenbaum] Evans. Helen lives in California, but the others still live in Atlanta, and we’re very close. We see them all the time.

**Shirley:** I had an opportunity to look at your family tree, which is fascinating because it goes a long way back. I noticed a lot of names on there that are familiar to me. Can you name a few more members of your family?

**Edward:** Actually we’ve got a family tree that dates back to 1757 with Joseph Hirsch. The tree was traced from Joseph Hirsch’s lineage. Joseph Hirsch had a number of children. One of his children was [Pessie] Bessie Feldman, who is my great-grandmother. One of her children was Sarah Krick who was my grandmother. In that mishpacha, the Hirsch family, the Balser family, the Michalove family, Schoenberg, Alterman. It’s a big mishpacha.

**Shirley:** That’s a lot of people for yontif. What can you tell me about the Jewish community in the early days when you were growing up?

**Edward:** Let’s go back to 1929, right after my bar mitzvah. I joined a little club, the SIJ Club [Shearith Israel Juniors, a chapter of Young Judaea]. That was the Shearith Israel Youth Club. I was 13 years old. We were living at 569 Washington Street. The shul was meeting on Hunter Street at the Shearith Israel building on Hunter and Moore Street. I would walk over on Sunday afternoon to the meetings, and we had basketball teams and baseball teams.
Louis Geffen\textsuperscript{20} and [Rabbi] Sam[uel] Geffen\textsuperscript{21} were the leaders of the club in those days. We established some relationships that we still maintain. Among the relationship we still maintain is with Abe [Abraham] Geffen\textsuperscript{22} who is a retired radiologist who worked at Beth Israel [Hospital, New York, New York] for some 40 years I guess; Sam Glass who taught Shirley [Berkowitz] Brickman . . .

Shirley: . . . confirmation class, that’s right . . .

Edward: . . . Sol Greenberg\textsuperscript{23} who is living in Israel. We maintain a relationship, and we get together at least every five years. We had our sixtieth reunion a couple of years ago. Whenever one comes into town, we get the group together. We get eight or ten of us together, because a good number of us still live in Atlanta. In that relationship, in 1929, I lost my father. Shearith Israel was in the process of moving over from Hunter Street to Washington Street. I went to shul every day for the 11 months that I was saying Kaddish.\textsuperscript{24} I developed a real close relationship with Shearith Israel, and I’ve been with them ever since.

Shirley: This youth group that you were telling me about, you were active in it as far as sports was concerned. How about the organizational part of it?

Edward: The organization, I guess, that’s one thing that I’ve been pretty fortunate in. I got involved, and I was the president of the organization. I was representative at the various

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\item[\textsuperscript{20}] 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 Two, he was a judge advocate in the US 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.

\item[\textsuperscript{21}] 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.

\item[\textsuperscript{22}] Abraham Geffen (1916 - 2015) was born 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 studied medicine at Columbia University's College of Physicians and Surgeons, New York City. He was a military physician in World War II, chief radiologist of Beth Israel hospital in New York City, and professor of radiology at Mt. Sinai Medical School, in New York City.

\item[\textsuperscript{23}] Sol Harry Greenberg (1917 - 2004), a native of Atlanta, was a B-17 bombardier and a first lieutenant in the United States Army Air Corps during World War II. During a raid on Germany flying out of England in 1943, his plane was shot down. He was captured and spent the rest of the war in a POW camp in Barth, Germany. Greenberg was liberated in 1945 and returned to the United States before immigrating to Israel. He was a salesman for ZEP manufacturing company. He was a treasurer of Congregation Shearith Israel , a member of the Shearith Israel Juniors Youth Club (SIJ), president of Men's Organization for Rehabilitation and Training (ORT) Atlanta chapter, and president of the Progressive Club.

\item[\textsuperscript{24}] Also known as the ‘Mourner’s Kaddish’. The word ‘Kaddish’ means sanctification and the prayer is a sanctification of G-d's name that is recited at funerals and by mourners.
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conventions as the art and the debating team. Among other members of this group, Marvin Goldstein\textsuperscript{25} was a member of this group, and David Stein with Or VeShalom.\textsuperscript{26} [I] recollect who else was a member of this. I [have] some pictures. I could show you some pictures of . . .

Shirley: How old were the guys in this group?

Edward: We started at 13, and we went until we were 20. I think it was 1935 or 1936; we all went down to Savannah [Georgia]. About 14 of us went down to Savannah. We were judged the best Young Judea Club in the region at that time.

Shirley: That’s due to some of your efforts, I’m sure.

Edward: You’re kind to say that.

Shirley: Who were the rabbis at Shearith Israel during this early period of time?

Edward: Rabbi [Tobias] Geffen\textsuperscript{27} is the one that was with the congregation for some 60 years. We had a very close relationship with his family and our family because we lived four doors apart. When they would have a wedding at Rabbi Geffen’s house and they needed a minyan,\textsuperscript{28} they would call me and I would come in. His sons Louis and Sam were leaders of the club. Sam went off to New York, but Louis remained with the club the whole time that it was in its heydays, when we would actually meet every week at the shul there.

Shirley: Is [Rabbi] David Geffen\textsuperscript{29} Louis’ son?

\textsuperscript{25} Marvin C. Goldstein (1917-1997) was a prominent dentist and businessman in Atlanta. He was a graduate of Boys’ High School in Atlanta, had 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.

\textsuperscript{26} Congregation Or VeShalom was established by refugees of the Ottoman Empire, namely from Turkey and the Isle of Rhodes. The congregation began in 1920 and was based at Central and Woodward Avenues until 1948 when it moved to a larger building on North Highland Road. The current building for Or VeShalom is on North Druid Hills Road.

\textsuperscript{27} 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.

\textsuperscript{28} A minyan refers to the quorum of 10 Jewish adults required for certain religious obligations. According to many non-Orthodox streams of Judaism adult females count in the minyan.

\textsuperscript{29} Rabbi David Geffen, was born in Atlanta and lives in Jerusalem. His parents were Louis and Anna Geffen and his paternal grandfather was Rabbi Tobias Geffen. Rabbi David Geffen is the author of the American Heritage Haggadah, which is found in three American presidential libraries and one Israeli presidential library.
Edward: Son, yes. Dave Alterman\textsuperscript{30} was also a member of the Shearith Israel [Juniors] club.

Shirley: Were any of your family members or were you in military armed forces, either here or even back in the old country?

Edward: My brother was in the navy. I was not in the service.

Shirley: Did anyone ever tell you stories about the old country? Did anyone ever serve at all?

Edward: I don’t think so.

Shirley: Were there any special family traditions, recipes, or heirlooms, which were handed down through the years from grandparents? Anything that you can remember?

Edward: I remember very vividly all the Pesachs\textsuperscript{31} we observed together. The whole family would meet over at my grandfather’s house and we would have a Pesach seder.\textsuperscript{32} It would go on until the wee hours of the morning. In the latter years when my grandmother had passed away and my grandfather came to live with us . . . it so happened we lived next door to the Taratoots\textsuperscript{33} on Washington Street. We would compete to [see] who would sing the loudest song.

Shirley: Because there was no air conditioning, so you opened the window and you could hear each other. Is Pesach your most memorable yontif?

Edward: Right. I remember also Rosh Ha-Shanah\textsuperscript{34} and Yom Kippur\textsuperscript{35} when Shearith Israel

\textsuperscript{30} 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.

