

THE TEMPLE
120 YEARS

AS BUT A DAY

To A Hundred And Twenty

1867-1987

By

JANICE ROTHSCHILD BLUMBERG

Published By
the Hebrew Benevolent Congregation

The Temple
Atlanta, Georgia
Revised 1987

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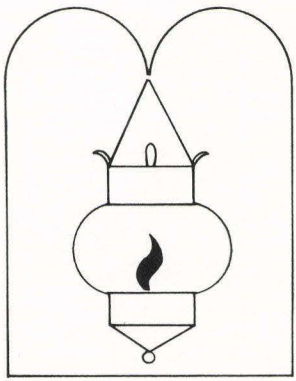
AS BUT A DAY

TO A HUNDRED AND TWENTY

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5627 - 5747



The Ner Tamid – framed by the Tablets of the Law – symbol of the Centennial celebration. Our Temple's Perpetual Light is of unique and sentimental significance to us. Its body formed the base of the original lamp that hung in the first Sanctuary. The chains that support it are from the second. Now, together, body and chain become the new-old everlasting flame that shines forth upon the worshippers in this, the third Sanctuary of our One Hundred and Twenty Years.



JANICE O. ROTHSCHILD BLUMBERG

PREFACE AND ACKNOWLEDGMENTS

WRITING a centennial history is fascinating. The past reveals itself like a detective story, and the historian, like a detective, must ferret out hidden information, weigh its value, pass judgment upon the seeming contradictions, and finally place each piece of the puzzle into position in order to reconstruct an accurate portrait of the whole.

Writing history is also frustrating. There is no end to it if one would do it thoroughly, following every clue, pursuing each detail to check and recheck its validity. Contradictions never cease to appear. No sooner is one such problem settled than another arises elsewhere, like brush fire on a dry day. Most frustrating of all is the certain knowledge that inevitably something will be left undone.

Furthermore, writing history contains its occupational hazards. One of them, of course, is the constant temptation to pursue details which, however fascinating, are irrelevant to the task at hand. Selectivity is difficult enough in regard to events. In regard to individuals—whom to mention and whom to leave out—it is both staggering and, in the present case, understandably frightening. The writer has followed a set pattern in making this selection. The reader should keep in mind the principles upon which that choice has been based:

1) Relevance to the development of the congregation, rather than to the city or the total Jewish community. In the case of those founders sketched biographically in Chapter II the choice was also affected by availability of material and the degree of color that each might add to the total picture.

2) Continuity of family participation in the life of the Temple. This, as well as the names of currently surviving children of the original members is, in the author's opinion, pertinent to the present profile of the congregation.

3) Lay leadership at different periods of congregational history, as revealed in the minutes and other documents.

Another difficulty which the historian encounters is that of maintaining objectivity. It is particularly difficult to view with detachment events in which one has been personally involved and people whose

lives have been a part of one's own. In order to correct this problem wherever possible the writer has prevailed upon Mr. Elmo Ellis, Mrs. Harry Gershon, Mr. Elliott Goldstein, Mr. David Marx, Jr., and Mr. Bernard Ochs to serve as an advisory committee, reading the manuscript in its early drafts and giving counsel upon its contents. She is indebted to them not only for their interest and their time, but most especially for their candor in discussing points of difference. Without such honest and painstaking critique this work could not have hoped to achieve the dimension which it seeks.

The writer has also prevailed upon the personal friendship of Dr. Jacob R. Marcus, Ph.D., Director of American Jewish Archives and Ochs Professor of History at the Hebrew Union College-Jewish Institute of Religion, to read and criticize the manuscript before publication. She is deeply grateful for his kindness and helpful suggestions, and also for the valuable assistance of his staff in procuring research material. One of the happiest memories of the entire two years spent upon this project is that of working in the fine, modern facilities of the American Jewish Archives in Cincinnati.

While it would be impossible to thank all of the people who have contributed so generously to the completion of this volume, there are some whose efforts must be recognized. The staffs of the Georgia State Archives, the Atlanta Historical Society, and most especially Miss Isabel Erlich and her co-workers at the Atlanta Public Library have been of inestimable service in making their resources available and in helping the writer track down elusive information. We are indebted to Miss June Friedman, who worked as research assistant over the past summer, and to the following volunteers: Mrs. Joseph Abraham, Mr. Henry A. Alexander, Mrs. Fred Beerman, Mr. Dewald Cohen, Mrs. Alfred Fox, Mrs. Harry Gershon, Mr. Edward N. Glaser, Mr. Max F. Goldstein, Mrs. Louis Hertz, Mr. Edward M. Kahn, Mrs. Herbert Kahn, Mr. Samuel Miller, Mrs. Alfred Myers, Mrs. Frank Neely, Mrs. Herbert Ringel, Mrs. Leo G. Strauss, and Mrs. William Weiller. We also wish to thank Mr. Franklin M. Garrett, noted Atlanta historian, for his time and counsel.

Above all there are two persons who have borne the brunt of this undertaking in terms both of labor and of appeasing the writer's frustration. One, of course, is Mrs. Abe Shurgin, Executive Director of the Temple, whose patience and legendary good humor have served as great a need as have the numberless administrative details which she has accomplished. Her helpfulness, and that of her office staff in typing letters and manuscript, has been inestimable.

The other person to whom the writer is most indebted is her beloved husband, the rabbi of the congregation. His has been the

greatest contribution of all. It was at his suggestion that the project was undertaken. His guidance and inspiration will be apparent throughout its pages. The untold hours which he spent in critical analysis of it, the innumerable improvements which he made upon its form and syntax, the unlimited patience which he displayed in dealing with the writer's moments of darkest despair—all were indispensible ingredients in the final completion of the book. For these reasons, and for the many left unsaid, she lovingly dedicates to him this Centennial History of the Hebrew Benevolent Congregation of Atlanta.

JANICE O. ROTHSCHILD
Atlanta, Georgia—October, 1966

ADDENDUM TO THE PREFACE AND ACKNOWLEDGEMENTS

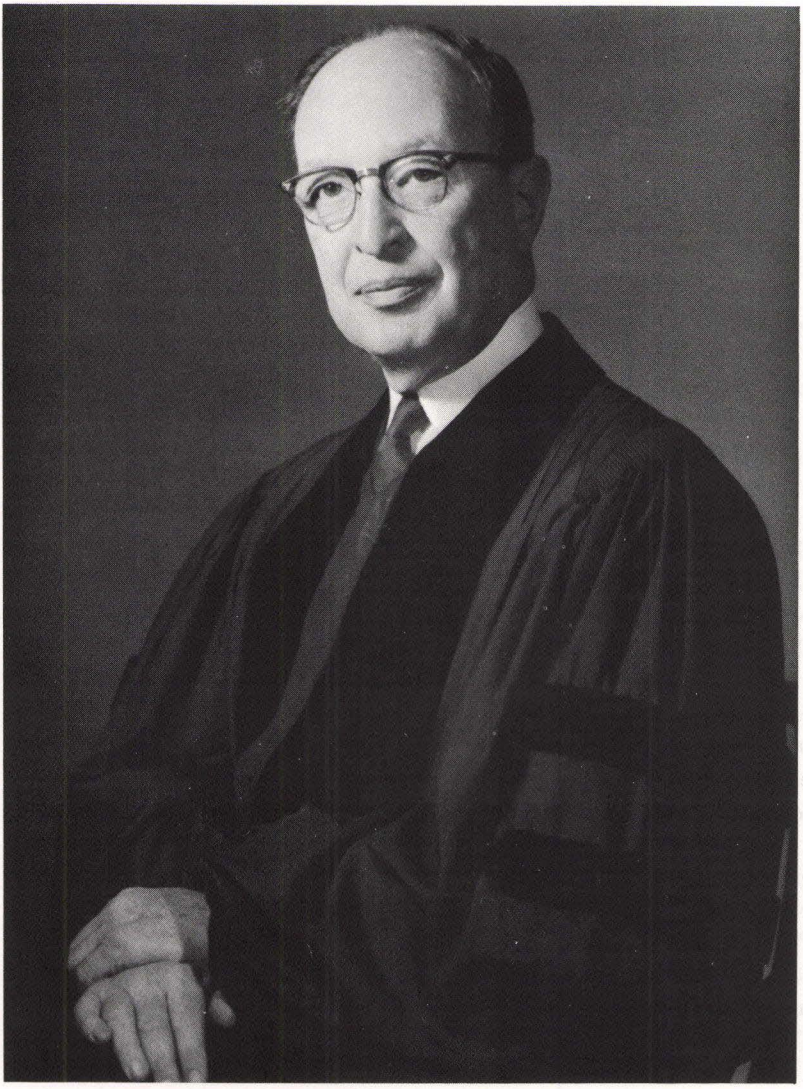
As I complete this revision of *As But a Day,* updated for the celebration of the congregation's 120th Anniversary, I would like to express my deep appreciation and that of the entire Rothschild family to the congregation, its officers and trustees, and most especially to its senior rabbi, Alvin M. Sugarman, for their continuing devotion to the memory of Rabbi Jacob M. Rothschild. An ongoing manifestation of that devotion is the opportunity extended to me to write this revised edition, the publication of which is made possible by the Jack J. Wallen and Miriam Saperstein Wallen Fund.

Although I have resided elsewhere during the past twelve years, my family, whose roots go deep into the history of The Temple, remains in Atlanta and actively involved in the life of the congregation. Spiritually, this remains my home as well.

For all these reasons I am especially concerned that these most recent happenings in the life of our congregation, to which I have not been witness personally, be recorded as accurately as possible. Much effort and care has gone into making it so, and for this we are all deeply indebted to the untiring assistance given me by Beryl H. Weiner. Nonetheless, it is inevitable that the names of some who unquestionably deserve to be mentioned will have been inadvertently omitted. I hope they will understand and forgive.

My deepest thanks go to Harry Popkin for his supervision of this project, as well as to all the other presidents of the congregation, past and present, for their help in recalling the principal actions occurring during their administrations. Special research and editorial assistance was given by Robert J. Lipshutz, Larry Pike, Marvin Botnick and Edward Greenblatt, as well as Jackie Montag and former Sisterhood President Dorothy Hamburger. I am also deeply indebted to Rabbi Sugarman, Barbara Sugarman and The Temple office staff, especially Mark Jacobson and Dianne Ratowsky, Musical Director Wallace Zimmerman, and my daughter, Marcia D. Rothschild, for their unfailing generosity of time and effort when called upon; and I am most appreciative of the discerning attention given the final details of this revised edition by my son, William L. Rothschild.

Janice Rothschild Blumberg
February, 1987



RABBI JACOB M. ROTHSCHILD

FOREWORD

"I . . . MAKE this covenant . . . also with him that is not here with us this day." — Deuteronomy 29:13, 14

The Household of Israel is a people ever faithful to the covenant, obedient to the age-old command that it love God, walk in His ways and keep His ordinances. That faithfulness and that obedience have preserved it in life and sustained it in every age and in many lands.

This small volume, painstakingly researched and beautifully written by the great granddaughter of one rabbi who served this congregation and the beloved wife of the present one, is an effort to recapture and preserve the record of one such "faithful remnant" that kept aflame the fire of our ancient faith. Its publication and distribution to each family of the congregation commemorates the hundredth anniversary of the founding of our Temple, K'hilah Kodesh Gemilath Chesed—the Hebrew Benevolent Congregation—known simply as The Temple.

A hundred years is but a day, not alone in God's sight but in the long saga of our people. But that same one hundred years spans almost the entire history of Atlanta, Georgia. Happily, the handful of Jews who helped rebuild a war-ravaged city dedicated themselves to the task of building their spiritual home as well.

The path that leads from then to now has not always been broad and smooth. The milestones of the years are etched with failure as well as triumph, pain as well as exaltation, sorrow as well as joy. Perseverance, determination, devotion, and courage enabled these founding fathers and those who came after them even to this day to meet each test, survive each threat and keep the covenant with their God. Today, in its centennial year, the congregation stands numerous and strong, vibrant and alive, a joyful reservoir for Israel's faith. With heartfelt gratitude the voices of its more than twelve hundred families join in the age-old blessing: "Praised be Thou, O Lord, King of the Universe, who hast kept us alive, sustained us and brought us to this day."

We rejoice in the past—but dare not permit the joy of yesterday to dim the challenge of tomorrow. We, too, accept the covenant not only

for those who stand with us this day but for all the generations that are yet to come. Judaism lives for us because our fathers were faithful to the covenant. Because we shall be no less faithful, Judaism shall continue to live for our children and our children's children. The link we forge shall not weaken the golden chain. This we promise. This is our testament to those who will one day gather in yet another celebration one hundred years from now.

Jacob M. Rothschild

FOREWORD TO REVISED EDITION

We now celebrate our 120th birthday as a *kehilat kodesh*: a holy congregation. We reprint our congregational history – updated by the gracious hand of its original author – so that a new generation of us may learn how we are kept alive, sustained, and brought to this day. As we read this rich account, we might keep in mind some major trends in our development.

First, we have changed ethnically. In 1867 we were mostly German. The mass immigrations had not yet begun. We prayed in Hebrew, German, and English. One of our early prayerbooks added the following to its "Directions for the Minister:" "Where the English is well understood, it should be used in preference to the German. ...Also in congregations who understand the German best, the English should be used frequently, on account of the rising generation and visitors who understand no German." Only with the "rising generation" of new congregants after World War II did we strongly reflect Eastern European heritage as well.

Second, we have changed religiously. We generally moved toward reform from our incorporation through our fourth and most flamboyant rabbi, E. B. M. Browne. We declined to reelect him in 1881. We turned more traditional, and remained so through our sixth rabbi, Leo Reich. We declined to reelect him in 1895. We then elected David Marx, a reformer, by a vote of 37 to 34, and never looked back. When he retired in 1946, we were among the most Classical Reform congregations in the world.

Where Dr. Marx had come to make Americans out of Jews, Rabbi Rothschild, preaching modern Reform, came to make Jews out of Americans. He reinstituted traditions into our liturgy and our lives, and turned our concerns to the Jewish people everywhere. For example, he toured the nascent State of Israel in 1950 with Rabbi Harry Epstein of the Ahavath Achim Synagogue, as cochairmen of the Atlanta Jewish Welfare Fund. In fact, the Rabbi Rothschild who spoke long and hard for civil rights actually walked only one picket line in his life: in support of Soviet Jews. Rabbi Sugarman has continued and accelerated our return to our traditions and to our people – in Atlanta, in Israel and throughout the world.

Third, we have changed institutionally. Through the first half of this century we had three full-time employees: a rabbi, a secretary, and a janitor. Today we employ two rabbis, an executive director (with a background in banking),

an educational director, a program director, five administrative support staff and four custodians. In 1931 we moved far out to Peachtree Road, and drove north and west from our homes to The Temple. Today we drive much greater distances from every direction to a "central city" site. Through the first two-thirds of this century we were the only Reform congregation between Macon and Rome. At last count there are seven in Metropolitan Atlanta. Our community is now blessed with at least eight reform rabbis where but 25 years ago there was one.

Fourth, we have changed economically. Individually, of course, some of us are richer and some are poorer. But as a congregation, both sides of our accounting ledgers are dramatically different. Until well into this century, the major object of Jewish philanthropy among us – particularly large gifts – was the Jewish community in Atlanta, including our Temple. Today it is Israel. Nonetheless, our capital needs and operating expenses today are far greater – not just through inflation, but because we as a congregation do and support so much more. Compare your last Temple bulletin to one from 25, 50, 75 or 100 years ago.

What has remained? Through all these changes, we have kept our name, and we have tried to live up to it. In English it is Hebrew Benevolent. In Hebrew it is *Gemilat Hesed*: literally, the response of lovingkindness – Divine, Jewish lovingkindness. We first organized to bury our dead and care for our poor. Today we house homeless couples and sponsor refugee families. Then and now we teach our Torah, worship our God, and respond with *hesed* to the needs of all God's children.

Through most of these changes, we have kept our rabbis as well. After six in our first 28 years, we have followed but three in the last 92: Marx, Rothschild and Sugarman. Each has preached the Judaism of his day; each has spoken for us and with us to all Atlanta; each has led us at times in directions we did not want to go. Each has brought new meaning to the words *Gemilat Hesed*, and each has brought new life to us as a congregation.

We now mark 120 years because that is the span of Moses' life. Like Moses, our rabbis and we have led this community through a wilderness of racial and religious strife, civil and economic turmoil. But let us not carry the analogy too far: Moses then died! The children of Israel survived Moses' death, entered the Promised Land without him, and dispersed to twelve separate areas. With seven Reform congregations alone in greater Atlanta, this Jewish community can well survive without any single one, no matter how rich its history.

To reach our next milestone, we must continue to emulate our people after Moses. Like each of those first twelve "congregations", we must educate our own, from the youngest to the oldest; we must join with fellow congregations as one people Israel in good times and in bad; we must help the poor, the stranger, and the homeless in our midst; we must worship our God; and we

must provide the material support to do it all.

In short, we must continue to bring life to our name: *Kehilat Kodesh Gemilat Hesed* – a Hebrew, benevolent, holy congregation. May this book so remind and inspire us.

William L. Rothschild
February 7, 1987



"My House Shall Be Called A House Of Prayer For All People."
Isaiah 56:7

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I בראשית

. . . In The Beginning

MANKIND was born out of the union that took place in the Garden of Eden. The Hebrew Benevolent Congregation of Atlanta was also born at a wedding, one which would influence it in still another way, many years later.

In the beginning, the frontier-like settlement now known as Atlanta had no Jewish organization. Jews lived in the area, however, as early as 1844, barely five years after the Georgia General Assembly decided to build railroads with their terminus there. Jacob Haas and his family came first. Haas and his partner, Henry Levy, were among the early Atlantans who in June, 1847, established a Union Sabbath School for the benefit of all children, Christian and Jewish alike. Classes met in a log cabin.

In 1852, Rabbi Isaac Leeser, of Philadelphia, visited Atlanta. " . . . there is", he reported, "as yet no congregational union in this place, although a few ladies and gentlemen assembled . . . for prayers. If our advice would avail, we would recommend our friends of Griffin, Newnan, Athens, Marietta and Atlanta, to form a union, to have at least a Schochet in common, and meet, at all events, on the holydays for public worship." His advice did not "avail" for quite a while.

Two years later, Dr. Leeser wrote again on this subject: "We have been informed that, in consequence of the prevalence of the yellow fever, many Israelites from Savannah, Charleston, and Augusta were assembled during the holydays, at Atlanta, which is favorably situated for health . . . We have no doubt that the service for the festivals was held with due solemnity, for the first time we believe in this city . . . and we hope that the resident Israelites will not suffer the present to be the last occasion for the public imploring of our Father."

Although not ready to heed Dr. Leeser's advice, the Jews of Atlanta did see to it that their children received instructions in their own faith. During the 1850's two Jewish mothers conducted religious school

classes in their homes. While neither remained in the city to become founders of the congregation, one of them, Mrs. Aaron Alexander, returned and her descendants contributed greatly to the development of The Temple.* During the Civil War, a Mrs. Isaacs taught the children "in her humble home above the store," and Jewish families gathered in a rented hall to read services together on the Holydays.

In 1860, it became necessary for the Jews of Atlanta to obtain a burial ground and to organize relief for their poor. They formed the Hebrew Benevolent Society for this purpose. One pioneer, David Mayer, persuaded the City of Atlanta to provide six lots in Oakland Cemetery, "each about fifteen by thirty feet."

During the war Atlanta was a distribution center for the army. Although many of its Jewish citizens left for the duration or during the siege, most of them returned afterwards. They were joined by others, some from rural areas ruined by the fighting. Still others had arrived in America just before the war and had travelled south peddling for northern merchants. These enterprising young men perceived that Atlanta, a booming hub of trade and transportation, would be a good place to go into business for themselves. By 1866 they were sufficiently prosperous to organize a social club, the Concordia Society, forerunner of the present Standard Club.

On January 1, 1867, Dr. Isaac Leeser returned to Atlanta. It had been fifteen years since his previous visit. This time he came to perform the marriage ceremony for Miss Emilie Baer and Mr. Abraham Rosenfeld.

In the small Jewish community of those days a wedding was a rare and exciting occasion. Everyone gathered to celebrate the great event. Dr. Leeser took advantage of his audience to repeat his plea for a congregation. He later wrote:

"While we were . . . south last winter we stopped at Atlanta for a few days, and performed a marriage . . . after the ceremony we spoke by invitation to a few friends, on the necessity of forming a congregational union . . ."

This time he met with success. "A letter dated the 14th of February," he continued, "informs us that the Israelites of the place have rented a hall, purchased a Sepher [Torah] and intended holding services on the Friday evening following . . . We expect much from Atlanta. The city has been fearfully devastated during the late war . . . Still, it is a center of commerce, and the reasons which caused it to be built are yet active enough to be the means of its restoration.

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*A son, Julius M. Alexander, grandsons, Henry A. Alexander and Cecil A. Alexander, and great grandson, Cecil A. Alexander, Jr.

Israelites will, to a certainty, take their share in the regeneration of Georgia . . ."

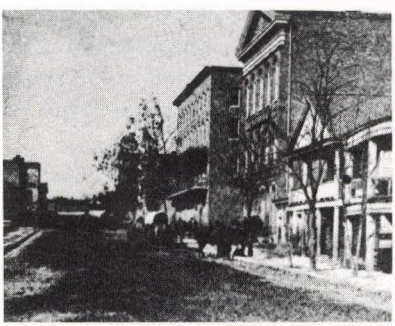
On April 1, 1867, Attorney Samuel Weil, filed a petition in the Superior Court of Fulton County for ten men "to be incorporated as a body politic under the name of the Hebrew Benevolent Congregation of the city of Atlanta for twenty years for religious purposes." The ten men were "L. Levy, S. Rosenfeld, J. Fleischel, L. Rosenfeld, W. Rich, L. Lieberman, J. Steinheimer, J. L. Cohen, A. Landsberg, and J. Franklin." L. Levy was elected president and Louis Alexander, secretary. The only additional information about either of these two founding officers is that Mr. Levy, who died in 1871, had often conducted services and "in other ways displayed an interest in religious matters."



