

**THE WILLIAM BREMAN JEWISH HERITAGE MUSEUM
ESTHER AND HERBERT TAYLOR
JEWISH ORAL HISTORY PROJECT OF ATLANTA**

MEMOIRIST: JUDITH GROSSMAN TAYLOR
INTERVIEWER: ANN H. SCHOENBERG
DATES: MARCH 19, 2003
 AUGUST 5, 2003
LOCATION: ATLANTA, GEORGIA

SPONSORED BY: Taylor Family Fund
CITATION: Judith Grossman Taylor, March 19, 2003 and August 5, 2003, OHC10716, p. xx from the Herbert and Esther Taylor Oral History Collection, Cuba Family Archives for Southern Jewish History at the Breman Museum, Atlanta, Georgia

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INTERVIEW BEGINS

Ann: This is Ann Hoffman Schoenberg interviewing Judith Grossman Taylor on March 19, 2003, in her home in Atlanta, Georgia, for the Jewish Oral History Project of Atlanta, co-sponsored by the American Jewish Committee, the Atlanta Jewish Federation, and the National Council of Jewish Women. I will preface this by saying that Judith and I are distantly related. Therefore, we have known one another for some years now. If something gets left out inadvertently, it's because both of us know it. I'm going to try to avoid that as much as possible. I'll start with a very obvious question. Where you born and raised?

Judith: I was born and raised in Brooklyn, New York.

Ann: Who were your parents?

Judith: My parents were Sylvia Edison Grossman and Sid Grossman. My father, thank goodness, is still alive today at 96. His mind is better than mine.

Ann: I wouldn't say that. I think his mind is fine. I just don't know that it's better than yours. Tell us a little something about the environment in which you grew up. I think that is indicative of many of the things that have appealed to you and that you have done over the years.

Judith: I grew up in a very loving home. I was an only child. I was the youngest of all the grandchildren. My grandparents lived with us. We lived in a house in a nice neighborhood where the people don't expect them to have houses. We had a ten-room house which was headquarters for the whole family. There were many occasions on which I can't tell you how

many people slept there. At least ten slept frequently together in the same beds on holidays. My grandmother was the center of the universe. Everybody came to be with her. She was a lively funny woman. She spoke Yiddish most of the time, although she was very proud of her English. She was very proud that she could read and write English and that she was an American citizen. She was very contemptuous with anyone who wasn't. We had a lot of fun, a lot of laughter, and a lot of concern about current events and things that were happening in the world. My mother's major philanthropic activity was *Hadassah*. My mother was not one of the typical . . . she was a stay-at-home mom, but she didn't function like everybody else did. She didn't play cards. She was social with her own very dear close circle of friends with whom she had grown up. She just didn't seem to fit into the standard group. My great memory is Mother, every year, getting all dressed up to go to her *Hadassah* donor lunch. She would save all year so that she could go to her *Hadassah* donor luncheon with a hat. She really got fancy. The interesting thing was that she always went to a business and professional women's donor luncheon. She did not go to a donor luncheon for just the other . . .

Ann: . . . housewives . . .

Judith: . . . for the housewives, right. My dad was politically active. My Aunt Bert and Uncle Bob Travis, who lived in Atlanta, were very close in some respects. They were staunch Zionists. My family was Zionist. [The Travises] would come up. Bert was a past *Hadassah* president. She got caught in 1939 at an international *Hadassah* conference in Switzerland. She couldn't get out because World War II broke out. She had to come out finally through Holland on a Dutch ship. Bob was a ZOA [Zionist Organization of America] president. Both of them were extremely articulate spokespeople who were Zionists. My parents were Zionists. I didn't learn, until not that many years ago, that my father was educated. The *gymnasium* that he went to in Lithuania was run by ORT. It was a Zionist gymnasium. They spoke Hebrew. They were being trained to go to Palestine as *halutzim* [Hebrew: pioneers] which in fact some of his cousins subsequently did.

Ann: How old was he at that time?

Judith: He left Lithuania when he was 14, so this was . . .

Ann: . . . prior to his . . .

Judith: Prior, after he got through with the *cheder*, and all of that kind of stuff.

Ann: He never went to a really totally secular school? That's interesting.

Judith: No, not until he came to the United States. Then he had to learn a little English.

Ann: Right.

Judith: Briefly.

Ann: Your mother was born in this country?

Judith: My mother was born in this country. My mother was the youngest of five. She was the only one that was born in the States.

Ann: She lived in Williamsburg [New York].

Judith: She loved it.

Ann: Did you speak Yiddish?

Judith: I spoke a little Yiddish. I understood more than I spoke, as every child I knew who had Yiddish being spoken in the house. They were speaking Yiddish to keep the children from understanding. The first thing the children did was learn how to speak Yiddish. There are stories about me being two and three years old and singing *Oyfn Pripetshik* [On The Cooking Stove].¹ There were a whole group of *Hadassah* ladies in Atlanta. I came down a couple of times when I was very little with my parents to visit in Atlanta. Apparently my aunt trotted me out in front of all the *Hadassah* ladies. To this day, there are one or two who will say something about *Oyfn Pripetshik*. I was well-known for this great feat here.

Ann: Very precocious child.

Judith: I was a very precocious child. I really was. I was very bright and very precocious. I was moved ahead in school. I went for many years to a Zionist summer camp.

Ann: Which one?

Judith: Central.

Ann: Where is it located?

Judith: [New] Jersey. It was run by the Central Jewish agency out of New York which was probably their Jewish community center sort of thing. There were some people from Atlanta who went there, as well. It was a very well-known camp.

Ann: How old were you when you went to this camp?

Judith: That's another sort of horrific story to people today. It wasn't at all horrific to me.

¹ A Yiddish song by M.M. Warshawsky (1848-1907). The song is about a rabbi teaching his young students the *alef bet* [alphabet]. By the end of the nineteenth century it had become one of the most popular songs of the Jews of Central and Eastern Europe. The song is still used in Jewish kindergartens. The fourth stanza is "When, children, you will grow older/You will understand/How many tears lie in these letters/And how much crying." The lyrics hint at the traditional Yiddish saying that "the history of the Jews is written in tears."

From the time I was three years old, I was sent away for the summer. From the time I was three to six, I was sent to a lady called Mrs. Martin. I was sent to Mrs. Martin's farm along with one or two other children I knew. She had eight or ten children. What nobody realizes is my father was in the fur business. His business season was the summer. My mother, who helped him in his business in the summertime, was unable to get away to take me to the beach or the mountains or somewhere else to get me out of the city. She had to be there in the city with him, so I was sent away. I spent three years at Mrs. Martin's farm. I saw cows milked, got chased by a bull, and went on hay rides. I still can remember the taste of fresh milk. I can really remember that. When I was six, I was sent to Central camps. It was, as I say, a big camp. At six I was not the only child in my cabin.

Ann: Was this not a problem? The exposure to polio or the virus . . . you'd think would be a problem sending a child to a camp that had a lot of children . . . that your exposure would have been greater there?

Judith: Except it really wasn't. What would happen is you only had two or three days in summer. It was an eight week session. When there was a serious epidemic, they would have two-week post camp. There were years that I spent ten weeks there. They only had one visiting day per session for the parents. There were two sessions, two full week sessions I was there. There was one for each of the sessions. In the years when they had a serious epidemic going in New York, they would cancel visiting day or made the parents stay far away. They would not permit any children's siblings to come. To my knowledge, there was never a case of polio in the summer camps. There may have been here, but Central was a very large camp certainly. In fact, it was so big that there was a girls' side and a boys' side.

Ann: How many campers were there?

Judith: I can't tell you. It went all the way up to maybe 13, 14, plus then you get into the whole rest of the thing. There were various divisions. There probably were six or eight bunks . . .

Ann: . . . per cabin?

Judith: Yes, per age group which would have been six, seven, eight, nine and eleven . . . that kind of . . . it was very large. The same thing happened on the boys' side.

Ann: Interesting. Your schooling during the normal school year was done in the public schools of Brooklyn?

Judith: Yes. I lived right around the corner from my school. I could see the school from my

bedroom window, which was sort of a mixed blessing. I could walk to school, which I did. I could walk home for lunch, which I did. My grandmother usually was the one who was there when I came home for lunch. She would always fix me what she thought I really loved. As soon as I told her I liked something, I got it every day in a row until I no longer liked it. We would listen to soap operas together on the radio while I was eating my lunch. Then I'd go back to school. On a rainy day, my mother would come with an umbrella and walk me home. Occasionally she would drive me home. My mother drove. Not all women drove in those days, but my mother did. My dad took the subway to work, so my mother was the one who had the car.

Ann: Where did he work, in Manhattan?

Judith: In Manhattan. He had a fur dying business. He would take the raw furs and process them . . . mostly muskrats . . . dye them to colors. Then, during World War II they would stripe them to make them look like mink. Women wore muskrat coats with stripes. My father's company was very well-known because they did such a great . . .

Ann: . . . job of making muskrat into mink.

Judith: Yes. I still remember.

Ann: What was the name of the company?

Judith: Central Fur Dye. It was on West 28th Street.

Ann: You mentioned your Aunt Bert and your Uncle Bob Travis. How much back and forth interaction was there? First of all, you need to mention when they left the area of Brooklyn or New York, and moved down to Atlanta.

Judith: Nineteen twenty-eight.

Ann: That was long before you were born.

Judith: Yes.

Ann: You probably ought to say when you were born.

Judith: I was born October 7, 1936.

Ann: They had already been here for those eight years and had become established in the community. I know that there have been tapes made, certainly of Bert.

Judith: I don't think they ever got to it.

Ann: They never did make the interview with her?

Judith: She died in 1976.

Ann: You don't think there was . . .

Judith: . . . I don't think she was . . .

Ann: Go ahead . . .

Judith: It was sad.

Ann: Talk a little something about the two of them. If that is the case, I think we really ought to include a little more about them, perhaps.

Judith: My cousin Sally, their daughter, lives in Memphis [Tennessee]. I know she gave the Museum some of the papers that they had. They were both extraordinarily good public speakers. Bob was a very tall, handsome kid who spoke beautifully. He did not look Jewish. His last name was Travis. He was a button salesman . . . believe it or not . . . a traveling salesman. He was used extensively by the Jewish community to talk to the non-Jewish community about Israel. Then it was Palestine . . . subsequently Israel. When he stood up in front of a non-Jewish crowd and said “we,” they knew he was talking ‘American.’ The dual loyalty was an issue. Bert was a *Hadassah* president. She went on to be a part of the national board of *Hadassah*. I'm not sure whether she was on the international board, but I know she was on national. She, too, was an extraordinarily wonderful speaker. She was an award winner with *Hadassah*. These were people who devoted their lives to Zionism and influenced a whole generation of people. She was my mentor in many ways when I moved here. She was certainly my role model, because she understood. She had a delicacy and firmness. She understood how to deal with it, how to handle it, and how to talk about it [Zionism]. It was significant what she had. I would come back and tell her about whatever blunder I had made, and she would tell me how . . .

Ann: . . . or how to undo it.

Judith: Right, except for one job that I did for *Hadassah* when I moved here. It's my funny story. I really didn't participate in *Hadassah*. Between my Aunt Bert and my mother-in-law, Esther Taylor, they had such heavy *Hadassah* identities that I was self-conscious about following in their footsteps and being compared to them.

Ann: What's your funny story?

Judith: I was very young. I really didn't understand much about the dynamics of the Jewish community, because I had graduated from Brandeis [University—Waltham, Massachusetts]. At that time, I was the only one in the city who had graduated from Brandeis. The only other person from the city who had was Reva Epstein, but she was living in Chicago.

Ann: You were an alumni association of one.

Judith: I really was. There was one guy who was here briefly and worked with the Temple, but he and I didn't really . . .

Ann: Was there ever the supporters of the Library of Brandeis . . .

Judith: . . . community function here. It was founded in 1948. I didn't head to Brandeis until 1952. Oweda Janice [sp] helped found that. It was founded here in 1948.

Ann: But there were no graduates?

Judith: There were no graduates. I was sort of the token graduate. I was kind of put on display. Everybody assumed that if I went to Brandeis, certainly I was very bright. There was a Hadassah Education Day. This was for all of the chapters of *Hadassah* that was being held . . . I think it was Shearith Israel, but I'm not really sure. It was being held in a congregation. They asked me if I would chair the Education Day. I had never done anything like this in my life. We're talking probably 1959, 1960 maybe. Maybe I already had my first child. I had never done anything like this. Maybe it was even earlier than that. It may have been 1958. I didn't know what I was getting into. I don't think I chaired the whole thing. I think what I chaired was the educational component of the event. Somehow or other I got in touch in Janice Rothschild [Blumberg] who was the *rebbetzin* at the Temple. Nobody much knew that Janice Rothschild . . . not only was she an actress and she did, in fact, perform with Theater Atlanta and some other groups . . . but she was a budding playwright. Janice had written a one-act play about Abraham. We decided that what would be wonderful at Hadassah Education Day would be to produce Janice's one-act play. It was a two character play. The people that she had playing Abraham were black. They were . . . I guess from the college. He was a very well-known professor around town. He had a young woman who played opposite him [as] Sarah. I'm not remembering a whole lot about whether or not Janice was on the stage. I don't think she was. I think it was a two character play. These two people did this one-act play about Abraham. It was quite successful. I had no idea that black people didn't perform on stage. One or two people said something to me . . . that you didn't see black people performing on stage. But the real shock of the whole thing . . . which I did not learn until afterwards from my Aunt Bert, who kept quiet while I was doing the whole thing . . . she knew what I was doing. [She] kept her mouth shut and never said anything to me . . . was that I got Janice Rothschild from the Temple to participate in a *Hadassah* event which had never happened [before]. I didn't know that there was a

difference between Reform and Conservative [Jews], in terms of their socializing. I had no idea.

Ann: It wasn't even their socializing. It was their participation in organizational work.

Judith: There was National Council of Jewish Women here and *Hadassah* there. I didn't know there was a difference. I truly didn't know.

Ann: Thank goodness you blundered into it. You probably provided the bridge.

Judith: I don't know whether it lasted very long.

Ann: That is funny.

Judith: It was a funny event. I didn't know it was funny at the time.

Ann: I thought you were going to say something about the meal that was served, and that the couple performing was not welcome to join in and eat.

Judith: . . . wonderful of Janice. I have another story. There was a time when the Jewish women's organizations did not necessarily serve kosher food. In fact, there was some Jewish women's luncheon when they were having awards. Janice was invited. She was sitting at the head table. They were serving salad. Somebody spotted it ran up to her and grabbed the plate away from her and said, "I'm sorry, Mrs. Rothschild, we'll get you a good salad." Janice grabbed the plate back and said, "You've got the wrong . . ."

Ann: What you're not aware of, I don't think, is that I interviewed Janice Rothschild.

Judith: Did she tell you that story?

Ann: No, that story she did not tell me. But we talked about the interaction between the two communities, the Reform community and the rest of the Jewish community.

Judith: When you came from the north, probably you've heard this, we never knew that those divisions existed. Just didn't know.

Ann: Maybe they weren't as obvious. That may be what it was.

Judith: No, I had friends. My mother had friends whose children went to Reform congregation with *bar mitzvah*. I didn't know.

Ann: Just to go back a moment. I would like to be sure that for the future this is recorded. You graduated from Brandeis [University]. You went away to school to Brandeis when you were very young. I thought you ought to at least include that little piece.

Judith: What happened to me is I was a victim of the city school system in some ways. I was very bright as a little girl and had a very high I.Q. My school work did not necessarily reflect this, but the tests apparently did. I think somewhere after the third grade they persuaded my

mother to put me ahead in the fifth grade. I must have been bright enough to have already done all of the work or knew the work. One year was not so bad. When I got out of elementary school from the sixth grade, I went to Virginia High School. It was a pretty tough junior high school. It was about one-third Jewish and about two-thirds Italian from some pretty rough neighborhoods. What they did in that junior high school is they were trying to figure out how to get the bright kids out of there. They had 16-year-olds in there. So what they . . .

Ann: . . . like our inner city schools today?

Judith: . . . so they had what they called 'rapid advance classes.'

<tape is interrupted, then resumes>

They had what they called rapid advance classes where they moved us through. We made up six months of work over the two-year period that we were in the junior high school. When I got into high school, I attended at an early age. By now, I'm one-and-a-half years ahead of myself.

When I got into high school, they no longer had January high school graduations. I had to make up yet another half a year in order to get out in a June graduation. I graduated when I was 15. Getting into college was not necessarily easy. There weren't many colleges that were going to accept 15-year-olds. I was a very sophisticated and grown-up looking 15, but I wasn't as mature perhaps as one might have hoped. I did all right in high school, but I didn't set the woods on fire. I remember one time my mom just being furious with me because one more point in one course would have put me into Aristo, which was an honors society. Instead of going to beg the teacher for the point, I went to the beach with my girlfriends. My priorities were perfectly normal . . .

Ann: . . . for a 14-year-old or 15-year-old. Exactly.

Judith: Those were my priorities. If my mother wanted to go beg, let her go beg. I wasn't interested in begging. None of this sank in on me. I had no idea of what was going on. When I started applying to colleges, I applied first to Cornell [University–Ithaca, New York], I was turned down. I was 15 and my grades weren't great. In fact, in those days it was very hard to get into Cornell University . . .

Ann: . . . and you were a girl.

Judith: You didn't want to apply in home economics. My next choice was University of Connecticut [Storrs, Connecticut], which I really would have been happy to attend. That particular year, they stopped applications from out-of-state students. It was just one of these things. I was accepted to Brooklyn College [Brooklyn, New York], which was not my choice. I

didn't want to stay [in New York]. Brandeis was a brand new school. It wasn't even accredited at the point that I was applying, but it was Jewish. It was not too far from New York. It was in Boston, so it was not too far. The major thing was that it was Jewish. My mother and father could feel comfortable about sending this young light of their lives away at the tender age of 15 to a Jewish school.

Ann: Where they would take care of you.

Judith: Where somebody would take care of me.

Ann: Some Jewish mother would.

Judith: Some Jewish mother, right. I was, in fact, interviewed by a very famous football coach, Benny Friedman [sp]. At that time, Brandeis had a football team. Benny was a very famous football player in his day at [University of] Michigan [Ann Arbor, Michigan]. He was subsequently a coach. He was wooed to Brandeis in its early years. He was getting some phenomenal people to come to that school. Incredible people were coming to help start this university. They got Benny Freidman to do the football team. My father had a connection with someone who had a connection who knew Benny Freidman. I don't know. So Benny Freidman came to our house and interviewed me. I don't think they liked me, but they liked my father, probably.

Ann: Who wouldn't?

Judith: Who wouldn't. I was given a good recommendation and I was accepted to Brandeis. I was 15. I entered in September. My birthday was in October. I didn't want anybody to know that I was turning 16. I was ready to get a social life, which was a very important thing in my life. I told her I smoked. I thought that was what I was supposed to do. So I lied about my age to all the girls. When I was 16, they had a little party for me in the dormitory. We had those corsages with the Life Savers on it, the sour candy, because I was 17. I eliminated 16 all together from my vocabulary. I was not 16. I went from 15 to 17 in one fast swoop. Only to find out that there was one girl there that was younger than I was. She was not very good and she wasn't very social. She wasn't very popular. She didn't do a lot of dating.

Ann: Did you have a successful career in college?

Judith: I had a very socially successful career. I was not academic.

Ann: But academically?

Judith: Academically, it took me a couple of years before it began to sink in for me what I

was doing there. I really should not have been in college at the age of 15. That was too young. I wasn't an intellectual. The studying wasn't what meant a lot to me.

Ann: There you were up in Boston. How did it come to pass that you ended up marrying a man from Atlanta, Georgia?

Judith: It started when I was about 13 going on 18. I came down here for my cousin Sally Travis's wedding. Close members of the family, Esther and Herbert Taylor and their son, Mark, who was two weeks younger than Sally . . . they were raising her. They were both orphan children. They were raising her. I have known that family all my life. They came to Brooklyn to visit one time and rode me around in a carriage. When I came to Sally's wedding . . . I guess she might have been about 20 at the time . . . I was working. Mark nearly asked to take me out. The family said, "She's only 13. You can't take her." So that . . .

Ann: . . . never came to pass.

Judith: . . . never happened . . . which crushed me, because I was always going out with older guys. Going out with a 21-year-old wouldn't have phased me a little bit.

Ann: That's a little extreme at age 13.

Judith: I was 13 going out with 18-year-olds most of the time.

Ann: Yes, but 21 was a little . . .

Judith: . . . yes, that was a little. So that didn't happen. When I got out of college, I never wanted to go to graduate school. I went to secretarial school. I learned how to type, but just barely. I didn't want to go back to school. I majored in psychology. I started majoring in theater arts and realized that I didn't have that going for me. I wasn't willing to give up and do what you had to do in theatre arts, so I became a psychology major, which was wonderful. Abraham Maslow was one of my teachers. I took a bunch of courses with him. He was really an incredible guy. I was scared to death of math, so I didn't take statistics or experimental psychology, which were the requirements for graduating. I was terrified of them. My mother was pushing the entire time for me to be a school teacher. That's what she had always wanted to be. In fact, she went to school and was working in the high school . . . but working in the office. She couldn't be a teacher at that time, but she desperately wanted me to become a teacher. "You can get married and have children. You'll have the same school holidays and everything. Your hours will be the same and you can work." My mother was saying you could work and become a mother. I don't know how many other mothers were saying that at the time. It was a very subtle

message, but it was there. I had been a camp counselor. I said, "This is not for me. This is not what I want to do." I started looking for a job as a secretary. I wasn't a secretary. I was a clerk typist in a public relations firm on Madison Avenue. I was not happy doing the work. I didn't like it. It was not a [unintelligible] for me. I just didn't . . . it was a meat market kind of situation. I didn't like it. I wasn't thrilled with the guys I was going out with. I never had any trouble finding someone to go out with, I just wasn't happy about it. My cousin Sally invited me to come down for a holiday weekend. I came down here. I dated . . . how did Sally use to describe it . . . "three convertibles in four days." I won't even begin to tell you who some of the men were. What was interesting about Atlanta at that time, Jewish girls were being married very young. They were going to high school and dating college men. They would marry. I ran into some girls . . . I had come down here on a Christmas holiday. My husband was then married to somebody else. In fact, my mother-in-law . . . we were having lunch every day to say 'hello' to her . . . offered me his wife's dress to wear for New Year's Eve, because [unintelligible]. I did. I borrowed her dress. On the train going back to New York . . . some of the girls that I socialized with when I was here who were my age . . . I met girls my age . . . seniors in high school or freshmen in college, whose mothers had given them two years to find a husband. They got two years in college to find a husband. Here were my friends in New York whose parents wouldn't send them to college. They couldn't afford it. They might send a brother, but they wouldn't send a girl. These girls were working. They would have given anything to go to college. I was among two or three girls I knew that went on to college. Two went away to college, and a few went to a local college. Most of them didn't. The girls I grew up with did not go to college.