\textsuperscript{31} Pesach means ‘Passover’ in Hebrew and commemorates the anniversary of Israel’s liberation from slavery in Egypt. The holiday lasts for eight days. Unleavened bread, matzot, is eaten in memory of the unleavened bread prepared by the Israelite during their hasty flight from Egypt, when they had not time to wait for the dough to rise. On the first two nights of Passover, the seder, the central event of the holiday is celebrated. The seder service is one of the most colorful and joyous occasions in Jewish life. In addition to eating matzah during the seder, Jews are prohibited from eating leavened bread during the entire week of Passover. In addition, Jews are also supposed to avoid foods made with wheat, barley, rye, spelt or oats unless those foods are labeled ‘kosher for Passover.’ Jews traditionally have separate dishes for Passover.

\textsuperscript{32} Hebrew for ‘order.’ The ritual family meal eaten at home on the first and second nights of Passover, accompanied by the retelling of the story of the Israelites’ exodus from Egypt.

\textsuperscript{33} Jacob and Sarah Taratoot and family. Jacob Taratoot (1876-1963) was a native of Russia who immigrated to Atlanta in 1914. He was a cantor and teacher at Ahavath Achim Synagogue.

\textsuperscript{34} Hebrew for ‘head of the year,’ i.e. New Year festival. The cycle of High Holy Days begins with Rosh Ha-Shanah. It introduces the Ten Days of Penitence, when Jews examine their souls and take stock of their actions. On the tenth day is Yom Kippur, the Day of Atonement. The tradition is that on Rosh Ha-Shanah, G-d sits in judgment on humanity. Then the fate of every living creature is inscribed in the Book of Life or Death. These decisions may be revoked by prayer and repentance before the sealing of the books on Yom Kippur.

\textsuperscript{35} Hebrew for ‘Day of Atonement.’ The most sacred day of the Jewish year. Yom Kippur is a 25 hour fast day. Most of the day is spent in prayer, reciting yizkor for deceased relatives, confessing sins, requesting divine forgiveness,
was on Washington Street, and AA [Ahavath Achim] was on Washington Street a distance of maybe three or four blocks between, and the parades that would go on up and back from Shearith Israel to AA.

Shirley: That was only during the breaks. Rabbi Geffen was with Shearith Israel for 60 years, you said.

Edward: Sixty years.

Shirley: Were his sermons in Yiddish?

Edward: It was in Yiddish, but he would flavor them with a little English. I can understand Yiddish.

Shirley: How did you learn Yiddish?

Edward: My mother and father talked Yiddish.

Shirley: In the house?

Edward: Yes.

Shirley: Did you know of any family that you may have lost in the Holocaust or people who were still in Europe during the war?

Edward: I don’t know directly any of my immediate family that were lost in the Holocaust, but I’m sure there must have been some. I’m not aware of any.

Shirley: Was there any conversation at all about the Jewish people who were living in Eastern Europe when you were growing up?

Edward: I was always acutely aware of the plight of the Jews. When I was in this milieu of SIJ Club, we had cultural programs, and I was active over the [Jewish Educational] Alliance. I remember in 1936 when I was 20 years old, when they organized the first Atlanta Jewish Welfare

and listening to Torah readings and sermons. People greet each other with the wish that they may be sealed in the heavenly book for a good year ahead. The day ends with the blowing of the shofar (a ram’s horn).

36 Ahavath Achim was founded in 1887 in a small room on Gilmer Street. In 1920 they moved to a permanent building at the corner of Piedmont and Gilmer Street. 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.

37 The Jewish Educational Alliance 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.’
Federation . . . Welfare Fund they called it in those days.\textsuperscript{38} Edward M. Kahn\textsuperscript{39} and I happened to hit it off pretty well even back in those days. Most of the young fellows were afraid of him, but he took a shine to me for some reason. We enjoyed a very good relationship. In the formation of the Atlanta Jewish Welfare Fund, Sarah Tontak [Berkovitz]\textsuperscript{40} and I were the youth representatives that went to the first meeting at the Ansley Hotel ballroom on the top floor where Rabbi Geffen and Rabbi [David] Marx,\textsuperscript{41} Rabbi [Harry] Epstein,\textsuperscript{42} and Rabbi [Joseph I.] Cohen\textsuperscript{43} were . . .

Shirley: [Congregation] Or VeShalom.

Edward: . . . Right. We had a very close relationship with Rabbi Cohen because they were neighbors of ours when we were coming up there. Rabbi Geffen, we had a close relationship. Rabbi Epstein we knew because my grandfather was active over in AA, my grandpa Krick. Rabbi Marx, I just knew him to say hello to him, but I didn’t know him well. He had a good relationship with Rabbi Geffen, and he would come to Shearith Israel on occasions to talk to our Shearith Israel group. There was a relationship between Rabbi Marx and Rabbi Geffen.

Shirley: You mentioned that Grandpa Krick belonged to Ahavath Achim.

Edward: Right.

Shirley: I want to ask you how one zayde\textsuperscript{44} belonged here and one zayde belonged there. In addition to that, you went into some detail about the Levin side of the family. I’d like to know a

\textsuperscript{38} The Jewish Welfare Fund was one of the preceding organizations of the current Jewish Federation of Greater 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.

\textsuperscript{39} 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.

\textsuperscript{40} 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.

\textsuperscript{41} Rabbi David Marx (1872 - 1962) 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.

\textsuperscript{42} Rabbi Harry Epstein (1903-2003) served as rabbi of Ahavath Achim Synagogue in Atlanta, Georgia from 1928 to 1982, when he became rabbi emeritus. Under Rabbi Harry Epstein, the congregation began to shift to Conservatism, which they joined in 1952.

\textsuperscript{43} Rabbi Joseph I. Cohen (1896-1985) was born in Constantinople (Istanbul), Turkey. He was trained for the rabbinate in Turkey and accepted his first pulpit in Havana, Cuba in 1920. In 1934 he moved to Atlanta, Georgia where he was installed as the rabbi of Or VeShalom, a Sephardic congregation. Rabbi Cohen officially retired in 1969, but remained active at both the synagogue and in the community until his death in 1985.

\textsuperscript{44} Yiddish for ‘grandfather.’
little more about the Krick side of the family.

**Edward:** My father was Isaac Krick and he had a brother, Mike [Michael] Krick. Mike Krick was in the grocery business in Decatur. As a matter of fact, when Papa sold the store he sold it to his brother, and he ran a grocery store. He had two children [Estelle Krick Newhouse and Daniel Krick] who we keep a close relationship [with] until this day. One of his children has passed away, and both he and his wife [Fannie Shoket Krick] have passed away.

<End Tape 1, Side 1, 01>

Edward: We keep a close relationship with the son and the daughter of the girl, Estelle [Newhouse]. We keep a close relationship. As a matter of fact, there’s an interesting history of that relationship. When Estelle was visiting down here, she was visiting with her daughter Susan [Newhouse]. We got to talking one day, and we talked about what families talk about. Later, a fellow came down to Atlanta who was a friend of Ira Morris, a fellow named [Marc Craig] Hochberg. He was a doctor at Johns Hopkins[^45] [Baltimore, Maryland]. He came down to Atlanta and we entertained him. We were going to give him a car to drive back up to our daughter in Rockville, [Maryland]. It so happened that he had trouble and we had to go retrieve the car. When he got back up to Johns Hopkins and we came up to visit our daughter Rosalyn, she invited our niece, Susan Newhouse. This Marc Hochberg was invited, too. They went home from that and got married. Now they have two children. It’s a long story.

**Shirley:** In addition to your organizational work, you were also a *shadchan*[^46]? How was it that one *zadye* belonged to AA, and one belonged to Shearith Israel?

**Edward:** Grandpa Krick was very active in the AA. He used to come every morning to *daven*[^47] at AA. He lived near there. This was when the AA was on Gilmer Street . . . I believe it was Gilmer and Piedmont or somewhere.