Wedding Portrait of Abraham and Emilie Baer Rosenfeld January 1, 1867



SAMUEL WEIL
Attorney Who Filed for Charter President, 1880-83



Marietta Street, 1860. Tall Building on Right Is Masonic Hall, Where Jews of Atlanta Held High Holiday Services Prior to Civil War.

Beginning a congregation is a do-it-yourself affair. In 1867 it was even more so. The congregations of Savannah and Augusta lent Torahs. They were housed in a portable ark constructed and donated by Abraham Lansberg, who was in the lumber business. David Mayer, temporarily residing in New York, sent a silver *yad,* or pointer, for reading the Torah.

The service was orthodox. Certain members, those with sufficient knowledge of Hebrew, took turns conducting it. Among them were Jacob Steinheimer, Joseph Menko, Jacob Franklin, and Jacob Hirschberg. On special occasions the congregation's president would deliver a sermon.

The group worshipped in a number of different places. According to one account the first service took place in the home of Levi Cohen. Another indicates it was held in a rented room above a store on the corner of Mitchell and Whitehall Streets. The one room apartment of Aaron Haas served as a classroom for the children. Members paid dues of fifty cents a month for "rent, gas, and incidentals," with gifts and surplus money going into a charity account.

Thus the Hebrew Benevolent Congregation, K'hilah Kodesh Gemilath Chesed, began. It assumed both the name and the duties of its predecessor, the benevolent society. Not until many years later, after there were other congregations in Atlanta, did it become known as The Temple.

The first resident rabbi came to Atlanta in the summer of 1869. *The Israelite,* August 13, 1869, announced: "The Rev. Mr. D. Burgheim of Nashville having accepted a call to the congregation of Atlanta, Ga., and having entered upon his new place, the congregation of Nashville published in the daily press resolutions quite complimentary to Rev. Mr. Burgheim. Atlanta, it appears, is a growing congregation and Mr. Burgheim can do a great deal for them, if they adhere to the side of reform, which we expect they will."

Born in Breslau, on the border between Germany and Poland, Rabbi Burgheim received his education in Europe and came to America as a young man. He was known as a scholar and linguist, a follower of Kant's philosophy, and an avid student of the New Testament.

Rabbi Burgheim spent only two years in Atlanta before returning to Nashville. Even in this short period of time he made one notable contribution to the city in addition to his service as spiritual leader. He established a secular school, The English-German Academy, which some authorities believe to have been the immediate predecessor of the Atlanta Public Schools. According to a book published two decades later, it was modeled " . . . on the plan of Prussian schools of

the same grade. Reading and writing in both English and German were taught, and also the grammar of both languages. Other courses of study were history, geography, composition, natural science, philosophy, and mathematics."

After one year the Atlanta Public School System came into being, probably precluding the need for Rabbi Burgheim's school. The latter then added Hebrew to its curriculum, changing its name to "The English-German-Hebrew Academy" and becoming more closely affiliated with the congregation.

According to his granddaughter, the rabbi was a quiet man, dignified, methodical, and somewhat humorless; but also "a great reformer," one who would fight for his ideas. One of these was "that the white race will not have supremacy forever."

Whether or not Rabbi Burgheim expressed this particular view in Atlanta is not known. If he did, it might possibly explain the brevity of his tenure here, in a city undergoing the convulsions of Reconstruction. In any case, the man whom he had engaged as principal of his school, Rabbi Benjamin Aaron Bonnheim, succeeded him as spiritual leader of The Temple in 1870.

Rabbi Bonnheim was also a native of Germany and received his rabbinical degree before coming to America. Once here, he continued his studies, becoming a Doctor of Medicine as well. At one time he served as superintendent and resident doctor of the Hebrew Hospital and Asylum in Baltimore, Md. He lived in numerous other cities, whether in the capacity of doctor or rabbi is not known. In Atlanta, Rabbi Bonnheim established himself chiefly as a school administrator and teacher. He is credited with having founded the Select School for Boys and Girls of Atlanta, but this was probably only another name for the English-German-Hebrew Academy of which he was already the director. Both he and Rabbi Burgheim preached in German.

The congregation made spasmodic material progress during the tenure of these two leaders. It acquired its first Torah in November, 1869, the gift of Mr. J. Saloshin of Newnan. Membership increased sharply, reaching a total of eighty-one by 1870. The ladies of the congregation operated a Sabbath School in which there were five teachers, men and women, and an average attendance of forty children.

In 1870, according to the Atlanta City Directory, there was only one weekly service, "Saturdays, 8½ AM." The following year the congregation also held a Friday evening service, beginning at 7:00 P.M. Two years later this was set back to five o'clock and the Saturday morning service moved up to nine-thirty.

The location, both of the schools and the worship, changed frequently during these early years. In 1870 the congregation rented a

hall on the corner of Broad and Alabama Streets. Next it moved to the corner of Whitehall and Peters Street, then back to Broad and Alabama, in 1873 to Whitehall and Forsyth, and later back again to Whitehall and Peters.

A lead editorial occupying an entire column in the *Atlanta Constitution,* September 25, 1870, gives a picture of congregational life. It begins with a description of the Holyday Season. "According to the Jewish calendar, this evening at six o'clock begins the year 5631 . . . By immemorial usage of the Israelites the day is considered to begin at six o'clock PM . . . At this hour the faithful descendants of Abraham, wherever dispersed, assemble to offer up prayers of thanksgiving and rejoicing.

"On tomorrow at 9 o'clock A.M. they will assemble for prayer and praise, and the reading of the Torah (the Book of the Laws). During the services on tomorrow the Shopher will be frequently blown . . .

"During the ten days, from the 26th of September to the 15th of October . . . religious services will be held each day . . .

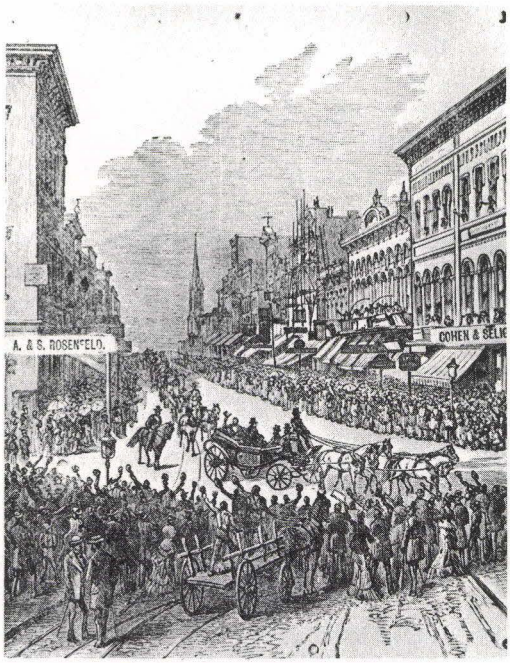
"On the day of atonement, the true Israelite passes the whole of twenty-four hours, from sunset to sunset, in prayer, praise, self-examination, the reading of the law, and total abstinence from food and drink. Not even a drop of water is permitted to pass his lips . . . unless prescribed by a physician as necessary for the preservation of life."

The article continues with a revealing commentary on the position of Atlanta Jews. "Among her most orderly, enterprising, and public-spirited citizens, the Israelites of Atlanta may be justly classed. Some of them are ranked among our oldest and most respected business men. In our cosmopolitan city, but little of that general prejudice against Jews is ever demonstrated.

"The solemnity and good order which prevails during the worship in their synagogue is worthy of imitation by many of us Gentile Christians. Their worship is, for the most part, conducted in the Hebrew language. A choir and organ discourse music which rivals in beauty and execution that of other houses of worship in the city.

"The Israelites of Atlanta have never divided upon the question of orthodoxy and reformation. They are extremists on neither side. While many of the prayers and customs if not applicable to the present age, and the present conditions of the descendants of Jacob, are omitted by the members of their Hebrew Benevolent Congregation, they do not go as far in ignoring ancient traditional usages as do the extreme reformers in many other places . . ."

Despite the tranquility of this public image, order had not yet been wrought from the chaos. Nor would it be for many years.



Downtown Atlanta, Circa 1870



RELIGIOUS SCHOOL FACULTY CIRCA 1876
Misses Josephine Lieberman (Mrs. David Kaufman), Julia Teitlebaum (Mrs. Daniel Rich), Dora Dewald (Mrs. Henry Cohen), Messrs. Theodore Eichberg, William Teitlebaum, David Bache.

The year 1873 was a bad one economically throughout the country and the Hebrew Benevolent Congregation of Atlanta reflected this condition. According to some accounts members began to discuss building a synagogue as early as 1871. Whatever decision they made must have been cancelled after the financial panic of '73. A number of members resigned at this time and some of them even left the city. Rabbi Bonnheim, too, resigned and moved away. Whether for financial or other reasons, is not known. In 1874 he was succeeded by one of the most colorful and controversial men in the American rabbinate. The story of his life reads like a scenario for a melodrama.

Rabbi Henry Gersoni was thirty-one years old when he came to Atlanta. He had been in America for five years, during which time he had taught in the Sabbath School of Temple Emanuel in New York City. Prior to that his life had been highly adventurous and his Judaism open to question.

Born in Vilna, Russia, Henry Gersoni became a rabbi at sixteen. He then wanted to study at the University in St. Petersburg, but pious Jewish families such as his disapproved of secular studies for their children and he was forbidden to go. When he defied his family and went anyway, he was disinherited and forced to support himself. This he did by the unlikely combination of writing and selling Yiddish poetry, and tutoring in the home of a Russian nobleman. Legend has it that he converted to Greek Orthodoxy during this time, but the charge was never proved.

At any rate, Rabbi Gersoni wanted to leave Russia. In order to do so, he persuaded his employer to send him on a business trip to Moscow. From there he went back to Vilna, reconciled with his family, and worked his way via Koenigsberg and Berlin to Hamburg, repairing clocks and jewelry. Then he sailed steerage to London where he was warmly received by "fellow Jews" who turned out to be apostate missionaries. After spending ten months in a Christian "Bible House" he repented and went to Paris. There he earned a living by writing letters in Hebrew for one to five francs each and working as an assistant in a "photographic gallery." This proved so bad for his health that he became ill and almost died before being rescued by an exiled Russian nobleman who knew him in St. Petersburg. Upon his recovery, the rabbi sailed for America. He arrived in June, 1869.

Henry Gersoni was known as an author and journalist as well as rabbi. Before coming to Atlanta he had already published one book in English, "Sketches of Jewish Life and History," and a Hebrew translation of Longfellow's "Excelsior," for which he received praise from the poet himself. When he left Atlanta in 1876, he became rabbi of Congregation Bene Sholom of Chicago. There he established and

edited his own Jewish weekly, *The Advance,* a German and English newspaper which lasted for three years. For a while he edited an Anglo-Jewish monthly, *The Maccabean.*

After a few years, under renewed suspicion of apostasy, Gersoni left Chicago and returned to New York. He never again took a position as religious leader, but supported himself by writing, translating Turgenev, contributing to New York periodicals, and editing a Yiddish newspaper. He died in New York in 1897.

Despite his adventurous past and erratic future, Rabbi Gersoni served the young Atlanta congregation well. An account published in *The American Israelite,* January 15, 1875, boasted that affairs were "in a very prosperous condition . . . From the report of our President it was proven, that the finances of our congregation have increased twenty-five percent since last term . . . But what is best, is that all the members are so united in their feelings and actions for the cause of Judaism as they have never been before. There is not a dissenting voice to be heard . . .

"A great deal of this harmony is due to the wise and considerate rule of our President and to the abilities and social qualities of Rev. H. Gersoni . . .

"In the short time of his ministration, Rev. Mr. Gersoni has brought to the flock three or four stray sheep of Israel, who had not attended synagogue for years and who are now proud to belong to it. In the most busy season of the year there was never a *minyon* wanting at divine service, even on a Sabbath eve. This gentleman who came to us pretending to be 'no chazan at all' proves to be a great attraction to the lovers of a sonorous and harmonious voice. The Hebrew becomes a living language, and the rhythm of our prayers strikes most melodiously the ear even of such who do not understand the sacred tongue . . .

"As to his lectures—you have had a specimen or two in your valuable journal and your readers may judge for themselves. One of his best hits was a sermon: 'Pharaoh is Dreaming,' . . . published in one of our local papers. The subject . . . was suggested . . . by the sermon of a Presbyterian minister . . .

"Rev. Gersoni has instituted Sabbath-school teachers' lectures, which he delivers every other Sunday evening to large and attentive audiences. He has also established classes for religious instruction, twice a week, for young ladies and gentlemen who are in business the whole week. A remuneration has been offered by the pupils (about 25 in number) . . . but he has refused to accept it."

The article also said that the Sabbath-school "is a thriving institution" and named its officers, superintendent, and teachers. It revealed

that the rabbi himself taught the confirmation class and that no Hebrew was taught in the religious school, "this language being taught at Mr. Gersoni's private school, which is attended by nearly all the Jewish children of our community."

One delightful revelation in the article concerned the adoption of a new constitution and by-laws. " . . . a clause has been introduced," it stated, "that unmarried young men be admitted as members of full right by paying only half the dues. This may in time prove to be a regulation disagreeable to marriageable young ladies, but it will certainly prove of great benefit to our congregation; for there are many young men in our city, to whom it will be an encouragement to join and who will be none the worse for doing so."

The main effort in this eighth year of congregational life went toward building a synagogue. According to *The American Israelite:* "Work on the premises of our synagogue lot will begin in a week or two and the corner-stone will be laid in the middle of next month. We hope that the edifice we are about to erect will be an honor to our city and a stronghold to our community."

Since building schedules were unreliable, then as now, the corner-stone laying did not take place in the middle of February, but at the end of May, 1875, in what proved to be a very elaborate ritual. It began at eight o'clock in the morning. The procession formed in front of the Masonic Lodge on Broad Street. It consisted of a uniformed police escort, a brass band, the entire Religious School (64 children, 6 teachers, and the superintendent), the Mayor and General Council of the city, 20 members of the Odd Fellows Lodge, 40 members of B'nai B'rith,' 97 Masons, and those who were to participate in the program. They marched up Broad Street to Alabama to Whitehall, Whitehall to Garnett, and then to the site of the proposed building at the corner of Forsyth and Garnett Streets.

There the ceremonies began with a hymn appropriately titled, "Raise the Temple of the Lord," sung by the children of the Religious School. Next the Chairman of the Building Committee requested the Grand Master of Masons of Georgia to examine the stone masonically. Then a Christian minister opened the services with prayer. After that came the Masonic service, during which the stone was "proved" and consecrated. This was followed by three major addresses, one of which Rabbi Gersoni delivered. Finally, the children sang another hymn and the rabbi closed the service with a benediction.

As noted in *The Atlanta Daily Herald* of May 25, 1875, "yesterday marked the Gate City as the home of the 'Wandering Tribe' by laying the corner-stone upon which they will build a church . . . We congratulate ourselves because nothing is so indicative of a city's

prosperity as to see an influx of Jews who come with the intention of living with you and especially as they buy property and build among you because they are a thrifty and progressive people who never fail to build up a town they settle in; and again because they make good citizens, pay their obligations promptly, never refuse to pay their taxes and are law-abiding."

After this reassuring statement, the article continues, "The Jewish Church is yet in its infancy. Out of six hundred Jewish souls in Atlanta, there are only fifty members of the synagogue.* They have already subscribed $6,000 and they purpose to raise the remaining $19,000.

"It is their purpose to finish their church so that they can worship in it the thirtieth of September, which is the Jewish New Year."

Needless to say, this estimate was overly optimistic. The building was not completed by that Rosh Hashonah, nor by the next. And by the time it was finally ready the congregation had suffered still another change of leadership, its fourth rabbi in eight years.

The next rabbi of the Hebrew Benevolent Congregation was the writer's great-grandfather, Dr. Edward Benjamin Morris Browne. Born in Kaschau, Hungary, in 1844, he earned several degrees in Europe, mastered eight languages, and then came to America to pursue his education. While preparing for the Reform rabbinate he lived in Cincinnati in the home of Dr. Isaac Mayer Wise, the founder of Reform Judaism in America. He also studied medicine at Cincinnati College, receiving both *S'micha* (ordination) and his medical degree in 1869. In August of that year he accepted a call to the congregation of Montgomery, Ala. Oddly enough, this news appears in the same issue of *The Israelite* that contained the announcement of Rabbi Burgheim's call to Atlanta. Dr. Browne is referred to therein as "The Rev. E. B. M. Browne, M.D.," an array of letters which led his colleagues to nickname him "Alphabet" Browne.

After one year in Montgomery, Dr. Browne left to become the first rabbi of Temple Emanu-El of Milwaukee, Wis. While there he earned his degree in law from the University of Wisconsin and added an L.L.D. to his "alphabet." He then went to Indiana, became Professor of Medical Jurisprudence and Diseases of the Mind at Evansville Medical College, and while there edited an Anglo-Jewish newspaper. He also found time to become an acknowledged expert on the Talmud and to court

*This figure is in error; there were 60 members. Also it is misleading. In assessing it, one must remember that the writer of the article was probably familiar only with membership in Christian congregations which is by individuals, not family heads. Considering that there were approximately five persons to a family in southern cities in 1875, one may conclude that Temple membership represented about half the Jewish population of Atlanta.

a talented sixteen-year-old Evansvillian who subsequently became his wife and the writer's great-grandmother. They were married in 1874. Dr. Browne then returned to the rabbinate. He served the congregation of Peoria, Ill., before coming to Atlanta in 1877.

Dr. Browne's first function as rabbi of The Hebrew Benevolent Congregation was to dedicate the synagogue, on August 31, 1877, a ceremony even more elaborate than the laying of the corner-stone three years before.

It was to begin at four o'clock in the afternoon, but by three o'clock there was standing room only. A string band rendered a fifteen-minute prelude. Then the processional began, led by the rabbi and Board of Trustees. Close behind marched the building committee, two elderly members carrying Torahs, and fifteen young girls dressed in white, their leader bearing a cushion upon which lay the key to the building.

The parade halted at the altar while the chairman of the building committee, Joseph T. Eichberg, carefully lifted the key from the velvet cushion and delivered it to the president, Levi Cohen. Mr. Cohen responded with a speech reviewing the history of the congregation. He then opened the ark and placed the Torahs inside. The rabbi read a Bible portion, and the choir sang another hymn. After that the rabbi preached his sermon. He based it upon the words Jacob spoke when he awoke from his dream, "How all inspiring is this place! This is none other than the house of God, this is the gate of heaven."

Following the sermon the choir sang another hymn and the rabbi offered a prayer of dedication. Only then did the regular Friday evening service begin. *The Atlanta Constitution* reported, "The dedication of the Jewish Temple yesterday was one of the most impressive scenes that ever occurred in Atlanta." It must also have been one of the longest!

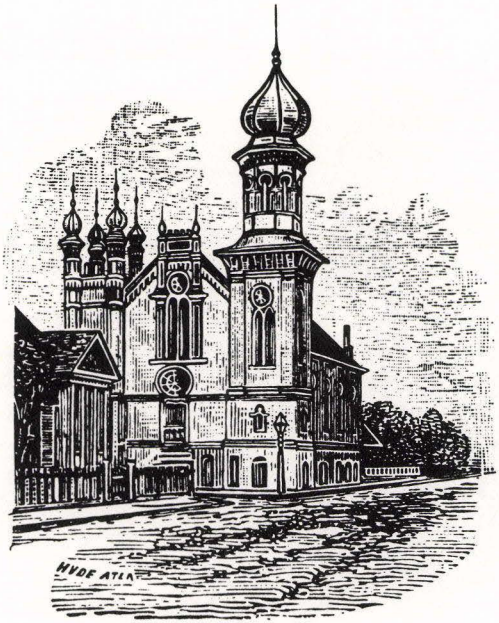
The American Israelite described the new synagogue as "an ornament to the city and a monument to the congregation . . . by whose efforts it has been built . . . It is built of brick with stone trimmings, and is one of the most substantial edifices in the city . . . The architecture is Moorish and the design is that of Mr. W. H. Parkins, upon whose admirable skill and taste it reflects great credit. The exterior of the building is decidely unique, and will attract attention at once. Its proportions are quite harmonious and it has an appearance both of solidity and grace well mingled.

"Passing through the heavy walnut doors, one enters the cozy vestibule, which opens right into the auditorium, into which the light streams through richly colored panes; the floor from the entrance to the altar inclines considerably downward, giving a fine view of the

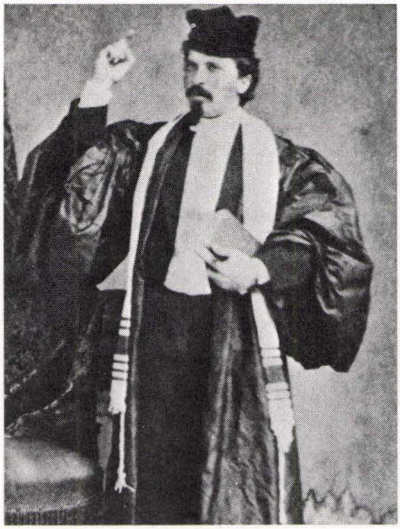
whole interior even to one on the back seats. The altar is of heavy walnut, beautifully veneered. The work on the altar and the ark is as fine of its kind as was ever done in this city. The heavy arch which stretches over the ark and the altar is supported by four pillars of galvanized iron in perfect imitation of red marble. Upon the twelve pedestals on the sides of the temple, on which the central arches rest, are inscribed in gilt Hebrew words from various Psalms. The aisles are elegantly carpeted. The gallery for the choir is just over the entrance. The chandeliers, eight in number, are very handsome and of the latest patent."