Ann: That's interesting, because you and I are exactly the same generation. Our birthdays are a month apart. That surprises me. That particular piece I did not know.

Judith: I was shocked. I had always heard in my home you go to college. You go to high school and college.

Ann: Exactly.

Judith: That was just part of . . .

Ann: . . . what was to come.

Judith: . . . what was going to happen. Sally had gone to college. This is just the way it was to be.

Ann: Had all the cousins pretty much . . . all your first cousins . . . you said you were the

youngest of the family.

Judith: Right. I was seven or eight years younger than the rest of them. Not all of them did go to college. My cousin Charlotte, with whom I am so very close today, went to nursing school for a while, but she went to work.

Ann: That's true. You were growing up and they were growing up during that period.

Judith: They had their USO [United Service Organization] parties in my house. I had the soldiers around me all the time. I was a little kid. Charlotte was like my big sister. I was exposed to the music. I was exposed to soldiers and sailors and all of that. A lot of things didn't happen. Sally went to Vanderbilt [University—Nashville, Tennessee]. I had a male cousin who is seven years older than me. He went off to college. He became a teacher and then a principal. On my father's side of the family, the older cousins did not go to college. The next two after me didn't go to college. There was one younger who did . . . one that my father sent to college because his father wasn't [unintelligible].

Ann: Were the Jewish roots as strong in your dad's family?

Judith: Yes, but they were different. They didn't have the intellectual conversations on father's side. They didn't have political debates when the family would gather. They didn't have any of that. My father's parents were not as interested in that. My father . . .

Ann: You came down to Atlanta, and you started dating.

Judith: I dated all young men, one of whom was Mark Taylor.

Ann: . . . who now was divorced.

Judith: . . . he was divorced with a child. He was 28 years old.

Ann: And you were?

Judith: I was 20. I guess he had just turned 29, since May. I dated him among others. What was interesting is that we went to visit his mother first who was in bed with a bad back. We went to visit his mother first to pay honor to his mother, Aunt Esther. These people were part of my childhood. His mother, who was one of the most brilliant, talented and extraordinary woman who was way ahead of her time, turns to me and said, "How old are you, dear?" I said, "I'm 20." She said, "You're not married yet?" I'll never forget that. It was so strange for anybody to say that to me. In the north, people didn't say things like that. You could go out and be 35.

Ann: Not only that, but it was rather rude.

Judith: No, she wasn't being rude. She was just . . . the way it came it [out] wasn't rude. It

just shocked me. The more that the years went by . . . what really shocked me was that that kind of women should say something like that. Of all the women in the world who should have thought that way, she was the only one . . . she was probably trying to like her son and me. Mark and I went out on our first date on a boat. He had a little runabout boat. I had never been in a motor boat. You don't do these things in Brooklyn, so I had never been in a motor boat. I sat there at the edge of the boat . . . it really gets hot. I put my arm resting on the side of the boat. We had a nice day. He said, "Can I see you tonight?" I had a late date that night. I said, "Honestly I have a date at 9:00 o'clock, but if you want to see me before then, that's fine." He said, "How about dinner?" I said, "Dinner is fine." I come home and my aunt takes a look at me and she said, "My god, your arm is all black-and-blue!" The underneath part of my upper arm, which had been resting on the boat . . . that was bouncing on the boat . . . was turning black-and-blue. She said, "You can't go out like that." I was wearing a very pretty strapless sundress which was in fashion at the time. I said, "Why not?" She said, "You've got to put on something with sleeves." I said, "Why?" She says, "People are going to think that you did something terrible." I said, "That's too bad. I don't have anything else. It is hot. This is what I am going to wear." I went out in my sleeveless dress and my black-and-blue arm. Mark took me to the [Jewish] Progressive Club for dinner. Then I had him take me home so that I could go out with whoever else I was going out with.

Ann: At 9:00 o'clock.

Judith: I came back to New York. He started calling me. Pretty soon he called and he said he was coming in to New York for a week. I think it must have been around July. Remember, I came down here at the end of May. About a month later, he was calling just about every night. He was coming into New York for July 3 weekend and could we go out. I was working. "Would I make plans?" I was very . . . [he was a] handsome, eligible, attractive, rich guy. "Where do you want to go?" "Anywhere you want to go is fine." I'm booking nightclubs and I'm booking theater. Why not?

Ann: Why not.

Judith: Nobody else I knew could take me like that. Pretty soon we came back to my house. One day we were playing Scrabble and I beat him. I think that was the key, because I beat him at Scrabble. I haven't beaten him since, but I beat him at Scrabble. All of a sudden I realized that there was really a lot more to this guy. He said to me on about our third date, "I think I'm

going to marry you.” I said, “That’s ridiculous.”

Ann: As far as you were concerned, 20 was way too young.

Judith: What I was thinking about doing . . . I was thinking about moving to Atlanta. I was going to move to Atlanta and live with my Aunt Bert. That weekend showed me that there were a ton of well-educated eligible young men in Atlanta who were hungry to go out with an educated Jewish woman. Most of the girls that were available to them didn’t have much of an education. Eventually all of them married bright women, so they found them. But at that time, there were so many single men and so few eligible women.

Ann: Certain qualification, having a college degree.

Judith: My job in Brooklyn never took, so I was really ready to move down anyway. He told me he was going to marry me. I said, “Okay. Not now.” Anyway, before it was all over, he followed me to a *bar mitzvah* in Massachusetts. He was flying his own plane. He wanted to fly me in his plane. My mother said, “Absolutely not.” One time he came up to visit me and brought me real diamond earrings. My father turned to my mother and said, “Do you think we ought to insure these?” My mother said, “Absolutely not. As far as I am concerned, it is her aunt’s.” My mother was not happy about this whole thing. Grandma was, though.

Ann: Interesting.

Judith: He followed me up to Michael’s *bar mitzvah*. When we came back, we had a little meeting with my parents. I said that I was preparing to move to Atlanta. What I was prepared to do was [unintelligible]. Before it was all over, I was engaged. I still don’t know how that happened. There was this family conversation. The next thing I knew I was engaged. We were married in December. I came down to Atlanta in September. He bought me my first car. I lived with my aunt.

Ann: Were you all married here or in New York?

Judith: We were married in New York. At that time, my mother was working. My grandfather was very sick. He actually died a few days after we were married. He had to take . . . doctor. I was in Atlanta for about a month and then I came up to New York. I really did [unintelligible] because I was there to do it and mother was working.

Ann: This was in 1956?

Judith: Nineteen fifty-seven. I had been through college for a year. We were married in December.

Ann: What was it like being immersed in the Atlanta Jewish community after having been brought up in the big city?

Judith: I will tell you that the only thing that kept me from really feeling like Alice in Wonderland was the fact that I had known going to Brandeis. I had a roommate who lived in Brookline, Massachusetts. She lived in Brookline, but stayed on campus. I spent a lot of time with her family and got to understand the Boston Jewish community. It was my first exposure to a Jewish community outside of New York, where everybody was Jewish or Italian. I began to see that there really was another way for a Jewish community to operate, which helped. I had a mother-in-law and father-in-law who were part of the community. At that time, Sally was married with three children. She was pregnant with her third child. I didn't know what a bridesmaid was.

Ann: You better have one of those.

Judith: What I do remember is going to some of the luncheons. This was the first thing you did. You wore hats, you wore gloves, and you went to the ladies luncheons . . . the Jewish women's organizations . . . which there weren't all that many. I remember going to a luncheon one day and sitting at the table, and having nobody talk to me. Finally, somebody turned around to me and said, "Which Taylor are you?" I said, "I am Esther Taylor's daughter-in-law and Bert Travis's niece."

<End Tape 1, Side 1>

<Begin Tape 1, Side 2>

Ann: This is Ann Hoffman Schoenberg interviewing Judith Grossman Taylor on March 19, 2003, in her home in Atlanta, Georgia. We are now on the second side of the first tape. We were discussing what it was like when she first moved into the Atlanta Jewish community. Go ahead. As you said, your credentials were . . .

Judith: My credentials were established. I was Esther Taylor's daughter-in-law and Bert Travis's niece. It didn't matter that I was Mark Taylor's wife. This was among the women, because that's where community was. There was tremendous division. There were a few things that really sort of soured me. I couldn't understand the fact that there wasn't theater. There weren't restaurants, unless you went to private clubs. I got a call from somebody one day wanting me to solicit for the Federation. [I was] 21 years old. I don't know what Federation, or anything else. In trying to convince me to do this thing, she said, "It would make your mother-

in-law and your aunt so proud if you did this.” No, this is not what I'm going to do with my life. I am not going to trek along in their footsteps. It's not me. I had tried playing cards, very unsuccessfully. That wasn't going to work for me. I remember walking out of a bridge game that was held in my honor before we were married. The women were so . . . went to college where it was just a lot of fun. I said, “I can't go through this.” All negative Atlanta. I just got up and went outside.

Ann: Did you have a problem with the fact that everybody knew everybody else then . . . and all of their ties and who was related to who . . . and you were completely out of that pattern?

Judith: No question about it.

Ann: It takes a while. I know when we first moved here, I felt something of that.

Judith: Absolutely. I felt it more through my cousin than through my husband. It is very interesting because Mark was really an outsider in many ways. He had been married and divorced. His closest friends were not Jewish. His closest friends were Christian. Some of my closest friends were Jewish, but not from the kernel of Jewish society. They weren't . . .

Ann: With whom was he friendly? Or what made his friendships different? Why did he run in different circles? Why were his friends Christian? What were the associations that he had established that were so different?

Judith: He had gone away to school. He went to Cornell. He did not join a fraternity. His friends in Cornell were returning veterans. He had a very different college lifestyle from the men we know who went there at the same time. He was not ‘Joe College.’ He was just always different. He is just different which may be why he and I found this enormous attraction. Both of us were always a little out of the mainstream. Neither of us was ever part of a crowd.

Ann: Who were some of his friends?

Judith: People that you wouldn't know: Louis King [sp], Charles Sams [sp] and Howard Smith [sp] . . . people like that. He was friendly with Doreen and Bernie Bryan [sp], who divorced shortly thereafter. He was friendly with Jay Weinstein who was going with Renee at the time. Renee and I are still close friends. She had moved here from Chattanooga [Tennessee] by way of Michigan and California. Renee, although she was southern, had been elsewhere. We became friendly. I became friendly with Claire Oppenheim . . . Claire and Billy Oppenheim [sp] . . . who were Jewish. But Billy was part of the Temple crowd. Claire was from New York. I found myself becoming friendly for the most part with people who had moved here from

somewhere else.

Ann: That particular portion of the population was growing at that time.

Judith: That's right, it was a growing population. But in terms of what I wanted to do with my time. When Mark and I were married, I moved into his one-room efficiency apartment on East Paces Ferry Road, which was good. There was a cafeteria downstairs. I didn't cook, anyway. My grandmother would never let me cook, because I might do something not kosher in the house so I wasn't permitted. I was barely able to dry dishes as long as I was sure that the towel was either red or blue.

Ann: The right towel.

Judith: The right towel, right. So my kitchen stove was maybe 24 inches wide. The refrigerator was sort of underneath the counter. It was . . .

Ann: . . . it was like a college kitchen.

Judith: It was like a dorm, exactly. It was nicer than my dorm, because we didn't have private kitchens in my dorm. We ate out a lot. Immediately, Mark started looking for housing, which again was just absolutely foreign to me . . . the idea. He was 29 years old. He was in business. He was building things. He wanted a house. One of the houses that we looked at was an absolutely gorgeous place. I was terrified. I saw this thing as a great big old mansion of a house. I'd never taken care of anything that big. Then they showed me the gardens in the back which are on tour every year . . . but not to worry, the gardener comes with the house. I thought, "This is not for me. I'm not going to do this." We did not buy that house. I became pregnant and had a miscarriage, and then became pregnant again. I had to get shots every day, which eventually Mark gave me, which is kind of fun. He found a lot in a neighborhood very near to where my cousin Sally lived that nobody much knew about. We designed and built a house. Mark acquired a piece of property across the street . . . which is another whole long story . . . that was owned by black people. It was an old neighborhood and there weren't enough young people now. By then I knew that my cousin Sally was moving to Florida. She wasn't much more than two blocks away. The only other Jewish people were kind of across Shady Down Road. It was Cheshire Bridge [Road] then. There were a couple of people in a little subdivision that was called Dunwoody Park at the time. You know it wouldn't have anything to do with this Dunwoody. Gloria and Petty Bregman [sp] lived over there. I think there were two or three Jewish families who lived over there. Again, the only child was the little Bregman boy to play

with my child. Mark developed what became 'Judith Way,' a street of seven homes . . .

Ann: . . . that runs off of West Roxboro . . .

Judith: . . . Roxboro . . . which is right across the street from where we lived. There were two conditions: whoever bought the homes had to have children and had to have an architect design it. The first home that was bought, they had children but the children were much older. Eventually it filled up. To this day, those children who grew up on Judith Way are close. They are godparents to each other's children. They are moving back into the neighborhood.

Ann: One of them has moved into your old house.

Judith: Into our old house. My daughter developed a street parallel to it.

Ann: Where many of her friends live.

Judith: Two more may be going onto Judith Way itself. It's really just a phenomenal thing. What happened was a phenomenal way for the kids to grow up together. There was a community between those houses. It became just a wonderful place.

Ann: The name of the neighborhood?

Judith: It was Pine Hills, the neighborhood.

Ann: You all were actively involved in the association?

Judith: Yes. There was an association. Our house, over time . . . even at the beginning when we had a basement . . . our house seemed to be the headquarters for all the neighborhood meetings. Every time the association had a meeting, the place of the meeting would be at my house. That was fun. They were good neighbors. It was not a Jewish neighborhood. It was a lovely neighborhood, which was fine with me. Our kids went to Lovett [School]. It was very important to me that our children not spend all their time socializing with [Jewish] kids. Not that we didn't . . . we were all alike. But I felt like it was important for them to know that there were other people in this world and not everybody is . . .

Ann: Why did you make a decision to send them to private school?

Judith: Because of what was happening in Atlanta public school system. I was a great fan of public school. I had grown up in public school. Mark had gone to public school. We were in the R.L. Hope [sp] school district. This is where we fully expected to have our children go. A couple of things happened at R.L. Hope.

Ann: Where is it?

Judith: R.L. Hope is no longer. Tower Place is there instead. It was on Piedmont right

across from . . . I had a couple of incidents. School integration was happening at that time. Beyond school integration, which happens in kindergarten . . . they had a kindergarten teacher. The parents would help out and come in for a day. They'd have a snack. She says, "Let us pray." The children put their little hands up in front of them and bowed their heads. They prayed before having their snack. I hit the roof. You're not supposed to be able to do this. I went to the principal. Somebody's description of that principal was, "Like punching a cloud." It was a wonderful description. I asked Martha if she would go with me. She said, "No." So I went alone. I went to the principal and I complained about it. I said, "This is not right. You are not supposed to do this in a public school." The principal said, "You're right. We'll take care of it." A few weeks later . . . I get a call from one of the other mothers. "Would I please switch with her that day as she can't come in?" I said, "Sure." I go in that day. Once again, bowing their heads in prayer before having their snack. I turned to the teacher and I said, "I thought you weren't going to do this anymore." She said, "You aren't supposed to be here today."

Ann: They only didn't do it when you were there.

Judith: When I was there.

Ann: She forgot . . .

Judith: . . . she forgot who I was. You can tell about how bright this teacher was. The first grade teacher was so bad that there were children who were bed wetting . . . she was so awful. When we began to check into it, we discovered that she had been sent from school to school. Wherever she was, people were upset. I organized a group of parents. We went down to see the Assistant Superintendent for the area to complain about this woman. The best they could do is send her out of the school and send her somewhere else.

Ann: Send her to somebody else's school?

Judith: Somebody else to do damage. We said to him, "You are not going to do this. Not to first graders, for God's sakes. Older children, maybe, but not to first graders." They sent her to be a clerk supply teacher somewhere. God knows where.

Ann: You actually did try.

Judith: I tried. I tried harder than that. In the second grade, Chuck was hyperactive. We didn't know what Attention Deficit Hyperactivity Disorder (ADHD) was at that time. We knew he was hyperactive. We had a hard time keeping him still. He had a hard time keeping up with what was going on.

Ann: He just didn't have good focus.

Judith: He couldn't focus. He couldn't complete his work. He had a second grade teacher who was getting ready to retire. There was a little coat closet in the room. From time to time she would stick him in the closet when he got into trouble somehow or under the desk or wherever. One day I get called to school. I'm told he's being suspended from school for three days. This is a seven-year-old. "Why are you being suspended from school for three days?" He was sitting there in the back of the room and he was picking apart the binder on his notebook . . . the pages . . . taking apart the pages. He was picking it apart on his notebook. So she was suspending him. I guess she told him not to do it. He was fidgeting. This was a child who couldn't sit still. That's when we started investigating other options, looking for help. We were advised to go to Lovett. There was a wonderful principal there who was good with children. She was quite incredible. Even though it was a Christian school with a cross on their emblem, and mandatory chapel every day . . . now this was hard to do. We knew that he needed something else and that the Atlanta public schools were not giving it. So we sent him off. We sent child number two to the Atlanta public schools. Child number two is doing okay. In the meantime, there is a lot going on with teacher transfers and things like that. This is giving me trouble, because the school system doesn't know what to do. I find they have now put black teachers in the school. There are now black children in the school . . . which actually there had been some black children in the school, because there was a baseball team . . . I used to drive some of the children. There was a black neighborhood on Railroad Avenue behind Lenox, which is now all office buildings there. It was a black neighborhood. Those children went to the school. They would ride on the school bus. We white mothers would take these children to the various sports activities that our children participated in. Then I find out they get a wonderful, wonderful black second grade teacher at his school. She was good. I thought, "This is great." He had a good first grade teacher. He went to private kindergarten. By now I'm not sending him to public kindergarten any more. So I sent him. I did make a little bit of a fuss about the Christmas celebration. I had to do it. He had a good first grade teacher. I find out that this wonderful black second grade teacher . . . I had applied to Lovett. He was accepted to Lovett, but I turned [Lovett] down. I wanted him to have this black teacher who was so good. I wanted him to know that there were black people in positions of authority who were not maids. His only exposure to them was domestic help . . . maids, workmen, gardeners. She became pregnant. At

Christmas time she quit. The woman who replaced her was not good. She was a black teacher, as well. She had no patience with the black children in the classroom who frequently came hungry. They weren't doing school breakfast at that time. What was happening is these black children couldn't focus on their school work until after lunch, because they were hungry. She couldn't see it. I saw her take rulers and tap them on the knuckles with it. She was being physical with these children. She tried it on one or two white children, but the white parents just raised the roof about it. But she was doing it consistently to black children . . . apparently this was the way they were doing it at a black school. I said, "This is no way to go." In the middle of that year, that's when the Board of Education started with teacher transfers done by lottery. Have you heard about this?

Ann: Yes. They did it in DeKalb [County—Georgia]?

Judith: They did it here as well. Teachers were being transferred. There were teachers who were volunteering to go to schools on the other side of town, because they lived near there. They would not accept teacher transfers except by lottery. That was the only fair way. They were starting to talk about bussing. We had reapplied for Kenneth to get into Lovett, but by now so was the rest of the world applying to get into Lovett. He was on . . . it was not immediate. We had to go and beg and plead and everything else. We got Kenneth into Lovett. I'm a happy lady, right? My third child . . . I am still going to do this 'I'm in school' thing. She goes to R.L. Hope. There's only two years difference between Elaine. She goes to Cliff Valley for kindergarten. Then she goes into Hope for first grade. Again, I'm trying to make it through this whole thing. That's when the school teacher transfer thing [began]. I'm trying to remember now whether this was . . . yes, this was second grade. By now she's in second grade. It had gotten impossible. Now they're talking about bussing. We lived just a few feet from the DeKalb County line. There was a school called the Woodward School next to Cross Keys High School, which is excellent. Jean Cooper and I enrolled. In those days you could send your children to DeKalb County if you paid tuition. They stopped that after a while, but you could. We enrolled our girls in Woodward School. The Woodward School drew . . . they had some very good teachers there. In fact, her math was way ahead of what they were teaching at R.L. Hope. But they drew from heavy apartment areas on Buford Highway. They were white kids, but they were latchkey kids. When they had PTA [Parent Teachers' Association] meeting and asked for parents of the third grade . . . she wasn't in the third grade . . . but asked for parents of the third grade to congregate

to discuss the drug problem because the third-graders from the school were latchkey kids. [unintelligible] We said, "This is not going to happen."

Ann: This is scary.

Judith: So child number three went to Lovett.

Ann: Did you have any problems with being Jewish in an Episcopal school?

Judith: Actually, in many ways, it was easier than the public school system.

Ann: Were there other Jewish children going there?

Judith: There were other Jewish children. Not a lot but there were enough so that it wasn't . . .

Ann: . . . they still insisted that everyone go to chapel?

Judith: Everybody had to go to chapel. They didn't have to kneel. By the time Elaine was in high school, I think she was able to wiggle her way out of it. Chuck was an acolyte. He would go up there and light the candles and all the rest of it. Yes, chapel was mandatory, but they were very considerate of the Jewish children wherever they could. Whenever there was a Jewish . . . they called rabbis in to talk during chapel services. They did whatever they could. There were times when there were PTA meetings called on *Yom Kippur*. I would go and object, but you know what? That kind of thing still happens today.

Ann: Sometimes I think that is a matter of ignorance. People are just not aware that these holidays are important . . .

Judith: . . . right.

Ann: . . . or what the date is.

Judith: They didn't show up on calendars in those days. Today, they only distinguish that our holidays start the night before. Those types of things happen. Yes, it happened a few times. I always got fair hearings from them, always.