[^45]: The Johns Hopkins School of Medicine is located in the East Baltimore campus of Johns Hopkins University together with the Johns Hopkins Bloomberg School of Public Health, and the School of Nursing. Known collectively as the "Johns Hopkins Medical Institutions" (JHMI) Campus, it spans several city blocks, radiating outwards from the Johns Hopkins Hospital. The Johns Hopkins Hospital (JHH) is the teaching hospital and biomedical research facility of the Johns Hopkins School of Medicine, located in Baltimore, Maryland, U.S. It was founded in 1889 from bequests by Johns Hopkins, a Baltimore merchant and banker. In his will, he asked that his fortune be used to found two institutions that would bear his name: "Johns Hopkins University" and "The Johns Hopkins Hospital." At the time that it was made, Hopkins's gift was the largest philanthropic bequest in the history of the United States.

[^46]: Shadchan is a Hebrew word for matchmaker.

[^47]: The act of reciting Jewish liturgical prayers during which the prayer sways or rocks lightly.
Shirley: You’re close.
Edward: Where was it? Gilmer and what?
Shirley: It was Gilmer Street.
Edward: Yes.
Shirley: . . . the cross streets.
Edward: As a matter of fact, Grandpa Krick had a little grocery store right across the street from the shul.
Shirley: Convenient.
Edward: It had a goat. I remember a goat in the back yard. This was when I was maybe eight years old.
Shirley: Did you have an opportunity to spend equal time with both sets of grandparents?
Edward: I probably spent a whole lot more time with my Grandpa Levin because he lived with us later.
Shirley: Lived with you?
Edward: Yes.
Shirley: Did your grandparents live to a beautiful age?
Edward: Grandpa Krick died in 1945 at 85. Grandpa Levin died at 97. I don’t remember what year Grandpa . . . it was in the early 1950’s.
Shirley: Good genes in both sides of the family.
Edward: Mama and Papa didn’t live that long, but the grandparents lived that long.
Shirley: But those are nice memories.
Edward: Right.
Shirley: Is there a cousins’ club or a family circle in existence for your family?
Edward: Not really, but we get together occasionally. We’re pretty close with the Greenbaum family and the Levin family. Aunt Lil’s children . . . has three daughters, and we talk with them. One of them has passed away, but two of them we talk with. Ida’s children we talk with on the telephone, and very seldom see them. There’s no such thing as a cousin’s club, but the Greenbaums we see all the time. They come over here and we go over there.
Shirley: If you had an opportunity just as an approximation, how many family members would you say live in Atlanta, Georgia? People who are related to you, just . . .
Edward: You’re talking about husbands and wives, or just the immediate . . .
Shirley: . . . husbands, wives, children, just a guesstimate. That sheet is huge that your tree is drawn on. I wondered how many lived here.
Edward: If we’re talking about the whole mishpacha?
Shirley: Specifically Atlanta.
Edward: I would guess there must be 50 or more people in the mishpacha who live here.
Shirley: How did you decide to research the information for the family tree?
Edward: I don’t take credit for that. Shirley [Krick] Michalove, Ann Balser, and Jake Hirsch are the ones who were the prime leaders in that research project.

Shirley: It’s beautiful work.
Edward: It is.
Shirley: It would take them a long time to research.
Edward: Yes it did.
Shirley: You showed me when I came in a census, the early 1900’s, that your grandfather’s name is listed under. You must have some interesting papers and photos that . . .
Edward: I’ve got some interesting pictures of my grandfather and other members of the family. I got some interesting pictures of my childhood and the development, and so forth. If you’re interested, I can show you some books full of them.
Shirley: I’d love to see all of that. Where did most of the Jewish population reside when you were growing up? One specific area, or different parts of town?
Edward: Actually, let’s go back to the period of 1929 when Shearith Israel moved over to Washington Street. This is an interesting observation, because in that year, the AA was on the corner of Washington and Woodward Avenue. The Shearith Israel was on Washington Street between Richardson and Fulton. The Temple was on Pryor Street right at the corner of Richardson Street. The Or VeShalom was on Central Avenue between Woodward Avenue and Rawson Street. There was a little Anshi S’fard on Capitol Avenue between Woodward and  

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48 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 (2016).

49 Congregation Anshi S’fard is an Orthodox synagogue located in Atlanta. It was founded in 1911 to provide a home for Hasidic worship and fellowship for Jews from Poland, Galicia and the Ukraine who had settled in Atlanta. At first the congregation met in the Red Men’s Hall on Central Avenue, but by the end of 1913 a wooden building at the corner of Woodward Avenue and King Street was secured. A few years later the congregation moved to the corner of Woodward and Capitol Avenues. After 1945, the settlement of Jews where Anshi S’fard was located
Avenue and Rawson Street. In a radius of maybe two miles, all the Jewish congregations were located. Most of the Jewish community in those years, the late 1920’s and 1930’s, the Jewish community was located on the southeast side . . . southwest side of the city of Atlanta. Atlanta Avenue was already extreme. The rich Jews lived on Atlanta Avenue, Washington Street, Pulliam Street, Crew Street, and Capitol Avenue was the hub of Jewish life in the city of Atlanta. In those days, I would estimate there [were] maybe 10,000 Jews living in Atlanta.

Shirley: I was just going to say, about how many Jewish people lived here?
Edward: I’d guess about 10,000.
Shirley: How did you meet young people when you were growing up?
Edward: They had the clubs that met around the Jewish Educational Alliance. We’d have basketball games and dances. They had a dance practically every Sunday night. All the young people came to the dances. Something like the Alliance. Alliance was the headquarters, and next to Alliance was the delicatessen. There was Merlin’s [Grocery], Gold’s [Delicatessen], Central Bakery, another bakery—Taylor Bakery—across the street, and Free’s Pharmacy. There were always people gathered around there.

Shirley: The Jewish Educational Alliance preceded the [Atlanta Jewish] Community Center?  
Edward: Right.
Shirley: That was the central place for everything?
Edward: Ed Kahn was the central director of all the Jewish activities, other than a synagogue activity.
Shirley: Sports activities, everything?

__disappeared. Anshi S’fard moved to its present location on North Highland, in the Morningside area. It is the oldest Orthodox congregation in Atlanta.__

__50 This area is known as the Washington–Rawson neighborhood of Atlanta which was a center of Jewish community in the city. By the mid-1870’s, Washington Street was becoming one of the city's finest residential streets. The neighborhood was wealthy at the turn of the twentieth century: Encyclopedia Britannica of 1910 listed Washington Street as one of the finest residential areas of the city. The neighborhood included the area that is now the large parking lot north of Turner Field, until 1996 the site of Atlanta-Fulton County Stadium. It also included the intersection of the two streets for which it was named. That intersection's location is now the site of the I-20-Downtown Connector interchange.__

__51 The Taylor Baking Company in Atlanta was owned by Charles Taylor, the father of Herbert Taylor. It was located at 351 Capitol Avenue.__

__52 In 1946, the Jewish Educational Alliance incorporated and formally changed its name to the Atlanta Jewish Community Center (AJCC)__)
Edward: They had a boys’ worker. That’s where Barney Medintz\textsuperscript{53} comes into the picture, about that time. There was a fellow named Blackmore . . . Blackman I think his name was. Barney Medintz came in. He came in the 1930’s, I believe it was.

Shirley: What did he do here?

Edward: He started work as the boys’ worker at the Jewish Educational Alliance. Later he went into the uniform business. He was a pioneer. He was a wonderful man. He created lots of interest in Jewish activities, as well as sports. I think Ed Kahn had a great deal of influence in directing his life. He was a powerful influence in the lives of lots of young people, including mine.