The article glowingly continues: "Now that the temple is complete, the congregation may well be proud of what they have done. Though they have received much from outside sources and benevolent Christians, yet they have done much for themselves, and, by noble labor and self-sacrifice, have erected and dedicated a temple which they may transmit with pride to posterity."

One very happy circumstance contributed to this pride: Although the cost increased from the originally estimated $25,000 to $30,000, it was paid in full two days after the dedication.



Congregation's First House of Worship, Drawing taken from book, Illustrated Atlanta, *published 1881.*



DR. EDWARD BENJAMIN MORRIS BROWNE
Rabbi, 1877-81



MRS. E.M.B. BROWNE



DR. LEO REICH
Rabbi, 1888-1895

Program of Confirmation Service 1892

Special Confirmation Service

Hebrew Benevolent Congregation,

ATLANTA, GA.

Shabuoth, 6th Sivan, 5652.

Wednesday, June 1st, 1892.

REV. LEO. REICH, Rabbi.
J. P. O'DONNELLY, Organist.

CANDIDATES FOR CONFIRMATION.

BELLE ADAMS,
RACHEL BENJAMIN,
JOHANNAH ELSAS,
LENA GUTHMAN,
MATHIEL LANDAUER,
MALVINA MAY,
JENNIE MAY,
NELLIE ROSENFELD,
NETTIE STEINHEIMER,
AMELIA STRAUSS,
CAMILLA WINKLER,
HANNAH WOLFE,
FRED CERF,
ALBERT KAUFMAN,
ADOLPH STAHL

Class Motto: GOD IS OUR HOPE.



Rabbi Leo Reich with Confirmation Class of 1889

Nonetheless the congregation faced other financial problems as a result of its progress. In order to meet these additional responsibilities dues were increased to $30 per year, then put into five brackets ranging from $20 to $50. Aside from the already established half-scale cost for single men, membership fell into two categories: seat-holders—those who bought seats but paid nothing toward the maintenance of the congregation—and contributing members, who owned seats but also paid monthly dues. The seats cost $50, payable with interest over a two-year period. Those unable to pay, however, were admitted free of charge. This system remained in force with only slight variation until the present temple was built in 1931 and seat-ownership was abandoned. In 1881 the trustees tried to establish an "open temple," to be maintained by voluntary subscriptions. When they failed they established a Board of Assessors to deal with the problem. Seat-holders then had all the privileges of full membership except the right to vote and to be buried in the congregation's cemetery.

Assigning pews and setting dues for new members proved a constant source of discontent. The Board of Trustees received frequent complaints over these matters. The founders of some of today's largest businesses joined the congregation in the flush of anticipated financial stability, resigned during periods when business fell off, and rejoined when conditions improved. Frequently they requested reduction in their dues assessment, and not infrequently these requests were denied.

One of the more readily resolved incidents involved a member who complained that he thought he had purchased the first pew on the east side of the sanctuary, but was told that he could not have it because that location was automatically reserved for the rabbi's wife.

Another concerned proper behavior during the worship service. Presumably, it was relieved by the resolution "that the President appoint one trustee each month who should preserve order and decorum in the temple during services when held on Sabbath or other holidays."

The most frustrating problem of 1877 was that the new temple became inadequate almost as soon as the congregation began to use it. Within a year the Board had to pass a rule forbidding an attendance of more than four hundred persons at any function, and within two years the sanctuary could no longer accommodate everyone on the High Holydays. This was alleviated somewhat by putting temporary seats in the aisles for the children to use. There was still not enough space for all, however, so a special committee of the Board had to select those children worthy of being admitted. By 1880, no child under seven years of age could attend on Rosh Hashonah or Yom Kippur. Since this problem of over-crowding apparently obtained only on the High Holydays, one may assume that human nature has not changed drastically in these hundred years.

The synagogue was only six years old when the trustees had to investigate means of expansion. They considered the building next door but rejected the idea and did nothing. By 1889 the heating system had to be enlarged and the organ replaced. Finally, in 1892, the congregation voted to proceed with improvements, for an amount not to exceed $6000."

Staffing the synagogue also presented problems. Previously there had been an elected "Janitor," a position of esteem which in Atlanta, prior to 1877, was probably honorary. The new building required a full-time employee in this capacity. It did, however, continue to be elective and to carry its former prestige. In later times this functionary became known as "Sexton" and he hired others to do the more menial chores.

There was need for a paid secretary. Formerly, this officer had been elected by the congregation to serve as a volunteer. From 1878 until 1928 the position remained elective but also became remunerative since it included the duties of an office secretary.

The Temple engaged its first choir director, a Prof. Kruger, in 1878. He remained three years. In the thirty years that followed, the position changed hands no fewer than fourteen times. In striking contrast to this early record, however, there has been only one change of choir director for the congregation in all the years from 1912 to the present time.

Jurisdiction over the choir in early times rested with the Board of Trustees. This was no small responsibility. Often the trustees had to censure the musicians for being late to rehearsal or for missing

one altogether. On several occasions they withheld a singer's salary for having skipped a service without giving notice. In 1889, they found it necessary to appoint a special committee "to urge the choir to hold at least two rehearsals a month."

Although numerous crises of these early years appear in retrospect to be much ado about nothing, they loomed large in the life of an infant congregation. Nothing seemed too trivial to receive the attention of the Board, and no one was too lofty to receive its censure. Once a president was formally reprimanded for leaving the city without turning over the minute book!

Rabbis, of course, were more circumscribed than were the presidents. They had to apply in writing for any leave of absence, whether it was a one day journey to officiate in a nearby city or a two-month vacation in Europe. The entire Board voted upon the issue. Once it voted in the negative and refused its rabbi permission for a four-day trip to dedicate a temple in Columbus, Ga.

As might be expected, a tight budget prompted much of this seeming pettiness. On one occasion the Board moved that certain guest rabbis be invited to speak—if they could come at their own expense! Another time, after advertising for a rabbi, the Board decided to invite all applicants to give trial sermons in Atlanta but to pay the expenses only of the successful one and rabbis were not the only ones affected by the measures of economy. At one point the Board determined "to instruct the janitor not to light the gas lights before seven o'clock on Friday nights."

Religious education for the children of those days—just as now—was a matter of major importance. Special services for them were held on Saturday afternoons. A Religious School Board administered both the Sabbath School, which met on Saturdays and Sundays, and the afternoon Hebrew School, which met four times a week, for two hour sessions. The rabbi usually conducted the Hebrew School as a private activity which added a necessary supplement to his small salary. Later the school was operated by the congregation and financed by special dues. In the early 1880's enrollment averaged about 100 children for each school. By 1889 there were approximately 250 students.

The School Board also made an effort during the 1880's to establish a regular curriculum, although, from the reports of members who were in the school at the time, the achievement hardly measured up to the intention. They recall their instruction as consisting of two subjects, Biblical history and "Catechism," the latter being taught from a paper-back volume reading "Who made you? Ans: God. What did He make you of? Ans: The dust of the earth," etc. Prizes,

usually books, were awarded the students "for punctual attendance, correct deportment, and diligent study during the term."

At one time an effort was made to organize a "singing school" in order to encourage congregational participation in the worship service. This was short-lived, another indication that human nature does not change much from one century to the next.

Confirmation at The Temple dates from the 1870's. Both boys and girls were confirmed when they were fourteen years old. As is the case today, each class had a special passage from the Bible as its class motto.

According to a history of the congregation written in 1911, "a leaven of unrest" became apparent during the 1880's. "Some spirits were eager for a change," the account related, "But the progressives were given cold comfort . . ." The minutes for 1878 record "motion to permit the removal of hats was tabled." The same historian expounded upon the matter of pulpit policy. In the minutes of Sept. 25 he declared, "we are afforded an insight into, shall we say, the prerogatives of the president of yore or, shall we call it, the protection given the Rabbi? 'The minister shall take instructions as regards prayer and benediction only from the President.' Such ruling was probably introduced to cool the ardor of the man with the arbitrary wish to dispose of the rabbi's offices as he saw fit." The by-laws also stipulated that the rabbi " . . . shall deliver a sermon on holidays and on every Sabbath, or at any time when requested by the President."

Evidently factions were already developing basically over the question of Orthodoxy vs. Reform. A forceful and circumspect spiritual leader probably could have rallied the congregation decisively to his own preference. Unfortunately, such a man did not appear in Atlanta until 1895. In 1881, the factions clashed, ostensibly over personal matters involving the rabbi. The result was that they rejected both the rabbi and Reform.

Dr. "Alphabet" Browne, while managing to retain the pulpit of the Temple for twice as long as any of his predecessors, could not honestly be considered to have done so successfully. As a popular lecturer and writer, he absented himself from the city frequently on speaking tours and in foreign travel. He also edited two newspapers, *The Atlanta Sunday Gazette* and *The Jewish South*, published in New Orleans. Through these he became embroiled in a battle of the printed word with his former mentor and leader of Reform Judaism in America, Dr. Isaac Mayer Wise. All this outside activity could hardly have helped stabilize the struggling young congregation of Atlanta.

At that time the rabbi was elected annually. In January, 1881, Dr. Browne failed to be reelected because "the congregation has not made

any progress" under his leadership. However, a minority report added "it is not altogether the fault of the minister . . . the congregation is also in some respect to blame."

Upon leaving Atlanta, Dr. Browne went to a small congregation in New York City. While there he engaged actively in politics and law as spokesman for the Jewish immigrants who at that time were streaming into the country in unprecedented numbers. Always at war with "the establishment" in Jewish life, he seized a unique opportunity to demonstrate his opposition to the then popular trend toward changing the Jewish Sabbath to Sunday.

The rabbi was invited to represent the Jewish people of America at the funeral of President Ulysses S. Grant. In accepting the honor, he announced that he would not require a horse or carriage for the procession since the ceremony was to take place on a Saturday. When the day arrived spectators and news media noted that one pall-bearer, the Rev. Dr. E. B. M. Browne, observed his religious conviction by walking the entire length of the parade, from the Battery to 123rd Street!

Sometime afterwards Dr. Browne became rabbi of The Temple in Toledo, Ohio, and later of Temple B'nai Israel of Columbus, Ga. He remained in Columbus, although not as its rabbi, until his death in 1928. By that time, his only grandchild, the writer's mother, had established her home in Atlanta. Thus it is that this early leader of the congregation is buried here in Cedar Hill, The Temple's section of Crestlawn Cemetery. A line from an article about him in *The American Israelite,* July 15, 1887, might well have served as his epitaph: " . . . a Jewish rabbi [sic] . . . must be circumspect, particularly in an age and in a country where they are looked upon as ice cream only."

In choosing its next two rabbis the congregation turned for advice to Dr. Wise's most bitter opponent, leader of a more traditional form of American Judaism, Dr. Marcus Jastrow. He recommended Rabbi Jacob S. Jacobson, a 41 year-old native of Germany, educated in Hamburg, London, and Copenhagen. After coming to America in 1865, Rabbi Jacobson had served congregations in Washington, D. C.; Paterson, N. J.; and Easton, Pa.

Rabbi Jacobson quickly endeared himself to Atlantans by his "humble and spiritual" manner. Almost as quickly he began to disenchant them. After three years the congregation reelected him by simple majority only. This danger signal recurred annually until 1887, when the rabbi resigned to accept a call to Natchez, Miss. He later moved to Chicago where he remained until his death in 1911.

Rabbi Leo Reich was only twenty-eight years old when he came to

Atlanta in 1888 from Congregation Children of Israel of Augusta, Ga. Before that he had held pulpits in Brooklyn, N. Y. and Philadelphia, Pa.

While in Atlanta, Rabbi Reich decided that he wanted to become a physician. Enrolling at Emory University, he received his medical degree in 1895 and then departed for the University of Berlin. He began the practice of medicine in 1897 in Cleveland, Ohio. In 1909, however, he was back in Georgia, lecturing in dermatology at the University of Georgia and serving once more as spiritual leader to the congregation in Augusta. He later went back to Cleveland where he remained a practicing physician until his death in 1942.

To view congregational development in its proper perspective, one must understand what was happening in Atlanta between 1877 and 1895. This was a period of great vitality and expansion. The city more than doubled its population, jumping from 35,000 to 89,000 in less than twenty years. The gas-lit town of unpaved streets and primarily wooden structures suddenly became a city of brick buildings and paved streets, electric lights, and telephones installed in almost every business establishment. City limits were extended and an electric trolley operated along Edgewood Avenue from Pryor Street to Inman Park.

Within this progressive atmosphere and burgeoning economy Jewish citizens were gaining a measure of prosperity. Besides building up a number of retail businesses and industrial plants, Jews figured prominently in land development, utilities, and transportation. An article in *The Atlanta Constitution,* January 12, 1890, gave biographical sketches of the eight most prominent Jews in the city at large. All were members of The Temple, five of them serving in positions of leadership.

The Jewish community of that time was a small circle, closely-knit. Activity centered around the synagogue, the Concordia Club, and the lodges. Almost every man belonged to some branch of Masonry and to B'nai B'rith.

The congregation as a unit felt responsibility to a wide variety of charities, foreign and local. In 1878 it appropriated "not over $5 a month" from the budget to supplement the contributions of other local organizations for relief work. The memorial service on Yom Kippur served as an occasion for collecting special charity funds. At one time a tin collection box was placed at the entrance to the sanctuary for benefit of the Orphans Home. The Temple also sent money to congregations of other cities to aid in their building program.

In 1891 the members of a "Russian Congregation" in Atlanta solicited help. An infant had died and the family wanted space for burial in the Temple's cemetery plot, the "Russian" congregation having

none of its own. Although space had long been inadequate for the Temple's own needs, such a request could hardly be refused. The plot was provided. Soon after, when additional ground became available, The Temple apportioned part of it for the other congregation. From these humble beginnings, the other congregation, which was Ahavath Achim, grew to be the largest Conservative synagogue in the Southeast.

In 1892, a "Russian Committee" requested use of The Temple basement for classes two nights a week. Permission was granted and the classes continued for a number of years, without charge except for the cost of heat and lights.

Although the picture is fraught with contradictions, the Hebrew Benevolent Congregation appears to have veered heavily toward Orthodoxy during this stage of its development.

Observance of ritual varied with individual families. Generally they maintained *kashruth* but rationalized this as being for reasons of health. Rules for Sabbath observance were carefully spelled out in regard to household and leisure activities, but few adults felt compelled to attend worship services. They observed holidays for two days each. They gave Chanukah less importance than it has today but Purim, more, and not only for the children. On that festival The Temple sponsored an annual costume ball to raise funds for the Hebrew Orphans Home.

There were other contradictions. Inside the sanctuary men and women sat together, but the men could not remove their hats. Boys received both Bar Mitzvah and Confirmation. The Temple had an organ, but it also had a *chupah* for weddings. The Temple repeatedly resigned from and rejoined the Union of American Hebrew Congregations, but it did not do so concurrently with any pattern of ideological change.

Originally the congregation used the prayer book *Minhag America,* written by Reform's Dr. Isaac Mayer Wise. When Rabbi Reich came to Atlanta in 1888, he substituted the more traditional *Minhag Jastrow,* written by Dr. Wise's opponent, Dr. Marcus Jastrow. It seems clear that this action of the newly elected rabbi was not entirely unexpected. Such a move had probably been anticipated and discussed with no little amount of controversy, since two members of the Board resigned in protest to the election of Rabbi Reich.

From this action there developed a slow but decisive reaction. Close votes on Rabbi Reich's reelection in 1893 and 1894 presaged the gathering storm. In 1895, he was not reelected. *The Atlanta Constitution,* January 7, 1895, carried the caption, "His Election Postponed. Rabbi Reich Was Not Included Among the Church Officers Named Sunday." The story then continued: "A change of rules was

adopted by the Hebrew congregation at the synagogue last Sunday, and the congregation now belongs to the ranks of reformed [sic] Judaism. The change has been in contemplation for quite a while and the action . . . was not unexpected."

Actually, the Board had previously informed the rabbi that it intended to recommend certain reforms at the next annual meeting. The reforms included use of the new Union Prayer Book, reducing holiday observance to one day, permitting men to uncover their heads in synagogue if they so desired, and requiring the rabbi to abandon his ritual garb of robe, hat and prayer shawl. These changes were unacceptable to Rabbi Reich and he determined to leave if the Board's action was ratified.

The Constitution announced that the election had been postponed for fifteen days, adding: "It looks as if the election of Rabbi Reich is rather uncertain, and this is quite a surprise in view of the rabbi's popularity.

"The action of the congregation on Sunday was extremely radical, and the result . . . will be awaited with peculiar interest . . ."

The writer of the article demonstrated rare prescience in his description of this fateful decision. The action was indeed "extremely radical," for upon it hinged the entire future of the Hebrew Benevolent Congregation. In a very real sense, the vote against Rabbi Leo Reich because of his commitment to Orthodoxy constituted the most significant single event yet to occur in the history of this fledgling organization.

The period of creation was over.

II שמות

. . . The Names

August ABRAHAM
Morris ADLER
Lewis ALEXANDER
Emanuel BLOCH
David BUKOFZER
Henry COHEN
Jonas Loeb COHEN
Levi COHEN
Benedict L. DANN
Solomon DEWALD
Julius DREYFOOS
Moses B. EISEMAN
Moses F. EISEMAN
Isaac ELSAS
Jacob ELSAS
Benjamin FLEISCHEL
Joseph FLEISCHEL
Moses FRANK
Herman FRANKLIN
Jacob A. FRANKLIN
Max FRANKLIN
Morris FRIEDENTHAL
B. FRIEDMAN
J. FREISLEBEN
L. FRIBOURG
Isaac GUTHMAN
Aaron HAAS
Mayer HARTMAN
Henry HIRSCH
Joseph HIRSCH
Jacob HIRSCHBERG
Samuel JACOBI
David KAUFMAN
George KLEINART
Abraham LANSBERG
A. L. LEOPOLD
L. L. LEVY
Leon LIEBERMAN
David B. LOVEMAN
L. MANSBACH
David MAYER
Joseph MENKO
Martin MENKO
S. L. MIHALOVITCH
Jacob MORRIS
Samuel NEWELT
Daniel RICH
Emanuel RICH
Herman RICH
Joseph RICH
William RICH
B. RICHARD
L. ROSENBLATT
Abraham ROSENFELD
Louis ROSENFELD
Sigmund ROSENFELD
Marcus SALOSHIN
Ferdinand SCHIFF
Aaron E. SHULHAFER
W. SILVERBERG

W. Solomon SOLOMANSON
M. SOMMER
Samuel SONDHEIM
Alex STEINHEIMER
David STEINHEIMER
Emanuel STEINHEIMER
Isaac STEINHEIMER
Jacob STEINHEIMER
A. TEITLEBAUM
William A. TEITLEBAUM
Samuel WEIL
Meyer WELLHOUSE
Morris WISEBERG
J. ZUCKERMAN

THESE are the names of sons of Israel who established the Hebrew Benevolent Congregation in Atlanta. Some did not join at its inception, but since the congregation has no records of the first two years, there is no way to determine accurately the names of all of its very first members. That being the case, it seems logical to consider the earliest financial supporters of The Temple as its founding fathers.*

Who were they? What were they like? Where did they come from? Fortunately lodge membership books, newspaper accounts and other sources provide statistics on all but eight of them. Generally, the men who established the Hebrew Benevolent Congregation were hard-working and energetic, mostly poor, mostly young, and mostly German. Specifically, of the sixty-six founders about whom information could be obtained: Only one was past fifty; more than a third were under thirty. Six were still in their teens.

There were about as many single men as married men in the group. Of those who were married the majority had only one or two children in 1867, but went on to produce large families in later years.

Unquestionably they were "joiners." Almost everyone belonged to at least one lodge. They took great pride in their service to these organizations, especially to the various branches of Masonry. Thirty-two founders of the Temple were founders of Gate City Lodge, B'nai B'rith in 1870, and twenty-seven had also been founders of the Concordia Society in 1866.

They were German. Only one was born in the United States. Although eight came from Hungary and one from France, their culture and the language they spoke within home and synagogue was that of the German Jews.

Most of the congregants were newcomers to Atlanta. Six of them did not live in Atlanta at all, but maintained memberships from as

*The list compiled on the occasion of the Congregation's 50th Anniversary and previously considered to be that of the charter members has been found inaccurate in the light of more recent research. The above list is taken from an account book, dating from April, 1869, through December, 1878, and includes all persons on the previous roster as well as many more.

far away as West Point, Ga., (88 miles), and Dadeville, Ala. (110 miles). These were formidable distances in 1867.

It should come as no surprise to learn that the majority of the Temple's founders were merchants. In addition to manufacturing and retailing, they engaged in banking, brokerage, insurance, and real estate. Only a few admitted to being clerks or bookkeepers, and only one—Samuel Weil, the attorney—practiced a profession.

One suspects that many of those signing "occupation-merchant" on their lodge application forms were actually salesmen or store managers for more affluent relatives. Throughout American history brothers, cousins, nephews often came in the wake of an earlier immigrant, and the Jewish pioneers of Atlanta were no exceptions. In most cases all who came from a particular locality in Europe were in some way related.

In the final analysis, of course, they were individuals. Although the exigencies of time, space, and available information prevent the inclusion of all whose lives were interesting or who figured prominently in the growth of the city, no history of The Temple would be complete without bringing into focus at least a few of those men who played a significant role in its development.

David Mayer was the most prominent Jew in Atlanta in the 1860's. He also produced one of the largest and most influential Temple families. Prolific in civic accomplishment as well as progeny (he had eight children), he emerges as a tower of strength around which the Jewish community of the time rallied and developed. Even in the physical sense, according to those who knew him, he was "a man of commanding proportions."