Ann: Obviously the children got excellent educations.

Judith: They got good educations. They didn't like chapel. Elaine objected to it more than the boys did, I'm sure.

Ann: Knowing the personality, I would expect that.

Judith: Yes, she was a hell of a hell-raiser. She is . . .

Ann: . . . outspoken . . .

Judith: . . . outspoken. I think she got it from her mother, but she is braver about it than I ever was. Our funniest story was that when Chuck was in about the fifth grade. At that time

Charles Elson was also going there. They asked if they could do a Jewish service at chapel. I'm telling you, they were very cooperative about it. Susie and I got together. We chose the things that the kids would read. There was an order to the service. When you do a reading, when you do a prayer, when you do a psalm, when you do a song . . . whatever. These two little boys were going to be up there conducting the service. They are doing just fine. They are going through everything that we had. We went to the rabbi too. We selected materials for them to read. Then all of a sudden they go, "Let us kneel." That's the time in the service when everybody said, "Let us kneel." "Let us kneel, *Sh'ma Yisrael* . . ." "They recited the *Sh'ma*.

Ann: . . . on their knees . . .

Judith: . . . over a kneeling Christian congregation. Susie and I sat there in the back of the room. We were just rolling. We couldn't laugh out loud.

Ann: That is funny. Do they remember this?

Judith: Yes.

Ann: You certainly tell the story.

Judith: Yes, he doesn't really remember. Chuck was more a part. His friends were a more varied group of friends in the school than either of the other children. He had . . .

Ann: He apparently had many of the same kinds of experiences that his father had.

Judith: Right.

Ann: Obviously, Mark associated not exclusively with people who were Jewish. Even growing up, I am assuming. If those were the people who became his closest friends in the community, that seems to be the pattern that Chuck has followed.

Judith: Chuck followed that same pattern.

Ann: Did he do it in college as well?

Judith: Yes, he did . . . always mixed friends. Chuck married a non-Jewish woman. They are active members in the Temple. She did not convert. The children were raised Jewish. She is just wonderful. But you're absolutely right. He is very much like Mark in his ways. He also played basketball. Kenneth was a wrestler. There is a difference between being a wrestler where it is an individual one-on-one kind of an activity and Chuck, who was on the basketball team. He was not necessarily a starter on the basketball team, but he was part of the basketball team. He loved basketball. There was a group of four of them that were amazingly close friends. Two Jewish boys, and two Christian girls. They played basketball together and they did all of these

things. Chuck was part of AZA [Aleph Zadik Aleph], part of the BBYO [B'nai B'rith Youth Organization]. He only went to [Camp] Barney [Medintz] maybe one year. He did go to a Jewish camp in the northeast a couple of times. Then he would go off in the summertime with this seventh grade teacher who took the kids camping in Canada and several other places like that. He didn't have that really Jewish experience that Kenneth and Elaine had at Barney. I cannot . . . just like Central did it for me . . . and it did . . . Barney did it for my children. For me, Jewish summer camp is the answer to Jewish high school.

Ann: Are your grandchildren participating in Jewish summer camp programs?

Judith: Elaine's and Kenneth's are. Actually, Kenneth is on Camp Barney Medintz's Committee. He's on the Board. They go to the family weekends for the children. Two of Kenneth's and one of Elaine's will be at Barney this summer. Chuck is not going to send his children.

Ann: Are they going to any other camp?

Judith: We hope someday. I'm sure they'll go elsewhere. Kenneth didn't go to Barney exclusively. They went to Seafare and Seagull a couple of years.

Ann: The population at both Seagull and Seafare was heavily Jewish. It was run by a Jewish family, was it not?

Judith: I don't know. I don't even know their names.

Ann: I think there was . . .

Judith: . . . but there was no religion at that one. That was not. For them, going to Lovett, that was not an unusual situation for them anyway. We didn't want them at Jewish day school. That wasn't the world. Our neighborhood wasn't Jewish except for the Jews who had kids. That wasn't the world that we knew. Today, you could be in that exclusively Jewish world. Elaine's children are at the Epstein School. But in those days, we just didn't. The only thing there was the [Greenfield] Hebrew Academy, which was actually right around the corner from us in those days. It wasn't what we wanted for our children. We didn't want public school for our children.

Ann: It's interesting that when you chose something other than the public schools, having tried the experience and now been satisfied with the Atlanta public schools that you chose not to go to the Hebrew Academy, rather to go to Lovett. Was the Hebrew Academy not academically as strong or was . . .

Judith: No, I'm sure the Academy was strong. We made our first choice for Lovett based on

something other than . . .

Ann: . . . because Chuck had his hyperactivity?

Judith: He had his hyperactivity. We knew that that was a situation where we could get help.

Ann: I had forgotten that.

Judith: Which he outgrew. Children outgrow these things. He hit puberty early and he outgrew it. There were many things that helped him. He was in the Atlanta Boys' Choir for several years, which was wonderful. During the time of all the turmoil in the public school, I became involved in leadership in an organization called HOPE which was 'Help Our Public Education.' The group was trying to keep the public schools open. At one point, I had been reading about the tracking systems, primarily in Washington, D.C. where they took children of ability and they were going to track them through schools. I went down to a Board of Education meeting and made a presentation to suggest the tracking.

Ann: That might be a solution.

Judith: That might be a solution, particularly regardless of race, and give them what they needed and not . . . because what they were doing is they were eliminating all Honors classes. They eliminated everything. They have gone back to these things. But in the beginning, they eliminated everything, just to keep everything as equal as possible. They would not listen. They would not consider it at the time. I understand now why. They knew damn well that if they had started a tracking system, the white children coming with benefits of a white education were going to fill up . . .

Ann: . . . all the slots.

Judith: . . . all the slots.

Judith: That's a sad thing. I think it is still very controversial. The idea of tracking is still controversial. Yet, it is very difficult to meet the needs of the bright and the unbright and keep them within the whole milieu of the larger middle group who are average . . . or whatever you are going to call it.

Ann: It's hard to give it to everybody.

Judith: I have six grandchildren in school right now. All of them are in private school. One they are considering putting in public school, a grandchild. It's very difficult.

Ann: It's a hard decision to make, particularly when you have bright children.

Judith: That and what they look ahead to. There are some first-class [schools] in the City of

Atlanta. All of my kids live in town. It's very interesting that all of our children stayed in the city. We are very city committed. The first political thing I ever did was to help Panke Bradley run for the Atlanta City Council. She was the first woman to run for Atlanta City Council. That was the first campaign.

Ann: What year was that?

Judith: I can't remember.

Ann: It was back in the 1970's, as I recall.

Judith: It was in the 1970's.

Ann: You were already here.

Judith: I was involved with the National Council of Jewish Women at that time. That's when they . . . I could look it up. But I was digressing. We have some fine elementary schools, we really do. We've got some first-class elementary schools in the City of Atlanta. But as you move along and you get into junior high school and high school . . . the issues change. Then the parents turn around and say, "If I don't get them into private school now, how am I going to get them into private school later?"

Ann: Yes, that has become obviously a big problem. You have to do it early on or the slots aren't there by the time you are ready for them.

Judith: That's right. One of the things that was happening at the Hebrew Academy was they went to the sixth grade. Those kids had to find somewhere else to go. That wasn't going to do us any good. Had Mark even been willing to consider it, I would have considered it, but he wouldn't. But had he been willing to consider it . . . we're dealing with a child going into the third grade. What are we going to do after three years? Then you have to start looking around for somewhere else to send him to school? That didn't make sense.

Ann: What other organizations did you become involved with? Obviously, National Council of Jewish Women was one.

Judith: That was late. I didn't become . . .

Ann: All right. Early on . . . actually, I didn't ask you what affiliations the Taylor family had. This is the synagogue affiliation.

Judith: We were not really affiliated except in a new young conservative congregation was starting in Morningside area called 'Temple Beth El.' We became involved in Temple Beth El. It was basically Reconstructionist. It was very exciting. It was young. We have some Temple

Sinai members who were part of the old Beth El. We did get involved in the organizing of that synagogue. For a while we were going great guns. We had an exciting young rabbi named Lieberman. In 1961, I was President of their Sisterhood. [We] moved here in the beginning of 1958. Chuck was born in 1959. Kenneth was born in 1962. In 1961 I'm already President of . . .

Ann: . . . obviously with a group of young people. Therefore, you were right in the middle of the age group, probably.

Judith: Yes, I think we were starting to have some of our problems around then. We lost our wonderful rabbi, and the congregation was . . .

Ann: What happened to him?

Judith: He moved somewhere else. He went to a bigger congregation.

Ann: Did you just not have enough of a body that . . .

Judith: Right. Morris Mitzner [sp] came in and kind of took it over. He was just acting as rabbi and cantor.

Ann: Where was the facility?

Judith: He gave them a piece of property on University Avenue and Morningside on which they built kind of a warehouse looking building. It was a single sort of building.

Ann: Was it near Shearith Israel?

Judith: Yes, right down the street. Shearith Israel wasn't that pretty in those days. Shearith Israel was a lot smaller, and much more Orthodox. This was Conservative now.

Ann: This was with a choice.

Judith: This was a choice. What happened is that, as with all Jewish congregations, there were factions. There were factions in that congregation who wanted it to become more Conservative. There were other factions, we included, who wanted it to affiliate with the Reform. The place where you really have a choice in Atlanta was Reform. There was no such thing as Liberal Reform. There was only what I call the Reform . . . Orthodox Reform.

Ann: It was only the classical version of the Temple?

Judith: That classical version where there were no *bar mitzvahs*, there were no *chuppa*, there were no *yarmulkes*, there were no basic trainers. It was as Christianized as a congregation, and it was not the way I wanted to see . . . I wanted my boys *bar mitzvah*, I wanted *bris* for them. It was nothing that I wanted to see . . . having grown up in an Orthodox household with the tyranny of what I saw as Orthodoxy, and I just didn't . . . it was too . . .

Ann: Yes.

Judith: My mother called it 'kitchen religion.' That's basically what it was. Don't get me started on that. This seemed to be a wonderful opportunity to bring a child. In fact, the big Temple gave us offers of support . . . said they would help us. There was a very critical meeting one night. We didn't go. That's when the congregation voted to become Conservative instead of Reform. That was the beginning of the end.

Ann: Who were some of the other families who had been involved in that?

Judith: The [Edward and Gertrude] Kricks, Alvin Halpern and Jay Halpern [sp], Frieda and Leon Socol.

Ann: Now are most of these people today affiliated with A.A. [Ahavath Achim] or . . .

Judith: . . . they're all A.A. [Inaudible] I think some went to . . .

Ann: Yes, she was a Krick.

Judith: She was a Krick. Henry Birnbrey was part of our congregation. Helen Spiegel.

Ann: Most of the people who were living right there in the Morningside neighborhood.

Judith: Basically, yes. We weren't that far.

Ann: No. Your in-laws, Doc and Esther, were members of the A.A.?

Judith: Yes.

Ann: Were they observant?

Judith: No. My husband Mark was brought up in Temple. They were members of the Temple and the A.A.

Ann: Both?

Judith: Both. They left the Temple when Rabbi [David] Marx jointed the Council for Judaism. The Council for Judaism was the anti-Israel Jewish organization.

Ann: They are Zionists?

Judith: They're Zionists. Mark got thrown out of Sunday school one time because he came back talking about Zionism. They threw him out of Sunday school. So they went back to the A.A. Mark was *bar mitzvahed* at the A.A.

Ann: He couldn't have been *bar mitzvahed* at the Temple, because they didn't have one.

Judith: A lot of people belonged to the Temple, and then went to the A.A. for *bar mitzvah*.

Ann: Really?

Judith: That was not unusual.

Ann: I did not know that.

Judith: Not a lot, but there were families that did that.

Ann: Did he grow up going to Sunday school at the Temple?

Judith: Yes.

Ann: So his associations within the Jewish community were both with Conservative and with the Temple crowd, but probably more Temple oriented.

Judith: You've got to understand that his grandfather on his father's side was the first secretary of the A.A. His grandfather on his mother's side helped found Shearith Israel. There were major family ties to these two congregations. His father's family all belong to Shearith Israel. His mother's brother, Louis Kahn, belonged to Shearith Israel. Shearith Israel was across the street from the A.A. on Tenth Street. They could walk across the street to the A.A. Louis Kahn's father helped form the congregation. This is the Louis Kahn of Louis Kahn Group Home, which . . .

Ann: . . . which is no longer the Louis Kahn Group Home.

Judith: My in-laws started that in memory of Louis Kahn. We wound up joining the A.A. We really didn't have any choice. The next thing we know, there is a group forming to form a new Reform congregation. Immediately we joined that.

Ann: That's what you had been looking for all along.

Judith: All along. Finally, what had happened is that Dick Lehrman had developed a following at the Temple. These people were unwilling to let him go. Dick Lehrman was willing to do *bar mitzvah* and a few of these other things. This was the 1970's. This was the time of the guitar playing sermon services and . . .

Ann: . . . people showing up in blue jeans.

Judith: . . . jeans and do-it-yourself services . . . all of this kind of young thing. Temple Sinai was started. We became part of the first 50 families. We were the ones that were kicking and screaming to keep it on this side of town instead of going to Sandy Springs, where it had to go. We were just not the ones to admit to ourselves. Janet and Este lived further away than we did. We did become involved. I served on the Board of Education for a while. We were not big synagogue involvers. We do other things, but we were a part of it. Chuck was *bar mitzvahed* at the Church of the Atonement which I couldn't . . . it was a small place . . . on the invitation because I was afraid somebody in Philadelphia was going to . . .

Ann: I was going to say . . . certainly his friends from Lovett must have felt comfortable there since it was an Episcopal church.

Judith: I don't think . . . we didn't do *bar mitzvahs* in those days like we do now.

Ann: They didn't invite their school friends as much?

Judith: Maybe not.

Ann: That's interesting.

Judith: Nor did I have a big party for him. I had a party, all right. I had a nice big party in my house. Moved some furniture, had a little band, served a buffet dinner. The kids were downstairs in the basement. The adults were upstairs. It was a home party. I did it for all three children that way. That's the way I still think *bar mitzvah* parties ought to be done.

Ann: Mostly with family?

Judith: Mostly family and our close friends, and their close friends.

Ann: The children's friends, right.

Judith: Sure. Where they were able to go downstairs and do their thing with their own friends. Elaine was the only one who . . . I had an additional party with a couple of other kids and records. I don't think we used a deejay . . . just records. She was the only one that threw a second party. Chuck did his *bar mitzvah* training in the Sinai office, which was in an office building on West Wieuca Road. He was *bar mitzvhed* at church . . . so that's where we . . .

Ann: What triggered your decision to leave Sinai?

Judith: We haven't left Sinai. In fact, I'm still an associate member there. What happened with Sinai is I have three children. Elaine and David are at Sinai with his parents also. They met at Sinai. They both went to Sunday school together at Sinai, which is kind of funny. They were married in Sinai. It's part of their lives. Kenneth and Michele are moving in more traditional fashion. They are members at the A.A. Kenneth is now heavily involved in trying to organize the new Sandy Springs congregation.

Ann: Really?

Judith: This is part of his family tradition, to start new *shuls*.

Ann: Start new *shuls*.

Judith: They are mad about Analia Boortz [sp]. She is on the board of the A.A. She is minister chair of the A.A. He is very busy working on starting this other congregation. That part is still . . . Chuck and Lisa started at Sinai.

Ann: Now they keep a kosher home?

Judith: They are going to when . . . they are in the process of rebuilding their kitchen. Their new kitchen will be kosher. I told you Lisa was not Jewish. They were members of Sinai. Phil Kranz married them but they were not married in . . . at that time, he was not doing mixed marriages. We had Phil Kranz and a friend of ours who was a judge. They were married at Nexus. It was a very beautiful ceremony. Both parents were up there . . .the traditional reception afterwards . . . but the whole thing was small. It was their wedding and they . . .

Ann: They chose to do what they would do . . .

Judith: . . . what they would do. She was 32, he was 33. You were no longer dealing with kids.

<End Tape 1, Side 2>

<Begin Tape 2, Side 1>

Ann: This is a continuation of an interview by Ann Hoffman Schoenberg with Judith Grossman Taylor at her home on March 19, 2003, in Atlanta, Georgia. This is Tape 2, Side 1. Judith was right in the middle of talking about the affiliation of her children and the fact that all three of the children, although they all live in Atlanta, are affiliated with different congregations. Continue.

Ann: Chuck and Lisa were members of Sinai, because Chuck had great affection for Phil Kranz. We all do. I don't know what . . . Lisa was not terribly comfortable there. At some point, she picked up some sort of an inclination. She was [inaudible] because she saw things in there which may not be true any longer . . . about not being able to be buried in the cemetery . . . about not being able to come up on the *bimah* when the children were *bar mitzvahed* . . . just things in this vein. She became very upset. They also live in Ansley Park. Lisa is not a convert. She don't want to drive her kids anywhere if she can help it. She lived in Ansley Park before she got married. She is a really inner city girl. The Temple is right around the corner from them. She goes . . . their very closest friends . . . their very closest Jewish friends and neighbors all belong to the Temple and could walk to Sunday school. She goes in there . . . you know physically what the Temple was like. She goes there, and she feels very comfortable in the surroundings. She feels very comfortable in the service. She feels very accepted. She's a volunteer in the renovation. She's a wonderful graphic artist. She has done the graphic design in the Intown Jewish Life Center. She really has participated. She's in a spirituality course there.

She is not converting, nor does she have any intention of converting.

Ann: But at least that is a more comfortable environment for her.

Judith: Much more comfortable environment. It's a much more practical environment. Plus, we started Mark as a delinquent. Maybe I can occasionally drag him to go to. I don't really go, but Mark really doesn't go. Temple Sinai for us is . . . parking for the High Holy Days, which is when I do go, is a nightmare. The Temple has two sets of services. There's the early show and the late show for real late night people. I go to the 9:00 o'clock show, sit in the sanctuary in a normal crowd of people with no problem, because they still get their big crowd early. Most importantly, it's close because of where we live now. It really is closer. Even than to where we were, it is closer. Most importantly, I'm there to give my non-Jewish family support. For my daughter-in-law and son, and for my grandchildren. I feel like the grandparents are part of this experience with them.

Ann: The other children don't need it as much.

Judith: They don't need it. Kenneth and Michele are very comfortable. Kenneth has this history of having been connected through his grandfather. My father is still a member of the A.A. His name is all over the place.

Ann: The memorial plaques are there.

Judith: Reva Epstein and my mother-in-law were distant cousins. There's a real connection.

Ann: Bert was very close to Reva.

Judith: Yes.

Ann: They were best friends.

Judith: They were. There was a very warm comfortable feeling for them in the A.A. They will not be outsiders. A lot of outsiders that go to the A.A. never feel accepted. Kenneth and Michele came in there and we have friends there. They were immediately accepted. Elaine and David are part of Sinai and have been part of Sinai. His parents go there. They have become very friendly with Ron Segal. Each of these kids is in a congregation which they belong to . . . really belong. I'm still an associate member of Sinai. We laugh. Mark says that is my congregation and that was his. I'm still an associate member of Sinai, because I feel like having been a founding member, I can't give up that affiliation. We are both members of the Temple.

Ann: Other Jewish organizations you've been active with?

Judith: My major focus was the Brandeis Women's Committee. That's when I started being .

. . . because I was a Brandeis mom . . . that had been part of that group that helped found it, because that was half the Jewish community. That was really where I found my niche. They had study groups.

Ann: It had the intellectual component that appealed to you.

Judith: It had the intellectual component; it did. I stayed with them and eventually became president at the most horrendous time in their history. Is nonetheless became president.

Ann: Why horrendous?

Judith: It was around 1969-1970 when there were school demonstrations, sit-ins, and that. Brandeis was not excepted from that.

Ann: Because of the nature of their student body who were probably as prone to protests and speaking out as any group.

Judith: We protested when I was in school. What people didn't protest? I was there during the McCarthy era, and we protested things. So, yes, they were a Jewish student body. But at the same time it was going on at the colleges.

Ann: All of them.

Judith: All of them. I had the misfortune of being president of the Women's Committee in Atlanta for those two years. It was uneasy. I spent two years trying to apologize for . . .

Ann: . . . the tumult.

Judith: . . . the tumult. Terrible situation. Morris Abram was president of [Brandeis] University at that time. The other group with which I was involved for a long time was ORT. When they started, they founded ORT [inaudible] to get them started. When early ORT came to Atlanta in the 1960's. I thought that that was just wonderful. This was years and years before I knew that my father's education in Lithuania was sponsored by ORT. I had no idea. I felt what ORT was doing was incredible. I still do. I became very involved in ORT. Again, it was an opportunity for me to do my own thing in the various . . . I was involved with it for quite a long time, quite a number of years. Is only became uninvolved with it when the programming . . . because I am sure I was program chair at one time . . . when the programming for the local chapters was taking a different direction from what I was comfortable with. I was comfortable with study groups. I was comfortable with going to [unintelligible]. They were doing much better with fashion shows and card games and bake sales and the kinds of activities that never intrigued me.

Ann: I think, even to this day, that seems to be the focus of programming.

Judith: It was very successful programming. We were having a hard time getting members. Whoever came up with the idea of splitting into suburban chapters . . .

Ann: . . . smaller chapters.

Judith: . . . smaller groups and doing those kinds of activities was absolutely right. I was absolutely wrong. They were very wise not to listen to me.

Ann: . . . because they still have the support.

Judith: They still have the support and are hands on.

Ann: It must be a . . . and continues to be, I guess, in ORT nationally, because many of the people who are affiliated here, at least what I found, were not of the native Atlanta population. They were mostly people who came from the northeast.

Judith: There are also a lot of older women involved in ORT today. There weren't in those days. They were young people, mostly. I think there are a lot of people in Atlanta who were not aware of what ORT is. I think they have not done as much in the way of promoting the program . . . not the local programming, but the work of ORT and what they are all about.

Ann: Yes, that's a shame.

Judith: They have not raised the level of awareness of ORT. I still think it is very . . . it is. Fortunately, nationally and internationally, they have changed their educational focus to meet the needs of the current economies of the world as well so that they no longer are vocational as much as they are . . . or hands-on type vocational . . . more than the kind of manual training that they were originally offering. I thought they were very important. They offered more computer courses and things of that nature mainly. I was never President of the chapter but I was a Vice-President. I had to go look at my own . . .