Shirley: That’s beautiful. Where did you meet the beautiful and precious Gertrude Fierman,\textsuperscript{54} and how long have you been married?

Edward: Gertrude came down to direct the nursery school program in 1938.

Shirley: At the [Jewish Educational] Alliance?

Edward: At the Alliance.

Shirley: They also took care of children.

Edward: Right.

Shirley: What didn’t they do there?

Edward: They took care of some of the health needs, too. They had the Morris Lichtenstein\textsuperscript{55}

\textsuperscript{53} Barney Medintz (1910-1960) was a Jewish leader both nationally and locally in Atlanta. He was one of the national leaders of the United Jewish Appeal and the Israel Bond Organization. He was also vice-president of the National Community Relations Advisory Council, vice-president of the Council of Jewish Federations and Welfare Funds and a former member of the executive committee of the American Jewish Committee. Locally he was president of the Atlanta Jewish Community Center and past president of the Atlanta Jewish Community Council and the Atlanta Bureau of Jewish Education. He was also president of the Southeast Regional Council of Jewish Federations and Welfare Funds. Medintz graduated from Northwestern University at Evanston, Illinois where he was a star basketball player. He came to Atlanta after he graduated to become a recreation director at the Jewish Educational Alliance. Camp Barney Medintz, a Jewish camp in Cleveland, Georgia, is named in his honor.

\textsuperscript{54} Gertrude Fierman Krick (1916- ) was a native New Yorker who relocated to Atlanta, Georgia. She was active in the Atlanta Jewish Community. She became the first director of the Jewish Educational Alliance pre-school in 1937 and was assistant principal of the Atlanta Hebrew Academy (now renamed Atlanta Jewish Academy).

\textsuperscript{55} Morris Lichtenstein ((1868-1926) was born in Bawske, Kurland, Russia, near Latvia, the son of J. B. and Hindy Lichtenstein. He emigrated to Baltimore, Maryland in 1890, and settled in Atlanta in 1892. In 1913 he entered the insurance and loan business and organized the Mutual Savings Company later known as the Morris Lichtenstein & Company, General Insurance & Loans. Other interests were the Montefiore Relief Association, the Morris Lichtenstein Free Loan Society, the Jewish Educational Alliance and the Federation of Jewish Charities. Lichtenstein was chairman of the Free Loan Fund that was founded in the 1890’s and renamed the Morris Lichtenstein Free Loan Fund as a tribute after his death. The Free Loan Fund was an important source of capital for Jewish merchants. It became a functional department of the Federation of Jewish Charities in 1912, the forerunner of the Jewish Federation of Greater Atlanta, and helped Jewish Atlantans well into the depression years when it
dental clinic . . .

**Shirley:** . . . Hirsch.

**Edward:** . . . Morris Hirsch.\(^{56}\) Clinic.\(^{57}\) They had this nursery school program, as well as other activities, club activities. Gertrude came down to direct the nursery school program at the Alliance. It was sponsored by the Service Guild. The Jewish Service Guild\(^{58}\) sponsored that thing. I was a frequent participant in activities around Alliance. We were attracted one to the other, and after a whirl . . . what’s the word?

**Shirley:** Whirlwind . . .

**Edward:** . . . whirlwind courtship, we got married in December 29, 1940. That’s been 48 1/2 years ago.

**Shirley:** As soon as you met her, you were probably a more frequent visitor than before.

**Edward:** That’s a fair statement.

**Shirley:** Tell me about your children. Who are they and where do they live?

**Edward:** We have two children. We have a son, Elliott Krick, who lives in Chicago. He’s a professor of the Humanities. He teaches at the University of Chicago, and does lots of side teaching. He [has] maybe 20 specialty groups that he meets with once a month, dealing in everything from Shakespeare\(^{59}\) to movies. He’s very popular in Chicago. Rosalyn [Kram] is the food director of the Hillel\(^{60}\) [at] University of Maryland [College Park, Maryland]. She’s married with two children, one 21, one 19. That’s the story of . . .

**Shirley:** How many grandchildren?

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\(^{56}\) Morris Hirsch ((1841-1906) was a founder of The Temple and of Hirsch’s, a prominent Atlanta men’s clothing store for more than 100 years.

\(^{57}\) Now the Ben Massell Dental Clinic (BMDC), the facility provides dental care to Atlanta's neediest patients. Its roots date back to 1929 when a dental clinic was added to the Morris Hirsch Clinic which provided outpatient medical services to those unable to afford care. When the dental clinic needed to relocate, Ben Massell, one of Atlanta's builders and developers, acquired a location on Pryor Street. In 1959 the clinic needed to move again and Ben Massell, with help from the Jewish Federation of Greater Atlanta, secured a location on 7th Street where it remained for 49 years. In honor of his involvement with the clinic was renamed the Ben Massell Dental Clinic (BMDC). In 2008 it moved to its current location on 14th Street. (2016)

\(^{58}\) The Service Guild was dedicated to social service and civic work and was founded in 1936 by sixteen young Jewish women. They were responsible for starting many service projects including the Day Care Center at the Jewish Educational Alliance, a pre-natal care center at Grady Hospital, and the Emory’s first physical therapy clinic after World War II.

\(^{59}\) William Shakespeare (1564-1616) was an English poet, playwright, and actor, widely regarded as the greater writer in the English language. He wrote 38 plays, 154 sonnets and other verses. His plays have been translated into every major living language and are performed more often than those of any other playwright.

\(^{60}\) Hillel International is a Jewish organization for students at more than 550 colleges and universities across North America and around the world.
Edward: Two.

Shirley: Two grandchildren. Where was Gertrude from, her hometown?


Shirley: That’s a big change.

Edward: That is a big change.

Shirley: New York to Atlanta.

Edward: As a matter of fact, her parents were very frightened when she was moving down to a southern city. They were concerned about her, but thank God everything worked out well.

Shirley: Do you see a similarity in your religious background and that of your children?

Edward: That’s hard to answer, because it’s a different age we’re living in right now. I’m more observant than my children are. However, my daughter keeps a kosher home and she’s president of the Sisterhood in the congregation that she’s connected with. My son goes to shul on the High Holidays. He maintains Pesach. He’s not a minyan maker every morning at shul, as I am.

Shirley: Are you now a minyan maker?

Edward: As a matter of fact, I’m glad you asked that question because for the last year I have been in charge of the minyan in the Shearith Israel every morning. I go to shul every morning.

Shirley: One mitzvah after another. You’re going to go beyond the 613 [commandments]. Tell me, where did you go to high school?

Edward: I went to Commercial High School and graduated in 1934.

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61 Kosher/Kashrut is the set of Jewish dietary laws. Food that may be consumed according to halakhah (Jewish law) is termed ‘kosher’ in English. Kosher refers to Jewish laws that dictate how food is prepared or served and which kinds of foods or animals can be eaten. Food that is not in accordance with Jewish law is called ‘treif.’ The word ‘kosher’ has become English vernacular, a colloquialism meaning proper, legitimate, genuine, fair, or acceptable. Kosher can also be used to describe ritual objects that are made in accordance with Jewish law and are fit for ritual use.

62 The two High Holy Days (also called High Holidays) are Rosh Ha-Shanah (Jewish New Year) and Yom Kippur (Day of Atonement).

63 The Hebrew word ‘mitzvah’ refers to precepts and commandments as commanded by God. It is used in rabbinical Judaism to refer to the 613 commandments given in the Torah at Mount Sinai and the seven rabbinic commandments instituted later for a total of 620. In its secondary meaning, the Hebrew ‘mitzvah’ refers to a moral deed performed as a religious duty.