Born in Germany in 1815, he received a good education before coming to America. He arrived in 1839, settled first in Tennessee and then in Wilkes County Ga., practicing dentistry in both places. Six years later he went back to Germany on a visit. He returned with a wife and also a stock of goods with which he began a mercantile business. At that point he moved to Atlanta and gave up practicing dentistry.

When Georgia went to war, David Mayer served as supply officer on the staff of Governor Joseph E. Brown, exhibiting both heroism and ingenuity in defending the stores of cotton during the siege of Atlanta. His most fascinating feat of ingenuity, however, was in defending his own home. The story, whether apochryphal or not, illuminates delightfully the character of the man and his times:

David Mayer was a devoted Mason and Shriner. So was General William Tecumseh Sherman, a fact which Mr. Mayer somehow knew.

He must also have known the Bible fairly well, judging from the means he used to save his home. For when most of Atlanta smouldered in ashes, Mayer's house remained untouched. How? He had simply hung his Shriner's apron on the doorpost, and Sherman, emulating that well-known Angel of Death whose acts are recorded in the Book of Exodus, "passed over" the house of David Mayer!

When Atlanta fell David Mayer took his family to New York, but he returned in 1869. In the years that followed he achieved many city-wide positions of honor. One of the first advocates of public schools, he served on the Board of Education from its inception in 1870 until his death in 1890, at which time he was vice-president. Sometimes referred to as "the father of public education in Atlanta," David Mayer is honored by having both a school and the library of another public school in the city named after him.

While building financial security and achieving civic prominence, this many-talented man also found time to involve himself actively in religious affairs. In 1860, as president of the Hebrew Benevolent Society, he persuaded the city to donate the first ground in Atlanta to be consecrated for Jewish burial. It was he, too, who in 1867 presented the congregation with its first possession of material value, the silver *yad* (and this despite the fact that he was not even living in Atlanta at the time). He first served as vice-president of The Temple in 1870, just after his return to Atlanta. The following year he became president, and he was serving again as vice-president at the time of his death.

A present member of the congregation still vividly recalls the homage paid to this great man when he died. "His body lay in state at his home on Whitehall Street and all the children of the Sunday School marched in procession to his home", she recounts. "As we passed the coffin each child dropped a flower into it".

David Mayer's descendants continued his own interest in the Temple. One of his daughters, Ida Mayer Arnheim, was a founder and first secretary of The Temple Sisterhood. A granddaughter, Stella Steinheimer Bauer, presided over Sisterhood during the first World War and even conducted worship services when the rabbi was away ministering to the soldiers. She also served on the board of the National Federation of Temple Sisterhoods. Her son, Henry Bauer, Jr., has been a trustee of the congregation, and now his son, David Mayer's great-great grandson, is active in the Temple Youth Group.

Two of David Mayer's daughters married Steinheimers, a remarkable family of five brothers who came to Atlanta in the late 1850's. All were founders of the Temple. Although one of them, Alex, mar-

ried out of faith in 1870 and vanished from congregational and community records, he participated actively in the congregation during the years that he belonged.* His four brothers remained devoted to the Temple and produced children who were similarly devoted. Jacob is believed to have been the first person to conduct the services. He, as well as Isaac and David, served on the Temple Board.

The most interesting, long-lived, and prolific Steinheimer, however, was David. Born in Germany in 1839, he emigrated to America at the age of seventeen. In this, as in many other respects, his story is typical of the times in which he lived. Portions of it, told in his own words, provide an insight into a background shared by a large majority of Temple founders.

David Steinheimer was eighteen years old and knew practically no English when he arrived in Macon, Ga., and went on the road to peddle drygoods. In a fascinating letter he recorded his earliest experiences: "I walked the first day about nine miles till sundown, stayed all night at a farm house, was treated as one of their own. After supper, I was the hero of the farm house. I could talk a few sentences. They wanted to know all about me and my country as well as my religion. When I told them I was a Jew, they were astonished."

He first came to Atlanta in 1860, and worked in a drygoods store for two years until the Confederate Government issued orders for foreigners to leave the state or be liable for conscription. "I decided to leave and went north," his account continued. "On first trip was halted in Tallahoma, Ala. or Tenn. and not having passport was ordered back to Atlanta. I remained in Atlanta a week or two and started going towards the north. On the way I met up with a man named Sherman from Griffin, Ga. and we got as far as Wartrace, Tenn. Again I was halted by General Morgan's men. It was through Mr. Sherman, as being a Mason, . . . [that] they let us pass the lines.

"Then we went to Nashville, Tenn. and Louisville, Ky. and thence to New York . . . I stopped with friends . . . who formerly lived in Macon. From there I went to Pittsburgh, Pa., where I remained until 1865. During that time the Confederate Army moved to Gettysburg. While there the Citizens of Pittsburg [sic] ordered out every man to make Breastworks. I received notice to appear with shovel and pick. I appeared . . . [but] without shovel and pick and told the Committee I was no citizen of the United States, but I would come out and look at them work and consequently they could not take me as I was not a citizen. A few weeks later they sent me a notice that I was drafted. I answered that call and informed them that I was no citizen of the

*His signature appears on a resolution, dated July 15, 1867, published in *The Occident.*

States . . . but I told them that if I had to go to war I would return to the South where I had been living for several years.

Evidently the draft board reached some sort of compromise with David Steinheimer for ultimately he did help build the defenses and he remained in Pittsburgh until the war was over. He "arrived back in Atlanta Christmas morning in 1865", founded a drygoods business, and fathered a clan of seven children.

David Steinheimer was the last survivor of those who organized The Temple, and he lived to see the construction of all three buildings which have housed it. On his ninety-first birthday he was made an honorary life member. Responding formally to "the great honor . . . conferred upon me", he thanked the Board for the "many acts of love and kindness . . . during these latter years of my life", and concluded "with the hope that I may be spared to join the Congregation in worshipping in our new Sanctuary . . ." Unfortunately, this wish was not granted. He died May 1, 1930, six months before the present structure was completed.

Soloman Dewald was yet another patriarch of the community who came to America in his teens. Born in Alsace-Lorraine in 1820, he left there sixteen years later, spent six years in New England, and then traveled south as a peddler. In 1855, he opened a mercantile business in Covington, Ga., remaining there until 1867 when he moved to Atlanta and entered the retail grocery business. During the war Dewald enlisted in the Confederate Army where his first three years were devoted to making shoes for the soldiers. He finally got into battle as an active participant and fought in several of the historic encounters around Atlanta.

This energetic man went temporarily blind in later life. Upon regaining his sight, he joyously rejected the inactivity into which blindness had forced him and returned to peddling. A near-contemporary account described him as "well-beloved throughout the state" and declared "it was no unusual thing for him to be invited to preach on Sundays in the country churches". Settling in Rutledge, Ga. during the last years of his life, he so endeared himself to the people of that area that they named their Masonic lodge after him.

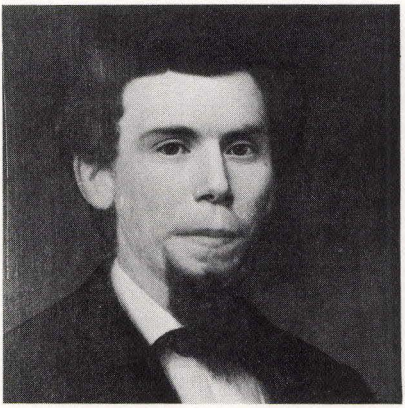
Although Soloman Dewald was never an officer of the congregation, he was a devoted member from its beginning until his death in 1909. He, too, inspired within his children and grandchildren a devotion evident even to the present day. His daughter, Dora Dewald, was one of the first teachers in the Religious School, and her son is the distinguished past president of The Temple, Dewald Cohen.



DAVID STEINHEIMER



MRS. DAVID STEINHEIMER
AND HER DAUGHTERS



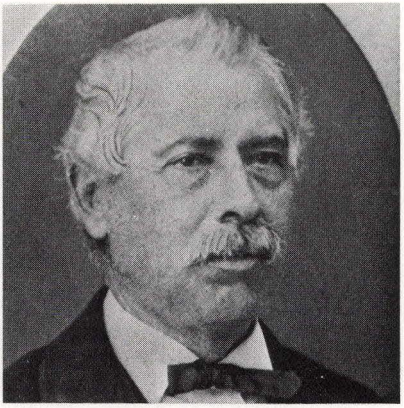
ISAAC STEINHEIMER
President 1870



MRS. ISAAC STEINHEIMER



SOLOMON DEWALD



DAVID MAYER
President 1871

Aaron Haas happened to be the only Haas in Atlanta in 1869. His family, however, planted roots in the neighborhood when Atlanta was still Marthasville. It developed in two branches, both of which have contributed exceptionally to the well-being of the city, the Jewish community, and the congregation throughout the entire hundred years. Even today both branches continue to provide leadership in all three areas.

Although Aaron and his father, Herman, were not the first members of their family in Atlanta, they were the first to appear in Temple history. Happily, Aaron himself has written their story.

"My father was a poor man, with a wife and four young children", Aaron recalled.

"In 1845 he left his family in . . . Germany and emigrated to the United States, where his brother Jacob had preceded him two or three months and if I mistake not, it was about this time that Jacob Haas commenced a store in Decatur, Ga. My father . . . emigrated, when he was 39 years old. For two years he peddled in Pennsylvania and Ohio before he could raise enough money to send for his family."

They lived in Philadelphia for about a year, during which time Herman continued to peddle. He then changed his territory to Indiana, where his wife's brother lived, "and where it was now convenient for him to see his family. In the summer of 1849 he moved to Atlanta, where my Uncle Jacob had arranged a partnership for him" the son explained. "We made this trip in two two-horse wagons . . . After we crossed the Ohio River we did not sleep in a house but one time and that was because we feared a storm, and during the entire trip we rested only two days, the first because of a sick horse, the second . . . [because it was] Yom Kippur." They were on the road for four weeks, during which time "The cholera was prevailing, . . . especially in Kentucky."

After a year, Herman Haas dissolved his partnership and moved to Newnan. "He left his family in Atlanta a few months", Aaron recalled, "Because he could not get a house for a residence. Before the end of the year he had bought an unfinished house and we moved into it at once. The Atlanta and West Point Railway had about reached Palmetta (sic) when we moved, I remember seeing the men at work on it, and also remember we made the trip in a carryall and a buggy, and made it in one day [40 miles]."

In 1858, Herman went back to Philadelphia. He "was making a comfortable living in Newnan", Aaron explained, "but he was not satisfied to be cut off all his life from Jewish surroundings and the means of living as a Jew. While it was impossible to keep a kosher

table, there was never a piece of hog in my father's house, nor was milk or butter ever on the table with meat."

Herman Haas did not sell his store when he left Newnan but put it in the care of a young relative, Isaac Guthman, who later became his son-in-law. He, too, was a founder of the Temple and the father of some of its most devoted members.

The elder Haas stayed in Philadelphia until 1870 when he once more moved to Atlanta, this time remaining until his death in 1884. He must have become vice-president of the congregation almost as soon as he arrived, for the Atlanta City Directory of 1871 lists him in that position. According to a biographical sketch published some years later, he was vitally concerned with congregational affairs and "ever ready to enter into debate for what he considered to be right. Conscientious in his devotion to the forms . . . he rigorously combatted the slightest tendency to alter the services."

According to his son, he taught himself to read English, "and after he retired from business was a great reader and preferred . . . English rather than German. Had my father had the advantages of an education, I think he would have been more than an ordinary man."

The descendants of this father were indeed "more than . . . ordinary" men and women. His daughter, Helena Haas Guthman, died while she was still a young woman, but only after having borne six children who themselves produced many of Georgia's leading citizens. She is survived today by her daughter, Lena Guthman Fox, whose husband, Alfred Fox, was acting president of The Temple at the time of his death in 1932. Two of Helena's grandsons served as trustees of the Temple and another, Philip Shulhafer, devoted a lifetime to the prophetic ideals of his faith in the community. Her great-grandsons, Richard Guthman, Jr., and Robert Abraham, serve today as trustees of the congregation and of the Youth Group, respectively.

Perhaps the most extraordinary descendant of this "more than ordinary man" however, was his son Aaron who wrote about him in the letter quoted above. Only twenty-six years old when he helped organize the congregation, he had already closed several chapters in a full and exciting life that would continue for almost another half-century.

In his account Aaron Haas recalled that his father was so poor when they first came to America that he himself, even as a boy of seven, had to work to help support the family. When he was ten his father took him from Newnan to Philadelphia, "in order that I might receive some religious instruction". He lived there for several years with his uncle Jacob, who had moved from Atlanta, but at the out-

break of the war Aaron was back in Newnan running his father's store. "My brother very promptly enlisted in the Confederate Army," he wrote, "and I would have done so if I could have disposed of my father's business, which was at a standstill. It was a trying time for my parents, my brothers all in Georgia, and they in Philadelphia . . ."

He did, however, find it possible to serve the Confederacy. Upon his return to Atlanta, in 1861, he was commissioned to negotiate the sale of the South's cotton to supply funds for the Confederacy. In the course of this duty he several times ran the blockade to England. Union soldiers captured him in Cincinnati in 1863, but after a week in prison he bribed the jailer and escaped.

That same year Aaron accompanied his aunt, Mrs. Jacob Haas, on a journey through the Union lines. "You who are too young to know", he recalled, "cannot realize what it meant in those days to travel [alone] from Philadelphia to Atlanta. She came because she was informed that the Confederate government was about to confiscate the property of all residents of what we then called the United States. She owned a valuable property on Whitehall Street. She remained in Atlanta several months and returned to Philadelphia satisfied that her property was safe. I accompanied her as far as Richmond . . . I secured passes for the whole party [themselves and two others] which in those days was no easy job." And then he added, "The last pistol I ever owned I left under my pillow in the Spottiswood Hotel Richmond on that trip."

When the war was over, Aaron Haas established a merchandise brokerage business in Atlanta in partnership with his brother-in-law. He lived in a single room over his office. It was there, in the early days of the congregation, ". . . that the children had religious instruction on Sunday." Writing in the first decade of the 20th Century he did not remember "who were the teachers."

In June, 1877, Aaron Haas married Frances Rich, a sister of the five fabulous brothers, three of whom were then struggling to establish a department store in Atlanta.* They had three sons, two of whom survive them today. Two of their sons served as trustees of the congregation.

Aaron Haas distinguished himself in many areas of civic life. While an Alderman and member of the City Council he became the first Mayor pro tem in the history of Atlanta (1875). He served on the Water Board and the Board of Health. He was one of the founders of the Chamber of Commerce. He even pioneered "rapid transit"

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*Only four belonged to the congregation in 1869, although Morris did join some years later. Their father, Joseph Rich, did not come to America until 1880, and, therefore, could not have been the Joseph Rich who was a founder of the congregation.

in the 1880's, operating a line of steam-propelled small trains within the city. In 1891 he established the insurance business which still bears his name.

Civic and financial interests, however, never curtailed Aaron's activity in Jewish affairs. He served as trustee of The Temple and of other Jewish organizations. He helped establish the Hebrew Orphans Home, the Turnverein, and Gate City Lodge, B'nai B'rith. He was also president of District Grand Lodge No. 5, B'nai B'rith.

When Aaron Haas died, on April 17, 1912, the Board of The Temple inscribed in its minute book a resolution of memorial to him. It read in part: " . . . Always faithful to duty he bore the ills and vicissitudes of life uncomplainingly, sustained by an ennobled spirit that courageously saw in the morrow a brighter and better day. . . .

"His firm devotion to his religion showed itself in the persistent espousal of Israel's Cause, and in zealously striving to exemplify and dignify the teachings of his faith.

"He was proud of his heritage, eager, watchful and anxious for the honor of Israel and the preservation of its religious truths.

"His name is indissolubly bound up with the history of Judaism, and the Jews in these South-Eastern states . . .

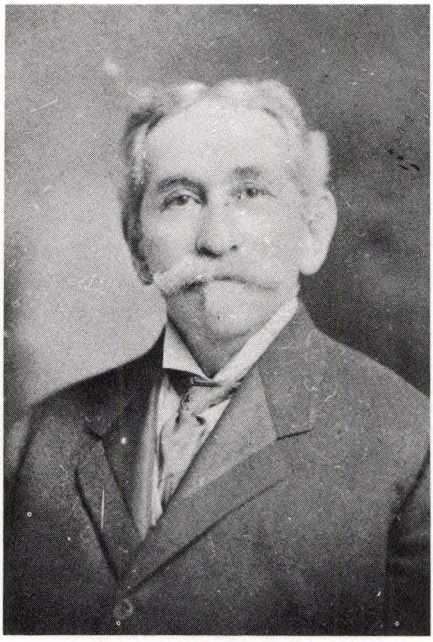
"Grateful to God for the inspiration of such a life even while we bemoan the passing of so true a Son in the House of Israel . . . May many like unto him arise in Israel."

Jacob Haas, Aaron's uncle and progenitor of the other branch of the family, is not the same Jacob Haas whose name appears so prominently in the early history of The Temple. As Aaron recounted, his uncle came to Georgia in the 1840's but returned to Philadelphia in the 1850's. While Jacob was living in Atlanta his daughter, Caroline, was born. She was in fact "the first white female child born in Atlanta" after the city was incorporated under its present name. In 1871, she married a cousin whose name, like her father's, was also Jacob Haas. He became one of the great leaders of The Temple and of the community.

This second Jacob Haas emigrated from Germany in 1860, when he was sixteen years old. He first lived with his uncle in Philadelphia, then went to East Tennessee as a peddler. He enlisted in the Confederate Army but was mustered out because of illness and returned to business, first peddling, then working in retail clothing firms in Louisville, Ky., and Wilmington, N. C. Deciding that he wanted to "see the world," he changed jobs again, first taking one in which he could peddle as far west as Colorado and Wyoming, then one which took him north to New England as representative for a cigar manufacturer.

When he moved to Atlanta, Jacob Haas became interested in real estate. From land development he branched out into banking, life insurance, and the real estate loan business. At the same time he engaged in politics, served on the City Council, and was elected to the Board of Aldermen in 1888.

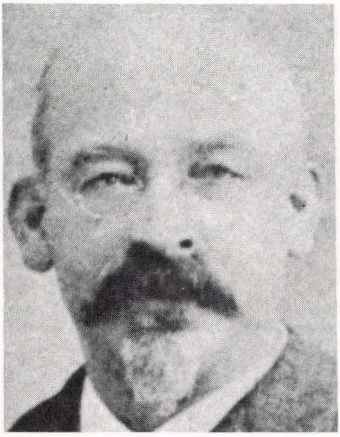
Throughout this period he worked actively in Jewish affairs, becoming vice-president of The Temple in 1883, and serving a total of eight years as president, during which time he was also City Alderman. He headed the Concordia Club at one time and played a major role in the building of the Orphans Home. He died in 1909, survived by his wife and seven children, all of whom retained their parents' closeness to the congregation. One of their daughters, Beulah Haas Strauss, became president of the Sisterhood, trustee of the National Federation of Temple Sisterhoods, and still today continues to demonstrate actively her interest in Temple affairs. One of their sons, Herbert Haas, served the congregation notably as a trustee and chairman of the finance committee for the building of the present sanctuary. Herbert's son, Joseph, was president of the congregation from 1960 to 1963, and was named to serve as Co-Chairman of the Centennial Committee.



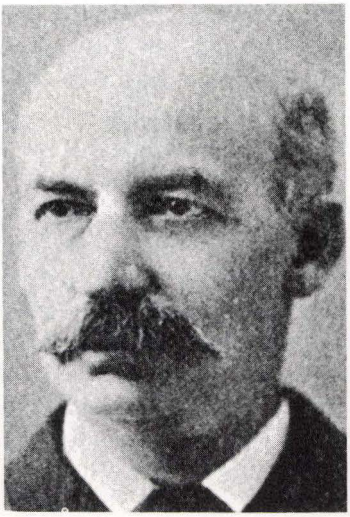
JACOB HAAS
President, 1886-90, 1895-97



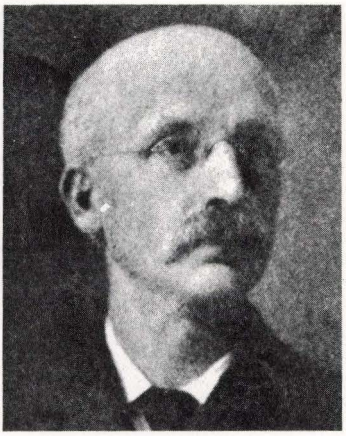
MRS. JACOB HAAS



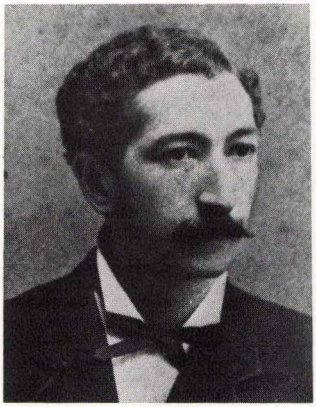
JOSEPH HIRSCH
President, 1899-1913



HENRY HIRSCH



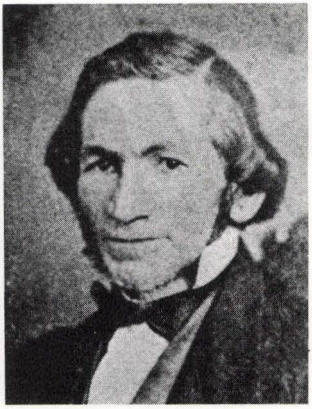
MORRIS HIRSCH



AARON HAAS



MRS. AARON HAAS



HERMAN HAAS

The Hirsch family was another whose members laid the foundations of the city and of the congregation. There were three brothers, Henry, Morris and Joseph, who married three sisters—Rosalie, Amelia, and Rebecca Hutzler respectively. The brothers came from Gimbsheim, Germany; their wives, from Richmond, Va. Although only two of the brothers belonged to the congregation in 1869, all three of them played important roles in its development.