Ann: . . . what it was.

Judith: It was 40 or 35 years ago.

Ann: After that?

Judith: After that, I became . . . I was always doing other things in addition but I became more and more involved with Brandeis Society. When I ceased being president of Brandeis . . . I guess I was 35 years old and considered myself a washout.

Ann: A little over the hill.

Judith: I was over the hill. I had done it all.

Ann: Already been president of Sisterhood and of Brandeis. You must have moved on to [National] Council [of Jewish Women] at some point around then.

Judith: I did. I was on the Bicentennial Commission in 1975 and 1976. I forgot that. At some point, I joined . . . first of all, joining the National Council of Jewish Women all by itself. In those days, remember, I didn't know if there was a difference, but by then I had figured it out.

Ann: You had already done your little *faux pax* with Janice.

Judith: Yes. So I knew I had figured this thing out. I understood that Council women and *Hadassah* women didn't necessarily mix. Somebody invited me to be part of Council. Council at that point in time . . . this was the mid 1970's, had taken in a bunch of very bright, not Reformed women. Many of them had moved here from elsewhere . . . Louise Weiner [sp] and a couple of others, Eizenstat.

Ann: Yes, Fran.

Judith: Fran Eizenstat [sp] was very involved. They were A.A. members. So Council had already started . . .

Ann: . . . to intermix.

Judith: . . . its change. I was invited to join. They had a study going on juvenile justice. They were doing surveys, interviews and things like that on juvenile justice. They had done the daycare study and were now doing the juvenile justice study. I thought that was interesting. I guess about then I had already . . . I thought that was interesting. So I joined that study. I moved right along with it and found it very interesting. Wound up being Council's representative to a number of different things. Let's see . . . the Criminal Justice Coordinating Council, which I served on a couple of years. Then in 1976, I went on the Board. I joined that. In 1976, I became the Georgia Chairwoman of Public Affairs.

Ann: That's what I was going to ask you. When did you . . .

Judith: . . . which I did for about three years.

Ann: I knew you were actively involved. That meant that you were really a lobbyist . . .

Judith: . . . I basically was.

Ann: . . . for all of the issues which were important to Council and which ultimately were important to the whole general community, really. Council had started so many basic programs.

Judith: In general, justice. I really by then had some expertise. I became part of the Coordinating Council. I served on the Juvenile Justice Study Committee, and helped write a

major law on status offenders. We were working for passage of the ERA [Equal Rights Amendment]. We were working for children, the elderly and women.

Ann: Those were the issues.

Judith: These were our issues. These were our focus.

Ann: Was CASA [Court Appointed Special Advocates] part of that?

Judith: That happened later. I chaired something called the Child Advocacy Coalition which later merged with the Council for Children, which no longer exists. We were child advocates, basically. That's what we were doing. Even after I left Council, I was down there all the time for Child Advocacy Coalition and the Council for Children. I did it for four or five years. I was a registered lobbyist. I knew all the players. I worked with the legislators. In those days . . .

Ann: Who were the friends of your advocacy?

Judith: You'll be very surprised at who some of the friends were. Sidney Marcus was. Our best friends were Republicans. They were fiscally conservative . . . socially Republicans. Not necessarily on ERA [Equal Rights Amendment]. We had Paul Coverdell in the Senate [and] Bob Bell in the Senate. Then we had some . . . Floyd Hudgins who was not a Republican. He was from Columbus, Georgia, and raised as an orphan . . .

Ann: . . . feeling for children . . .

Judith: . . . for the children. Roy Barnes was one of our antagonists, believe it or not.

Ann: Interesting.

Judith: He was not a friend.

Ann: That is very interesting.

Judith: I never liked him. I liked him as a governor. He was a great governor. Never liked him as a . . .

Ann: . . . as a legislator . . .

Judith: . . . because he was on the wrong side of my issues for those early years.

Ann: Yet, he came around apparently. Many of the issues that you are speaking of, as Governor he supported.

Judith: That's right. He came around in time, but not in those early years.

Ann: In those early years.

Judith: Not in those early years. Jimmy Carter was Governor. Jimmy Carter was a totally inadequate Governor. He was unable to get with the legislature. Lester Maddox was Lieutenant

Governor. He was just trying all over. He could do anything he wanted. Lester Maddox . . . I guess was somebody who understood how to maneuver a legislative body. But Jimmy Carter truly did not.

Ann: . . . didn't understand the workings . . .

Judith: . . . how to make things work. He just didn't. Paul Coverdell remained a friend until he became a Senator. There was a time at a Leadership Atlanta event . . . I think he was head of Peace Corps . . . when I was asked to introduce him. I said, "Here's a Republican doing [unintelligible]. I think my lesson was learned earlier from somebody whom I admired enormously and liked a lot. He was State Senator Bob Bell who subsequently ran for governor, but lost. When he ran for governor . . . I can't remember who the democratic opposition was . . . it may have been . . . whoever it was, it was not somebody I liked.

Ann: In the 1980's.

Judith: Yes. It was a primary race. My candidate in the democratic primary race lost to . . . not Busbee, because he was . . . what is his name?

Ann: He has three names, Harris.

Judith: Yes.

Ann: Harris was his last name.

Judith: Joe Frank Harris. I think that was the year that Bob Bell ran in the state. I had come to Bob . . . again I don't remember. I'm getting years mixed up here, but it was all basically the same era. I had gone to Bob Bell because he was so good on so many of these issues that we cared about. We really had worked very closely together. I went to him about the ERA. I knew his wife was in favor of it. He had two daughters. I knew that personally he was in favor of it. I said, "Bob, why won't you come out and support it?" He said, "For me to get elected state senator, I need to go to the church leaders in my area. They are the ones who stuff my envelope and they are the ones who do my work. They are the ones who handle this."

Ann: They don't want this ERA thing.

Judith: They don't want the ERA. He said, "So if I am going to get elected . . ."

Ann: Why would church ladies not . . .

Judith: It was non-traditional. The ERA was considered . . . you were going to have women in the military, god forbid. You were going to be able to draft women. That was the most . . . that was the worst thing that anybody could think of. Women were going to be in the fighting

line. They saw the world much as the Christian white today sees the world. They saw that way then. Where is a women's place? It's in the home . . . she should be . . .

Ann: . . . second place to her husband.

Judith: . . . second place to her husband. She has no business doing these things. ERA is going to mean women won't be able to get alimony. I'm going to tell you, these were serious issues. The lack of alimony and the possibility of being drafted in the military were terrifying issues to these people. A lot of women weren't church ladies who weren't in favor of it. There were a lot of very well-respected, very bright Jewish women who for the same reasons, including members of my family, did not support it. This was . . . it was kind of a far out limb to be on in those days.

Ann: That's interesting. By today's standards, that seems so innocuous.

Judith: We still couldn't get it passed.

Ann: Never did get it passed.

Judith: Never got it passed . . . and wouldn't today.

Ann: Maybe not.

Judith: Would not today.

Ann: Certainly not in Georgia, probably. I don't know about the rest. I don't know if you could have gotten support throughout the United States for it.

Judith: Let's be honest. If the Bill of Rights came up today for a vote, it would not be passed in the United States.

Ann: You're probably right. It certainly wouldn't pass in certain circles.

Judith: It would not pass any. There wouldn't be enough votes for the entire Bill of Rights, each one of those provisions of the Bill of Rights.

Ann: We're eating away at them quite rapidly as we sit here and speak.

Judith: Yes. Mr. Ashcroft is doing a fine job on that. Fine job. Yes.

Ann: We got into the Council and you've become the advocate.

Judith: Yes.

Ann: You have done some other things within the general community. You mentioned Leadership Atlanta. Tell me about how you got nominated to that, who nominated you for . . .

Judith: . . . at the Council?

Ann: . . . nominated you for Leadership Atlanta. What class were you in?

Judith: I was in the class of 1978, which I think was wonderful because my son was in the class of 1998. Twenty years later.

Ann: Who were some of your classmates in Leadership Atlanta? They've got to be in the leadership of the city.

Judith: Jules Stein [sp]. We had a real problem. Barbara Asher was at that time chairman of the Executive Committee . . . not Board of Trustees which later were on to be Executive Committee as well. This was Barbara Asher on City Council. Jules Stein was a member of my class. Jules Stein was more than a member of my class. Jules Stein's family . . . his mother and dad, and both my aunt and my mother-in-law . . . the piano bench and my piano were needle pointed by a combination of my Aunt Bert and A. J. Stein, who had the shoe concession legacy. Have you been to see them?

Ann: Yes.

Judith: They had *seders* together. Jules Stein decided to run against Barbara Asher because it very . . .

Ann: . . . have a seat on the City Council.

Judith: I really don't know where this . . . I never saw it. I didn't think of myself as a feminist. I was, but I didn't think of myself in that kind of word.

Ann: That you would have applied to yourself.

Judith: That I applied to myself. After a while I did. But that got to me. Clay Long [sp] was in my class. Even though I was in one class, the next year I was on committees working with the next class. For those years, I knew everybody that had been in my class or a previous class as we worked on committees together all the time planning the following year's events.

Ann: What other things did all of this lead into, your involvement in citywide activities? Because I think that probably was as much of an entrée into those things. Your advocacy work with Council and your Leadership Atlanta experience probably were the two things . . . I'm guessing this . . . but probably were the two things that gave you entrée into the wider Atlanta metro community experiences.

Judith: Yes. I chaired the Alumni Program Committee for Leadership Atlanta. I went on the Board of Trustees for Leadership. Then I think the most important thing that happened was my involvement in United Way, which went on for many years. I started as a member of an allocation panel. In 1979 . . . I must have been on the allocations panel before, because my first

chairpersonship was in 1979 to 1982, when I chaired the allocation panel. I was on the Government Finance Study Committee. I was on the High Planning. I was on all of these other committees and task forces.

Ann: Were there many other Jewish people involved in United Way?

Judith: No. That was and still is. I remember one of the agencies that I had to review on my allocations panel was Jewish Family Services. We were looking at issues. One of the things we were looking at was issues of public . . . Jewish services as were Salvation Army and a few of the others. Our panel would chair similar kinds of agencies. I can remember the people on the committee saying, "Why do we have to give anybody in the Jewish agency permission?" That feeling still exists . . .

Ann: I think part . . .

Judith: . . . 40 years later.

Ann: Yes. I was going to say . . . I just say through a presentation made by one of the staff people at Jewish Family and Career Services, as it is known today. She actually . . . because she was speaking to a predominantly non-Jewish group who knew very little about the agency . . . she made the comment that though it has the word Jewish in the name of the agency, it does indeed serve the entire community. The word 'Jewish' in the title of the agency is confusing. It couldn't be . . . she didn't say . . . but I took it that way.

Judith: Yes, she's right. But we also were looking at that with social services.

Ann: . . . or the Lutheran . . .

Judith: . . . or the Lutheran Ministries.

Ann: Right.

Judith: Who at that time were . . . I subsequently did that when I was chairing the Board. But I hit those kinds of things. There weren't enough people doing this kind of thing. Betty Ann . . . Jacobson . . . Carolyn Cohen [sp] was doing some. There were scattered people here and there that were doing it. For the most part, they weren't doing it effectively.

Ann: Is it that Jewish people were not getting involved in . . .

Judith: . . . they weren't being asked.

Ann: That's what I was getting ready to ask. Was it that they weren't interested in doing it or rather that they were not being included?

Judith: There were two things that happened. One was they weren't being asked. The other

was trying to find Jewish people who were willing to give their time to something that wasn't Jewish. I had that experience many times because I would sit there. I was so interested in getting people on these allocations panels, because I understood. I didn't wait until there was a Jewish organization for what it was that I was involved with. I have to tell you, in the things that I was involved with, I understood that fact. I understood every nut and bolt in that organization. I knew that those allocations panels were ground zero for getting help to agencies that needed it . . . that needed to have advocates and needed . . . on all of those panels . . . to have a Jewish presence . . . even if they weren't with Jewish agencies, because there weren't that many.

Ann: . . . but issues that were of importance to the Jewish community.

Judith: . . . community, but also the idea that the non-Jewish community could see Jewish participation in things. It was very important. I can't tell you how many times I was the sole Jew on anything. People used to say I was part of League of Jewish Ladies. I love that. I had been part of the League of Women Voters, too. In fact, once upon a time I had been on that board, too.

Ann: Your mother-in-law was one of the founders of Planned Parenthood here in town.

Judith: She was the founder, not one of. She was it.

Ann: Here locally?

Judith: Nineteen sixty-four. I was pregnant with Elaine when she did it. She got George Busbee who was then a State Representative to help her. They were very supportive. I just thought it was very important to have Jewish representation.

Ann: Is that still true today?

Judith: Yes. It's less perhaps today than what it was because there's more corporate participation. In those days, you didn't have any corporate. They were beginning to figure out that they ought to have women doing some of these things. It shouldn't only be men. In fact, that was beginning to sink into their consciousness. Not in the Jewish community, but in . . .

Ann: . . . that took a long time to come around.

Judith: That took a lot longer. I had to be a *macher* at United Way before the Jewish community figured out I existed . . . really kind of sad.

Ann: United Way began to take in or use women who were in corporate positions . . .

Judith: They started doing that later. The first women that they had opportunity to get a hold of were not in corporate positions, because there weren't many corporate positions. Marie Dodd

. . . she was it. She was nearly it.

Ann: Worked for Ivan Allen and that was . . .

Judith: . . . yes, and Barbara Asher, who by then was a City Councilperson. Susie Elson [sp], I think, was on the board. The rest of us were poor volunteer types.

Ann: Professional volunteers.

Judith: Yes, and still are. We have great options.

Ann: What about Elaine Alexander? Obviously you had a close association with Elaine.

Judith: Very close.

Ann: She, too, has followed much in the same path as you.

Judith: She's outdone me over and over. I took a different path. She served on the Board for a long time. She is much more of an activist than I am, far more outspoken. She was a member . . . she was professional . . . she was Executive Director of Leadership Atlanta and Co-Executive director for 13 years. She was involved with Urban League. She was more involved than I. I was involved, but she was more involved than I was in the Black-Jewish or the Black-White issues going on. I was far more involved in human services. Those were the areas that I had the most expertise. She was a more political. She was a political force.

Ann: Had she not been?

Judith: [Unintelligible]

Ann: I'm surprised. I'm sure she . . .

Judith: But it was United Way that was I think my entrée to many, many other things. What became interesting is that I served on these allocation panels for a number of years. I was very good at it. I knew it was my turn to chair the allocation panel. I had already done that. But it was my turn to chair the Allocation Executive Committee which at the time was dealing with giving \$20 million. They couldn't bring themselves to do it, so I was appointed. I understood the process better than anybody. There wasn't staff. But I was a woman. First they went to a black banker who occasionally showed up at meetings . . . [he] would have been a name only chair at that committee which needed an iron hand. He said, "No." They started looking. They had nobody else. I was it.

Ann: They didn't have a choice.

Judith: They had no choice. I became the first woman to chair the United Way Allocations Executive Committee.

Ann: Took it by default . . .

Judith: . . . by default . . .

Ann: . . . not that you weren't qualified.

Judith: By default. That Allocations Committee Chair was part of what was then called the Planning and Allocations Committee. That was a vice-presidency. I knew all the terminology. All of this has changed and moved around. You don't have the same offices, but basically it . . .

Ann: . . . it was like a cabinet post.

Judith: . . . like a cabinet post of Planning and Allocation which put you on the Executive Committee of United Way, and all this . . . after I chaired their Allocations Executive Committee and [unintelligible]. So I did that. I managed to get the year when they had a shortfall and inflation for several reasons. Everything was cut back.

Ann: Didn't have a choice.

Judith: Right.

Ann: That was a depression, basically.

Judith: It was, yes. It was. Just like now. After that, I served on the Board for a couple of years. I went on what they called the Community Government Relations Committee.

Ann: Was this again a lobbyist?

Judith: No, this was within United Way. They had a committee . . . vice-presidency . . . called Community Government Relations whose function was to deal with members of the community on behalf of United Way and to deal with the government. It was in many things. There are many areas where their interests overlap, where they might be looking for government assistance or trying to convince the government to fund certain areas. You've got community groups that get angry or upset. You've got a politician, you've got problems. You've got problems among the agencies that are between agencies.

Ann: Competition.

Judith: Many areas. Most of it has to do with dealing with government and a broader community. So I went on that. After a couple of years, I was the first . . . I wasn't really the first woman to chair that committee, because Barbara Asher had chaired it. I followed . . . not immediately, but I followed Barbara Asher as the second women to chair that committee.

Ann: Have there been many other women in more recent years?

Judith: Yes. I don't know what is going on internally. But, yes, I see women in various

positions. There was also a change in leadership with United Way. I never did as well with Mark O'Connell. I never did think Mark liked women. I don't think Mark understood women. He studied for the priesthood. I think Mark was more comfortable with corporate people than women. I don't think Mark ever was comfortable among Jews. I met David Sarnoff on several occasions trying to come up with some sort of a connection. David very badly wanted a connection between the Jewish organizations . . . various fundraising on the Jewish community.

Ann: I don't think that there is even to this day.

Judith: I think there would be . . . Mark O'Connell is still there.

Ann: It has always amazed me . . . as generous as the Atlanta community apparently is in their giving . . . when you look at Atlanta in comparison with other metropolitan areas of the country in the weights of giving and the actual amounts that area raised out of the community, that Atlanta is usually pretty near the top of the list when you are talking about percentage raised by comparison to per capita or even actual amounts. Certainly out of the Jewish community, Atlanta is way up there in all metro areas.

Judith: The Atlanta Jewish community is very generous to United Way.

Ann: Yes.

Judith: But there was a story that circulated. You have to ask Erwin Zaban whether or not it was true. Erwin Zaban was asked to be President of United Way. He said no because all of these years they had asked him to do the fundraising. All of the years that he had been involved [unintelligible] . . .

Ann: My husband, Herb, has it now. A similar kind of story, because Bernie Abrams from Abrams Industries was one of the big supporters of United Way. Abrams Industries was always one of the pacesetter companies, even though they weren't particularly among the largest companies in the community. They certainly gave disproportionately to United Way. Bernie was the head of the fund raising part, but never ever was he asked to be the chairperson of the entire thing. I guess it's the same situation.

Judith: Yes.

Ann: It was a logical progression for everyone else. Everyone else who was the head fundraiser moved on to be at the next level. He alone was not asked.

Judith: Apparently it happened to Erwin Zaban, if the story is true.

Ann: It did happen to Bernie. I know that for a fact.

Judith: You know somebody would have to ask Irwin whether or not that story was true. But he was an older man by the time . . .

Ann: . . . they finally got around to asking him.

Judith: They finally got around to asking him. I had very good years, I really did. In fact, when I finally went out of office and finally went off the Board after many years, I got a special little glass award that other people didn't get. Everybody else got plaques. I got this extra little glass paperweight because I had given it so many years and so much time. I was really just out working for them. Through them I chaired what was called the FEMA Board, which United Way was staffing. FEMA was Federal Emergency Management Assistance. It wasn't the whole FEMA thing. It was emergency shelter and clothing. There were federal funds coming in that had to be divided up, not only among agencies but among . . . they kept changing. There were several jurisdictions who got . . .

Ann: This was all Atlanta-oriented, though, not state?

Judith: No. The state had a whole other thing. This was Atlanta and common areas.

Ann: Right. You had how many other jurisdictions?

Judith: We had Atlanta, DeKalb . . . then there were years that we had Cobb, and then we had to . . .

Ann: They came and went?

Judith: They came and went depending on how the feds changed their rules and their guidelines. I chaired that for about 10 years.

Ann: The bulk of it goes to agencies such as the Community Food Bank or . . .

Judith: . . . went to different kinds of agencies. A lot of it went to churches. I'm one of the few people that would really get out of joint about . . .

Ann: . . . this faith-based stuff . . .

Judith: . . . the faith-based stuff. Honestly, I was giving money to churches. It was federal money, but as long as there was no requirement that there be any religious component to what they were doing, and as long as they were . . . basically nobody was paying much attention to who they hired to do these things. It was just so they . . .

Ann: . . . somebody did it.

Judith: Somebody did it. The Atlanta Food Pantry and churches with money . . . they were given money for emergencies. They were running rent and food assistance. They were doing all

of those. They were sheltering the homeless.

Ann: Right. In other words, this particular program was supporting things like Buckhead Ministries.

Judith: Ministries, absolutely. We didn't give to the Atlanta Union Mission. because the Atlanta Union Mission would charge for spending the night. So we didn't really . . .

Ann: . . . they also had . . . I think they have a religious requirement. I don't know about Salvation Army.

Judith: The Salvation Army didn't.

Ann: They didn't have to go to services?

Judith: No, they did not have to go to services. They gave them money. We gave Decatur and Decatur Ministries. It became the Lutheran Church of the Redeemer. All of these various . . . or Cascade United Methodist. There were just a bunch of churches and other religious organizations around the city. We gave Jewish Family Services. We gave the Food Pantry and we gave the Temple shelters. We were giving money to all of these kinds of organizations who were providing assistance.

Ann: Does that still exist, or has it changed?

Judith: I think it does, because the federal guidelines still I think call for . . . didn't then. Now, I don't . . .

Ann: I just wondered if there was still that kind of a federal program.

Judith: Yes, there are some federal giveaway packages that still exist for that kind of thing. How they are being handled, I don't know. At the beginning it was wonderful. There was kind of a . . .

Ann: . . . it was through FEMA [Federal Emergency Management Agency]?

Judith: It was United Way. The money was being given through FEMA. FEMA asked United Way to administer the whole program. We had a wonderful committee the first few years. They were supportive of black and white. We would really sit there. It wasn't the most . . . it didn't meet today's standards of how you run. We got to know each other pretty well. We had representatives of DeKalb County and the city and on the committee of churches and the black ministries . . .

Ann: Coalition?

Judith: Yes. We got to know each other so well after a while that we could sit down and we

could make a decision. There was always somebody who knew what was going on in these situations. If they didn't, we would make site visits. We would go see what they were doing. There were restrictions on how the money could be used. We set up a clearinghouse on rent and mortgage assistance so that people couldn't go from agency to agency to agency and keep collecting.

Ann: Today that is being taken over by Pathways. They're using the Pathways computerized system in order to track that.

Judith: Right. We didn't have that. We had telephone operators working on . . .

Ann: . . . banks of telephones.