64 The tradition that there are 613 commandments in the Torah began in the 3rd century, when Rabbi Simlai mentioned it in a sermon that is recorded in Talmud. However, the Talmud does not list the commandments. Several Jewish scholars have compiled a complete listing, although they don’t all agree.

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

Edward: No, I did not. It was during [the Great] Depression\(^{66}\) days and I’d lost my father. My mother, my brother, and I were running a little grocery store and eking out a living. We worked very hard, working all day, doing a little club work in the evenings, and on the weekends, and stuff. I didn’t go on to continue my education.

Shirley: The friends you had during those early years, what percentage of those children went on to college? Did most of them just stop at high school?

Edward: I would say it was a relatively small percentage of them that went to college. In the SIJ group, maybe of the 25, maybe half a dozen of them went to college.

Shirley: Growing up in Atlanta, did you ever experience any antisemitism?\(^{67}\)

Edward: A little bit. I remember when we were walking from Washington Street to Hunter Street, there was a gang of Syrian kids. They used to throw rocks at us, but nothing . . . then in the high school, at Hoke Smith\(^{68}\) High School.\(^{69}\) I remember a vivid incident that happened where a bully started to . . . I was a shy young little kid there. He started bullying me about, “Jew baby, Jew baby.” One of my friends beat the hell out of him.

Shirley: That’s good. That’s all right. When did you . . .

Edward: . . . I also went to a meeting when the Columbians\(^{70}\) were being organized there. I remember Max Kuniansky\(^{71}\) and a group of us young Jewish boys went to a meeting. There wasn’t any incident, but we let them know that we were there to prevent an incident from happening. It was short-lived, that Columbian organization.

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\(^{66}\) 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.

\(^{67}\) Antisemitism is prejudice against, hostility to, or hatred of Jews.

\(^{68}\) Michael Hoke Smith (1855–1931) was an American politician and newspaper owner who served as United States Secretary of the Interior (1893–1896), 58th Governor of Georgia (1907–1909, 1911), and a United States Senator (1911–1920) from Georgia.

\(^{69}\) High school in Atlanta from 1947 to 1985 that was named for Michael Hoke Smith who was a United States Senator from Georgia, the 58th Governor of Georgia, and United States Secretary of the Interior.

\(^{70}\) The Columbians was a neo-Nazi political organization in Atlanta Georgia. The first neo-Nazi organization in the United States, it was started by Homer Loomis in 1946. The group pursued a campaign of intimidation against the city's minorities, patrolling those neighborhoods most vulnerable to racial transition, and threatening with violence those residents who dared cross the city's “color line.” By 1947, the group's status as a non-profit organization in Georgia was revoked and the group dissolved following the conviction of its leaders, Homer Loomis and Emory Burke, on charges of usurping police power and inciting to riot. One of the members of the Columbians was George Bright, who was tried twice, but not convicted, in the Temple Bombing in Atlanta.

\(^{71}\) Max L. Kuniansky (1917-1995) was an Atlanta businessman and philanthropist who founded MK Construction in 1950. During World War II, Max served in the Army Air Force and flew thirty-five missions as a navigator in a B24 bomber.
Shirley:  What year was that?
Edward:  I don’t remember what year that was.
Shirley:  You and Maxie [Max Kuniansky]?
Edward:  Max and a group of us. We must have been 40 or 50 of us there. Somebody else probably can fill you in on more details on that.
Shirley:  What was it like to be in business in those days? You got your mom, you, and a brother trying to run a place.
Edward:  We were trying to run a small grocery business in a black neighborhood. It was very difficult. We ran a credit business. Some would pay and some wouldn’t pay. It was tough going. We eked out a living. We didn’t have a great deal of money. We struggled to make ends meet.
Mama was a wonderful woman. She devoted herself to my brother and myself.
Shirley:  Beautiful memory. Where did you get supplies for this business?
Edward:  Actually, we were pioneers in the Associated Groceries. We weren’t in the first half a dozen, but we came in right around 1930. We came into the Associated Groceries. Jack Maziar took a little [unintelligible], turpentine, and Epsom salt business, and later into a multi-million dollar business, and did very well. I think it was a salvation to the small grocery man in those days there.
Shirley:  Interesting.
Edward:  Lots of Jewish merchants were the backbone of that organization.
Shirley:  When did you decide to venture into real estate? Now what turned you on to that?
Edward:  As time went on, I got married in 1940 and had two children, one in 1941 and one in 1944. I was doing pretty good, making a little money. Neighborhood real estate became available. I was buying up little properties in the neighborhood. I decided that the grocery

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72 Associated Grocers Co-op Inc., originally founded as Atlanta Saving Stores in 1929, 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.

73 Jack Maziar (1908-1997) was a manager at Atlanta Savings Stores, which bought merchandise and sold it to member retail grocery owners, eliminating the wholesaler.

74 Probably a reference to Harry Maziar (1934-), a prominent Atlanta businessman. He was President of Zep Manufacturing Company which was a leader in the specialty chemical industry, and was Chairman of the Chemical Division of National Service Industries. He was president and co-chairman of the Board of Governors at the Marcus Jewish Community Center of Atlanta, president of the Jewish Vocational Service (now Jewish Family and Career Services), a board member of the William Breman Jewish Home, Ahavath Achim Synagogue, the Jewish Community Centers of America, and chair of the Southeast Regional Council for Birthright Israel.
business was a little bit too much hard work to make a living. There must be an easier way out. I began dabbling in real estate. I went and took the examination and passed it. I went to work with Harry Glassman. Then we organized the Glassman-Krick Realty Company. Then I broke off and organized the Edward Krick Realty Company. In the meantime, I was buying all the little parcels of real estate in the neighborhood. Gradually I accumulated a pretty good deal of holdings in the neighborhood.

Shirley: Was the store still functioning?
Edward: The store was . . .
Shirley: That was the backbone of it.
Edward: . . . the backbone of it. The store on Conley Street I sold to one of my employees, and he ran that. After the third holdup in the store on Auburn Avenue, when they came in one Saturday night, locked me in the icebox, and pulled the telephone off of the receiver, I said, “I had enough of that.” I got out of the grocery business. I practically gave the store to the woman that had been working with me for a number of years.

Shirley: What year was that, Ed?
Edward: That was about 1955. I’m guessing that year.

Shirley: Did your business involvement determine some of your social activities, or would you say that your communal involvement had more of an impact on who your friends were and what you did?
Edward: The communal activities were the guiding social life that we did. Also, the synagogue. We were very active in the synagogue. We were active in AZA and B’nai B’rith. I’ve been a member of B’nai B’rith for over 50 years. I was active in the Zionists, Young Judaea, and Masada. I was kind of an organizational man.

Shirley: That’s obvious. That’s very obvious. You mentioned to me the early real estate

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75 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 American), serving as a president of its Atlanta District.
76 The Grand Order of the Aleph Zadik Aleph (AZA) is an international youth-led fraternal organization for Jewish teenagers, founded in 1924. It currently exists as the male wing of B’nai B’rith Youth Organization, an independent non-profit organization. AZA’s sister organization, for teenage girls, is the B’nai B’rith Girls (BBG).
77 B’nai B’rith International (Hebrew: ‘Children of the Covenant’) is the oldest Jewish service organization in the world. B’nai B’rith states that it is committed to the security and continuity of the Jewish people and the State of Israel and combating antisemitism and bigotry. Its mission is to unite persons of the Jewish faith and to enhance Jewish identity through strengthening Jewish family life, to provide broad-based services for the benefit of senior citizens, and to facilitate advocacy and action on behalf of Jews throughout the world.
78 A youth Zionist organization with chapters throughout the United States for men and women ages 18 to 30.
developments, or how you developed your own and how that happened. Can you tell me anything else about the real estate developments in Atlanta, and what impact it had on the community? What was happening?