Henry Hirsch was born in 1838 and came to America as a boy. At the age of sixteen he was already settled in Philadelphia. A few years later he moved to Marietta, Ga., where his uncle lived.* During the Civil War he fought with the Confederate forces in Richmond and there met his wife. They settled in Atlanta after the war, producing a large and distinguished family. Their youngest son was Harold Hirsch, the renowned attorney and philanthropist for whom the University of Georgia Law School building is named. He played a major role in the construction of the present temple.

The second Hirsch brother, Morris, was only thirteen years old when he set sail for America with a bottle of wine as his sole possession. Legend has it that he sold this for a dollar which mysteriously disappeared by the time he landed in New York.

Morris went to live with his brother Henry in Philadephia, but soon became disillusioned with his life there as a peddler and moved on. First he went to Burlington, Ia., where he got a job in a clothing store. Within a few years he decided to go into business for himself and persuaded his employer to back him. At this point he came south, joining his brother Henry in Marietta. In the meantime the war began, so he enlisted in the Confederate Army. Afterwards Morris came back to Georgia, settled in Atlanta, and finally managed, with his brothers, to open the clothing store that he had dreamed of for so long.

Morris Hirsch joined the congregation a few years after its inception and was particularly active after he retired from business in the 1890's. He served as treasurer for six years, holding that position at the time of his death in 1906. One of his four children, Grace Hirsch Spitz, survives him today. Her grandson is the same Richard Guthman, Jr., trustee of the congregation, who is also descended from the pioneer Herman Haas.

Joseph Hirsch, the youngest of the three brothers, was the most

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*The uncle, also named Henry Hirsch, had come south with his wife and the Herman Haas family in 1849. The two women were sisters. This elder Henry Hirsch had no children.

active in service to his city and his faith. He came to America in 1860, at the age of fifteen. Like his brothers, he spent some time in Philadelphia and Marietta before settling in Atlanta in 1867 and going into business with them. In 1897 he retired, devoted himself to civic and religious affairs, and headed the congregation from 1899 until he died in 1913.

He also served The Temple in other capacities, beginning as secretary when he was only thirty-two years old and it was only eight. Totaled, his years on The Temple Board amounted to a quarter-century.

Throughout this time Joseph Hirsch worked diligently for other Jewish causes, particularly the Hebrew Orphans Home, and also in city government. As a very young man he had been a Volunteer Fireman. He later became a Councilman, Alderman, and Mayor pro tem (1896). He led in the establishment of a city hospital. One lasting contribution which he made as President of the Hospital Governing Board, was to suggest that Atlanta name the hospital in memory of its most distinguished citizen, Henry W. Grady.

Another pioneer, Jonas Loeb Cohen, left Germany in 1850, when he was twenty-eight years old. First he went to Vermont, next to New York City, and finally to Dalton, Ga., where he entered the mercantile business. When war broke out he moved to Atlanta. He sent his family to New York when the city was captured, he himself escaping on the very last train. About a year later he returned and opened a clothing establishment on the corner of Whitehall and Alabama Streets.

Jonas Loeb Cohen served on many committees of The Temple and was a trustee during the construction of its first sanctuary. He died in 1885, having fathered eight children whose descendants comprise a not inconsiderable portion of the present congregation.

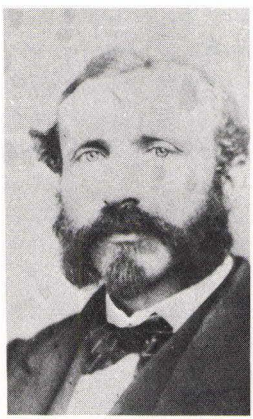
Jonas' cousin, Levi Cohen, came to America with him in 1850 and after a short stay in Poughkeepsie, N. Y., joined Jonas in Dalton, where he earned a reputation as a master tinsmith. During the war he made canteens for the soldiers. In 1862 he moved to Atlanta and went into the drygoods business.

From the moment the congregation was conceived, Levi Cohen devoted himself to it in a myriad of ways. It was in his home that the first organizational meeting took place. He served as trustee for a total of twenty years, as treasurer and as vice-president for one year each, and as president for two separate terms totalling eight years. What is more, he is said to have been at one time the community's only *mohel.*

In recognition of all this The Temple made him an honorary mem-

ber shortly before his death in 1909, and afterwards placed a stained-glass window in the sanctuary memorializing him and his wife, the former Sarah Soloman of Savannah. She, too, was a person of legendary piety. She was first president of the Religious School Board and was reputed to have attended religious services without a single absence until the week of her death in 1896. At that time the congregation honored her with a "public funeral", the first ever to be conducted from the sanctuary.

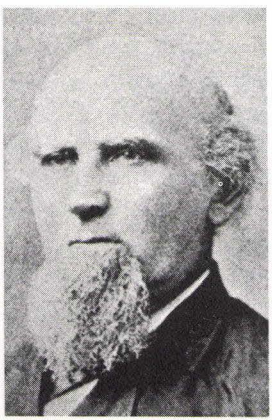
Shortly after Levi Cohen died, a biographical sketch about him appeared in one of the Anglo-Jewish publications. It included the following statement, equally descriptive of his character as of his finances: "He was successful in business and accumulated quite a fortune, only to lose it through a peculiar trait of heart. He found it impossible to withhold his support from those less fortunate than he . . . His confidence in men proved ruinous to his business and his closing days found him a man poor in wordly goods but honored by his fellow men."



LEVI COHEN
PRESIDENT,
1877-80, 1890-95



MRS. LEVI COHEN
1st PRESIDENT of The
Religious School Board



JONAS LOEB COHEN

Levi Cohen's sister was married to Joseph Menko in Germany in 1847. They came to America shortly afterwards and took up residence in Poughkeepsie where the Cohens resided. They later moved to Ducktown, Tenn., and Balitmore, Md. In 1867 they settled in Atlanta where Joseph's brother Martin had already established him-

self in business. The brothers formed a partnership which they retained for the rest of their lives.

Although a traditionalist in his religious views, Joseph Menko greatly admired Dr. Isaac Mayer Wise. When he died, in 1884, he testified to this admiration by leaving a bequest to the Hebrew Union College.

His brother, Martin Menko, was the first vice-president of the congregation and contributed substantially both in effort and in means toward the building of its first sanctuary. Born in 1821, he had come to America around 1840, although he did not settle in Atlanta until twenty-five years later. He died in 1883, killed by a runaway horse.

Of Martin Menko's seven children, many have continued his interest in The Temple. One of his grandsons served as a trustee of the congregation and his grandson-in-law, Herman Heyman, was its president in the 1940's.

The Rosenfeld family is an integral part of this story for two reasons. One, of course, is that the congregation was conceived at the wedding of Abraham Rosenfeld and Emilie Baer. This couple became bound up in Temple history in yet another way, the telling of which is reserved for a later chapter.

Abraham Rosenfeld was born in Germany in 1828, and came to America in 1852. He lived first in Albany, N. Y. Dr. Isaac Mayer Wise was rabbi in Albany at that time and the two men became close friends.

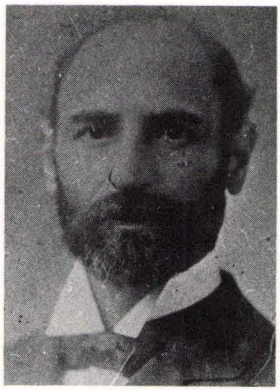
Rosenfeld later moved to Schoharie County, N. Y. where he opened a country store. In 1862 he went into the clothing business in Washington, D.C. He and his brother, Louis, who had joined him in America in 1854, happened to be in Ford's Theatre on that fateful night when John Wilkes Booth shot Abraham Lincoln.

Another brother, Sigmund Rosenfeld, fought with the Union Army of Gettysburg. In 1866 he joined Abraham and Louis in Atlanta, where together they opened a clothing store. All three were active in the establishment of the congregation, the Concordia Club (Sigmund was its first steward), and of Gate City Lodge, B'nai B'rith.

Abraham Rosenfeld, like so many of his contemporaries, regretted missing the advantage of education as a child and consequently pursued it avidly in later life. He participated enthusiastically in cultural societies and served as a trustee of the Young Men's Library, forerunner of the Atlanta Public Library. He was also active in the Temple, both as a trustee and as a member of the Religious School Committee. In this connection he became known as a man of "advanced views often precipitating animated discussions in the meetings."



LOUIS ROSENFELD



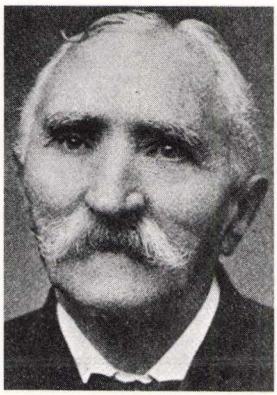
SIGMUND ROSENFELD



JOSEPH MENKO



LEON LIEBERMAN



SOLOMON L.
SOLOMONSON



MEYER WELLHOUSE
PRESIDENT, 1883-86

The one native American founder was Leon Lieberman. Born in Owenton, Ky., in 1841, he spent his childhood in Louisville, working for Bamberger Bros. there while still a young boy. He also held jobs in Jeffersonville, Ind., and Bolivar, Tenn., before the outbreak of the Civil War. When Grant captured Memphis, Lieberman obtained a permit to open a shoe business there with his uncle, but soon afterward was drafted into the Union Army. At the end of the war he came to Atlanta and, with his brother, opened a general store. Ten years later he began the manufacture of trunks, the first such industry south of Nashville.

A staunch supporter of many Jewish organizations, Lieberman was a charter member of the Concordia Club and a member of the governing board of the Hebrew Orphans Home. In The Temple, he served as Superintendent of the Religious School for many years and taught for more than a decade. His daughter, Ethel Lieberman Myers, continues his devotion to the congregation even today.

Solomon Solomonson was the only one of the original members known to have practiced a craft during the time he lived in Atlanta. A skilled watchmaker and jeweler, he was born in Germany in 1839 and settled in Atlanta thirty years later. Impaired eyesight and financial reverses caused him to give up his business in later life, at which time the Congregation elected him its sexton, a position in which he served until his death in 1907.

An article written shortly thereafter described him as "affable and kind", and "sociable by nature". Referring to the manner in which he performed his duties for The Temple, it stated, "The stranger entering the House of Worship was made to feel that he was welcome . . ." Apparently he was overly kind and affable, for once the Board saw fit to reprimand him "for letting his janitor sleep in the basement of the Temple."

The same article described his funeral: "The vast concourse of people who attended . . . testified to their friendship . . . The Board of Trustees of the Temple whose custodian he had been for so many years, bore his remains to their final resting place."

His son, "Uncle" Henry Solomonson, attests by his own character the piety and devotion of his father. A resident of Atlanta until his retirement from business, he participated enthusiastically in every aspect of congregational life. His wife, "Aunt" Elsa, taught in the Religious School for many years and served as president of Sisterhood from 1936 to 1938. When the Solomonsons moved to Florida in 1954, the congregation unanimously elected them Honorary Life

Members. They continue to worship in The Temple whenever they visit the city and they retain an active interest in its affairs.

Another name that looms large in the early history of the congregation is that of Meyer Wellhouse. He came to America in 1856, when he was twenty-nine years old, and went into the jewelry business in Rochester, N. Y. While there, he met his childhood sweetheart, Fanny Strasburger, who came from a town in Germany not far from his own. They were married in 1859. Nine years later they moved to Atlanta, having previously lived in Middletown, Ala., and Delphi, Ind. Wellhouse began a paper and junk business in Atlanta which he built up into the National Paper Company.

Never permitting business to interfere with his religious conviction, this pious industrialist maintained a strict observance of the Sabbath and kept his firm closed each Saturday. He was vice-president of the congregation from 1877 to 1882, then president for three years, and later remained active as a trustee.

Fanny and Meyer Wellhouse had eight children, several of whom were themselves leaders in the Reform movement in the south. One of them, Henry, served as treasurer of the congregation. When Meyer Wellhouse died in 1887, he was accorded the unusual honor of having the Governor of Georgia personally deliver his funeral oration.

There were so many! The Elsas brothers for example: Jacob, weary of defending his small country store in Cartersville from being looted by returning Union soldiers, sold out and came to Atlanta, ultimately to establish the Fulton Bag and Cotton Mills. At the same time he was serving repeatedly on the Board of The Temple. Each generation of his descendants has provided trustees of the congregation. Jacob's great-grandson, Tom Asher, is on the Board today.

Jacob Hirschberg was one of the few early members who came from Hungary. A staunch traditionalist, he maintained all rituals in his home, including the strict observance of dietary laws. Although continuing his membership in The Temple throughout his long and useful life, "with the establishment of the Orthodox Congregation in the city" he joined it also and became one of its officers. At one time in the early days of The Temple, he was the only member with a sufficient knowledge of Hebrew to read the Torah at services. His son Isaac was a trustee for several terms between 1903 and 1921, and his son-in-law, Nathan Saltzman, was president from 1927 to 1930.

The Teitlebaums also came from Hungary. William Teitlebaum was very active in The Temple during the construction of its first

building. His nephew, Morris, was the congregation's first paid secretary, serving from 1878 to 1896.

Aaron Shulhafer, the first known treasurer of the congregation (1869) was killed "by a speeding auto" in 1916. His daughter-in-law, the indefatigable "Miss Jo" is unquestionably the present congregation's most active nonogenarian.

The reconstruction of life in another age and the linking of past to present is almost irresistible. A companion volume could be devoted to the many Temple members who then and in later years made great contributions to the congregation and the Atlanta community. These few are but a sample, enough to indicate the fiber and the content of those who made the congregation what it was, who themselves created its early history.

The year 1895 stands out as a pivotal point in Temple history. The time of indecision was over. The Hebrew Benevolent Congregation had just declared itself to be "definitely in the ranks of Reform". In April, 1895, it called to its pulpit the man who would guide it in these ranks for more than half a century and become one of the most beloved Southern clergymen of any faith.

III ויקרא

. . . And He Called

"And the Lord called unto Moses and said, 'speak ye to the children of Israel' . . ."

Rabbi David Marx was called to speak to Atlanta's children of Israel in 1895. Could this dedicated young man, only twenty-three years old at the time, possibly have dreamed that he would still be speaking to the congregation more than half a century later? Could he have dreamed, as he looked out upon his new congregants on that Sabbath eve in September, 1895, that he would lead them through the miseries of the most violent racial strife in the city's history, one of the worst incidents of anti-Semitism in the nation's history, and the two most terrible wars in world history? Could he have foreseen that he would know the joy of building with them not only one new synagogue but two? Of celebrating with them not only the congregation's Fiftieth Anniversary but also the Seventy-fifth? Of consecrating for them not only the marriages of their children and grand-children but also some of their great-grandchildren?

The man who called upon the Hebrew Benevolent Congregation for the first time as its rabbi on September 6, 1895, was only one year out of rabbinical school. He stood at medium height, with wide brows and a tendency toward baldness even at so early an age. His naturally serious demeanor was emphasized by eye-glasses and a walrus-style mustache. His congregation saw him, not in the traditional hat, robe, and prayer-shawl of his predecessors, but in a simple, dark business suit, in no way distinguishable from their own.

The most fundamental difference between David Marx and the six men who had preceded him in Atlanta was that he was American-born. His parents, both of German background, were well-established in New Orleans long before his own birth, on April 29, 1872. He attended public school in the primary grades, then a private academy for boys. At the same time he was tutored for entrance into

rabbinical school. He matriculated simultaneously at the University of Cincinnati and the Hebrew Union College, and was ordained by Dr. Isaac Mayer Wise in June, 1894. He then accepted a call to Temple Emanuel of Birmingham, Ala., where he served for one year before coming to Atlanta.

Always a person of high integrity and scrupulous adherence to principle, Dr. Marx demonstrated these qualities by the manner in which he responded to the invitation to come to Atlanta. According to his own record, he was asked in January, 1895, to speak in Atlanta on the weekend of March 1st. His personal journal notes: "Feb. 8 . . . Declined to come unless agreeable to Rabbi Reich. Feb. 10 . . . Informed by Pres. Haas that the pulpit had been declared vacant. Feb 17 . . . Wrote to Rabbi Reich. March 10 . . . Elected Rabbi to begin service April 1st. Requested deferment until Sept."

The Atlanta Journal published the news with the explanation, "The election of Dr. Marx is the result of a desire on the part of members of the congregation to secure an American-born Hebrew to fill the pulpit of their synagogue and every member of the congregation is pleased with the new rabbi."

This was something of a polite exaggeration. While all may very well have been pleased with him personally, they were far from unanimous in approving his ideas. The article had hinted at this in its sub-caption: "The Vote Was a Close One." Indeed it was close! Out of 79 persons eligible to vote, 71 did so and only 37 voted for him. With a mandate such as that his ultimate success in leading the congregation from Orthodoxy to Classical Reform seems all the more remarkable.

David Marx was never one to be intimidated, either by votes or, as he so valiantly displayed some years later, by threats. "He was a man of success", one of his contemporaries said recently, reminiscing about those crucial years. "He took hold vigorously and with few exceptions [whatever he did] he expected it to work."

So must he have expected his sermon "to work", as he mounted his new pulpit on that warm September evening in 1895. He minced no words. Although phrased in the flowery fashion of the day, the message bespoke the same fearless and forthright manner so characteristic of his later years.

He discussed "the duties devolving on the pulpit and pew, their respective relationships; what may with justice be demanded by the one of the other . . ." He asked, "In what manner then can a minister best serve his congregation?" and answered, in part, "His pulpit is not the oracle whence issue dissertations on Astronomy, Geology and the like, nor is it the mouthpiece of the novel. It is the sacred ark

wherein repose the words of God. Whatever tends to the spiritual elevation of man; whatever concerns the welfare of humanity, the preservation of morals; whatever conduces to good and eschews evil; whatever concerns itself with the graver considerations of life and true living is within the province of the pulpit."

The congregation liked it. At least, so it appeared from the comments made in *The Atlanta Constitution* the following Sunday: "The address was able and forceful," the reporter declared. " . . . The new rabbi gave one of the strongest talks heard in the synagogue in many months. It was filled with wholesome advice and sound teaching.

"Rabbi Marx has impressed himself as a man of learning and striking individuality".

Likewise, the people impressed themselves favorably upon the rabbi. Forty-six years later he would recall, in an interview for the same newspaper, "I was lucky . . . I came to this congregation as its rabbi . . . as a young man of twenty-three—I arrived just when the men who had made and were making Atlanta were still alive. They made a tremendous impression upon me . . . I can never forget how good they were to me, how they made me feel welcome. You don't do that unless you feel that way. A welcome must come from the heart."

The welcome must assuredly have come from the heart, for Atlanta was a hospitable city and David Marx a personable young man. But as the vote of 37 to 34 had indicated, the Hebrew Benevolent Congregation as a whole was far from hospitable to the full complement of "reforms" that Reform Judaism then urged. Only after repeated defeats had the motion finally carried to require the removal of hats during worship.

The Temple did not accept the elimination of Bar Mitzvah, another move strongly recommended by the national organizations of Reform, until 1899, despite two previous attempts to pass such a motion. Adopting the Union Prayer Book and forsaking the traditional rabbinical garb in the pulpit must doubtlessly have also been hard-fought victories.

The way could not have been easy for the new rabbi. Beneath the friendly warmth of personal relationships there existed a cold core of resistance to his ideas. Although the "reformers" within the congregation had won the war, they left it to their new general to win the peace, to put into effect the decisions for which they had fought and to establish harmony with those whose opinions had been defeated. David Marx did this, going about it from the beginning with the same firm, decisive steps and determination which dominated his personality in later years. Had he not been endowed with these qualities in abundant measure, it is unlikely that he could have suc-

ceeded. His predecessors had demonstrated that dedication and scholarship alone were not enough.

How did he do it? What were the steps that he took? Onto what stage did he take those first important steps? Atlanta was then, as now, bursting with energy and optimism. The city had just spent $2,000,000 to convert a nearby tract of pasture land known as Piedmont Park into an international fair ground. President Grover Cleveland officially opened it in September, 1895, the same month in which Rabbi David Marx preached his first sermon at The Temple.

An article written only a few years afterwards described Atlanta thusly: "The biggest place for its size in America . . . Southern headquarters for most of the great national corporations that do business in this section . . . the third insurance center of the country and easily the first in the South . . . The people are hospitable to new ideas. Home industries are well patronized and the percentage of success in new industries is very high . . . Atlanta is the greatest publication center in the South . . . It is an important educational center . . . has many churches, theatres, several parks and libraries and many beautiful residential streets . . . It is hard for people in higher latitudes to realize that Atlanta is a Summer resort, cooler by far than the average American city . . ."

"Today," it continued, "Atlanta typifies the spirit of the New South . . . It combines the highest traditions of the Old South with the energy and progress of the New North. It is not a Southern city, although its hospitality breathes the fragrance of the Southern clime. It is not a Northern city, as its towering structures and bustle and hustle seem to intimate. It is a happy combination of North and South . . . a growing, wide-awake progressive, active American City." Obviously, the current Atlanta Spirit is not new!

As Dr. Marx was to recall, this was a period of dynamic leadership and the men who made Atlanta were still alive. So, too, were those who had created the Hebrew Benevolent Congregation and had brought it to its current strength. Not only were they alive during these years, but they were still active enough to exercise a strong influence in Temple affairs.

In 1895, Jacob Haas was serving as president of the congregation. Isaac Liebmann, another of the truly great builders of cultural and industrial Atlanta, would follow him. Joseph Hirsch, then at the height of his activity in city government, would be the next vice-president and after that president for a period of fourteen years. Aaron Haas still provided leadership, as did Morris Hirsch, David Kaufman, Levi Cohen, and others of the founders. Joseph T. Eichberg and Max Kutz, who came to the city only a few years after the con-

gregation began, had played leading roles in its development and continued to do so. The same was true of Albert Steiner. Although a newcomer to Atlanta, he had joined the congregation as a founder while living in Dadeville, Ala. Alex Dittler, grandfather of the present Alex Dittler, was another vital force. He became secretary in 1897 and remained in that position until his death in 1919.