Judith: We didn't even have banks of telephones. We had . . .

<End Tape 2, Side 1>

<Begin Tape 2, Side 2>

Ann: This is Ann Hoffman Schoenberg interviewing Judith Grossman Taylor on March 19, 2003, in her home in Atlanta, Georgia. We are now on the second side of the second tape. We were talking about her experiences with various community agencies and organizations. The discussion wound up with her involvement in an agency distributing FEMA funds for homeless and underprivileged, under-incomed individuals in the community. We were discussing some of her experiences in regard to that. I think where we were actually was something about how the funds were being distributed.

Judith: We were not using the kinds of procedures that people would demand today to do it.

Ann: You didn't have formal applications?

Judith: Yes, we did. Absolutely. That we did.

Ann: That you did.

Judith: That we did. We had all of that. I'm talking about in the decision making process. We didn't go through a lot of the bureaucratic steps that people go through today. We were a well-knit group of people who knew one another, who knew the community . . .

Ann: . . . and knew the agencies.

Judith: . . . knew the agencies. We sat there and we did it. We're not talking about a lot of money here, by today's standards. We were talking about a couple hundred thousand dollars that had to be divided . . . \$2,000, \$5,000 grants, \$3,000 grants. We still see that kind of impact that can be made on smaller amounts. You pay the Salvation Army \$50,000 and it's a drop in the

bucket. It doesn't mean anything. You give a small church with a food pantry \$5,000 or \$3,000, that can help a lot of people.

Ann: Sure.

Judith: I always philosophically had some problems with the bureaucratic vs. the independent, and the large versus the small, the boutiques.

Ann: Not everybody can be . . .

Judith: I felt this way about agencies, as well. There was always a human cry in the United Way, from the business community for the most part, reflecting what was going on in the business world of mergers, constantly merging, the efficiencies of scale. When you're dealing with human services, efficiency as a scale can produce bureaucracy and can potentially give you less help and less assistance in a timely fashion.

Ann: There's a distance.

Judith: There's a lot of what I call the chief agencies of various kind. Not everybody is suited to dealing with the big agency. Unfortunately, that's been . . . because all these giveaway agencies, if that's what you want to call them, the big ones, United Way and others, Federation being among them, are looking at a business community for their models. I think not only do they look to the business community for their models, but they are looking to the business community for a large portion of their funding.

Judith: You're right. The business community wants to see it in common . . .

Ann: . . . because that's the way the funding is going. That's the way the funding is being distributed, as well.

Judith: You and I were talking before we started doing this taping about the change in what used to be known as Metropolitan Community . . .

Ann: . . . Metropolitan Foundation.

Judith: Foundation.

Ann: Yeah.

Judith: It's Foundation, not a community foundation.

Ann: Right, and the fact that they, too, are changing the way in which they are handling . . .

Judith: I know. I sat on that board for five years. That was one of the most wonderful boards I ever sat on. I got to that board as a representative of United Way. It was during that five-year term that we organized the Atlanta Women's Fund as a committee of Metropolitan Foundation. I

was on that from the beginning. [unintelligible] Founding mother of that.

Ann: That's an interesting group. Their focus is an interesting focus.

Judith: Its women and girls being catalyst for change.

Ann: Exactly.

Judith: Women and girls. As a matter of fact, during my time on the United Way Board, an issue came up that played right into my attention. It came up on United Way Board, when the issue of pay equity between girl-serving and boy-serving agencies came up. That became a real issue. The difference between what was being paid to personnel.

Ann: To the staff, right?

Judith: Yes, the Girl Scouts and the Boy Scouts. This went also to the YW[CA] and the YM[CA]. It was just all the way down the line. We started a study to look at the discrepancy. We had a lot of opposition. I think what bothered me most was Barbara Asher and I were the two outspoken voices on that board. There were other women members of that board. The women weren't stepping up.

Ann: Did the issue of black and white come up?

Judith: That was past all the black and white stuff. This was past blacks. Now you're starting to look at gender discrimination. The same thing happened at the Atlanta Community Foundation when the whole concept of a Women's Fund came up. When you looked at the discrepancy in money that went to women serving women, and girls service organizations, as compared to the men and boys service organizations or family organizations, It's enormous. It's like six cents on the dollar or something . . . 6 percent on the basis of women's organizations compared to men. So we wanted to set up Alicia Philipp, who spearheaded this, as the Executive Director to establish and set this up as a committee of the board to start talking about raising money from women specifically geared for women and girls. Again, why do we have to have something separate for women? If you're going to have a Women's Fund, why don't you have a Men's Fund? We won.

Ann: Were there men's funds? There were no funds that were specifically . . .

Judith: . . . No. This was the first one. This was an issue that was out there. Subsequently, they tried to have an Hispanic one. Finally, one of the reasons that we are the Atlanta Women's Foundation is because Men's Foundation Fund is off.

Ann: They no longer wanted to have . . .

Judith: . . . have these little separate funds. That's not what they were in business to do. They were in the business to raise money. They were not in business to raise and distribute that money. That was years later it was finally seen that way.

Ann: The Women's Foundation business is only what, about four, five or six years old? That is not a longstanding relation.

Judith: No, we're . . . [unintelligible] . . . But we didn't for those first few years.

Ann: Now you've underwritten, or have you helped underwrite the founding of the school specifically for girls?

Judith: I have personally. I have given the money, yes.

Ann: But not this Women's Foundation?

Judith: The Foundation, that's not what we do. No. We deal with other contributions.

Ann: Has the girls' school been successful? I gather it has.

Judith: Yes, it has. We're about to have another building fund.

Ann: Really?

Judith: The third since they started.

Ann: How large is their student body?

Judith: I [unintelligible] . . .

Ann: You're kidding.

Judith: No, it isn't that big.

Ann: It can't be that big.

Judith: It's not that big.

Ann: I was going to say, it's only been in business two or three years.

Judith: They are taking over the old Trinity School property.

Ann: Really?

Judith: Yes, Trinity School [unintelligible]. Yes, they're doing very well.

Ann: They haven't gone beyond what, fifth or sixth grade?

Judith: No, they're higher.

Ann: Are they higher than that?

Judith: Yes, because they don't start until about fifth grade. No, Women's Foundation [unintelligible]. We had different interest in raising money.

Ann: For specific programs?

Judith: Not single programs, but specific issues. The women in commercial real estate raise money to go to the homeless. The women in law raise money to go for battered women. Women in medicine . . . women in finance for economic justice. These are things they made a choice about, \$1,000. They allocate that money to various requests [unintelligible]. It's very exciting. We've come a long way baby.

Ann: Yes. I tell you what. You've been talking now for a couple of hours. I think that it is time to call this a wrap for the day. We're not finished. As I said to you a few moments ago when I changed the tape, I will come back and we will finish up on another day. I don't think it's fair to wear you out. I know you have other things going on in your day, so I will take the opportunity to thank you for the partial interview.

Judith: It's more visit than we have had an opportunity to have in years, so I'm delighted.

Ann: You're exactly right. I will reserve the right to come back another day.

<End Tape 2, Side 2>

<Begin Tape 3, Side 1>

Ann: This is Ann Hoffman Schoenberg interviewing Judith Grossman Taylor on August 5, 2003, in her home in Atlanta, Georgia, for the Jewish Oral History Project of Atlanta co-sponsored by the American Jewish Committee, the Atlanta Jewish Federation, and the National Council of Jewish Women. This is Tape 3, Side 1. We previously had recorded two tapes in March, and we're finally getting back to this. Judith, do me a favor and tell us a little something more about your antecedents. You really didn't talk much about your . . . give the names, for instance, of your parents, your grandparents, and a little information about them.

Judith: My mother was Sylvia Edison Grossman. She was the daughter of Haseal [sp], otherwise known as Clara and Joseph Edison. Clara we always thought of as a Viner [sp]. However, there is some debate as to whether or not the name was 'Viner' or 'Schneider.' We're still not entirely sure. There are apparently two branches of the family that have done conflicting research for the whole thing. My mother was the only one of five children born in the United States. The others were all born in Russia.

Ann: What part of Russia?

Judith: Bar, which was down I think near Odessa. I think it's down somewhere in Uratze [sp]. The town Bistetle [sp] was Bar [sp]. That's as far as I can get. I know that my maternal grandfather came to the United States several years before his wife and children.

Ann: What year was that?

Judith: I'm not sure. My mother was born in 1911, so this was probably somewhere around 1905 that he came to this country. There was a fair age difference between my mother and her next oldest sibling. My mother had two older brothers and two older sisters. The classic story: my grandmother, my mother's mother, was the only daughter in a family of nine children with eight brothers. That was the Viner family, which we will continue to call it because I have always called it Viner. I am not convinced that there was only one mother involved in all of this. I think there were probably more. There was a huge age difference between my grandmother and some of her siblings to the point where . . . there was one who died on his wedding day. I think my grandmother was a child when that happened. My grandmother had nieces who were older than she was. There was an enormous difference in age. My grandmother was terrifically devoted to her mother, as you can just imagine, being the only daughter after all of those sons. There is a classic story when my grandmother and her children came to the United States. In those days anybody that came to the United States stayed with relatives. There were always people in the houses. There were two women who lived with them for years whom I always thought were part of the family who weren't even related. They lived in my grandmother's house.

Ann: Where did she and your grandfather live?

Judith: Williamsburg, New York. Whether they lived in Manhattan first, I don't know. My mother was born in Williamsburg.

Ann: Came through Ellis Island?

Judith: I guess. That's never been entirely clear to me. I think so. Supposedly there was a cousin staying with my grandmother. She caught him late one night after having worked late. She said, "Tell me, Willie." Willie Schneider was his name. "What's my mother's . . . [unintelligible] Willie told her. That was the first inclination my grandmother had that her mother had died. The story goes that she turned to my grandfather and said, "I'm going to have another child." My mother was that child. She was named for her grandmother, who was known as Bubba Tzuia. My mother's name was Tzuia [sp]. She was named for Bubba Tzuia [sp], her grandmother. My grandmother was determined there would be somebody that would have that name. In fact, my daughter Elaine is named Kasiezero [sp], but her daughter, Rebecca, is named Tzuia. As a matter of fact, I think there is more than one named Tzuia. Alex is named 'Tzuia.'

That name just kept going down. My grandfather's family I know less about. He was about eight years older than my grandmother. A very handsome man . . . tall and handsome. He came to this country and he did something to do. . . what I remember him sewing was yarmulkes. He made yarmulkes. I think he was a tailor. I think he sewed for people. He was a sweet, quiet man who never talked very much. My grandmother was an absolute dynamo. My grandmother is another story. My grandmother very badly wanted to open an appetizing shop in New York. An appetizer shop is a place where they sold pickles and pickled herring. It was all that noshery . . . lox and smoked fish, that kind of thing. Those were appetizing stores. You went to the appetizer to get all of that kind of stuff. She very badly, apparently, wanted to open one of those. She was a very ambitious, very bright woman. My grandfather was not. It never happened. The Lord only knows, if my grandmother with her personality and her smarts had ever been given an opportunity to start a business, God knows what it could have been. For all I know, it could have been Zabar's. Who . . .

Ann: . . . Dean and DeLuca . . .

Judith: . . . the Duke of Williamsburg. I have no way of knowing. As I say, about my grandfather's family, I know very little. He talked very little. I don't remember him working terribly long, except for some occasional sewing. What he did do, he belonged to one of these organizations, the landsman's organizations. He was called the 'Hospitaler' [sp]. His job was when somebody was in the hospital, he had to go to the hospital to visit them.

Ann: He was the kosher committee.

Judith: He was the kosher committee. Only in those days, it was called the Hospitality.

Ann: Was he for the city of Bar, for people from Bar?

Judith: From Bar. My grandmother was part of the Ladies Auxiliary. More than that, I couldn't tell you about the Auxiliary. My grandfather earned his extra money, because Social Security kicked in pretty early. As far as I was concerned, it kicked in basically around the time I was born. My grandfather used to earn money by going to the cemeteries on the weekends, particularly on Sunday. He wouldn't travel on Saturday. He would hang around the cemetery. When people went to visit their relatives' graves, he would say the prayers for them. They would pay him. He had a little sideline going on.

Ann: Was he a member of a *chevra kadisha*? That was often a way that old people supplemented their income.

Judith: I don't know. I don't think so. I don't think he ever worked on the dead. I do remember one morning, very early. My grandfather never said much, but he did some interesting things. He made his own whiskey.

Ann: Out of what, potatoes?

Judith: Grapes. He made wine out of the grapes. Whiskey he made out of alcohol. What else he put in it, I have no clue. With the grapes, he would come up to the elbows. That was for Passover. Early in the morning, you'd find these old guys with the beards and the *payess* and the black coats ringing the doorbell. "Is Mr. Edison there?" He'd open up the coat and there would be the alcohol, the alcohol under his coat. I do remember one time somebody delivered shrouds. I assume those were the shrouds for my grandparents. All I knew was that I was horrified by that whole thing.

Ann: How much English did they speak?

Judith: They were both American citizens. When they came to America, they went to school. They were very proud of the fact that they were both American citizens. My grandmother was very contemptuous of the women she knew who did not speak English. To say the least, the English was broken. They did read the Jewish newspaper. My grandfather would read the English newspaper. I don't know whether I should say this here, but our classic family story was him reading the English newspaper one day and turning to my father and saying, "Sid, let's make artificial insemination." That was a classic. Another time, he asked my father, "Sid, what is a double dribble?" My father said, "Do you know what a single dribble is?" He said, "Yes." He says, "It's two." That was the kind of English that was spoken.

Ann: That's adorable.

Judith: They did speak Yiddish around me. I did, like most children, learn some rudimentary Yiddish in order to figure out what the adults were talking about when they didn't want me to understand.

Ann: You didn't actually speak it to them, though?

Judith: Casually, yes. I would speak it to them, but it was baby talk. Even when I spoke it wrong, they didn't correct me. To this day, my father corrects me. My grandparents never corrected me, never. I did try to speak it.

Ann: You told me at one point that they lived with you.

Judith: They lived with us probably my whole life.

Ann: They left Williamsburg and moved into your home?

Judith: When my parents got married, they lived in Borough Park [Brooklyn, New York] by then. They had moved out of Williamsburg and into Borough Park. My aunt and uncle and two cousins, Betty and Jack, and Charlotte and Arthur.

Ann: Those are the Goldsteins.

Judith: The Goldsteins, right. They lived in a house with my grandparents. It was Depression time. Things were really rough. They all lived together. My mother and father moved in with them when they got married.

Ann: Betty was the oldest of your mother's siblings, right?

Judith: No, actually she was the youngest. Betty was the youngest. Bert was older.

Ann: Really?

Judith: Bert was nine years older than my mother. Betty was about seven years older than my mother. That's why I say there was a big jump. There was another child who had been born in Europe and who died nursing at my grandmother's breast. It was probably SIDS, but in those days all they knew was that . . .

Ann: Was it a girl?

Judith: It was a girl.

Ann: Born between . . .

Judith: . . . I think . . .

Ann: . . . older than your mother, but younger than Betty.

Judith: I think. That was never clear. I just knew that there was another.

Ann: Did you have a name for that child?

Judith: I don't think that child . . . I don't know how old the child was when it died. As I have been told, whether it's true or not, in Orthodox Judaism, if a child dies within 30 days, they don't get a name. They don't get a separate grave. They don't get anything.

<Tape is interrupted by telephone, then resumes>

Judith: Anyway, there's very little known about that child.

Ann: And your father's family?

Judith: My father's family is a very interesting story. My father came from Volkevic, Lithuania.

Ann: He was actually born in . . .

Judith: . . . in Lithuania.

<phone rings, interview stops, then resumes>

Judith: My father came from Volkevic [sp], Lithuania. They didn't come over here until 1920. He was born in 1906. He was older when he got here. His grandfather, they had property. They had a farm and a large home. There was money. My father's grandfather, his father's father, was apparently a huge man, hence the name Grossman. He was a very big man. He owned a tavern, a bar, and he did his own bouncing. My father tells me he was married to a midget, which is why the Grossmans tended to be short. My grandfather, whose name was Zavolin [sp] . . . 'Zavol' they called him in Yiddish . . . Samuel when he got to the United States, had one foot shorter than the other. He wore shoes that were built up. They were wealthy. It was a substantial family. They had some other kind of business that I'm not quite clear about.

Ann: If they were wealthy in Lithuania, what prompted them to leave?

Judith: It's a very interesting story about what prompted them to leave. A cousin arrived. They lived through World War I. The Germans occupied half of their farmhouse and turned it into a hospital. They were very fond of the Germans. They liked the Germans a whole lot better than they liked the Lithuanians. The Germans were very good to them.

Ann: I'm surprised they weren't evacuated. Most of the Jews in that area were evacuated.

Judith: They did leave. At one point, they got on a caravan and they went into Russia. I'm told that my father's grandfather died on that trip, because he had a little pump of some kind to evacuate his urine. He must have had a prostate that had closed off. Somewhere along the line in that whole thing, he lost his pump and he died. My father had an aunt . . . I'm not sure which side of the family it was on . . . who was murdered. They were in wagons, moving. Some bandits came along and shot my father's aunt. My grandmother's name was Goldie Fishel [sp]. She was a very beautiful and apparently quite a wild young woman. She was fixed up with my grandfather. My guess is that the marriage was arranged and everybody heaved a great big sigh of relief about the whole thing. I have not learned more than the fact that she used to sneak out windows at night. Now past that, I cannot tell you. When I knew her, she was a huge fat woman. I've seen pictures of her as a young woman. She was very beautiful.

Ann: That may be where the strain of 'devil may care' comes from.

Judith: I'm sure it came from her. Not from my grandfather, I'm sure. My grandfather, I remember, was pretty solid. But, when you're a young child . . . and these people were so

prematurely old. I look at my pictures of my grandparents at my age, and they were old people. They were in corsets and heavy shoes. They couldn't move around. They weren't at all like we are today in our 60's.

Ann: Most of them died by the time they were 60 or 65.

Judith: My mother's parents both lived to be very old. My father's parents, they were both in their seventies when they died. Here is my father at 96, the oldest of four. They're all still alive. The 94-year-old has had bad diabetes since she was 50. It's unheard of. One of my cousins refers to them as a 'bunch of vampires,' because they go on and on and on. Neither of their parents, but my grandmother . . .

Ann: . . . maybe they're Dorian Grays.

Judith: I think so. My grandmother was a diabetic who didn't take care of herself, my paternal grandmother. There was some feeling that had she watched herself, she was on insulin, but had she watched herself and paid more attention to what she should have paid attention to, with today's medications that she may have been one with the very long genes. You wouldn't know it, because of the diabetes. If her diabetic daughter could make it to 94, and still going. What happened when my father's family came back to the farm . . . This traveling through Russia was not for them. They were substantial citizens. There was money. I thought my grandfather had German. He had the equivalent of \$10,000 American dollars, maybe more, in German *Marks*, which somebody told him to hold onto, stupidly. He lost what could have been a fortune. A cousin from New Jersey, whose name escapes me at the moment, came to visit them. My father, by the way, went to a *gymnasium* that was a Zionist gymnasium. He learned Hebrew. They all learned Hebrew, as well as Yiddish Russian, Polish, German, Lithuanian, and eventually English. They all spoke a bunch of languages. It was an ORT school. It was run by ORT to teach these kids how to become *halutzim* [Hebrew: pioneers]. You go to Israel and become *halutzim*. In fact, my father has several cousins who did just that. They waited longer. They waited until their late 20's or early 30's to do it, but they did. They went to Israel. They went to Palestine instead of America. But this cousin came and said, "Things are bad. You've got to get out of here. You've got to come to America. You cannot stay where you are." My grandfather bought into it.

Ann: Did he get to sell his property?

Judith: Yes, for not much.

Ann: Not as much as it was worth. They basically came over here steerage. As I say, he had these worthless German marks. By then World War I was over. We all know what happened to Germany, the mark, and the economy. He had had some American dollars that were stolen from him at one time. They came to America. I'm not sure where they first lived. I know my father described it as a railroad flat. It may have been Manhattan. My grandfather got a job in a company that sold wrapping paper, boxes and twine, which he worked for the remainder of his time. My grandfather was very unhappy here. He wanted to go back very badly. He was a prominent important citizen in Lithuania.

Ann: Here he was lost in the shuffle.

Judith: Lost in the shuffle? They were poor. They were poor people. I know in retrospect, my father found out that what relatives of theirs had remained behind in Lithuania were all exterminated. So we are all grateful. They came over in 1920. They went to Patterson, New Jersey. My father was sent to Patterson, New Jersey. I'm not entirely clear whether it was my father alone, and his parents went to New York. He was sent to stay with this cousin in Patterson, New Jersey. He went to school at night and got a job. He learned English and all of that. Eventually, he made his way back to New York City where he had a lot of fun. I guess at some point they wound up in Williamsburg or in Brooklyn, as well. He had a lot of fun. His stories are worth hearing. He used to hang around the old Algonquin Hotel to run errands for the famous Round Table people who were playing poker upstairs. He would bring them cigarettes, whiskey and stuff like that. He did that. My father is an opera lover. He loved opera, even as a youngster. He would go to the Met[ropolitan Opera] standing room, and stand through the operas. Interestingly enough, even though I heard all these arias when I was growing up, I was never taken to them. I don't know why. I think maybe my mother didn't like it much. I was taken to the ballet, which my mother did like.

Ann: It just goes to show.

Judith: Right. It just goes to show you. Eventually, my father went into the fur business.

Ann: Did he have to apprentice prior to going into the business?

Judith: He was not a furrier.

Ann: No, he said he dyed furs.

Judith: He dyed furs.

Ann: Surely he had to learn the trade.

Judith: I guess he did, but I don't remember who he was working for. He may have just been doing deliveries at the time he met my mother who was working in an office. He saw her tush and he immediately fell in love with her.

Ann: He fell in love with her tush?

Judith: I think so. It's well-known as the 'Edison tush.'

Ann: It's unique?

Judith: Apparently it's a unique tush. It's got a reputation. They got married in 1932.

Ann: She fixed up a cousin of hers with his best friend.

Judith: That's right.

Ann: That marriage also was a marriage made in heaven.

Judith: It was made in heaven. She too is still alive at 90-something years old.

Ann: I can't think of her name.

Judith: Edith Rader [sp].

Ann: Edith Rader, right. We're all related.

Judith: You figured this out, right.