**Edward:** Ben Massell\(^79\) was the grandfather of the development of real estate in the city of Atlanta. Ben Massell was an aggressive person, and he went out and built lots of big buildings in Atlanta. Atlanta was growing at that time. We had a progressive mayor. We had Mayor Hartsfield,\(^80\) who was a progressive individual. Ben Massell had a great deal to do with the development of the real estate business in the city of Atlanta.

**Shirley:** Did you feel, Ed, that you had been given certain values growing up from your parents or grandparents that really made a difference in your life?

**Edward:** I’m sure they did. As a matter of fact, Mama was always instructing us and advising us to be good citizens, be good people, and ‘live by the book.’\(^81\) I’m sure that had a great deal of influence on my life.

**Shirley:** That’s an everyday education.

**Edward:** Right.

**Shirley:** Let’s move into the modes of transportation when you were growing up. Today, everyone has a car as soon as you turn 16. How did you get around?

**Edward:** As I said earlier, we had the grocery store on Conley Street. The Alliance was on Capital Avenue, and we would run from the store. We’d close up the store at 7:00 at night. I’d run over to make the basketball practice. I would be 15 minutes late. It took 15 minutes . . . less than 15 minutes to run over there. We walked to school. We walked to *shul*. We were in the neighborhood. We walked to Commercial High School every morning.

**Shirley:** How far were you from high school?

**Edward:** I would guess a mile-and-a-half or two miles.

**Shirley:** That was not a big deal?

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\(^79\) Benjamin (Ben) J. Massell (1886-1962) was a civic and community leader in both the Jewish and general communities of Atlanta. In the early 1900’s, he and his two brothers, Sam and Levi, founded the Massell Realty Company, which had a hand in the development and sale of several landmark properties in Atlanta. Civic leader Ivan Allen, Sr., was known to say, “Sherman burned Atlanta and Ben Massell built it back.” Ben Massell was the uncle of former Atlanta mayor Sam Massell.

\(^80\) William Berry Hartsfield, Sr. (1890-1971), served as the 49\(^{th}\) and 51\(^{st}\) Mayor of Atlanta. His tenure extended from 1937 to 1941 and again from 1942 to 1962, making him the longest-serving mayor of his native Atlanta.

\(^81\) ‘Live by the book’ is an American idiomatic expression meaning ‘follow the rules,’ or ‘do things in the correct or proper manner.’
Edward: No, it sure wasn’t.

Shirley: There were just streetcars. That’s it.

Edward: That’s right.

Shirley: Did you have a car in your family?

Edward: No, we didn’t have a car in those days.

Shirley: Nobody did. What involvement did you witness from the Jewish community as far as politics is concerned? Was there a lot of political activity from Jewish people? Were they participating?

Edward: I became interested in politics in the sense that I would always go and vote, because Mama had stressed the importance of voting. I was interested. [President Franklin Delano] Roosevelt came to Atlanta in 1932, 1933. I remember standing on Peachtree Street with the crowd watching him parade during his visit here. We were all conscious of the importance of political activity. I became involved a little bit in politics. As a matter of fact, for the record, when Henry Wallace was running for president of the United States, I was one of the Georgia electors. Had he been elected, I would have been an elector with his slate.

Shirley: Now I’d like to know a little bit about your volunteer work. It sounds like Ed Kahn maybe turned you on.

Edward: I think Ed Kahn turned me on. Barney Medintz turned me on. In the little club that we [had], Louis Geffen was an influence for good. We got the basic organizational skills, if you would call it that, with this little Young Judaea SIJ Club. I became involved on a broader scale as

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82 Streetcars originally operated in Atlanta downtown and into the surrounding areas from 1871 until 1949. The first such transportation began with horsecars in 1871, and electric streetcar service started in the 1880’s. The last streetcar service on the old network ended in 1949; the streetcar system was quickly replaced by a trolley bus system and later with buses. A new streetcar system in Atlanta began operating in 2014 and is known as the Atlanta Streetcar project. (2015)

83 Franklin Delano Roosevelt (1882-1945) was the 32nd President of the United States and a central figure in world events during the mid-twentieth century, leading the United States through a time of worldwide economic crisis and war. Popularly known as ‘FDR,’ he collapsed and died in his home in Warm Springs, Georgia just a few months before the end of the war. He was a Democrat.

84 Henry Agard Wallace (1888 – 1965) was the 33rd Vice President of the United States (1941–45), the Secretary of Agriculture (1933–40), and the Secretary of Commerce (1945–46). His public feuds with other officials caused controversy during his time as Vice President under Franklin Delano Roosevelt, and resulted in Democrats dropping him from the ticket in the 1944 election in favor of Senator Harry S. Truman. In the 1948 presidential election, Wallace left the Democratic Party to run unsuccessfully as the nominee of the Progressive Party against Truman, Republican Thomas E. Dewey, and States’ Rights Democrat Strom Thurmond.

85 A member of the Electoral College (United States) which formally chooses the President and Vice President of the United States every four years. Electors are apportioned to each of the 50 states as well as to the District of Columbia according to the number of members of Congress to which the state is entitled. The electors generally cast their votes for the winner of the popular vote in their respective states.
a representative of the Atlanta Jewish Federation. . . Welfare Fund in those days, then the Atlanta Jewish Community Council. I was up and active in the Welfare Fund for 50 years. I’ve been in all the campaigns.

Shirley: Not was, still are.

Edward: Still are, yes. In those days, they had different divisions. They had a real estate and a grocery business. I was involved with some of the leadership roles in the grocery division back in the early days of the Welfare Fund Campaign. I was active in the bureau of Jewish Education. Sam [Samuel H.] Rosenberg had an influence on my life. I was also instrumental. . . well I wouldn’t use the word instrumental. I was active in the formation of the [Greenfield] Hebrew Academy back in the early 1950’s. Sam Rosenberg is deserving of lots of credit for the formation of the Hebrew Academy. It was through his nudging of ‘Greenie’ [Dr. Irving Greenberg], myself, Al [Alex E.] Milt, and some other people, that the Hebrew Academy was

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

87 In 1945, a special committee, appointed by the president of the Atlanta Jewish Welfare Fund, met to consider how adult Jewish organizations in the community could be coordinated to participate more effectively. Out of this study came the creation of the Atlanta Jewish Community Council. In 1967, the Jewish Community Council merged with the Atlanta Jewish Federation (now the Jewish Federation of Greater Atlanta). By 2009 it again became an independent entity called the Jewish Community Relations Council of Atlanta.

88 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.

89 Samuel H. Rosenberg (1905 – 1962) was an executive director of the Atlanta Bureau of Jewish Education. He came to Atlanta to head up the Bureau in 1949 after having served as educational director of congregations in Rochester, N.Y., New Haven, Conn., Jacksonville, Florida and Buffalo, New York. He was a member of the board of the National Council for Jewish Education, which is made up of professional Jewish educators and worked very closely with the American Association for Jewish Education. He was particularly instrumental in the development of a Hebrew High School in Atlanta and an Institute of Jewish Studies.