A younger generation of leaders had emerged, too. Henry Wellhouse, son of the founder Meyer Wellhouse, was one of them. Harry L. Schlesinger was another. Henry A. Alexander, an attorney and later member of the Georgia Legislature, worked actively for The Temple, primarily in the area of education. Another who contributed notable leadership was Victor Kreigshaber, a civil engineer originally from Louisville, Ky.

The congregation had a number of physicians in its ranks by this time, and many more were soon to join. Dr. Henry Bak had been active in the Temple for some years, serving on the Board of Trustees and on the Sabbath School Board. Dr. Ludwig Amster, in whose home Dr. Marx resided when he first came to Atlanta, later became head of Piedmont Sanitarium, forerunner of Piedmont Hospital. Dr. Lee Benjamin Clarke, a native of Blenheim, New Zealand, began practice in Atlanta in 1897 and gave dedicated service to The Temple as well as to his fraternal order and to medical societies.

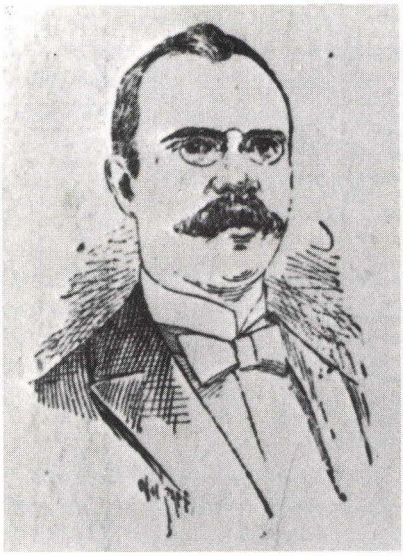
These men and others like them formed the nucleus of the Hebrew Benevolent Congregation as the 19th century came to a close. They were, if not American-born, by this time thoroughly Americanized in their ways. They had done much and would do even more toward the development of the city. Many were acknowledged leaders of the general community. As individuals they were completely accepted by their Christian neighbors.

Still, they did not feel at home as a group. They and their co-religionists comprised only one percent of Atlanta's 114,000 population, the greater part of which had had little or no personal contact with them. Despite their economic and cultural importance in the city, they lacked a sense of security as Jews. This feeling was heightened by the influx of Jews from Eastern Europe arriving in large numbers and striving to maintain the flavor of their former life.

In The Temple, as in established congregations all over the country, members felt the need to identify more strongly with the total population, and to have a leader who could effectively transmit this idea to the public. Consequently, one of the most important requisites for a rabbi was that he be an eloquent ambassador to the Christian world.

As events would quickly show, the Hebrew Benevolent Congregation had chosen the right man. Many years later, recalling how much

the attitude of his congregants had meant toward his success in their midst, Dr. Marx observed, "They did not chain me to the pulpit." This was more than a sentimental reminiscence. It pinpointed what was undoubtedly the most significant characteristic of his entire career.



RABBI DAVID MARX
Picture in Atlanta Journal, *March 1, 1895*



ISAAC LIEBMANN
President, 1897-99



Whitehall Street at Five Points, 1895

David Marx lost no time in establishing the pattern of outside activity. Only four days after his first service in Atlanta, he set out to organize a Young Men's Hebrew Association. Three weeks later, on October 3, as he himself recorded, he " . . . Organized Council of Jewish Women after Succoth Services."

Within the next few years he sparked the drive to build a hospital for the Hebrew Orphans Home (1897) and to establish the Social Settlement and Free Kindergarten Association (1903), the Federation of Jewish Charities (1905), and the Jewish Educational Alliance (1909). During the Spanish-American War he served as chaplain at the nearby army camps. He traveled all over the state to address congregations and civic groups. He organized the congregation in West Point, Ga. (1902), and continued to conduct services there once a month for many years.

He achieved even greater success in the general community. He was invited to address the Atlanta Teachers Association only a few months after arriving in the city. He delivered an opening prayer in the Georgia State Senate in 1898. He espoused Masonry with great devotion and became Grand Master of Fulton Lodge in 1899. In 1911 he was elevated to 33rd degree of the Scottish Rite.

But the rabbi did not confine his "ambassadorial" activities to the pleasant task of making friends and gathering prestige. As he had so forthrightly announced in his inaugural sermon, he considered it his duty to deal with "whatever concerns the welfare of humanity," and it made little difference to him whether or not this conformed to the popular point of view. As early as 1899, at a time when even in New York City congregations tried to prevent their rabbis from speaking out on the subject, this twenty-seven year old southerner challenged the Atlanta Board of Education for its unjust but generally accepted practice of marking Jewish children's absences unexcused on the High Holydays. Furthermore, he prevailed. The Board changed its policy.

In 1900, Dr. Marx, with five other clergymen of different faiths, organized the Unity Club, a group which later played a major role in dealing not only with interfaith relations but also with Atlanta's racial problems. After the terrible riots of 1906 the rabbi was one of eighteen men, and the only Jew, appointed to Civic League, which set in motion a bi-racial plan of cooperation to prevent a recurrence of the catastrophe.

These outside activities brought David Marx, and through him his congregation, into the top ranks of community esteem. The recognition soon became apparent by the many honors he received. When President William McKinley came to Atlanta in 1898, the young rabbi

was one of those invited to the banquet for him. The same thing occurred when President Theodore Roosevelt visited the city in 1905. At a civic banquet given during this period for the Chinese Ambassador to the United States, Dr. Marx not only was included as a guest, but was invited to give one of the speeches. In 1905, the Governor of Georgia appointed him to represent the state at a conference on Immigration and Quarantine, the first of many similar appointments. In 1907, he was a guest columnist for *The Atlanta Journal.* In 1909 he appeared as a member of the official committee which welcomed President William Howard Taft to Atlanta.

The list could go on and on. Yet, while this was the aspect of his leadership for which he is most remembered and revered, it was by no means the extent of the strength which Dr. David Marx brought to The Temple. In congregational affairs, too, he was quickly and notably effective. Although he was not alone in these efforts, it is safe to assume that it was he who conceived many of the beneficial changes which took place within The Temple in those years.

After Dr. Marx arrived in Atlanta the fiscal affairs of the congregation took on a decidedly more businesslike aspect. Prior to this time the rabbis had been elected annually, without provision for tenure or increase in salary. Annual remuneration had grown from $1200 to $2400 by the time Dr. Marx came, but there was still no provision for automatic review. By January, 1896, at the first Annual Meeting of the congregation after his arrival, a salary schedule went into effect stipulating automatic increases at various intervals over the years. Furthermore, the rabbi was no longer to be elected annually but, as a beginning, for five-year terms. The secretary and the sexton, functionaries who similarly had been elected each year and by the entire congregation, were then accorded the dignity of being elected by the Board only.

Other facets of the new efficiency included such matters as keeping records of marriages and funerals, standardization of the sexton's fees, and the adoption of a new constitution and by-laws. Applications for membership were still voted upon by the entire congregation and still, occasionally, someone would be rejected. Nonetheless, the membership committee set about energetically to solicit every Jewish newcomer to the city, even going so far as to place printed notices in the hotels. As a result of all these efforts the congregation grew from 169 members to 214 in the first year that Dr. Marx held its pulpit.

Change was more apparent in the Religious School than anywhere else. Dr. Marx introduced up-to-date methods both in administration and in curriculum. He abandoned the practice of furnishing free text-books so that the children might be encouraged to build up

Jewish libraries of their own. He established a school library and a fund for its maintenance. He operated a "normal school" for the teachers. He gradually raised the age of Confirmation from thirteen to sixteen. He inaugurated the annual Sunday School picnic and Confirmation Reception. He insisted upon paying the teachers, an idea so revolutionary that for many years he had to show justification for the expense and to plead annually for funds for this purpose.

Also, he wrote a special prayer book for use at the children's services which he initiated. They took place at the same time as the regular Saturday morning service. Various adults of the congregation preached the sermons. As Dr. Marx described it, "The old method of teaching the same lesson in the different classes, with the exception of using more difficult textbooks in the higher classes, gave way to graded classes and modern pedagogic methods." A liberal policy has been pursued and as a result thereof the Religious School of today is well equipped with all things necessary for the comfort and instruction of the children. The children evidently appreciate the efforts made in their behalf. Tardiness is of the rarest occurrence and absence almost as rare."

Other innovations which added considerably to the life of the congregation were a young adults' group and a ladies' Bible class, the latter sponsored by the National Council of Jewish Women which, as we shall see, was in those days an adjunct of the Temple. The Bible class averaged a regular attendance of thirty women, many of them non-Jewish.

Thus, it soon became apparent that Dr. Marx had achieved at least one of the purposes for which he had been called to Atlanta. Members old enough to remember those days sum up the feeling in the phrase, "He made us proud to be Jews." He testified to his own happiness with the congregation when, in 1903, he received a letter inviting him to the pulpit of the Washington Hebrew Congregation in Washington, D. C., one of the largest and most important in the nation. He wrote in reply, "I fully realize the prominence of the position . . . On the other hand . . . I can assure you that I have no desire to leave Atlanta and would do so only as a matter of serving larger ends. Ties of home and of friendship, of affection and of pride for and in the work which I can at last see developing, have strong hold on me. I have every reason to believe that my efforts are not in vain and that I am somewhat high in the affection of the people and in their esteem. . . ."

The young rabbi had accomplished much of what he set out to do. Nonetheless, he was far from satisfied. He expressed this repeatedly in his messages to the congregation. At the annual meeting in 1905,

he said: "We owe it to ourselves, to our children, to our religion to take time from the business of life to offer up our prayers and to place ourselves under the influence of our sacred teachings. Israel needs its men as well as its women . . . its old as well as its young. A LIVING PULPIT IS VALUELESS WITHOUT A LIVING PEW. [Capitals his.]"

"The conscientious efforts to teach the young of the Congregation the history of our people, the ethics of Judaism and the Literature of the Jewish people is bearing goodly fruit and would be productive of even greater good were the parents of the children to take sufficient interest in the welfare of their offspring and insist upon the proper preparation of the tasks designed as well as show that courtesy towards their teachers commensurate with the obligations under which both parent and child rest. . . . The shortcomings of the school are not due to the teaching staff nor to the pupils but to the parents who neither bring that moral pressure to bear upon their children nor give that support to the teachers without which the best schools must necessarily suffer.

"Consistent with the principle established some years ago, the entrance into the Confirmation Class is contingent upon the faithful performance of duties in the classes that lead up to it. Time and again we are embarrassed by the unjust request of parents that the rules of the school be infracted to permit of favoritism in the case of a son or daughter. . . ."

His recommendations that year included: "The formation of a Temple Choral Society, with the immediate purpose of placing in our choir Jewish talent either as an adjunct to the regular choir or if possible as a Choir in itself, and with the more distant intention of introducing congregational singing. Much of the real beauty of our worship suffers from the lack of such participation. . . .

"That some action be taken relative to . . . that class of coreligionists who, unwilling to share in congregational responsibilities, find it convenient to make use of the services of the congregation and the Rabbi when it suits their pleasure, acting on the assumption that THEY CAN PURCHASE THE PRESENCE OF THE RABBI IN MUCH THE SAME WAY AS THEY CAN PAY FOR THE SERVICES OF AN ATTORNEY. . . .

"That a Bulletin be published from time to time . . . I am fully convinced that such expenditure would be more than amply repaid in renewed interest. . . .

"That the Congregation be well and strongly represented by the full quota of delegates to which it is entitled at the meeting of the Convention of the Union of American Hebrew Congregations . . . The

importance of this meeting and the lofty character of the men who attend it from all reformed [sic] Jewish congregations of the land, entitles it to such representation from our congregation as shall give Atlanta the credit to which she is entitled in the discussion of Jewish affairs in America . . ."

In closing his report for the year 1905, Dr. Marx listed his activities in the general community, stating that his reason for mentioning them was not "self-laudation but to call your attention to the complexity of the life of a modern Rabbi who would represent his people; and to invite your cordial cooperation in the prosecution of the aims that guide me . . . If such labors deprive me of the pleasure of visitation, the cheer of intimate conversation and that larger personal contact that comes from meeting one's people often, I must continue to crave your indulgence, assuring you at the same time that I shall appreciate it as a favor and a kindness if in sickness and in sorrow, in trouble or in grief as well as in events of rare happiness you trust not to the mishap of rumor making me acquainted or a stray notice in the paper giving the information but inform me direct." Somehow, despite the archaic rhetoric, it sounds familiar!

As Dr. Marx had indicated in his message, women then as now provided a great part of the activity which centered around The Temple. Foremost among the distaff organizations of that time was the Atlanta Section, National Council of Jewish Women. A unique relationship existed between it and The Temple. It met at The Temple. It assumed responsibility within The Temple. Its president until 1935 was automatically a member of The Temple Board and presented a regular report at the Annual Meeting.

Dr. Marx described Council's position in the congregation in an article for *The Reform Advocate,* an Anglo-Jewish publication, in 1911: "The aims of the Atlanta section of the Council have been along the lines of self-culture; as a cooperative influence in the life of the synagogue, and as an aid in the spread of education . . . It has contributed to the Temple hymnals, altar and Torah covers, and has endeavored to foster the spirit of the holidays by decorating the Temple on these occasions, and by giving entertainment for the children on Purim and Channukah. One year, a public Seder was given by the Council in the vestry of the Temple . . ."

Despite all this it would be inaccurate to say that Council "took the place" of Sisterhood until the latter began in 1912. Several women's auxiliaries of the Temple ante-dated both Council and Sisterhood, and continued to operate long after Council came into being in Atlanta in 1895.

The first religiously affiliated charitable organization in Atlanta

was the Ladies' Hebrew Benevolent Society, chartered in 1870. It concerned itself mainly with social service, particularly cases involving women, and rehabilitation of immigrant families. Some present members of the congregation can remember, as young girls, helping their mothers in this work by carrying "wash tubs full of soup" to The Temple basement where many of the new families were temporarily housed.

This was only one of the projects which came under the auspices of the Ladies' Hebrew Benevolent Society. Shortly after the completion of the first temple the ladies sponsored a concert to help pay for the organ. In 1891, they raised funds to buy a carpet. Another function, as specified in the congregational minutes of 1894, was that "three ladies be appointed each month to see that those whose duty it is to keep the Temple in good condition perform their duty properly."

In addition, Temple minutes reveal the existence of several other groups: a Ladies' Aid Society in 1892, a Young Ladies' Auxiliary society in 1894, and a Ladies' Temple Guild from 1902 through 1907. They engaged in activities such as decorating the sanctuary for holidays, providing flowers for the altar, furnishing certain rooms when the second Temple was built, assuming responsibility for grounds, and serving as hostess when the congregation was called upon to entertain for a convention or other public occasion. There is no record of when these began or when they ended, but the Ladies' Hebrew Benevolent Society still flourished as late as 1911.

Of the many ladies who contributed their time and talents to these organizations, there are two sisters whose names stand out more clearly than any other. Clara Rosenfeld Sommerfield, "Cissie," was the guiding spirit of Council for many years and its honorary president in the later years of her life. Her sister Nell was a leader first of The Temple Guild and then of The Temple Sisterhood, twice its active president, and its honorary president for the remainder of her life. She, of course, was the beloved Eleanor Rosenfeld Marx, who became the wife of Rabbi David Marx on October 15, 1901. Oddly enough, these two sisters were the children of Abraham and Emilie Rosenfeld, the very couple at whose wedding the Hebrew Benevolent Congregation began. Thus history again ties new threads to old, creating its infinite pattern of fascinating continuity.

The problem of constructing and paying for adequate facilities plagued Dr. Marx for most of his fifty-one years as Rabbi of the Temple. Three weeks after he arrived, in September, 1895, he set in motion an effort to obtain subscriptions for a new synagogue. The

first committee, despite the fact that the school rooms were already overcrowded and would become more so with the rapid influx of new members, encountered so little interest that it disbanded after one month.

Trustees investigated the possibility of improving the existing structure for two years, only to be told that it could not be done. Finally in October, 1900, members pledged enough money to proceed with a new building, and twenty-three men signed a note to purchase a lot at the southwest corner of Pryor and Richardson Streets.

Then began the struggle to sell the old temple. In April, 1896, Isaac Liebmann had offered to buy it for $10,000. He was told that an offer of $12,000 would be considered. The Central Baptist Church then offered $12,000. Unhappily the congregation still thought it could make do with its old building. In 1899 another church offered that amount. Still the congregation was not ready. When it finally got ready, in 1900, it had to accept $6,150, and received that much only as a rescue measure from one of its own members. After listening to two years of dickering over offers that did not exceed $5500, Jacob Haas bought the building and grounds on behalf of a client, Moses Frank. The sale included all furnishings except the pulpit chairs and the Eternal Light.

The Temple then borrowed $15,000 and began to build. Victor Kreigshaber headed the project. Solomon Benjamin was treasurer. Initially, 114 members subscribed $24,000, the amount of each subscription going toward the purchase of seats. Ultimately another sixty-seven persons bought seats for a total of $5,000. The largest single contribution was $5,000. Two others gave $1000 each and five gave $500.

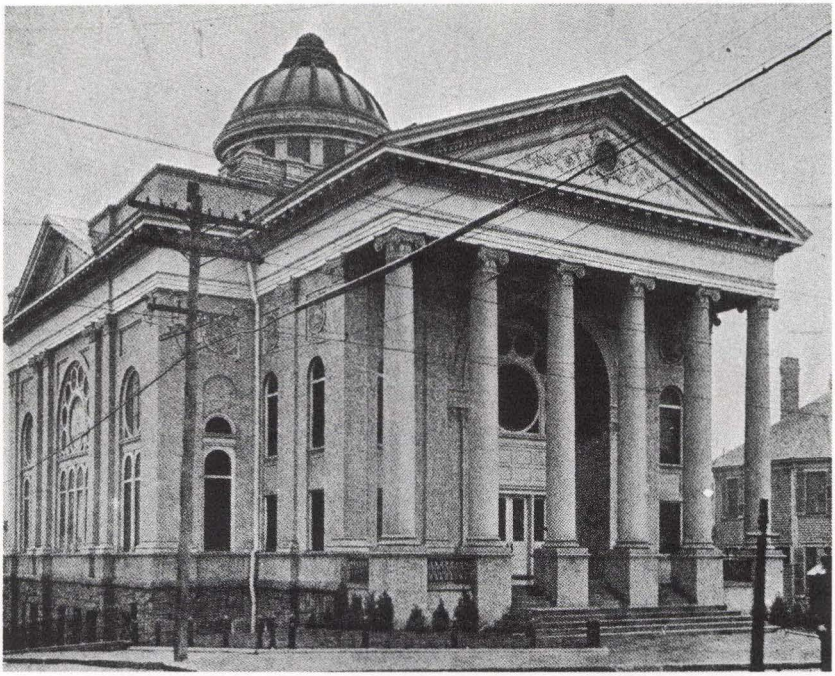
Dr. Marx conducted the final service in the old synagogue on the last day of Pesach, in April, 1902. He preached on the history of the congregation, "from the time it first became banded together until the present day, showing how it has grown, what it has accomplished and speaking of the prospects for the future." According to *The Atlanta Constitution,* "The congregation will worship in the handsome new Synagogue on Pryor Street next Saturday morning. The first service will be held at that time in the basement."

The dedication took place on the week-end of September 12, 1902, and attracted rabbis from all over the state, from Chattanooga, Tenn., and from Richmond, Va. On Friday evening the service featured nine full musical selections in addition to the regular responses. One rendition was a violin solo performed by a student of the Religious School. His selection, curious considering the time and place, was Massenet's "Le Dernier Sommeil de la Vierge." (The Last Sleep of the Virgin.) Apparently it raised no eyebrows at the time.

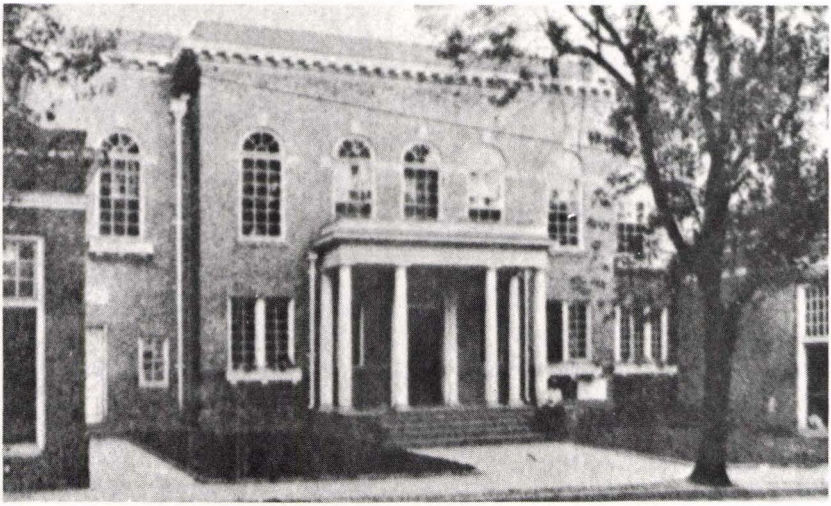
The Atlanta Constitution praised the event highly the following day. Its sub-caption read: "First Regular Sabbath Service in Temple To Be Held This Morning. Last Night's Musical Programme Was Especially Excellent." It proceeded to describe the surroundings: "Every seat in the new Hebrew Temple, corner of South Pryor and Richardson Streets, was filled last night when the splendid edifice was formally dedicated. Despite the inclement weather, people began to arrive early, and by the time for the opening of the exercises, desirable standing room was at a premium.

"The temple was brilliantly lighted, both the electric and gas lights being in use, and presented a brilliant appearance. It is one of the handsomest church buildings in the city and is one of the most conveniently arranged."