Ann: Judith has mentioned the Viner family. One of the brothers of Khasia [sp] was my great-grandfather. That's the relationship. That's where we gibe.

Judith: They still tell the story of when Ann rang my doorbell when she came to Atlanta . . . looking at her and being shocked. She had my mother's face.

Ann: I can remember walking into your Aunt Bert's house and meeting Sally for the first time. When I saw Bert, it was like looking at myself 30 years later. I look more like her than her own daughter Sally looked like her.

Judith: Yes, Sally looked like her father.

Ann: Sally looked like her father, but the genetic strain obviously is quite strong.

Judith: Very strong. It's very strong.

Ann: Pretty weird.

Judith: The Viners. At any rate, my mother had always wanted to go to college. She wanted to be a teacher. She wanted to go to normal school. It wasn't even college. She couldn't afford to do that. So when I went off to college at the age of 15, my mother went to Brooklyn College. She took some courses, and became a secretary in the high school that I attended. That's where she worked until she retired.

Ann: When did they come to Atlanta?

Judith: They came to Atlanta when my youngest child was about six months old.

Ann: Which was 1965?

Judith: About 1965.

Ann: What did they do here?

Judith: My father had closed his business and came down here at Mark's request. We had a bowling alley. We owned the property and building. The people who owned the bowling alley, it was their bowling alley. It was our property. The whole thing blew up in everybody's face. We were left with a bowling alley. My father was a bowler. He was a good bowler. It was a thing he loved to do. It was his only sport, bowling. The bowling alley was in Hapeville [Georgia]. My father took over the bowling alley.

Ann: This was a shopping center that you owned?

Judith: No, it was not a shopping center.

Ann: It was a free standing . . .

Judith: . . . it was free standing. It was right near the GM [General Motors] plant in Hapeville. There are some wonderful stories that should be heard on his tape about how he integrated the bowling alley under threat. A Negro league came to him . . . a black league came to him and asked if they could bowl there. My father said, "Yes, on Monday nights." There were a few guidelines about that. They had to be properly dressed, and all that. Apparently the first time they came, he found a woman behind the counter about to throw away all the bowling shoes that they had rented, because blacks had rented the bowling shoes. He put a stop to that. He also was the only Jew that most of them in Hapeville had ever seen. The head of the Ku Klux Klan showed up one day. Everybody was scared to death. They had no idea what was going to happen. The guy turned to my father and said, "You a Jew?" My father said, "Yup." That was the end of that. Lester Maddox came and bowled there one time. Anyway, my daddy ran that bowling alley for a number of years during the time my kids were young. They adored that bowling alley. What better thing? Your grandfather owns a bowling alley, for God's sakes. That really was wonderful. My father was like a pied piper with children anyway. From there, I have to keep thinking about all of the different businesses that he . . . every time we'd get into trouble with something, he'd come rescue us. The next thing, we had a shopping center that wasn't doing so well. He and a friend of ours got together and opened a linen store, known as

'Linens & Things.' If we had only held onto the name . . . we could have had some interesting intellectual property thing. He ran the linen store for a number of years.

Ann: Where was that?

Judith: At [unintelligible] Lakewood Shopping Center. The next problem we ran into was a travel agency. We had financed somebody to open a travel agency. They worked it a little bit, but not enough to speak of. The Frenchman friend who was running the travel agency was actually stealing from us. We asked my father to come in and take a look. When my father started looking, the Frenchman disappeared. So my father and my mother . . . she by then came to help . . . ran the travel agency until we sold it in 1980.

Ann: Known as Frances Travel.

Judith: Frances Travel. We catered to the corporate world. We were in Peachtree Center. We started in the Title Building, because we owned the Title Building. So he started in the Title Building. Then when we sold the Title Building, he moved. He took all the space in Peachtree Center . . .

Ann: . . . and two of the Schoenberg boys worked for him.

Judith: That's right.

Ann: I remember that.

Judith: So did everybody else.

Ann: It was a good summer job.

Judith: It was a great summer job. He did that until he retired. He was 80 when we sold the business. I have to just figure out what year he was born. It wasn't 1980. It was later than that, because he was 80 years old when we sold the business. Nobody was ever able to make it. We sold the business at the right time. We didn't get very much money for it, but the travel agency business has since collapsed. The two owners subsequently both lost very . . . the Travis family were already here, Bert being the older . . .

Ann: . . . oldest sister in the family.

Judith: Oldest sister. There were two older brothers. Bert was the oldest of the three girls. There were two brothers followed by three girls.

Ann: Was she especially close to your mother?

Judith: Yes. Those three sisters were close, but Bert and my mother were very close. Bert was my mother's oldest sister. She is nine years older. My mother was the baby.

Ann: I think intellectually they were more alike than were your mother and Betty.

Judith: As was the younger brother, my Uncle Sol, who died when he was only 50. He died very young. He was the brilliant one in the family, although Bert was brilliant. Bert was . . .

Ann: You said that it was she really who ran whatever financial aspects of their lives needed to be run, not Bob.

Judith: Yes, not Bob. Bob was a button salesman. He was a handsome articulate man, a passionate Zionist. He spoke beautifully as did Bert, who was a president of *Hadassah* and on the National *Hadassah* board. She was caught at an international *Hadassah* Convention in 1939 in Europe and had to get out and that kind of business. It was Bert who did the investing. It was Bert who had the practical smarts. She was my mentor. She really was. She was the person that I went to for guidance in ways that I couldn't get from my mother. My mother didn't have the kind of experience that Bert had. My mother had worked. My mother loved working. My mother was shy of crowds. She had a small circle of very close, very different . . . but my mother would not speak before a crowd. Although she could, she wouldn't. She never participated in organizational things. She didn't play cards, nor did I. My mother just didn't do those things. She didn't do the kinds of things that were so acceptable in south. Bert did. Bert was just a might organizational woman. She gave me enormous values. She was an extremely diplomatic and tactful woman. She was the one who was . . . I guess she was my role model. There was just no getting away from that. I would think in terms of how would Bert put this, how would she say something, how would she handle it. When I had a problem, I would go to her. I would get real solid advice.

Ann: Did you have more of a relationship with her really than Sally did? Sally has never been involved in the kinds of intellectual things that Bert was.

Judith: But Sally was the princess.

Ann: She's beautiful. There's no question about it.

Judith: She's beautiful. She's fun. She had the grandchildren. She was the only child as I was an only child. I was in a different category. I was certainly the favorite niece, niece/nephew. Next to Sally was me, but Sally was always first. Sally was so southern.

Ann: She is.

Judith: She is southern and she was southern. I came to Bert with a very different . . .

Ann: . . . you came with a different background. You weren't a southern girl.

Judith: I wasn't southern to begin with.

Ann: Yes. You also had more *Yiddishkeit* [Yiddish: Jewishness] because of the influences of your grandparents and all of the people around you in the New York area, which Sally didn't have here.

Judith: Right. She had her mother who was wonderful.

Ann: Yes, and Reva Epstein and a handful of others, but not like . . .

Judith: But Sally understood no Yiddish.

Ann: Really?

Judith: None.

Ann: She didn't need to.

Judith: She didn't have to, and there wasn't anybody to teach it to her. Any more than my husband and his family.

Ann: When your parents moved down here, at some point had your grandmother not moved down here?

Judith: My grandmother is living here. She moved down here first, yes.

Ann: That's what I thought. She was living with Bert?

Judith: My grandfather was on his deathbed when Mark and I married, my mother's father. He was in the hospital. We went to see him the day before we got married. I knew I was saying goodbye to him. I understand he died the night before we got married. The doctors just gave him blood and gave him everything to keep him alive through the wedding. They knew. They didn't want to spoil the wedding. I knew my grandfather was dying. He had had colon cancer for probably 25 or 30 years. Nobody really knew about it. He was 89 years old. He had had a couple of minor strokes. By then, he and my grandmother weren't getting along so well together. I don't think they ever got along so well together. They really weren't getting along by then. When I got married three months after that my other grandfather had a stroke and died. It was just devastation that happened. A cousin in California died, Manny's daughter Lucy. My mother and father sold their house. It broke my heart. I couldn't even go up to New York to help them move. It just broke my heart. We had moved into that house when I was five years old. It was family headquarters. It was the only home I had ever really remembered. The idea that they were selling it was just treachery as far as I was concerned. They sold it and moved into an apartment on Ocean Parkway in Brooklyn, a nice apartment, and took my grandmother with

them. After a number of years, my grandmother moved down to Atlanta. She used to come to Atlanta for winters anyway. Then she finally just moved down here.

Ann: So by the time that your parents moved . . .

Judith: . . . my grandmother was already here. She died when my daughter was three years old.

Ann: Your older children had a little bit of interaction, but not a lot.

Judith: Yes, they would remember. By then, she was in the Jewish Home. She spoke less English then than she did when she was young and married. She smiled. She always had that gorgeous smile, but she was a very old lady. She was close to 90. These little bitty children didn't relate terribly well to her. My daughter swears she remembers her, because I would bring the kids over to the Jewish Home. That was when the Jewish Home was on 14th Street.

Ann: Very small.

Judith: Very small and very intimate. That's where she died.

Ann: Was it more like a group home?

Judith: No.

Ann: It was really a nursing home?

Judith: It was a nursing home.

Ann: How did the Kahn group home come about?

Judith: The Kahn group home is my husband's family.

Ann: Right.

Judith: It was his uncle, Louis Kahn, for whom it was named. Louis was just a wonderful character. Louis was an attorney. He had married at one point in his life, but they divorced. He never remarried. He never had any children. He was a great, wonderful . . . one of these characters I have known kind of people. He did more to teach my husband than anybody. He taught him how to drive, he taught him how to shoot, he taught him how to hunt and fish. He had a farm, and all of these . . .

Ann: Where was the farm?

Judith: Somewhere in north Georgia.

Ann: Really?

Judith: I know that is Uncle Louis's farm. He was a very generous man. He was a *macher* at Shearith Israel. His father had been a *macher* at Shearith Israel. Louis had been in Florida and

had seen something like a model of this Louis Kahn home. He came back to Atlanta and he was all excited about it. I'm remembering there was something about an apartment house that he bought down there that was a really bad investment. Somebody had basically tricked him into buying it. It got turned into one of these kinds of homes. Then my mother-in-law went to the National Council of Jewish Women. She helped spearhead it. What they did, they had a house on Markan Drive [sp] which had been her home. It was their home for as long as I could remember.

Ann: You're talking about this was Herbert and Esther's home?

Judith: Yes. It was the home they had when Mark and I got married. Mark and I built our home shortly . . .

Ann: . . . the one on West Roxboro . . .

Judith: . . . on West Roxboro shortly after we got married. That's when Herbert and Esther . . . I'm trying to remember where the first . . . Club Drive. They bought a lot on Club Drive. They built a gorgeous home on Club Drive. Just gorgeous.

Ann: Do you remember the address?

Judith: No, but it was about one house off the corner of Bellaire [Drive] on Club. We pass it all the time. It's still lovely. They had this other house on Markan Drive. There were some houses, but there were also apartments over there. It was my mother-in-law and father-in-law who gave it to Council to use as a group home for the elderly. By then, the idea that elderly people could live in this kind of an environment and didn't have to be institutionalized had taken shape. She named it after Uncle Louis, which is why it was called the Louis Kahn Group Home.

Ann: Right. Since then they have built another facility further north?

Judith: It is now the Schwartz Group Home or Goldstein . . .

Ann: . . . or Cohen . . .

Judith: Cohen, yes. Somebody gave them \$1,000,000. My father-in-law took care of the original Louis Kahn Group Home for years and years and years. Mark's cousin Karen . . . actually, they gave the use of the building. Karen actually owned the property . . . these convoluted schemes that . . .

Ann: I know that the family also has done some underwriting of this Oral History Program. What was their connection to that? Was that through you?

Judith: Yes, that was through me. It was again through the National Council of Jewish

Women. That's where I . . .

Ann: . . . the Women of Achievement project was the original project.

Judith: It was the original one, right. I thought it was a very exciting project, that these women really . . .

Ann: I agree.

Judith: . . . as it does to me. I remember I used to take my father-in-law out for lunch once a week. We were riding along in the car and he says, "I have some Israeli bonds that are coming due and I don't want to buy any more bonds with them. I'd like to do something in the Jewish community with these bonds. What would you suggest?" I suggested this project. Then he loved it because he's old Atlanta. He had a ton of stories. I'm so sorry they never got his stories.

Ann: Can you remember any of those stories? Maybe you can share them with us? I don't know that Mark ever . . .

Judith: You know Mark's father was a baker. Apparently, in the early days . . .

Ann: . . . this is the old man Taylor? Did he come to the United States?

Judith: Yes, my father-in-law and mother-in-law were . . .

Ann: . . . I knew they were born here.

Judith: . . . both born in Atlanta.

Ann: I knew that, but I didn't know who before them had come. So it was the next generation back.

Judith: Next generation back.

Ann: Where had they come from, the Taylors for instance?

Judith: The Taylors came from Russia. The Kahns came from Lithuania. They were exactly the opposite of where my family came from.

Ann: Right.

Judith: The Kahns were an intellectual family. Lithuania had an enormously rich intellectual life in a way that other parts of Russia didn't have. My father-in-law's father, my husband Mark's grandfather came . . .

Ann: . . . whose name was?

Judith: Charles Taylor.

Ann: Was it always Taylor?

Judith: Yes, he left Russia. He left a wife and family in Russia, running from the czar as

most of them did. I think he left a wife and family. Yes, he must have. My father-in-law was the only one born in this country too, I think . . . one of two born in this country. Je migrated from Russia to Wales. We thought it was Ireland for a long time. Then we thought it was England. We have since subsequently found out that it was Wales. He stayed for quite some time and learned how to read and write English well. The name was probably 'Chait,' which the Hebrew name . . . [unintelligible] for 'Taylor.' Probably when he got to Wales it got changed. There were some Chait's in the family.

Ann: Yes, it makes sense.

Judith: Yes, and that became the English Taylor. Why it wasn't [unintelligible], I don't know. [unintelligible] may have been more dramatic. I don't know. It was Chait. That became Taylor. He came to the United States and then sent for his wife and children. He became the first secretary of the Ahavath Achim synagogue. It was probably because he was the only one who could read and write English.

Ann: That's cute.

Judith: They had all of the original minutes which they gave to me, the congregation.

Ann: Does the Breman Historical Group archives?

Judith: Breman may have some. The A.A. has them.

Ann: For sure?

Judith: Yes, the A.A. What they have given to Breman, I don't know.

Ann: That would have been in the 1880's probably?

Judith: My father-in-law . . . it got really sticky about who was what age. He served in World War I. He was probably 17 when he served.

Ann: You're talking about Herbert now, not his father?

Judith: Herb, yes. I think he was probably born . . . I don't know whether he was 17 or not. I don't know when he went in.

Ann: He was probably born right around the turn of the century.

Judith: He was actually, I think, born in 1896 or 1898. They played with years and they played with dates. There was a maiden aunt, an older sister to my father-in-law. The entire family lied about their ages to keep her young . . .

Ann: . . . how funny . . .

Judith: . . . to protect her. Just in case she ever found a husband, they didn't want anybody to

know how old she really was. My father-in-law and I would spend hours trying to figure out how old anybody was.

Ann: What was this maiden lady's name?

Judith: Sara Taylor [sp].

Ann: Sara.

Judith: She worked for the phone company all her life. She retired from the phone company.

Ann: What were his other siblings' names?

Judith: I don't know all of them. There were a bunch of them.

Ann: Really?

Judith: There was a Jessie, who I think was the oldest daughter. That's Frances Makover's daughter . . . or maybe not. Lizzie may have been Frances Makover's daughter. There was a Jessie, there was a Lizzie, there was a Mose, there was an I.H.

Ann: Probably Isaac.

Judith: My father-in-law and his sister . . . not Betty . . . Betty's her daughter. It will come to me. I.H., I think had the same name as my father-in-law. Father's name was Yesfaco Herman [sp].

Ann: Yesfaco L. Herman.

Judith: You know their famous bye-bye.

Ann: Yes?

Judith: I think his brother was also Yesfaco [sp]. I'm not really sure. Or maybe it was Yesfac [sp] and one was Yesfac L. Herman [sp].

Ann: Who knows any more.

Judith: Maybe Celia [sp] was the . . .

Ann: . . . in Alabama . . .

Judith: . . . was in Alabama. She was the baby. She was gorgeous. She was a beautiful girl. She and my mother-in-law were actually about the same . . .

<Tape 3, Side 1 ends>

<Tape 3, Side 2>

Ann: This is Ann Hoffman Schoenberg interviewing Judith Grossman Taylor August 5, 2003, in her home in Atlanta for the Jewish Oral History Project of Atlanta co-sponsored by the American Jewish Committee, the Atlanta Jewish Federation, and the National Council of Jewish

Women. Tape 3, Side Two. About the Taylors . . .

Judith: . . . and about *Gone with the Wind*.

Ann: *Gone with the Wind*. This is the sage. No, we're talking about the Taylor family. I don't know how much of that got recorded anywhere else. Herbert Taylor was quite elderly when he was . . .

Judith: He was quite elderly. They were brought to Atlanta. The story goes that they were brought to Atlanta by a cousin who was here.

Ann: That was my next question. How did they get to Atlanta?

Judith: They got to Atlanta by a cousin.

Ann: Do you know who the cousin was?

Judith: Pastin [sp]. No, Pastin was my father's cousin. I've got the name written down somewhere. The story has it, my father-in-law's father was a baker.

Ann: That's Charles.

Judith: Charles was a baker. He had a bakery, Taylor Bakery, which by the way lasted until after he died. Mark's cousin ran Taylor Bakery.

Ann: Where was it located?

Judith: I'm not really sure. Southside. They all lived on the south side. I know that there were three Taylor families. There was Taylor the baker, there was Taylor the [unintelligible], and there was another Taylor.

Ann: Taylor the [unintelligible] . . . the liar.

Judith: The liar, 'Taylor the liar.' People used to say, "Were you Taylor the baker or Taylor the liar?" There was a whole German-Jewish community and a whole Sephardic community. Never any of these twain shall meet.

Ann: Where did Doc, or Herbert, fall in the line of children? Was he in the middle or young or . . .

Judith: No, he was down toward the bottom. He was among the youngest. There was a sister Lena, too . . . Lena and Sara. He had two brothers and then this bunch of sisters.

Ann: He probably was related to virtually everyone in Atlanta?

Judith: No, what's really interesting is . . . no. The way it worked out, they didn't have that many children. The children didn't necessarily stay in Atlanta. There were two brothers that married two sisters. My father-in-law's sister and brother married sister and brother.

Ann: What was the other name?

Judith: Rubin Margarite [sp]. They had . . . Uncle I.H. and his wife had two daughters, both of whom were very talented. They sent them out of state to school, to Michigan, at a time when people weren't doing those kinds of things.

Ann: Especially to the north.

Judith: Right. They had been given music lessons. One was a very talented violinist. One was a very talented pianist. The one that was the violinist, Hazel, married in New York and stayed in New York. Margarite lived in Atlanta. Margarite Taylor lived in Atlanta and at one point married Julian Uhry of the Uhry family. They adopted a child. He died young and unexpectedly, I think of a heart attack on the golf course or something. She was single for a long time running a business. Then she married Albert Maslow from Savannah and moved to Savannah where she was instrumental in keeping the Savannah symphony alive for many years. So they were gone. Ed and Lena Rubin [sp] had one son who moved to Baltimore, so he was gone. Mose Taylor had one son Perrin [sp] who was here.

Ann: Mark really doesn't have a lot of family?

Judith: Not family, locally. He's got Frances Makover, his first cousin. Betty . . . she was Betty Cohen, she's now Betty Codner [sp], is his first cousin. Frances Makover, she's a first cousin. A little bit about Herbert and how he got his pharmacy degree.

Ann: Right.

Judith: He went to Boys' High School. He and his older brother, Ike . . . 'I.H.' as we called him . . . Ike became a pharmacist first. Herbert very badly wanted to be adopted. He had a cousin, Mose Kopelow [sp], whose name was very familiar to a lot of old Atlanta people, who lived with them. Mose was able to go to medical school. My father-in-law went . . . it was the same two years . . . my father-in-law went to pharmacy school, because his brother owned a pharmacy.

Ann: I'm sure it was very . . .

Judith: They called him 'Doc' Taylor his whole life.

Ann: Yes. I would think those years, because of the closed system and restraints on Jewish men being accepted into medical schools, that also proved a barrier.

Judith: I don't know that it ever . . . I think that was just the way it was. I'm not sure he finished high school. I think he went from high school into pharmacy school. It may not have

even been two years, because it took less time to become a pharmacist.

Ann: Where was the pharmacy?

Judith: I'm not sure where the original pharmacies were. They had several. Again, on the south side . . . no, they moved all the way . . . they had one on Peachtree near the Fox Theater somewhere, the Taylor Pharmacy. The last pharmacy that he owned was the Plaza Pharmacy.

Ann: Really. Plaza Drug?

Judith: Plaza Drug, right. It was the last pharmacy they owned.

Ann: Down there on the corner of Ponce [de Leon] and Highland.

Judith: Ponce and Highland, right. They had many.

Ann: *Aleiv ha'shalom.* [Hebrew: Rest in peace.]

Judith: Yes. They had many pharmacies over the years. I know that was not their property. They were renting.

Ann: Now owned?

Judith: No, they were renting the store.

Ann: I thought maybe that was one of the strips that you all had developed, the Taylor family.

Judith: No. What happened was that Herbert Taylor, Mark's father, started building houses. He loved to do things like that. He started building houses, just little individual houses. There are a lot of houses around town that he built. He would build a house for \$5,000 and make a \$500 profit out of it at the same time he was running his drugstore. Then he started building some apartments right around the end of the war. He did some Wherry Housing [sp], by which time Mark was old enough to come in and really do it. Mark had an engineering degree by then and had . . .

Ann: . . . Mark's a graduate of Cornell . . .

Judith: . . . Cornell [University—Ithaca, New York], in engineering. They built the Rock Springs Apartments.

Ann: Have they been torn down, part of them?

Judith: Part of them.

Ann: That's on East . . .

Judith: East Rock Springs Road.

Ann: You are redeveloping that area?

Judith: We sold it a few years ago. It's owned by Gables who picked it up.

Ann: I went through there not long ago. That's why I asked. I noticed there was something going on.