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

91 Dr. Irving ‘Greenie’ Greenberg (1911–2006) was born in Poland and came to Atlanta with his family in 1913. He was a graduate of Emory University Medical School. Following his service in the United States Army (1941 to 1946) he returned to Atlanta where he practiced General Surgery for more than 40 years and pioneered Early Ambulation, post-operative care in which a patient gets out of bed and engages in light activity as soon as possible after an operation. He served on the board of almost every major medical and Jewish organization in Atlanta. He co-founded the Greenfield Hebrew Academy, helped establish the first blood bank in Atlanta, and co-chaired the Jewish Federation’s first annual campaign that raised $1,000,000.

92 Alex E. Milt (1904 – 1992) was a philanthropist and businessman who was active in Atlanta’s Jewish community. He was the first president of the Hebrew Academy in Atlanta and was instrumental in its founding. He was also involved with the Jewish Community Center, the Jewish Home, Shearith Israel Congregation, and frequently served as cantor at Congregation Anshe S’fard.
born. I remember knocking on doors to try and get people to send the kids to the Academy.

[Unintelligible] and we finally got 16 kids, and we opened the school.

Shirley: Now the children are coming out of the walls, and it’s a beautiful new building. You can pat yourself on the back.

Edward: I’m happy that it’s successful.

Shirley: Were you president of the Academy?

Edward: Yes, I was president.

Shirley: You didn’t mention that.

Edward: I was president of the Academy, I was president of the Bureau [Atlanta Bureau of Jewish Education], and I was president of the ZOA [Zionist Organization of America].

Shirley: President of the shul.

Edward: President of the shul.

Shirley: In your volunteer work, of what are you most proud?

Edward: I guess I’m most proud of the fact that the Hebrew Academy is such a success. I’m also proud of the development of the Shearith Israel. I’m proud of all the relationships that I made over the years with the people. I’m happy with the [Jewish] Federation [of Greater Atlanta].

Shirley: What was your biggest disappointment in volunteer work?

Edward: I think probably the biggest disappointment is the manner of the professionals: how they operate and how many people they need to do the operations and all their work. I guess I’m a little bit concerned with the amount of money that most of them make.

Shirley: How cohesive a Jewish community do you think we had in the early years?

What was the relationship amongst the Orthodox Jews, the Conservative Jews, the Reform Jews, and the Sephardic Jews?

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93 Founded in 1897, the Zionist Organization of America is the oldest pro-Israel organization in the United States. It is dedicated to educating the public, elected officials, media, and college/high school students about Israel and to promoting strong United States-Israel relations.

94 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.

95 Adherents of Conservative Judaism, a branch of Judaism that seeks to preserve Jewish tradition and ritual but has a more flexible approach to the interpretation of the law than Orthodox Judaism. It attempts to combine a positive attitude toward modern culture, while preserving a commitment to Jewish observance. They also observe gender equality (mixed seating, women rabbis and bat mitzvahs).

96 Adherents of Reform Judaism, a branch of 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
Edward: I can go back to the late 1920’s and recall where if a Temple girl went out with an Orthodox—it wasn’t Conservative in those days, it was Orthodox—it was like a mixed marriage.

Shirley: That last question, if you would review for me again how cohesive a Jewish community did we have, and what was the relationship between the Orthodox and the Reform and the Sephardic Jews?

Edward: Back in the late 1920’s and early 1930’s, there was not a very cohesive Jewish community in Atlanta. The Reform element held themselves in a higher social strata than the Orthodox or the Sephardic community. They wouldn’t permit their children to intermingle with the children of the other groups. I think the Atlanta Jewish Federation/Welfare Fund in those days, when it came into being with Harold Hirsch... he was a Temple member, but he had a real close relationship with Rabbi Geffen. I think that was the one organization that united the Atlanta Jewish community more than any other organization. The Sephardic community didn’t mix well with the Orthodox. I think that in 1936, when the Federation organized the campaign, I think that cemented those relationships. Since that time it’s been a very cohesive community.

Shirley: What about the black community? Was there a comfortable relationship between the blacks and the Jews?

Edward: Actually, most of the grocery people were in black communities. The black people respected and loved the Jewish merchants. That was my experience with them. I had many people that were very fond of me, because we gave them credit and we tried to be fair and honest with them. I think they had respect, in my association with them. It was a good association. We didn’t socialize and we didn’t talk politics or anything, but as far as the respect for one another, I

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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.

97 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.

98 Harold Hirsch (1881 – 1939) played football at the University of Georgia from 1900 to 1901, studied law at Columbia University in New York, and was the general counsel for The Coca-Cola Company for more than thirty years as an attorney with the firm of Hirsch, Smith & Kilpatrick. He was active in the Allied Jewish Campaign and was instrumental in establishing the Atlanta Jewish Welfare Fund in 1936.
Shirley: Originally you mentioned to me that a lot of the Jewish people were living in and around the *shuls* and the Temple. What happened, in the 1940’s, to the Jewish community as far as the residential areas were concerned? Where did people go?

Edward: I think in the 1940’s people began moving to the northeast side of town, the Boulevard, Parkway Drive. The Beth Jacob\(^9\) congregation came into being. Rabbi [Emanuel] Feldman\(^10\) came here. I guess it was in the 1950’s when he came. The community was on the move. After the war, lots of people came to Atlanta. They liked what they had seen, and liked the friendly atmosphere and the climate. Lots of Jewish people came to Atlanta. Business was pretty good. The Jewish community just spread out. The Standard Club\(^10\) was on Ponce de Leon Avenue\(^10\) in those days. Jewish people were moving out to Ponce de Leon, Lullwater [Road], and out in the Emory section.\(^10\) Eventually they started moving out to Buckhead\(^10\) and Cobb County. That’s halfway to Chattanooga [Tennessee].

Shirley: You’ve seen some big changes.

Edward: Big changes.

Shirley: Were there any newspapers or magazines published in Yiddish in your parents’ home when you were growing up?

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9 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 first location was a converted house on Boulevard.

10 Emanuel Feldman (b. 1927) is an Orthodox rabbi and Rabbi Emeritus of Congregation Beth Jacob of Atlanta, Georgia. He was born to a family of Orthodox rabbis dating back more than seven generations. During his nearly 40 years at Beth Jacob beginning in 1952, he nurtured the growth of Atlanta’s Orthodox community from a city with two small Orthodox synagogues to a community large enough to support Jewish day schools, yeshivas, girls’ schools and a *kollel*. He is a past vice-president of the Rabbinical Council of America and former editor of *Tradition: The Journal of Orthodox Jewish thought* published by the RCA. In 1991, his son, Rabbi Ilan Feldman, succeeded him.

10 The Standard Club is a private, country club, with a Jewish heritage dating back to 1867. The club originated as Concordia Association in Downtown Atlanta. In 1905 it was reorganized as the Standard Club and moved into the former mansion of William C. Sanders near where Turner Field is now located. In the late 1920’s the club moved to Ponce de Leon Avenue in Midtown Atlanta. The club later moved to the Brookhaven area and opened in what is now the Lenox Park business park. It was located there until 1983 when the club moved to its present location in Johns Creek in Atlanta’s northern suburbs.

10 Ponce de Leon Avenue often simply called “Ponce,” provides a link between Atlanta, Decatur, Clarkston, and Stone Mountain, Georgia.

10 The area described here is known as Druid Hills, an historic affluent Atlanta community containing some of Atlanta’s historic mansions from the late 19th and early 20th century as well as the main campus of Emory University and the Centers for Disease Control and Prevention (CDC). The planned community was conceived by Joel Hurt, and developed with the effort of Atlanta’s leading families, including Coca-Cola founder Asa Candler.

10 An area located northwest of Downtown Atlanta with gracious homes, elegant hotels, shopping centers, restaurants, high-rise condominiums, and office buildings. Buckhead is a major commercial and financial center of the Southeast, and it is the third-largest business district in Atlanta, behind Downtown and Midtown.
Edward: My grandfather read the *Morning Journal*.¹⁰⁵

Shirley: You mentioned to me before that they did speak some Yiddish.