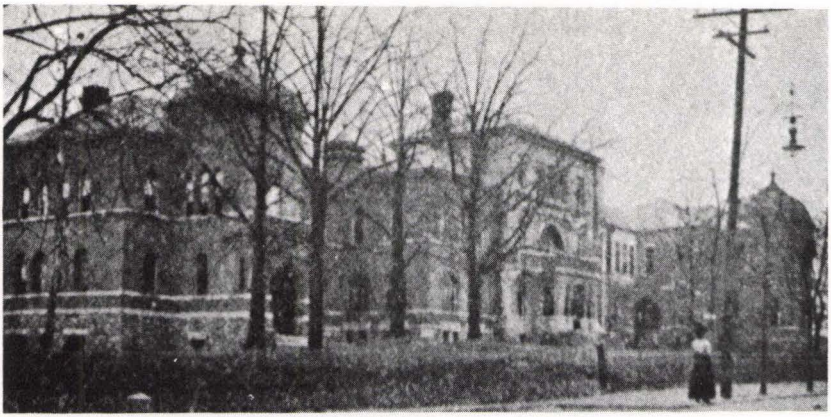
The convenience of a telephone was added in 1907. The building still stands. Its traditional dome, now surmounted by a cross, may be seen through the trees just opposite the Atlanta Stadium to the left of the expressway as one approaches the city.



The Congregation's Second House of Worship Corner South Pryor and Richardson Streets



Atlanta Jewish Educational Alliance, 1910



Hebrew Orphans Home, Atlanta, 1910



View of Atlanta from Dome of State Capitol, 1898



ELEANOR ROSENFELD MARX
On Her Wedding Day, October 15, 1901

The new temple made possible many activities which had not been undertaken sooner due to lack of space. Dr. Marx was particularly eager to inaugurate the Sunday morning worship service, not in lieu of Sabbath services but in addition to them. He did this in 1904, with great success. The Sunday Service drew a large attendance, greater even than the two Sabbath services combined. Dr. Marx often brought in as guest speakers nationally known clergymen and laymen, Christian as well as Jewish. In later years when it became impossible to engage a choir for Sunday mornings, he changed the format to that of a lecture and forum series. This continued with only slight interruption until the late 1930's, attracting an enthusiastic audience from the city at large.

Dearer to Dr. Marx even than this was the Union Thanksgiving Service. As soon as the new temple was dedicated in 1902, he invited his fellow clergymen of the Unity Club to hold a joint worship service

there on Thanksgiving. This was the first such service to be held in Atlanta. It took place in the evening with all six of the ministers participating. They represented the First Baptist Church, the West End Presbyterian Church, the Unitarian Church, the Universalist Church, and Trinity Church. This became an annual event at The Temple and continued for many years.

The synagogue was often used for the meetings of other organizations, as well as for occasional organ concerts and lectures. In 1907 the Union of American Hebrew Congregations met in Atlanta. That same year, in addition to the meetings of its own auxiliaries, the Temple served as "home" of the Orphans Aid Society, Gate City Lodge of B'nai B'rith, the city-wide Lyceum Lecture Series, and—temporarily, of course—the Pryor Street Presbyterian Church, which was then in the process of construction.

Housing so many activities, the building seemed to symbolize the new status, the maturity into which the congregation had grown. While it had always performed the duties of its forerunner, the Hebrew Benevolent Society, it now became the fountainhead from which the fast-growing Jewish community drew its leadership for all aspects of charity and social service. Occasionally other local congregations would need and receive help from The Temple. Synagogues of other cities requested and received donations for their own building programs. The Temple contributed to national and international funds covering a multitude of causes. These ranged from relief for survivors of the Balkan pogroms to aid for Jewish farmers in Wisconsin whose land had been ruined by forest fires.

Responsibility for others did not end with the giving of money, however. The congregation concerned itself with every facet of moral duty. One evidence of this was a caption appearing in *The Atlanta Constitution* in January, 1909: "ATLANTA HEBREW SOCIETY COMMENDS THE PRES.-ELECT. Hebrew Benevolent Congregation Passed Resolutions Regarding Taft's Instructions to Secretary Knox." The article continued, "The instructions of President-elect Taft to the new secretary of state, Knox, to frame a treaty with Russia insuring the equality of the Jewish citizens of America while travelling in Russia, was commended in resolutions adopted at the meeting of the Hebrew Benevolent Congregation on Wednesday night . . . The resolutions adopted were as follows: Therefore be it resolved, That the members of the Hebrew Benevolent Association here express their heartfelt thanks and warmest commendation to President-elect Taft for the action he is about to take, evidencing, as it does, a liberal spirit and broadminded statesmanship, and proving that he proposes as President of the United States to protect the rights of all of its

citizens, wherever they may be and regardless of their creed or religious belief.

"Resolved, That this resolution be spread on the minutes, and that a copy of it be sent President-elect Taft."

There were 272 members when the second temple was dedicated. This represented a large increase over the previous membership, and the congregation continued to grow steadily. Dr. Marx considered that this "marked an era in the congregational life. But," he continued, "mere membership does not express the place of the Temple in the religious life of the community. The influence of the Congregation has grown with the years. It is a recognized potency for good. Its handsome edifice is pointed to with pride by the citizens in general . . . it occupies a position of respect and even of appreciation."

And so, when the first decade of the 20th Century came to a close, the Hebrew Benevolent Congregation of Atlanta had taken its place as an adult member of the household of Israel. It was firmly entrenched in the Classical Reform movement, then at its height throughout America. It had attained high status within the circle of Atlanta's religious institutions and enjoyed great prestige in the community. But the halcyon years would not go on forever. Although they did not know it then, Atlanta's children of Israel had already taken their first few steps into the wilderness.

Program of First Interfaith Thanksgiving Service in Atlanta

UNION THANKSGIVING SERVICES

HELD AT

THE TEMPLE

THURSDAY, NOVEMBER TWENTY-SEVENTH

NINETEEN HUNDRED AND TWO

ATLANTA, GEORGIA

ORDER OF SERVICE

"Rejoice, Rejoice in the Lord" - - - Choir and Chorus

Welcome Extended the Congregation - - Rabbi David Marx

Invocation - - - - - - - - Dr. C. A. Langston

Unitarian Church

"The Lord is Mindful of His Own" - - - Mrs. M. M. O'Brien

Thanksgiving Proclamation - - - - - Dr. H. S. Bradley

Trinity Church

"While the Earth Remains" - - - - - Choir and Chorus

Reading from the Psalms - - - - - Dr. G. W. Bull

West End Presbyterian Church

"Sanctus" - - - - - - - - Choir and Chorus

Address - - - - - - - Dr. W. W. Landrum

First Baptist Church

Organ Solo - - - - - Prof. J. Fowler Richardson

"America" - - - - - - - - Congregation

Benediction - - - - - - Dr. Wm. H. McGlauflin

Universalist Church

IV במדבר

. . . In The Wilderness

THE history of the Hebrew Benevolent Congregation between the years 1909 and 1945 in many ways resembled a wandering in the wilderness. Heretofore, it had been a matter of charting paths and pursuing them. Now the congregation seemed to enter into a period of aimlessness, of moving in circles and of steps retraced. It was a time of struggle and disappointment, of hopes more often frustrated than fulfilled, of great effort and little progress. In reading the minutes of these years, and more especially the annual reports of the Rabbi, one senses a growing recalcitrance on the part of the congregation, a stiff-necked resistance to leadership.

To begin with, the congregation was faced with certain practical problems, often minor in themselves but foreshadowing greater ones to come. For example, the roof leaked almost immediately after the temple was built and continued to do so despite numerous repairs. In October, 1909, the building caught fire during an electrical storm and was so badly damaged that it could not be used for several months. Classes and worship services had to be shifted to the Hebrew Orphans Home. The rededication took place on Friday, March 11, 1910.

Several items in the records of those years hint at contentiousness and apathy:

1) Three special meetings held for the sole purpose of determining whether to replace the fire-damaged seats with pews or with chairs. Pews prevailed and two Board members who favored chairs resigned.

2) "Meeting to perfect Sisterhood"—dated almost three years before Sisterhood was actually founded.

3) Special measures introduced in order to encourage attendance at services.

4) An attempt made to economize by reducing the number of teachers in the Religious School.

Most significant of all was the report of the finance committee in September, 1911: "There can be no further income from seats until our capacity is increased. Neither can we hope for sales from the present cemetery. Both channels of income should be augmented." Neither of them was, for almost twenty years.

Clearly the congregation's financial condition was bad, but one suspects that this was the result, not the cause, of the real trouble. A major example of the prevailing apathy occurred in April, 1913, when a special meeting had been called to ratify action toward enlarging and improving the temple facilities. It involved an expenditure of $25,000. From a membership of 329, thirty-five persons attended the meeting. The project was dropped.

The significant point, however, is that this reluctance to support The Temple did not stem from an economic depression in the city or in the nation, as it had at other times and would again in the 1930's. On the contrary, Atlantans—Temple members as well as others—were more prosperous than ever before. The city continued to attract new business and new residents. Its population had jumped from less than 90,000 in 1900, to 130,000 in 1907, to almost 155,000 in 1910; and it would continue to increase steadily for the next fifteen years. The congregation likewise grew consistently until the beginning of World War I. Why, then, should it have had a problem with finances?

The fact of the matter was that, although Temple membership did continue to increase, it did not do so in proportion to the Jewish population of Atlanta. There were several reasons for this.

First, of course, was that The Temple no longer remained the only Jewish congregation in the city, nor the only one with its own sanctuary. By this time three others had appeared: Ahavath Achim, which was then Orthodox; Shearith Israel; and Beth Israel, a liberal-leaning offshoot of Ahavath Achim. The synagogues were reasonably near each other, and the Jewish stranger arriving in Atlanta could "shop" before making his selection. It was no longer simply a question of "the German congregation" or "the Russian congregation," as it had been ten years before.

Some Eastern European emigres began to show an interest in Reform, and some German Jews still clung to the traditional. The distinction now became social rather than philosophic. The Temple was charitable to the newcomers but not very hospitable. Congregation Beth Israel, on the other hand, offered a certain degree of reform —what is now known as Conservative Judaism—plus an atmosphere of warmth and welcome. The Temple realized its deficiency and

made a laudable effort to overcome it. The Public Worship Committee reported that it was trying "to induce all members and co-religionists to visit the Temple and to make them welcome by providing them with Prayer Books and ushering visitors whom our Rabbi takes opportunity to meet after services." Unfortunately, the effort proved ineffective.

Certain points of religious philosophy also discouraged some newcomers from joining. Biblical criticism was then taught at the Hebrew Union College in Cincinnati and Dr. Marx ardently espoused it in Atlanta. Many people, including some of his own members, found this offensive. They could not discard their belief in the literal interpretation of Scripture. In this respect Dr. Marx was far ahead of his time.

Unfortunately, the opposite became true in regard to another vital point upon which he differed with the majority of the Jewish community. When, shortly after the first Zionist Congress in 1898, the Temple passed a resolution unequivocally "disapproving National Zionism," it reflected the philosophy not only of the Hebrew Union College, but also of the Union of American Hebrew Congregations and the Central Conference of American Rabbis. When it continued on that course after these national bodies of Reform had reversed theirs, it tended to cut itself off from development of Jewish thought in America. This, too, deterred the growth of the congregation.

While all these factors curtailed new support from outside, a far more significant cause of difficulty lay within. Old leaders were passing from the scene. Three of the most active—Jacob Haas, Aaron Haas, and Joseph Hirsch—all died within the period of 1909-1914. The younger men who stepped forward to take their place had been reared with different goals from their fathers. In the 1890's men did not slacken their religious efforts when they tackled civic responsibility. They had energy and enthusiasm enough for both. Their sons, on the other hand, gave little thought to their faith. They preferred to concentrate upon service to the general community.

In the 19th Century congregational leadership had depended upon the strength of individual members. In the 20th Century it evolved mainly upon the rabbi. By 1910, Dr. Marx had held the pulpit for more than twice as long as any of his predecessors. In so doing, he eclipsed even the most eloquent of his lay leaders in establishing himself as the voice of Atlanta Jewry. He did it so well, in fact, that he seemingly obviated the need for lay leadership which had been so clearly present before his arrival. Unfortunately, in conducting his congregation to the status it desired, he had in effect become the

congregation, not only to the Christian world, but to his own members as well. To them and to their children it was enough simply to belong. They felt no need to participate.

Dr. Marx may not have realized the cause of this apathy, but he was keenly aware of its existence. In his annual report of 1913, after enumerating gains made over the years, he reminded his people that "The Congregation, not the Club nor the Lodge nor any other organization is the representative body in Israel. It is *the* important bond of spiritual fellowship . . . Living in a non-Jewish atmosphere, with all the forces about us tending to destroy the life and ideals of the Synagogue, our responsibility individually and collectively, is the greater to preserve and propagate the ideals and thought which are a peculiar treasure unto Israel . . .

"A congregation that neglects its public worship undermines its own strength and is an ally of the hostile forces arrayed against the religion . . ."

"In times when special evenings in each week are pre-empted for theatre, for the card-table, for social gatherings, is it beyond the range of possibility or of willingness to designate in the weekly calendar, Friday evening as the time for the performance of . . . duty towards God . . . ?

"A non-worshipping congregation in this generation begets a non-allegiance to any congregation on the part of the next . . ." These words were both pathetic and prophetic.

The following year, in his report to the Annual Meeting, Dr. Marx again pleaded for renewed interest. "Ours is ever the duty of eternal vigilance and of personal sacrifice for the family or religious group," he said. "The basic principle of Judaism is not the salvation of the individual but the preservation of the Jewish people.

"The serious problem of holding our own confronts us. It is the most imperative of all considerations . . ."

Still they did not listen, even the elected leaders of the congregation. At a special meeting of the Board, called shortly after the annual meeting in order to deal with the problem of Temple attendance, Dr. Marx reportedly "caused quite a lively debate" with the suggestion that the trustees might themselves set an example by attending services more frequently!

Even in this period, of course, there were some like Isaac Schoen, Eugene Oberdorfer, Sr., and Marcus Loeb who devoted their time and talents to The Temple. Victor Kreigshaber and Jacob Steinheimer continued to serve as trustees, as did Albert Steiner (until 1915). Sigmund Weil, Louis Fox, Ralph Rosenbaum, A. S. Eichberg, Albert Kaufmann, Milton Klein, George A. Gershon, Joseph H. Gershon, Nathan

Saltzman, and Julian V. Boehm were others whose names appear frequently in the minutes of those years.

The Temple had at that time a panel of five assessors, three of whom were elected by the congregation and two appointed by the president from the Board of Trustees. The regularly functioning committees consisted of Building and Grounds, Public Worship, Finance, Education, Cemetery, and Special Cemetery—the last presumably called to explore the possibilities of acquiring increased burial space. They made no real progress in this matter until 1926.

In one respect, however, congregational affairs did progress. The Temple Sisterhood came into existence on November 11, 1912. As recorded by Ida Mayer Arnheim, its first secretary . . . "upon invitation of Dr. Marx, the ladies present at Temple remained after services. The object of this impromptu meeting was explained by our Rabbi. Finding the necessity of such an organization—'A Temple Sisterhood'—urgent steps were taken at once to perfect a permanent organization . . . in the course of a few weeks, over one hundred names had been secured and on December 9, a permanent organization to be known as 'The Temple Sisterhood' was formed." The first president was Josephine Lieberman Kaufman, widow of the founder David Kaufman.

By establishing the new organization, Dr. Marx hoped to make the Temple "more and more a gathering place for religious and educational purposes." He recommended putting Sisterhood representatives on all Temple committees, including Public Worship, and this was done. One duty of the ladies on the Worship committee was to telephone members urging them to attend services. Regarding this effort the minutes indicated doubtful results.

Basically Sisterhood took over all of the work formerly done by Council—matters which related specifically to The Temple: the public Seder, the Purim Ball and social affairs, refurbishing Temple rooms, maintenance of the grounds. It formed a Students' Welfare Committee which ministered to the religious needs of college students, a function parallelling that now performed by the Hillel Foundation of B'nai B'rith. Even such a peripheral matter as the paving of Richardson Street, which bordered The Temple property on one side, saw fruition through the efforts of Sisterhood.

For some reason, despite the lengthy list of services they performed, Sisterhood members in 1916 found it necessary to request The Temple formally "to specify and define the work that is expected of them." The trustees responded in classic fashion. They thanked Sisterhood "for the interest evinced in Temple Affairs", and invited its president to attend the next meeting of the Board. No answer to the question is to be found in the minutes, but from that time on the president of

Sisterhood has been automatically a member of The Temple Board.

An article which appeared in a local Anglo-Jewish publication in January, 1915, pointed out the primary purpose of Sisterhood then and now. "During the past few years," it announced, "the Federated Temple Sisterhood has made remarkable progress. Reform congregations throughout the United States are beginning to appreciate the valuable services which this institution is able to render as an adjunct to the Temple. It is the connecting link between the Temple and the home, both of which are inseparable safeguards to the proper development of the character of our young men and women. Our children will be interested in religious welfare only in proportion to the degree of interest the parent manifests. If we wish, therefore, to perpetuate our beautiful heritage; and to bequeath unto future generations the one true and indestructible religion, let us foster through Sisterhood, deeper and more serious love for the things that belong to The Temple."

Another step forward was the establishment of a daily kindergarten, "along Jewish lines". Founded in October, 1912, by Helen Silverman (later Mrs. Arthur Wiseberg) and Augusta Cronheim (Mrs. Louis Egelson, now of New York), it was immediately successful and continued so for more than a decade. It had an initial enrollment of thirty children, some of whose parents did not belong to the congregation. These families were charged $2.50 per month per child. Temple members could send their children free-of-charge. By 1915 the kindergarten had grown to an enrollment of fifty-six.

As another public service the congregation initiated the program of ministering to Jewish prisoners at the Atlanta Federal Penitentiary. Dr. Marx first held special services for them on the second day of religious holidays. Later the inmates themselves conducted services on the first day of the holidays, and a lay member of The Temple delivered the sermon. It was not long before the prisoners expressed a desire for weekly worship services. At this point a committee was formed in order to assist the rabbi. Members conducted a Sunday School class at the prison (supervised by Dr. Marx), provided and conducted a Seder there, and very shortly began to budget regular annual funds to pay for this program. The report of the prison committee soon became an important item on the agenda of each Annual Meeting.

In 1914 the warden suddenly rescinded the Jewish inmates' customary privileges of Holyday observance, but Dr. Marx and members of the committee came to the rescue. Given a suspiciously anti-Semitic run-around by local authorities, they took the matter all the way to the Attorney General in Washington and were even prepared to go

to the President if necessary. Fortunately, it was not. As a result of the committee's pressure, religious equality was restored to the Atlanta Federal Penitentiary.

Today Rabbi Richard J. Lehrman continues the Temple's participation at the prison by conducting Jewish worship services there each Sunday morning. This program, no longer a responsibility of the congregation, is now financed by the federal government.

The Hebrew Benevolent Congregation did not need this prison incident to assure it that anti-Semitism was rife in Atlanta in 1914. It had already received ample proof and would soon receive much more.

The Southern Sociological Congress* had convened in Atlanta on April 28, 1913. Many of the delegates, particularly the local ones, were Jewish. In one of the principal addresses of the convention, no less a personage than the president of Furman University lashed out viciously against Jews and Catholics. Among other things, he said that the Jews had failed in their stewardship and that it was the Protestants who were progressing. After referring to Catholics in even more derogatory terms, he declared, "We must rise up and say that no church with its head abroad shall gain dominion in this country".

The presiding officer of the congress interrupted him to protest but his own statement concerning the incident was hardly reassuring. He said, apologetically, "If a manuscript of Dr. Poteat's able address had been submitted doubtless one or two expressions would have been pointed out to him that might have wounded the feelings of some Catholic or Jew . . . it seems to me my duty as acting president of the congress to suggest that perhaps he was going a little too far, and that an address with which most of the audience would probably agree . . . was not entirely proper in a few of its phrases for the sociological congress."

The Atlanta Constitution reported it as front page news the following morning, sandwiched between the story and a huge picture of a young girl murdered in a pencil factory. Within a very few days a highly respected member of The Temple would be indicted for that murder. But even this arrest would reveal only a small sample of the storm to come.

Another event during the summer of 1913 gave further indication of the growing prejudice and its stimulation by the press. A ruling known as the Bush Bill had come before the State Legislature. This law, if passed, would have made daily Bible reading compulsory in all public schools. When it was ready to be voted upon a group of

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*Social Workers

clergymen appeared before the Senate asking that it be reconsidered. *The Atlanta Constitution* carried the heading, "READING OF BIBLE IN SCHOOLS OPPOSED—Rabbi Marx Asks That Senate Bill Be Referred Back To Committee."

In reality the rabbi was only serving as temporary spokesman for the ministers. Whether intentionally or not, the newspaper obscured this fact within the deeper confines of its account. "Unexpected opposition was raised Monday," it said, "to the bill of Senators Bush and Searcy which requires the reading of a chapter in the Bible every morning in the public schools of Georgia . . .

"Rabbi David Marx requested of the chairman of the committee on education, Senator Foster, that the bill be again referred to the committee in order that he, with other ministers, might present their arguments against the measure . . .

"When Senator Bush was approached . . . he refused to concede the point, and told Rabbi Marx that he thought he would have to wait until the bill had passed the senate and reached a house committee before he could raise his objection. The reason given by Rabbi Marx in objecting to the measure is that it mixes church with state affairs, and would prohibit to a certain degree freedom of religion.

"Connected with Rabbi Marx in opposition to the required reading of Bible in the schools are Dr. C. B. Wilmer and several other ministers, it is stated, while the bill is strongly favored by prominent Atlanta preachers."