Judith: Yes. Mark over the years developed a lot of different . . . together with his father in the early years. It was Mark who knew how to build. Mark was the engineer. His father was the deal maker.

Ann: It's a nice combination.

Judith: Yes. Mark got them done. Mark built them.

Ann: What are some of the properties that they developed?

Judith: Mark developed the first shopping center in Atlanta, which was the Hamilton Plaza.

Ann: Hamilton Plaza.

Judith: On Campbellton Road. The next one was Stewart Lakewood Shopping Center, which he was building around the time he and I got married.

Ann: That's right off of I-85, south.

Judith: He built the Title Building downtown which was a high rise office building.

Ann: Where was that?

Judith: It was on Decatur Street.

Ann: Decatur and Central, somewhere around there?

Judith: Yes.

Ann: Near the Underground.

Judith: No. It's the other side of Five Points.

Ann: Further east?

Judith: It's the other side of Five Points from Underground. It has been since bought by Georgia State University. Actually it's not far from Underground. You can get to Underground right across the street.

Ann: I was going to say . . . Decatur ends at Peachtree.

Judith: There's a Wall Street that comes in right over there.

Ann: Yes, it's right near Underground then, in that area.

Judith: I'm always used to going to Underground from the other direction. What are some of the other things . . . they didn't build, but they owned for quite a while the Black Peachtree Palace and lots of other smaller properties around the city.

Ann: Is Mark still actively building?

Judith: No. He hasn't for a long time. He still goes into the office.

Ann: Just as investments and . . .

Judith: Yes. Chuck, our eldest son, is a lawyer. Mark built the Mall West End. It was the first upscale shopping center ever built in a primarily predominantly black area. Mark was also on the Urban League Board. He served as its Chair. He was on the Urban League Board for 40 years. He served as its Chair for a couple of years. The shopping center was subsequently sold. A few years ago our son Chuck and a partner bought it back. They run it.

Ann: I've been down in that area fairly recently.

Judith: It's a lovely shopping center. It really is. I'm probably forgetting a whole lot of other properties and things that he built and developed. Those were some of the main ones.

Ann: While we're talking about black/white relations, it triggered a memory. When I was going through the tapes, I realized that that was an area of your activity that we really didn't even begin to explore. I don't know whether you came at it through the American Jewish Committee or you came at it through the NCJW, or from Leadership Atlanta, or just what.

Judith: I think I probably got to it through politics, from my general association working with black people in a volunteer world, and in always advocating their participation in volunteer work. Then, mostly through Leadership Atlanta. That was where I solidified a lot of these relationships, a lot of that effort. I was never afraid to politic and campaign for black candidates. I thought that was good.

Ann: If they were qualified, there was no reason not to.

Judith: There was a lot of prejudice about it.

Ann: I know, but if you not prejudiced, there was no reason not to.

Judith: No. Through Leadership Atlanta, primarily, I became . . . and then getting involved in a lot of the women's things and political things. We kept getting . . . the good old girls got thrown together. We became friends.

Ann: Tell me about the group of women.

Judith: The Black Jewish Sisters?

Ann: Yes, the sisters who ended up going both to Israel and to Africa.

Judith: No, we never got to Africa. We went to Israel and Harlem, how is that for . . .

Ann: . . . there you go. All right. What happened to the trip to Africa?

Judith: The trip to Africa never materialized. Then Johnnetta Cole left Spelman. Shirley Franklin became mayor.

Ann: Everybody was otherwise employed . . .

Judith: Otherwise employed. So the trip to Africa never happened. This is not to say it won't happen, someday.

Ann: I was going to say, maybe it will.

Judith: If everybody finally retires from what they're all involved with. It started . . .

Ann: Who are the members?

Judith: The black members are far more important than the Jewish members, much more high profile. They are Dr. Johnnetta Cole, who was president of Spelman College [Atlanta, Georgia] . . .

Ann: . . . and is now president of a college in North Carolina.

Judith: Bennett College for Women, [Greensboro] North Carolina. Shirley Franklin who is now Mayor of Atlanta. Veronica Biggins [sp] who works for Heidrick & Struggles [sp]. She did work for Bill Clinton in his White House. She was the highest ranking black woman in the banking system in Atlanta before that. Ingrid Saunders Jones . . .

Ann: . . . Coca-Cola.

Judith: Coca-Cola.

Ann: She's Vice President of Community Affairs, or something.

Judith: She runs the Coca-Cola Foundation. Not a bad job. I'd like to have a job where I could give away lots of money. Nancy Boxhill [sp] who is a Fulton County Commissioner, and Myrtle Davis [sp], who is a past member of the Atlanta City Council and ran for mayor at one time . . .

Ann: . . . and should have been elected . . .

Judith: . . . against Bill Campbell the first time. Those are the six black sisters. The six white sisters were Barbara Asher, who died. She was replaced by Spring Asher, which was a lovely transition. Sherry Frank, head of the American Jewish Committee. Lois Frank, a liberal activist, par excellence. Elaine Alexander, whom we've already talked about and Diane Harnell Cohen [sp] . . .

Ann: You only mentioned her once. Tell a little bit more about Diane.

Judith: Diane is the most competent, capable, efficient woman I have ever met in my entire

life. She was very involved in the American Jewish Committee. That's really where she came to this from. She was very involved in United Way as a volunteer. She was with WAGA Channel 5 for many years. She was the head of local sales which was a very big job. You've got local sales and national sales, and she was head of local sales. When the station was finally bought by George Gillett, she left. She has gone on to do a number of things. During the time that Roy Barnes was in office, she was like number two in government, she and another woman. There was Governor Barnes, there was Bobby Kahn, and then Renee Blumenthal and Diane Harnell Cohen. She is now the commissioner of recreation and cultural affairs for the City of Atlanta for Shirley. There is nothing this woman can't do. She works like a demon.

Ann: She is married to . . .

Judith: . . . she is married to a physician. They were both involved with the Olympics, both of them. She was paid. She was staff for the Olympics. It was amazing the things that they had done.

Ann: Has she been interviewed?

Judith: Probably not. She doesn't have time to be.

Ann: She is young?

Judith: She is young. She's a good five years younger than I am. What am I talking about? She just turned 60, so . . .

Ann: . . . so we need to put her on the list.

Judith: She's on the list for eventually. She's from New York originally. She's not from Atlanta.

Ann: That was the sixth.

Judith: That's the six women.

Ann: With you.

Judith: It started at a dinner at Johnnetta Cole's house which Richard Cohen, Diane's husband, and Johnnetta called. It included men and women. We were talking about how we could, with Jews and Blacks, foster dialogue among us to improve relations, to foster understanding. These were all very high-powered people. It didn't take long to figure out that the men weren't going to do it. Between Johnnetta, Sherry and Diane, we decided that if the men won't do it, the women will. And we did. We haven't gotten together in a long time. Schedules are too rough. With Johnnetta out of town now, and the last time we were here, Shirley managed

to get here for a while.

Ann: How long has this been going on?

Judith: More than ten years.

Ann: When did you go to Israel together? Did you go to Israel first or Harlem first?

Judith: We went to Israel first. The first place we went together was Washington D.C. when Veronica Biggins had just found out that Aaron was working for Bill Clinton. We went to see the Holocaust Museum.

Ann: She did the transition team as I recall, Veronica.

Judith: She was on the transition team.

Ann: I think she headed it.

Judith: No, she didn't head it, I don't think. But she went up. She was in charge of personnel. We went to the Holocaust Museum together. We took a day trip up there. Barbara Asher was still alive. She did not go with us to Israel, but she was still alive when we went to Israel. She was the only one that couldn't make it to Israel. I'm trying to remember . . . I have to go back into my other book for all of these records. The next place we went together was Harlem, during the first Freaknik. None of us knew what was going to be involved. Johnnetta, who was president of Spelman College, was horrified when she found out what . . .

Ann: . . . was going on back in Atlanta?

Judith: What was going on in Atlanta, and how demeaned that the women were. It was just so disgusting the way the young women were being treated . . . the way they treated themselves.

Ann: I was going to say, many of them showed disrespect for themselves.

Judith: For themselves, yes. It was not . . .

Ann: . . . and it got worse as the years.

Judith: The next year, Johnnetta could not leave the city when this was going on. Eventually she got put on the team to try to figure out what to do about it.

Ann: How to get it closed down?

Judith: How to get this thing under control. I think Freaknik was an aberration, what had happened.

Ann: What it came from was very innocent. It was something that got completely out of hand and was not really even college students for the most part toward the end.

Judith: It started that way.

Ann: It started with college students . . .

Judith: . . . first years.

Ann: . . . but I think those last few years, it was . . .

Judith: . . . it was everybody.

Ann: Yes, hoodlums and all kinds of . . .

Judith: But look, we saw the same kind of thing happen. We saw the same thing happen with that national basketball playoff business that was here.

Ann: I must have been out town.

Judith: A year or two ago the same kind of thing happened. In fact, Pennington was already our police chief.

Ann: I do remember now what you are talking about.

Judith: They didn't expect to happen what happened. Basically, it was like a Freaknik. They had to close down the shopping centers and the riot. I don't think that will happen again. Now I think everybody is prepared.

Ann: I hope so.

Judith: I hope so too. You live right in the thick of it . . .

Ann: . . . in the middle of it any more.

Judith: It didn't matter to us terribly much, because we walk to the movies. Then we went in the other direction to dinner.

Ann: You did not live near Piedmont Park.

Judith: We did not live near Piedmont Park. We did not live on Peachtree proper . . .

Ann: . . . exactly . . .

Judith: . . . south of Lenox Square, because everything stopped. When you hit Lenox Square, it was all over. Nobody was interested in going north.

Ann: All of the action was elsewhere.

Judith: Elsewhere, right.

Ann: You obviously still maintain a lot of your contacts within the black community and particularly with this group of women.

Judith: Yes.

Ann: But you've just not been able to pursue the kind of close relationship . . .

Judith: I suspect that someday we will again, because the feeling is there. There is great

warmth. There is great . . .

Ann: What was Harlem like?

Judith: Harlem was fabulous. I loved it.

Ann: What did you all do?

Judith: We walked around. We had lunch at Sylvia's. We went to the Apollo Theater, just outside of it. We toured Harlem. They have a fabulous museum there, wonderful museum. We went to that. We went to the various institutions that they have. We went to art galleries.

Ann: How large an area? It's a pretty sizeable area, isn't it?

Judith: Yea, it's a pretty sizeable area. It was so wonderful just to walk along the streets of Harlem with Johnetta Cole. Every other woman stopped and said, "Dr. Cole, I went to Spelman College." It was beautiful. We had a gorgeous day. It was just one of the more wonderful trips. It was. Growing up in New York, I had never been to Harlem, understandably. My parents had when they were young. They would go up to hear music and all. By the time I came along, that was just not something you did. There were people who did it, but I didn't. I wasn't allowed. This for me was a really . . . and it has gentrified. Among the women in this group, there is at least one or maybe more who grew up in Harlem. What they describe about growing up in Harlem sounds very much like growing up in Atlanta. It was a nice middle class area.

Ann: Johnetta is from Florida, as I recall.

Judith: Yes.

Ann: Shirley Franklin is from Philadelphia?

Judith: Philadelphia.

Ann: What about the others, their origins? Just out of curiosity.

Judith: Veronica is from North Carolina.

Ann: So she is southern?

Judith: She is southern. Nancy is from Harlem or Pittsburgh. Myrtle Davis is a southerner. I can't remember where she was born, but she is southern . . . maybe Atlanta. She may be old Atlanta. In the black community they have old Atlanta. They could be doing this same kind of thing that we're doing. They have a rich history. The families all know each other. They had their own kind of coming out, their own social events, their own sororities and fraternities.

Ann: There was what I call a parallel society.

Judith: It was, absolutely. Good description of it. It was a parallel society.

Ann: They did not intermix with the white middleclass or upper middleclass, but there was definitely . . .

Judith: . . . they had their own . . .

Ann: . . . all their own institutions and events.

Judith: I've always been tickled by the expression that I only heard in the south. I never heard in it the north. "She was a . . ." "She was a Levin, she was a Cohen."

Ann: Right.

Judith: I never heard that expression up north.

Ann: Really?

Judith: Never, but you hear it in the black community.

Ann: Sure.

Judith: "She was a . . ." They'll give you the original name of the family that she was a part of. Family relationships, I think generally, black or white, in the south are much stronger.

Ann: Yes.

Judith: There is just a different attitude. Who you came from makes a difference as to who you are. I can remember reading about a lot of southern . . . particularly when I was studying southern black families to do Black Heritage Tours . . . there was a good deal of that. It is, I think, still prevalent, although obviously both black and white communities have grown so enormously with immigration from elsewhere . . .

Ann: . . . that's right . . .

Judith: . . . that a lot of that has been diluted. It will be more so as the . . .

Ann: . . . as generations . . .

Judith: . . . as the younger generations intermarry. Certainly among our generation and back, that is still very much prior. But it's still there.

Ann: The other area that I remember we skipped completely over was your involvement in the arts community. Lord only knows, between you and Mark, you both love art. Your house is loaded with beautiful interesting . . .

Judith: This is really a shared endeavor. This is something we have literally done together. If anything, he got into it before I did. He was very much involved with the Piedmont Arts Festival. I was . . .

Ann: Again?

Judith: Yes, he was on the Board of that for many years.

Ann: Was he involved in the founding of it?

Judith: No, not the founding of it, but in the early days when it was really a volunteer operation. He was quite involved in that. He was involved in theater. He was involved in what was originally Theater Atlanta, before it became the Theater Atlanta that was destroyed or that died. We share so many interests. He was older than I. He was established. He had money, and I didn't . . . of my own. So it was something . . . we were buying local art. We would buy together, but he was doing the buying. I can't take credit for it. I've always loved theater. We both appreciated the arts and supported them. We took season tickets to everything we could find to take season tickets to. I guess in the early Seventies, somewhere around 1970, we had a friend in town at the time who was an art dealer who began to move us from what we had been doing with local artists and start moving us into a different direction.

Ann: Who was that?

Judith: I don't remember. There was a lot of good news and bad news with all of that. Some of it had to do with being cheated. Some of it had to do with being misdirected. We didn't know what we were doing. For the kind of money that we were spending on certain kinds of things, we could have been buying Jasper Johns. We didn't know, unfortunately. We were just very naive. It took a lot of learning and a lot of looking to grow into what we eventually started doing. We both had a great interest. When my kids were at Lovett, I was on the original Fine Arts Committee at Lovett, which was kind of fun. I helped put together a Rosie Clark show at Lovett.

Ann: I haven't thought about Rosie Clark in a long time. Rosie Clark, for those who don't know, was an Atlanta folk artist. After a sort.

Judith: Yes, she was.

Ann: She wasn't classically trained.

Judith: No, she wasn't classically trained. But my God, was she terrific.

Ann: Terrific, no question.

Judith: We have a whole bunch of her pictures.

Ann: I remember you used them in the hall in your old house.

Judith: We had them in the stairwells. They're now in the children's bathroom.

Ann: I hadn't seen them in a while.

Judith: We both participated wherever we could. I first met Shirley Franklin when both of us were serving on a Mayor's Council for the Arts under Maynard Jackson. Shirley was still a housewife and was doing it as a volunteer. This goes back to Maynard Jackson's first term in office, in the Seventies. She and I both found a . . .

Ann: . . . on this arts committee?

Judith: . . . arts committee. So, it was . . .

Ann: You might be interested in knowing our son, David, is her personal attorney.

Judith: Really?

Ann: Yes. He's done work for her.

Judith: I'm so glad.

Ann: Yes.

Judith: Many times over the years, it was almost like leading a double life. I was very well-known by the people in the arts community, because of our involvement in the arts. I won't just say mine, because in the arts it has really been a shared interest. Then I have this other life in the world of social services, political causes and community activism. It was like the two worlds didn't meet. The people from one world didn't know what I was doing in the other world. They had no idea that we were interested in art. The people who in the arts had no idea . . .

Ann: . . . hat you were working in these other areas, political areas.

Judith: . . . that I was working in these other areas. More than political. Social services, health and human services, which is what it primarily was. It was fun. It was a little schizophrenic, but the best of both that way.

Ann: Over the years, you have given art to various museums.

Judith: Mostly to the museum. We gave them the big Sol LeWitt wall drawing that is now being painted over this summer.

Ann: I saw that in the newspaper, and I thought, "My gosh, that's Judy and Mark's gift." You just had it repainted.

Judith: We just had it repainted. That's the only thing that really burns us is that we just paid a lot of money to have it repainted.

Ann: This was a painting designed specifically for the atrium.

Judith: Right. It is five stories high. Fabulous. Done by Sol LeWitt [sp].

Ann: It's been up for what, ten years?

Judith: Yes.

Ann: It's a long time.

Judith: Yes, it's been up for a long time.

Ann: The decision was made by whom to paint over it?

Judith: By the director, with reason. He has been very good about sharing his reasons with us. Let's begin by saying had we given an ordinary painting to the museum, we could not expect the painting would be on view all the time. Every museum has a right to rotate, to take things down, to not show anything. Fashions in art, tastes, curators, and so forth, change. All museums have piles of stuff that the public never gets to see, like [unintelligible]. When Richard Meier [sp] designed that museum, he wanted the atrium to be a pure white entity, to express the architecture.

Ann: With no decoration.

Judith: No art. Even though it was a museum, the statement that the atrium made, as far as the architect was concerned, was his personal artistic statement. He designed the rest of the museum much in the same way. They were very firm about it so that when we . . . together with the 20th Century Arts . . . we were very much involved in the forming of the 20th Century Art Society. At one point, Mark and Genevieve Arnold were the first co-chairs. Later on, I was a program chair. We were responsible for buying the first Sol LeWitt which is not the one that you saw in the atrium. It was a pyramid. They wouldn't permit us to put it in the atrium, so it went on the second floor. Then it went . . . done vertically. It was one wall where they always put a bar in front of it. Then they could put it on that one wall. When Vic Tell [sp] left the museum and Ned Rifkin [sp] came in as director of the museum, Ned was very unhappy with the design of the museum. It wasn't functioning for him. We're talking about the interior spaces . . . just weren't working for him. Ned said, "We're not keeping it this way. We're going to change it." He found out that the architect wouldn't permit anything in the atrium, so that's ridiculous. He went to Sol LeWitt who said could we trade you for something to go into the atrium. Then he came to us and said he would help. We were thrilled. The Sol LeWitt wall drawing was my idea to begin with when we first started . . .

Ann: . . . talking about something.

Judith: . . . talking about anything. I'm talking about the first Sol LeWitt wall. Richard Meier was really ticked about the whole thing. It did not make him happy. Ned Rifkin could

have cared less. What's happened now . . .

Ann: . . . I guess the board went along with Rifkin. They must have.

Judith: The board does anything the museum director wants them to do. The board is not made up of art critics. The board is always loyal to the director. What happened was when this new campus concept came along they hired Renzo Piano. Once again, Meier was ticked. There was a nasty little thing in the *New York Times* about “they never asked me” kind of thing. Really, basically what it came down to is that the museum feels like the five years is up. Every art critic in the world and every architecture critic in the world is going to come through this city to see how . . . remember, the High Museum was one of the first buildings of its kind that Meier ever built. He copied himself in many ways after that, but we were really the first. It was a very exciting adventurous thing for us to do, and not at all in keeping with what Atlanta usually does. It was amazing that we did it. Here is Renzo Piano [sp], who has a very different style, coming in to do the rest of this campus and the other buildings. The decision was made to restore the Richard Meier building to the way it was when it was first built so that the world could see how the Meier building and the Renzo Piano building play off each other, connect and relate to each other, and how it can become an integrated whole. The only way the museum felt like they could really do this was to put the Meier museum back to where it was. If they showed the Meier museum as it has been altered over the years, then you wouldn't get a real concept.

Ann: It really hasn't been altered significantly though, has it?

Judith: On the inside it has, yes.

Ann: Has it?

Judith: Yes, the inside has been.

Ann: The apertures are still there.

Judith: Yes, but the inside has been dramatically altered in terms of walls being taken out and placing just things. It made it more efficient. The new building, the contemporary art which takes up so much more room, is going to be in the new building. The Meier building is going to be put back with the smaller rooms and the more traditional art. The older art is going to be in the Meier building and the newer art . . .

Ann: . . . and the decorative stuff . . .

Judith: . . . and the decorative art, right. The Meier building will work for that kind of thing, because it had rooms and rooms and smaller spaces. In order to do that, they had to take down

that wall block. This is not to say it's going to stay down forever. I suspect that there's going to be a human cry about it. I think the museum would like to put it back some day. I think they're going to wait until they figure everybody is busy looking at something else before they do it.

Ann: Interesting. Or Mr. Meier dies . . .

Judith: . . . Mr. Meier dies. He's not that old. He won't be dying any time soon.

Ann: How old is he?

Judith: I don't know. I'm not sure he's 70 yet. Maybe he is 70.

Ann: I figured he must be in that range anyway.

Judith: Yes, late 60's, 70's.

Ann: Your other gift to the city was a site sculpture.

Judith: It was also by Sol Lewitt, which our son Chuck was very much involved with.

Ann: Mention something about Chuck's involvement with art as well. He too has been . . .

Judith: Chuck has been very involved with the arts and has served for years on the Nexus Board. He oversaw the renovation and the rebuilding of that building.

Ann: On Mean Street [sp]?

Judith: On Mean Street.

Ann: It's been renamed the . . .

Judith: . . . the Contemporary Arts Center of Atlanta. He for years served on the Fulton County Arts Council. He was on the Fulton County Arts Council where he was for years the chairman of the Public Art Committee which oversaw the main . . .

Ann: Was he involved in some of the public art that CODA did for the Olympics?

Judith: Yes, I think they had to look at it. They had to look at it even though they didn't have the responsibility for it. He is now on the board of Atlanta Public Radio/Television. Whatever they call it. PBS in Atlanta, WABE and . . .

Ann: . . . GPTV, or one of those?

Judith: Yes, GPTV. One of them. It's not Channel 8; it's Channel 30.

Ann: There are two of them.

Judith: It's Channel 30. It's the city.

Ann: The city one?