Edward: Yes.

Shirley: That’s how you learned it.

Edward: Right.

Shirley: What were the organizations that were *common* in the Jewish community when you were growing up?

Edward: There was a strong ZOA. At one time ZOA had maybe 1,300 or 1,400 members. *B’nai B’rith* was a very active organization. The synagogues were active. The central agent was the Atlanta Jewish Welfare Fund. Then it branched out into the Atlanta Jewish Community Council.¹⁰⁶ It wasn’t called the Jewish Family Service, but it offered social services to the Jewish community. The [Hebrew] Orphans’ Home¹⁰⁷ was already on the wing at that time. They had a building. As a matter of fact, the AZA ¹³⁴ used to meet in the Orphans’ Home building back in the 1930’s. I remember one incident that stands out in my life with the *B’nai B’rith*. Saul Greenberg and I were representing the AZA ¹³⁴ in a debate. We had been pretty successful in the regional matches. They wanted to plan a program for this *B’nai B’rith* meeting. We met at the Standard Club. Morris Abram¹⁰⁹ and some fellow, Abe Kruger¹¹⁰ I believe his name was, they

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¹⁰⁵ The *Jewish Morning Journal* (Yiddish: *Der Morgen Zshurnal*) was a Yiddish-language publication in New York from 1901 to 1971.

¹⁰⁶ The Atlanta Jewish Community Council was created in 1945 when a committee of 20, appointed by the president of the Atlanta Jewish Welfare Fund, met to consider how the adult Jewish organizations in the community could be coordinated to participate more effectively in the community service. In 1967, the Jewish Community Council merged into the Atlanta Jewish Federation along with the Atlanta Federation for Jewish Social Service and the Atlanta Jewish Welfare Fund. The Council became a department of the Atlanta Jewish Federation (now the Jewish Federation of Greater Atlanta) called Community Relations and Internal Jewish Affairs (later changed to the Community Relations Committee). By 2009, the Council became an independent entity, the Jewish Community Relations Council of Atlanta.

¹⁰⁷ The Hebrew Orphans’ Home was located at 478 Washington Street in Atlanta. The residence facility was open from 1876 to 1930. It was originally called the Hebrew Orphans’ Asylum. In 1901, the name was changed to the Hebrew Orphans’ Home. The service began to be used to place foster children in homes. In 1988, the organization’s mission changed and it became the Jewish Educational Loan Fund (JELF) with the goal of providing low-interest post-secondary education loans for Jewish students.

¹³⁴ A chapter of AZA in Atlanta.

¹⁰⁹ Morris Berthold Abram (1918-2000) was an American lawyer, civil rights activist and leader in the Jewish community who grew up in Fitzgerald, Georgia. Defending civil rights workers in Georgia in 1963, Abram won decisions that helped overturn the state's insurrection and illegal assembly laws, which had been used against civil rights demonstrators. Over the years, Abram helped bring civil rights cases to the United States Supreme Court. President John F. Kennedy named him the first general counsel to the Peace Corps in 1961. President Lyndon B. Johnson made him United States representative to the United Nations Commission on Human Rights, co-chairman of the Planning Committee of the White House Conference on Civil Rights and a member of the Committee on the Office of Economic Opportunity. Abram served as President of Brandeis from 1968-1970. He was the
were representing the University of Georgia [Athens, Georgia] and they debated us. It was a no
contest debate. I’m glad of that, because they probably were much better than we were. I
remember that. That must have been in 1936, 1937.

Shirley: Did you hear anything about or witness any specific organizations reaching out to
newcomers who moved to Atlanta to make things more comfortable for them?

Edward: After the Welfare Fund and the Jewish Community Center . . . The Jewish
Community Center was a powerful influence for good. Ed Kahn held his strong hand on that.
Eventually they became an autonomous agency, and at that time they started reaching out. They
expanded the service when they moved over to the Peachtree Street building. That must have
been in the early 1950’s when they moved over to . . . they bought a house. I remember Jack
Chilnick and I were active on the Board in those days. I remember Jack Chilnick, Joe Gross,
and a fellow named Marish who was a director. Tasco was a director. They reached out to the
community. They had an athletic program, social programs, and nursery school programs. As a
matter of fact, I was talking to Sadie Sachs the other night. She came in 1948, Sadie Sachs.

Shirley: With the nursery school.

Edward: With the nursery school. Sadie, Ralph, Gertrude, and myself are very close friends.

Shirley: What values do you think you have passed down to your children? I know what
your parents did for you.

Edward: I hope I’ve incorporated in them a desire to be honest and truthful and carry on the
tradition of the Jewish people. I hope I’ve passed that along. I feel comfortable that they are
following in those directions.

Shirley: Are the children involved like you are? Like Gertrude is, too, really.

Edward: My daughter is much more involved than my son is. My son is more involved in the
humanities and learning, and teaching and things of that nature. My daughter is very much

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founded United Nations Watch while he was Honorary President of the American Jewish Committee.

10 Abe Kruger (1893-1973) came to the United States in 1911 from Russia and owned a dry goods store in
Fitzgerald, Georgia that he sold to the Belks chain in 1954. He served as mayor pro tem in the 1960’s and was a
leader of the local Jewish community.

11 Jack Chilnick (1917-1983) was an educator and Jewish community leader. He came to Atlanta in 1949 as director
of the Jewish Educational Alliance (JEA). During his tenure, he oversaw the development of the JEA to Atlanta’s
then new Jewish Community Center. Chilnick resigned the post in 1957 to become executive director of the Lynn
Jewish Community Center in Massachusetts. Before coming to Atlanta he was the director of the JEA in Savannah.

12 Sadie Fedder Saks (1920-1996) was a Director of the Atlanta Jewish Community Center's Early Childhood
Center beginning in 1940.
involved in Jewish activities in Rockville, Maryland.

Shirley: Maybe he has shared some of his things with you. You mentioned you went to Shakespeare the other night, and that’s his interest.

Edward: Right.

Shirley: That’s fair. If you had the opportunity, Ed, to do things any differently, what would you have done, if anything, as far as business, or social, or family?

Edward: I probably would have gotten out of the grocery business a long time before I did, if I had it to do all over again. The good Lord has been very kind to me, and has taken good care of me. I’m 73 years old. I’m grateful for all the things he has shown to me.

Shirley: Do you have any hobbies, other than involvement in the community?

Edward: I’m involved with organization work. I play a little golf. I like classical music. We go to plays and concerts, and things of that nature. That’s Gertrude’s influence, I think.

Shirley: How do you plan to spend your free time in addition to what you’re doing? Would you think about taking on anything new?

Edward: No. At this stage of the game, I’m not taking on anything new. I’m kind of coasting along. The thought of retiring has entered my mind, but not real seriously. I like what I’m doing. I don’t think I’m going to be retiring any time soon. The thought has entered my mind. I worked all my life, since I was 13, and I’m 73. That’s 60 years. That’s long enough to work. I’m enjoying what I’m doing, so I don’t anticipate to retire at any time soon.

Shirley: You must know that the Atlanta Jewish community is very proud of your accomplishments. You’ve added just hours of commitment and work. We are grateful for that. I want to thank you for sharing your history with us this morning. It’s easy to understand why so many people care about you. May you continue to go from strength to strength.

Edward: You have been very kind. I appreciate the opportunity to share with anybody. If you want to look at some pictures, I got a pile of pictures you can look at. Thanks very much.

<End Tape 1, Side 2>

INTERVIEW ENDS