Judith: The city one. He's on that board now. You have to understand that my husband and his family have been very generous in giving away land. There is a Herbert Taylor Park in

Morningside. There would have been another Taylor park, also in the Morningside area, had not one of the local non-profits sold the property after promising that they wouldn't. It's just a long time ago. They have given things like that to the city. They have given park land to the city. They had a piece of property that was useless for anything. Even though this would be a great place for a piece of public function, the whole thing became . . . no good deed goes unpunished. The whole thing got out of hand. It is up there on the Presidential Parkway on the corner of Glen Iris and Presidential Parkway. It's 54 or 55 lbs. It has concrete block. It's really a major piece. As the neighborhood gentrifies, I suppose people will appreciate it more. I think it's wonderful. I think you can see it in a lot of different ways. It can be seen as a cityscape, it can be seen as a [unintelligible]. It's one of these things that the people in Atlanta don't know much about. Whenever art lovers from out of the city arrive, they go to see it. It's on their list of things to see. I have to give real credit to the Taylor family, to my in-laws, to my mother-in-law and to Mark, to the tradition that I came from, of giving. Giving back in whatever way you can . . . but giving, sharing what you have.

Ann: Everyone in your family, certainly in their own way, has done that sort of . . .

Judith: . . . and I'm so pleased that my children do the same things.

Ann: That was my next foray. I want you to tell me a little bit more about each of your children. We talked about their activities as far as their synagogue affiliations, but I know there is more to it.

Judith: Chuck is very involved in all kinds of non-profit things. The list goes on and on. He's very involved with ADL [Anti-Defamation League]. He's on the National Civil Rights Committee, I think, for ADL, and other committees. He's on a government committee for ADL. He's, as I say, a part of WABE. I don't even know half the things he's involved in.

Ann: What about AJC?

Judith: American Jewish Committee? Not so much anymore.

Ann: He was, though, for a while.

Judith: He was for a while, but that focus sort of moved to the ADL. He has done stuff for the Federation. He has been involved with the Temple. He is involved with the Intown Jewish Life Center.

Ann: Where is that located? In the downtown . . .

Judith: . . . there's no, they don't have . . .

Ann: . . . they don't have a . . . it's a roving place?

Judith: It's roving. They do programming. It's a programming operation.

Ann: That's what I wondered, because I didn't associate it specifically. There are some courses and things given at the Temple.

Judith: Right. There's no single place for it. He did Leadership Atlanta.

Ann: Yes, you said that. Class of 1998.

Judith: Right, 20 years after I did.

Ann: Who sponsored him?

Judith: I don't know. He was just nominated. Over the last number of years, you just need to be nominated by somebody, by people who had gone before him. He's constantly busy and he's constantly involved in all kinds of things.

Ann: And Kenneth? Does Kenneth have time?

Judith: Kenneth is a cardiologist. Kenneth has a couple of major activities. Kenneth does have time to be all over the map, like everybody else. Kenneth is on the board of Camp Barney Medintz, which is one of his great loves. Kenneth is on the board of Outward Bound, the local Outward Bound. Kenneth did Outward Bound when he was about 16. It had a lasting, enormous impression on him. Kenneth is the real outdoorsman in our family. He is an environmentalist and a conservationist. He hikes, he camps. For his 40th birthday he climbed Mount Whitney. When that wasn't enough, he did two or three more mountains in the same day.

Ann: He's involved in this . . .

Judith: . . . and he's involved in Or Hadash . . .

Ann: . . . something like that . . . the new conservative synagogue.

Judith: Yes. He's been involved in that from the get go. And his medical things. He works hard.

Ann: He practices at Piedmont?

Judith: He practices cardiology. He's an invasive cardiologist at Piedmont Hospital.

Ann: Where did he do his training?

Judith: He went to Emory Medical School. He went to Williams [College—Williamstown, Massachusetts] under graduate. He went to Emory Medical School. He went to University of California in San Francisco for his residency. Then he did a Fellowship at Tufts New England Medical Center, a Fellowship and teaching in cardiology.

Ann: That's where he met Michele?

Judith: No, he actually met Michele when he was in San Francisco. She's from California.

Ann: That's right. I kept thinking she was in Boston.

Judith: She was. They got married and lived in Boston together. She did go to school in Boston for a year while they were engaged.

Ann: Where, MIT [Massachusetts Institute of Technology—Cambridge, Massachusetts] or

...

Judith: No, Boston University.

Ann: She's a math person

Judith: Yes.

Ann: I remember that.

Judith: She's a mathematician

Ann: Was it topology or something?

Judith: Chaos theory.

Ann: Chaos theory, that's what it was. I knew it was something totally beyond me.

Judith: Chuck is married to Lisa Camlen [sp] who is not Jewish and has not converted, but has agreed to raise the children Jewish. She has been doing a wonderful job. She bakes a [unintelligible]. The kids were converted when they were six months old.

Ann: She is a graphic artist by profession.

Judith: By profession. She does a lot of volunteer work. She is very involved in Ansley Park. She does a lot of volunteer work for the Temple. She is just wonderful.

<Tape 3, Side 2 ends>

<Tape 4, Side 1>

Ann: This is Ann Hoffman Schoenberg interviewing Judith Grossman Taylor on August 5, 2003, in her home in Atlanta for the Jewish Oral History Project of Atlanta co-sponsored by the American Jewish Committee, the Atlanta Jewish Federation and the National Council of Jewish Women. Would you believe this is Tape 4, Side 1.

Judith: I'm embarrassed to have gone that long.

Ann: No, you're not the only one who has four tapes. Don't be silly.

Judith: I'm not going to finish this whole fourth tape. I'm running out of steam.

Ann: All right. I want you to talk about Elaine, your daughter.

Judith: First, I don't want to miss Michele [sp]. My daughter-in-law, Kenneth's wife, Michele, is as outdoorsy and crazy as he is. Both of them are superb skiers and superb, anything, everything, camping, hiking. They are taking their children and they have started hiking the Appalachian Trail.

Ann: They're doing it in increments?

Judith: In increments. They figure by the time the kids are in college, maybe they'll finish it. They take a week here and a week there.

Ann: These children are very small right now.

Judith: They carry their little backpacks and off they go. Michele too is involved in many things. She has been involved in the International School. She's involved in this Or Hadash. She's now on the board of that. She was on the board of the A.A. Now she's going to be on . . .

Ann: . . . she's transferred her allegiance?

Judith: . . . her allegiance. She's been involved with Genes [sp], which is an organization to fight sexual abuse. She's just a very involved, extremely bright.

Ann: She's not working now? She's doing all of this as a professional volunteer?

Judith: Right now, yes. Right now, she is overseeing the reconstruction of their home, so she's working all right.

Ann: They live in Ansley Park also?

Judith: In Ansley Park, yes. Chuck and Lisa live in Ansley Park, as well. My daughter Elaine, who was the baby, developed a street a block away from where she grew up, where our house was.

Ann: Which is known as?

Judith: Our house faced Judith Way which we developed, because I raised such cane about raising my children in a place with no children. So we developed Judith Way. She developed a street called Edison Garden.

Ann: Named for?

Judith: Named for my mother's maiden name, my mother's family. It's Charles Edison Taylor and it's Rebecca Edison Taylor Blous [sp]. It's Edison Garden. And it's Alexander Edison Taylor. We've got them . . .

Ann: . . . there you go . . .

Judith: . . . all over the place.

Ann: Not going to drop that name.

Judith: We're not dropping that name. That name has a great staying power. Elaine went to Wesleyan University. She went to Lovett School. She was outspoken at Lovett School. She worked on the yearbook. She was a Latin scholar, believe it or not, a serious Latin scholar. Kenneth, by the way, was a state champion wrestler when he was in school. Elaine was a Latin scholar. Both Elaine and Kenneth were very involved in the BBYO [B'nai B'rith Youth Organization]. Their good friends are still their good friends from BBYO and Barney Medintz.

Ann: From the neighborhood . . .

Judith: . . . and the neighborhood. Elaine was a misfit at Lovett. I call her today 'Earth Mother.' She has always done her own thing and gone her own way. It hasn't necessarily fit into the mold of what was expected out of northwest Atlanta society, even though we lived in the northeast. She went to Wesleyan University where she got an incredibly wonderful education. She was part of the College of Social Studies, which was an interdisciplinary program. She went to New York afterwards. Wesleyan University was in Canada. She went to New York afterwards with what they called a Coro Fellowship. If you could take Leadership Atlanta and transfer it into a different kind of a Fellowship program for post-college students. That's the sort of thing it was.

Ann: Spell the name.

Judith: C-O-R-O. It didn't come out of anything. It was created in San Francisco. They take a bunch of young people every year.

Ann: Who funds it?

Judith: A foundation, Coro Foundation.

Ann: Is it a family?

Judith: Yes, it's a family foundation. But Coro is not the family name. They fund it. They give the kids each a month in public service, then a month in the private sector, and a month . . .

Ann: . . . doing various and sundry things.

Judith: . . . various and sundry things. She spent about nine or ten months doing that. Then she worked as a social worker in the Settlement House on the lower east side. Before she moved back to Atlanta, first she lived in Little Italy, then she lived in Brooklyn, and then she moved into Gramercy Park. Then she went to work for the Mayor's Commission on the Status of Women in New York City. David Dinkins was then mayor.

Ann: Did she get that job on her own power?

Judith: Yes. She did all these things on her own. We had nothing to do . . . we couldn't help her with anything.

Ann: You had ties into the black community and he was black. Maybe there was a . . .

Judith: No, not up there. She was being paid nothing for any of these jobs, but she got great experience. She finally decided that for the things she cared about, which were primarily women's rights and the right to choose, she would have more impact in Atlanta than she would in New York. Atlanta needed that kind of person. New York had plenty of them. She left New York the day she could vote for David Dinkins as mayor. She left with the truck and came down here. She did some volunteer work and then got a job with the Planned Parenthood Federation of Atlanta. She refers to Planned Parenthood as 'the family business.' She was the southeastern public affairs person of Planned Parenthood Federation.

Ann: We have to explain why she calls it 'the family business.'

Judith: The 'family business' is because her grandmother, my mother-in-law, started Planned Parenthood in Georgia. She helped found Hope Choice, Georgia APAC. She was a community activist. She can do community activist, community organizer. This is what she does. She's supremely talented. She speaks beautifully. She really handles herself exquisitely well. She eventually got married. When she became pregnant she quit working. She has done volunteer work since. She is currently serving on the Governor's Commission on Maternal Health, along with a few other things. She started studying yoga. Then she started teaching pregnancy and postpartum yoga. Now she's teaching a bunch of us old ladies here in my building.

Ann: Really?

Judith: She's teaching yoga classes to us once a week. They had a yoga class this morning, in fact. She's an incredible mother of three children and two dogs.

Ann: And two dogs. We can't forget those.

Judith: We can't forget the animals. We've got one who is partially paralyzed right now and is being holistically treated. You know what I'm talking about. This is the same dog that has previously had acupuncture.

Ann: Elaine always marches to a different drummer.

Judith: You're quite right.

Ann: She found a young man to marry who also is . . .

Judith: He belongs to Temple Sinai.

Ann: He's also a little out of the mainstream.

Judith: He's his own person, too.

Ann: Right.

Judith: I have to tell you that both of those kids hyphenated their names when they got married. There aren't many young men who are willing to hyphenate their name.

Ann: Right.

Judith: Both of them hyphenated their names. He is in a fledgling computer website, web design, web whatever. I don't understand what he does. I truly don't. He's been doing it for three or four years. I just don't understand it. He and Elaine's best friend, Beth Cooper, best friend growing up right down the street, are partners in the business. That's kind of . . .

Ann: The other thing that I know about David is that I think that he has a secret yen to open a restaurant one day.

Judith: I hope not. We talked about that. Before he went into this computer business, we talked about that. That is such a rough business.

Ann: It is.

Judith: It's an awful business.

Ann: But he's a marvelous cook.

Judith: He's a wonderful cook. He's a wonderful daddy. All of my children are great parents. I am very proud of them. Mark has a daughter by his first marriage.

Ann: I was going to say, who is . . .

Judith: . . . Janet, who lives in Boston.

Ann: You have a wonderful relationship.

Judith: Yes, we do. She came to live with us when she was 16. We're very close.

Ann: You stood up for her at her wedding, I remember.

Judith: First wedding, yes.

Ann: That's true. I forgot. She was married a second time.

Judith: She was married a second time. The second husband is a real winner. He's a mathematician. They have a wonderful home in . . .

Ann: What is his name? I never can remember.

Judith: Dan Swillinger [sp].

Ann: Swillinger.

Judith: Almost six years ago in September, they adopted a little boy. She is . . .

Ann: What does Janet do?

Judith: Right now, she's a full-time mother. She's a great volunteer in Boston. She's involved in many things.

Ann: But she used to work.

Judith: Yes, she worked for Wang. First she worked for a company that did Comdex, the company that put on the Comdex computer shows. Then she went to work for Wang. When Wang started downsizing a few years back, she got downsized with them. Right about the same time she divorced, so life sort of was in chaos for a while. She subsequently remarried. She took some course in a Women's Studies program. She has a Master's in Public Relations, Communications. She's a talented pianist, extremely bright. It's a good family. There are plenty of grandchildren.

Ann: Yes. Anything else you want to talk about?

Judith: I'm not sure if there's anything left to talk about.

Ann: What do you think the future holds?

Judith: For whom?

Ann: For the Atlanta Jewish Community.

Judith: The Atlanta Jewish Community? I think its growth. What I never told you about was in 1980 or 1984, I guess it was, we did the first Jewish Population Study. I was not chair of the whole study, but I was chair of part of it.

Ann: You mean the analysis part of it?

Judith: Yes. The actual . . . that was when we got some inkling of how much the Jewish community had grown at that time and where it was going.

Ann: That's 20 years ago now.

Judith: Its 20 years. They've done more since. We worked for the professor out of Georgia Tech [Georgia Institute of Technology–Atlanta, Georgia]. It was not a good situation. We got it done using a number of different techniques to do it. We analyzed it all. It was then that we realized that half of the Jewish community was unaccounted for. A good half of the Jewish community was totally unknown and totally unaffiliated. We were just making assumptions based on the information that we had.

Ann: As far as allocations and needs and all that?

Judith: No, as far as how many people were there. Who might, in the future, be needing things. There were some other assumptions that were made about which I was very unhappy. That was when the handwriting was on the wall about where the community was going and in what direction it was going, physically.

Ann: Was it leaving downtown and all of that?

Judith: That was when the beginning of the decisions were being made. They decided that the old people would be in the city. All of the young people would be out. That's when some basic decisions were made about where services were going to be. In fact, they were moved. I was the lone voice [unintelligible]. It's a self-fulfilling prophecy. If you put all the services out in the boonies, or what I called boonies, they aren't boonies anymore.

Ann: The Marcus Center, near my house.

Judith: Right.

Ann: Which I don't consider way out.

Judith: [Georgia State Route] 400 has really changed the face of a lot of it.

Ann: Of course.

Judith: I was very concerned about what was going to happen to the young people who were left inside of the city. I have all three of my children in the city. They have to send their children to private schools. We have a wealthy Jewish community. There are always going to be people who send their children to private schools, particularly Jewish day schools or other private schools, even when they have good public schools available to them. There is a revival of people coming back into the city, because we are being choked. Our cities are being choked. I am very concerned. I am far more concerned about the future of Atlanta, than I am about the future of the Atlanta Jewish Community. I think we are being choked with our own success. I think our pollution is bad. I think our traffic is horrendous. I don't think we've solved our racial issues yet. They are not going to be solved until people are spread out everywhere.

Ann: There's been a lot more integration in the suburbs . . .

Judith: . . . in the suburbs, yes . . .

Ann: . . . than certainly there ever was.

Judith: No question.

Ann: I think that with time, that should be helpful.

Judith: I would hope so.

Ann: I tend to agree with you about having moved all the Jewish service agencies and all of their affiliates so far out of the center of the city. Really, this part of the city is no longer being served.

Judith: That's why you have an Intown Jewish Life Center.

Ann: Which doesn't have a home.

Judith: Which doesn't have a home.

Ann: Because the Jewish Community Center on Peachtree is no more.

Judith: The Jewish community blew it. When the old Progressive Club went up for sale, the Jewish community should have bought it.

Ann: That's where TBS [Turner Broadcasting System] is.

Judith: No. That's where . . .

Ann: . . . you're talking about . . .

Judith: . . . Northside YMCA [Young Men's Christian Association] is.

Ann: You're talking about the second version of the . . .

Judith: The second one.

Ann: I was going to say, the original Progressive Club is owned by Turner. But you're talking about that kind of down in the whole facility there on Moore's Mill.

Judith: Yes. The 'Y' turned it into something glorious. It just kills me when I watch my grandchildren having to go to Christian facilities to get the kind of programming and facilities that they need.

Ann: That should have been available.

Judith: That should have been available to them. That's available to the kids out at Marcus.

Ann: Yes. Or out at Blumenthal.

Judith: Or Blumenthal. It's not available to my grandchildren. Even though I have two at Epstein School, Jewish Day School. I'm going to have one at Woodward next year and three at the Atlanta International School, so they're spread out. I think that the health of the Jewish community is fine. I think what's happening with antisemitism in America and around the world is very, very frightening. I think it's happening in Israel. It worries me more than anything else. Mostly because of the way the Israelis, I think are losing friends that they desperately need. I think it's losing them friends among the younger Jewish population. That's what scares me.

Ann: That even the diaspora Jews will no longer support . . .

Judith: . . . the younger ones, my kids' ages, are not enthused. They see things very differently. They are not . . .

Ann: . . . because they don't have the same memory of Holocaust and World War II and all of the attendant . . .

Judith: . . . and even though they've been given all the education, because they are the generation that really got that education, it's very hard for them to support everything that they are seeing going on. It's very hard for the ones who aren't Orthodox to see the kind of control that the Orthodox have in Israel.

Ann: Theocracy doesn't play well.

Judith: No, it doesn't. It doesn't play well.

Ann: I don't care whether it's Jewish or Arabic . . .

Judith: . . . or anybody else. Right. It doesn't play well. Those are the things that concern me. Intermarriage, I think that the Jewish community needs to be far more supportive of intermarriage than it is.

Ann: When you talked before about . . .

Judith: Before the tape was on . . . about your son's birth, and about the family that had so many tears. I almost don't know a Christian family that doesn't have some Jew married into it. I think that's very beneficial. What I think is terrible, is the way the Jewish community has turned its back on those marriages and forced these kids into the Christian world.

Ann: Or left them with nothing.

Judith: Nothing, yes.

Ann: I think that's more likely to happen in an intermarriage situation where the Jewish community has not opened its arms and hands and reached out.

Judith: I have to give the big Temple the most credit, because they have been welcoming. I have a non-Jewish daughter-in-law who felt welcome there, in many ways, aside from the architecture. There is programming designed for intermarried couples that aren't going to convert.

Ann: I think Temple Sinai has some of that now, too.

Judith: Now, yes. They didn't 12 or 11 years ago.

Ann: I think there is, probably because there is more intermarriage where there's not

conversion.

Judith: If we're going to remain a healthy community, we've got to nurture.

Ann: Because we'll lose the next generation beyond.

Judith: Yes.

Ann: I think it's so unfair for children not to at least be exposed to something. Everyone in their life eventually needs something to hang on to. We all are inevitably going to have crises and moments. To have nothing to turn to is really a frightening . . .

Judith: . . . sort of leaves them in limbo.

Ann: It's a frightening thing to think about. So many of these children are not getting either the Christian or the Jewish.

Judith: It's less to me, because I'm more agnostic than anybody else. I don't turn to religion for comfort. I really don't.

Ann: Don't you?

Judith: For comfort, I may turn to the traditional rituals of it, but not to the underlying philosophy.

Ann: More the spirituality? Or not even that?

Judith: I'm not terribly a spiritual person. I'm just really not. I am too hard-headed. But I think that identification, personal identification, is extraordinarily important. I think that children need to be identified with a group, or someone, or something. Let them find their own way. Spiritually let them find their own way. I don't understand spirituality. I'm much more likely to go to a meeting, or a palm reader, or a psychic than I am anything else. Yes, I've had my moments, but it's not . . .

Ann: . . . it's not central to your being.

Judith: It's not central. I don't need it out of synagogue services. No, I'm not one of those people who is looking for it. I tend to approach things on a much more pragmatic and intellectual note. That doesn't say I'll always be that way.

Ann: It works for you, right?

Judith: That doesn't say I'll always be that.

Ann: That's true, too. Thank God we do grow and change. I hope so anyway.

Judith: It's so much of what you come from . . . although my kids are a little different from what they came from. My father doesn't believe. He was raised to be a Zionist. He wasn't

raised . . .

Ann: He wasn't raised in the *yeshiva*?

Judith: He was raised . . . and from the time I was very young, I would rarely talk about . . . I wouldn't even ask rabbis my questions. Rabbis would tell us to shut up . . .

Ann: . . . rather than give them any answer . . .

Judith: . . . would not give them an answer.

Ann: Didn't have an answer so better just to . . .

Judith: . . . just shut up.

Ann: Don't ask. Sad. At a quarter of five, I think it is time to call this a day. I do thank you again for being so forthcoming. I think that the Oral History Program is the richer for your having shared your life . . .

Judith: . . . my God . . .

Ann: . . . and all of that. It's true. I wouldn't say it if I didn't think it was true. I think that without doubt, the community is richer for your having been part of it. So we thank you.

Judith: Thank you. You know what? I'm much richer for having been a part of all of this.

Ann: That's usual.

Judith: I can't tell you . . .

Ann: . . . the more you give, the more you get back.

Judith: You get it back.

Ann: Sure you do.

Judith: You do get it back. It's been . . .

Ann: It's hard sometimes to convince people of that, but it is true.

Judith: It's been a great ride. It really is. My life has been made so much more interesting by all of these experiences and by all of these people I have known.

Ann: It probably occurs to you occasionally, what would have happened had I never moved to Atlanta? Had I stayed in New York? What paths might I have taken?

Judith: Nothing very . . . it would have taken me years. I couldn't get any decent jobs in New York at the time. I really couldn't. I wanted to go to work when I got to Atlanta, but my husband wouldn't hear of it.

Ann: It wasn't done in the South.

Judith: It wasn't done. It wasn't done unless you really needed the money. If you didn't need

the money, then you didn't do it.

Ann: No, because then that looked like your husband wasn't making a living.

Judith: So you just didn't do those things.

Ann: On that note, I will say thank you again.

<End of Tape 4, Side 1>

INTERVIEW ENDS

Cuba Family Archives