After several weeks of heated and highly publicized debate, the Bush Bill was defeated. The accomplishment, due largely to the efforts and persuasiveness of Dr. Marx, took place only days before the trial of Leo Frank was scheduled to begin.

The Frank Case bears out the assertion that Atlanta was a wilderness for its Jewish citizens in 1913. It reads like the worst sort of horror fiction, but it happened. It happened here. And it happened to the Hebrew Benevolent Congregation.

Leo Frank was the nephew of Moses Frank, that founding father who had magnanimously purchased the old synagogue for more than anyone else would pay. Young Frank, a graduate of Cornell University, moved to Atlanta from New York in 1908 to head a pencil factory in which his uncle had a financial interest. After being sent to Europe to study the latest techniques in the industry and to buy machinery, Leo Frank settled in Atlanta, applied himself energetically to the business, and joined The Temple, The Club, and The Lodge. He soon became a recognized leader in the Jewish community. In 1913, he was elected president of Gate City Lodge, B'nai B'rith.

Lucille Selig Frank, Leo's bride of less than three years, was a native Atlantan who belonged to one of the most prominent Jewish families in the city. By all the usual standards, the Franks were brahmins among Atlanta Jews. They symbolized that "best of both worlds" status which Temple members had so earnestly sought and imagined they had achieved. In many ways, they represented the prototype of how the other members saw themselves.

There is no mention of the Frank Case in Temple minutes. The name of Leo Frank appears therein only routinely, in connection with his application for membership, his marriage, and his funeral. Yet his trial and its aftermath comprise one of the two most dramatic events—and certainly the most traumatic—in this entire century of Temple history.

Dr. Marx's personal record contains only a few cryptic references to the case. In 1913 he listed: "July 28 . . . TRIAL OF LEO FRANK began. Aug. 25 . . . TRIAL OF LEO FRANK ended. Sept. 3-19 . . . Travelled on Frank Case." During the following summer he merely noted: "THE FRANK CASE", listing no specific dates or activities. For 1915, he wrote, "THE FRANK CASE. June 5 . . . Protest the Mass Meeting at Capitol. June 12-14 . . . Hearing before Gov. Slaton. June 20 . . . Sentence Commuted. June 21-26 . . . THE MOB. July 17 . . . Attempted assassination of Leo Frank. July 20 . . . Visit F at Milledgeville. August 17 . . . *Lynching of F. Left for New York.*"

To understand the place of this personal tragedy in congregational history one must visualize the background against which it occurred: A rabbi ministering to sorely troubled members of his congregation under the glare of ugly publicity and the mass hysteria that it engendered, corruption and collusion within local agencies of law enforcement, deliberate withholding of evidence, the cynical use of emotionalism for private gain. One must hear the violently prejudicial captions shouted by corner newsboys, the loudly-voiced and bigoted conversations on street cars, the jeers and insults of a red-necked mob coming through open windows into the courtroom itself. And incredible as it may seem, one must imagine human beings—thousands of Georgia men, women, and children—enraged at being denied the "privilege" of desecrating the dead body of another human being, a man accused and convicted on the barest of circumstantial evidence.

Knowing this, one begins to comprehend the bravery of Rabbi David Marx during these terrible days and years, the heroism implicit in his performance of normally routine pastoral duties. One may understand that the notation, "left for New York", referred to his accompanying Lucille Frank on her journey north to bury her hus-

band, an act by which he endangered his own life and the lives of his dear ones. He and Mrs. Frank, as well as the dead body of her husband, had literally to be smuggled onto the train out of Atlanta in order to avoid the fury of the lynch mob.

Such a memory is not easily erased. Today, more than fifty years later, Temple members vividly recall impressions of those terror-filled days and nights. One contemporary of the Franks remembers the night that Leo Frank was to be transferred from the Atlanta jail to the state prison at Milledgeville. Her husband and a friend had been asked to help the police protect the prisoner by standing guard at the main entrance to the jail. She waited up all night for her husband, terrified at the thought of what might have happened to him. When he finally returned the next morning, he himself had just learned that he had been used as a decoy, diverting attention from the actual exit through which Frank was removed.

Another lady remembers the night that Governor John Slaton commuted the death sentence of Leo Frank. A teen-ager at the time, she had gone to a movie with her boy friend. In the middle of the picture her uncle came down the darkened aisle of the theater with a flashlight searching for them. He had come to take them home. The rumor was abroad that the governor would sign Frank's commutation sometime during the evening, and such was the temper of the city that a young Jewish boy and girl might not be safe downtown when the announcement came.

One Temple member recalls that his father could not go out in public during this period simply because he bore a resemblance to Leo Frank. Another member of the congregation tells how her father became so discouraged that he sold his store and moved away. Many families left town temporarily or went to hotels for safety. Most Jewish homes in downtown Atlanta were boarded up during the summer of 1915.

Not all reminiscences are somber ones, however. A few Temple families had built homes on 14th Street between Peachtree and West Peachtree. Feeling more secure in what were then the outskirts of the city, these families remained in their homes. One teen-age son failed to share this equanimity. When Gov. Slaton commuted Frank's sentence and the protesting mob poured out the Peachtrees enroute to the Governor's country home at Buckhead, its thunderous roar was more than the young man could bear. Whether apocryphal or not we do not know, but his friends declare that he met the situation by going into the backyard and literally taking refuge in the doghouse!

To convey some idea of the profound effect that the tragedy of Leo Frank had upon congregational life and thought, one need only note

the extent to which its influence is still felt. Only three years ago, when a local theater company announced that it was preparing a play based upon the Frank Case, many Temple members objected violently and volubly. They voiced disapproval in terms which ranged from pleading with the rabbi to tell them "what can be done about it?" to urging Jewish defense organizations to try forcibly to suppress the theatre's artistic freedom. An almost identical storm raged a year later, when Journalist Harry Golden was about to publish his carefully documented book on the subject.

As recently as 1954, a native Atlantan who was not yet born when the Frank Case occurred, responded to the suggestion that Jews actively support the Supreme Court decision on school integration with the revealing wail, "What? And start the Frank Case all over again?"

The Frank Case neither began nor ended the prejudice that existed during those years. In the South it was nurtured by poverty and "Bible Belt" teaching. Much of what was intended to revive Christian devotion revived instead only emotion, and a most *un*-Christian variety of it at that.

In 1914, Dr. Marx told the congregation of efforts being made "to denominationalize or protestantize our public schools. This is a matter of vital importance to us", he warned, "as are other prejudicial matters such as vulgar stage representations of the Jew and Judaism, the reprehensible moving picture 'Hebrew' singer, the unwarranted press references, which whatever be their purpose or excuse for appearance, have, to say the least, a pernicious result.

"If the impossible might be accomplished", he continued, "and the members of this congregation as a body and as individuals would take courage in both hands and protest and if necessary withhold patronage from the offending and repeatedly offending purveyors of misrepresentation and injustice, much good would be accomplished and our personal protest would not be rebuffed by the sad yet true answer, Your people are the loudest in the applause' ". This admonition, as had so many others, fell largely upon deaf ears.

Slightly more than a year later, only three months after the lynching of Leo Frank, thirty-four men dedicated to the "sacred duty" of protecting womanhood, white supremacy, and "pure Americanism," climbed Stone Mountain to burn a fiery cross. This heralded the revival of the Ku Klux Klan. At that very time the cinema classic "Birth of a Nation" was playing in Atlanta to record crowds and ecstatic reviews. *The Atlanta Journal* carried a feature on it of more than 1500 words which read more like the narration for a melodrama than the movie critique it purported to be. Reading it, one begins to comprehend

the climate of hate within which the Atlanta Jewish community then lived.

All of the problems facing Jews were not imposed from the outside, however. Some came from within. Dr. Marx said in 1914 that for a time he had been "deeply concerned over certain local Jewish conditions. Although no statistics are available", he continued, "there can be little doubt but that our combined Jewish religious forces do not reach our complex and ever-growing Jewish population; that many of the children grow up untouched by religious teaching. It is of small matter that we stand for Reform and the many for Orthodoxy. We are all Jews and should not be separated in serious problems by mere adjectives. We suffer in common. We wear tefillin on our hearts, if others bind them on head and arm. The missionary plies his trade and sooner or later will reap, if we do not bestir ourselves . . ."

Indicating the extent to which "Bible Belt" thinking had seeped into the congregation, in 1916 a petition was circulated which protested dancing in the Sunday School rooms. This was presented to the Annual Meeting, and, when it met with defeat, the original petitioner resigned from the congregation.

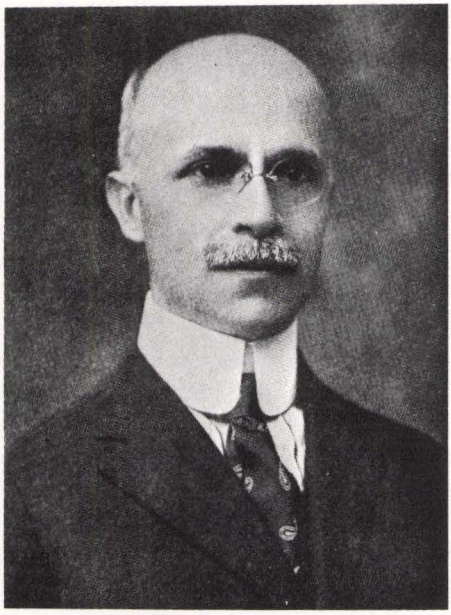
Very little progress appeared during these years. Some changes were made in the ritual. In 1915, the custom was introduced of having all worshipers rise to join the mourners in the Kaddish prayer. The same year the congregation began holding the Succoth service on the Sunday during the festival and Confirmation on the Sunday nearest Sh'vuoth. Sh'vuoth itself was observed with a separate service, on its proper day.

A dues increase went into effect in 1916. The preceding year had been a particularly bad one financially, as a result of which nothing was done toward improving the building. Finally, the congregation effected those repairs which were absolutely necessary, just in time for the observance of its Fiftieth Anniversary in 1917.

Despite a pinched budget and America's deepening involvement in the European war, The Temple celebrated its Golden Jubilee over a



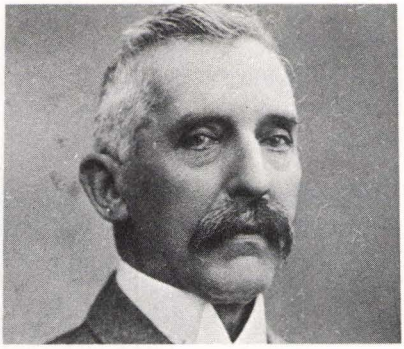
Temple Kindergarten, 1915



DR. DAVID MARX
At Time of Congregation's Fiftieth Anniversary



ISAAC SCHOEN
President, 1915-18



ALBERT STEINER
President, 1913-15



MRS. DAVID (JOSEPHINE LIEBERMAN) KAUFMAN
First President of Temple Sisterhood



MRS. HENRY (STELLA STEINHEIMER) BAUER
Sisterhood President Who Conducted Services During Absence of Rabbi in World War I



Daily Kindergarten, 1917

three day period, with great festivity. It began with a banquet and the Annual Meeting on Thursday evening, January 11. Eight of the congregation's founders were still alive on this occasion, three of them—David and Emanuel Steinheimer and Leon Lieberman—able to attend. Also present were three members of the congregation's first Confirmation Class.

As one might expect, the banquet featured both the serious and the facetious. On the solemn side were several speeches, including one by the president of the Sisterhood, entitled "Influences of the Jewish Mother" and one by a visiting rabbi, "What This Congregation Means To The Other Congregations". Julian Boehm, a person of rare spirit and great talent for communicating it, provided lighter entertainment in the form of a "dictaphone conversation", a dialogue between himself and a recording of his own voice.

The week-end observance included three religious services. Visiting rabbis came from all over Georgia and from neighboring states. Local clergymen, both rabbis and Christian ministers, also participated. Rabbi Abram Simon, of Washington, D.C., delivered the Friday evening sermon, while Rabbi Morris Newfield, of Birmingham, Ala., preached on Saturday.

Members of the rabbi's family provided two items of particular sentiment. Dr. Marx' father, Salmon Marx of New Orleans, wrote a special anniversary poem which was read at the Friday evening service, and the rabbi's teen-age son, David Marx, Jr., conducted the special service for the Religious School on Sunday morning.

As a souvenir of the anniversary, Dr. Marx prepared a booklet giving a thumb-nail history of the congregation with lists of early members and officers. All received copies. Personalized leather-bound ones were presented to the surviving charter members. The Anglo-Jewish press devoted an entire issue to the occasion, much of it reprinted from the souvenir booklet.

The daily newspapers, in contrast to their detailed coverage of previous milestones in the congregation's history, took note of this Golden Jubilee with only a short editorial entitled "Fifty Years of Good-Doing", and two column-inches of reporting. One reason may have been that in January, 1917, the mood of the public was hardly conducive to festivity. Three months later, on the eve of Passover, 5677, America entered the war in Europe.

During most of 1917 and 1918, Temple activities centered around the war effort. Dr. Marx set the pace. He traveled over the state as a leader in the Liberty Loan Drives. He served on the Executive Board of the Red Cross. He performed at his own expense the duties of a

Jewish Welfare Board director. He served as chaplain to Jewish soldiers in all camps within commuting distance of Atlanta. He even tried to enlist in the active chaplaincy for overseas duty, but the Army rejected him because he was one year over the legal age limit. When the war ended, so notable had been his service that he was the only clergyman included on the program of the city-wide mass celebration for the Armistice. While he was away ministering to soldiers in the camps and hospitals, Sabbath services were conducted by Stella Steinheimer Bauer, then president of the Sisterhood, and Nathan Saltzman, later to become president of the congregation.

The Sisterhood performed a myriad of war jobs. Under its sponsorship members sewed for the Red Cross, entertained soldiers at camps and hospitals, gave a Seder for the service men, distributed thousands of books, magazines, playing cards and other recreational items to them, and raised funds for a variety of causes. They financed by subscription the purchase of a car for Dr. Marx to use in commuting between the army camps. They earned $3,000 for the Red Cross by selling stickers to merchants urging customers to "Carry Packages Home". And they initiated the "melting pot plan" in Atlanta, placing in key locations such as department stores, kettles in which people could deposit items of gold or silver to be melted down for the war effort.

The children of The Temple participated by giving their weekly contributions to the Red Cross, toward the purchase of Liberty Bonds, and to funds for Jewish children in the war zone. They made a temporary plaque listing the names of those members who were serving in the Armed Forces (this was replaced after the war with one of bronze). And on at least one occasion the kindergarten presented "an entertainment" for the soldiers.

The congregation itself subscribed a regular amount to the Jewish Welfare Board and participated in the food conservation campaign. It suspended the payment of dues for members in the Armed Forces. Toward the end of the war The Temple held special Sunday services for soldiers. There were also special services on those days nationally designated for prayers for peace.

Finally, on November 22, 1918, the congregation could worship together in a special service of Thanksgiving for the Armistice. In all, more than seventy Temple members had gone to war. Three of them—Roy L. Bauer, Aaron Meyers Cohen, and Y. Lyons Joel—did not return.

When the war was over there was every reason for optimism. By 1919, The Temple had almost 400 members. Business was good. There should have been no problem in meeting operational expenses. The



EUGENE OBERDORFER, SR.
President, 1918-21



MARCUS LOEB
President, 1921-24



RALPH ROSENBAUM
President, 1924-27



MRS. JULIUS M. ALEXANDER
(REBECCA SOLOMONS)
First woman elected to Board of Trustees

Hebrew Benevolent Congregation might have entered into happier times. It did not.

The story is much the same as that of earlier years. The trustees still found it necessary to devise means of improving attendance at services. Many qualified leaders refused Board membership when nominated. Several highly respected members resigned from the congregation under circumstances which, although not specified, appear to have been connected with a general dissatisfaction.

The membership was growing, yet there was no room for the newcomers. The sanctuary already overflowed on the Holydays and no space remained in the cemetery to bury those who would die. The special cemetery committee achieved little progress in solving the problem. A committee was appointed to explore the possibility of building a new temple, but nothing came of it.

In actual fact, the security of the Atlanta Jewish community still left much to be desired. The KKK was stronger than ever. It reached its peak of influence in 1923 with Atlanta—nearby Stone Mountain—its center of activity. The man who as prosecuting attorney had played the major role in convicting Leo Frank was now Governor of Georgia.

Neighbors showed so little respect for Jewish worship that the congregation had to engage police to keep down street noises during services. In movies and plays, characterizations of Jews became increasingly offensive. It was even necessary for Dr. Marx to wage a campaign against studying "The Merchant of Venice" in the public schools. As he had predicted, the bill requiring daily Bible reading in the schools came before the legislature again. Once more he was able to obtain its defeat.

The rabbi tried to meet these problems in a positive way. He not only preached universalism but practiced it, becoming recognized more and more as the symbol of Jewish participation in community affairs.

In 1917, when an uncontrollable fire destroyed almost as much of the city as Sherman had done a half-century before, the Mayor of Atlanta appointed Dr. Marx to be in charge of all civilian relief. That same year, as a member of the Big Brother organization, the rabbi was instrumental in getting the city to pass legislation protecting the under-age newsboys. Later he became vice president of the Labor Relations Board for the Southeast, a member of the Fosdick Commission, and a founding member of the Commission on Interracial Cooperation, forerunner of the Southern Regional Council. He was deeply involved in many organizations, both civic and cultural. These represent only a few of them.

Dr. Marx also implored his people to strengthen their bonds with Judaism. "The answer to anti-Semitism", he declared in 1922, "is not more free thought but more Jewishness. The better informed and more spiritually minded the Jew is, the higher his place amongst his fellow man." What he did not realize was that in leading them toward their goal of acceptance as fellow Americans, he had inadvertently led them in the opposite direction from the very values that he advocated. They had begun to equate "Jewishness" with "foreign-ness", the very antithesis of their desire for themselves.

During these years the social cleavage between The Temple and the rest of the Jewish community grew ever deeper. Although there was increased evidence of cooperation in matters of charity, defense and social service, the congregation generally appeared to preserve a patronizing attitude left over from former days. Harold Hirsch and Leonard Haas, both Temple members, headed the first United Jewish Campaign for the entire state. Despite this, and despite the fact that the majority of workers on welfare drives as well as the directors of B'nai B'rith were Temple members, the congregation as a unit was drifting away from the mainstream of Jewish community life.

An example of the Temple's position in the Jewish community of that time is an incident which occurred when an Orthodox congregation just getting organized in Atlanta asked for financial assistance. After complying with several such requests, the Temple Board decided that its petitioner needed advice as well as succor. A committee from the other congregation was invited to appear before the Board to discuss the problem. This resulted in a delegation from the Temple actually attending several Board meetings of the other congregation to work out plans for stablizing its finances. Its recommendation was that twenty-five members of The Temple temporarily become members of the other congregation for a token payment of $1.00 per month. Not only did they comply, but some of them retained their membership after the crisis was over and several still belong to both congregations today.

Paradoxically, while many Temple members were willing to show generosity toward another congregation, they remained miserly toward their own. Even more surprising is the fact that while they completely ignored the pleas of their rabbi to spend money for improving their own facilities, they repeatedly and enthusiastically offered him valuable personal gifts. Although these were not accepted, the congregation presented Dr. and Mrs. Marx with trips to Europe in 1913 and again in 1926.

When presented with a check for $8,500 on the occasion of his Twenty-fifth Anniversary in Atlanta, Dr. Marx immediately placed it in a trust fund for the congregation and asked that a committee be ap-

pointed to administer it. This became known as the Marx Anniversary Fund and was designated to be used for educational purposes. Although the congregation had to borrow from it several times, such sums were always replaced as soon as possible. Once $500 was taken for emergency relief during the Nazi holocaust, but mostly the money was used for such projects as bringing noted Jewish scholars to lecture in Atlanta. So wisely was it administered and so sparingly was it spent that the fund grew from its original $8,500 to $18,000 in the first ten years. By 1945, when Dr. Marx celebrated his Fiftieth Anniversary, the amount had increased to $25,000. In 1958 he contributed a large portion of it toward the construction of the David Marx Educational Building. Upon his death his son, David Marx, Jr., gave the remainder of the fund to the congregation.

While the 1920's were barren years for the Temple in some ways, they appeared productive in others. The congregation involved itself in state and regional activities. Dr. Marx led in the establishment of a Southeast Religious School Union, which met in Atlanta in 1923. The following year he played a major role in organizing the Association of Reform Congregations of Georgia. Its purpose was to deal with such problems as the repeated efforts to require Bible reading in the public schools, the recurring appearance of anti-Semitic literature such as the heavily-biased publications of Henry Ford, and the need to coordinate efforts on behalf of the Union of American Hebrew Congregations, European relief, and the Hebrew Orphans Home. When the first tentative action was taken toward forming the World Union for Progressive Judaism, in 1926, two delegates from The Temple attended the conference in London at their own expense.

A certain degree of social liveliness existed within the synagogue itself. Saturday night dances were enthusiastically frequented by the teen-agers. At the Annual Congregational Dinner the Confirmation Class customarily waited on table, a duty which lingers as a fond memory of some who served.

A number of Temple organizations came into being, although few of them survived infancy. An Alumni Association began in 1924. There was a "normal school," attended by teachers of all the Atlanta synagogues. Other emergent activities included a Junior Congregation, a school newspaper, a Religious School mothers' organization, a drama club, a young peoples' league, and even a school orchestra.

There was also a Ladies' Cemetery Association. In April, 1925, Dr. Marx consecrated for Jewish burial the Cedar Hill portion of the then-new Crestlawn Cemetery. The women provided care for the graves. They collected and dispensed funds in this connection, and supervised the necessary work. Later when the Crestlawn Association

began operating Cedar Hill itself, exclusively for the use of Temple members, maintenance was included in the over-all service and the Ladies' Cemetery Association had no further need to function.

During these years, too, a precedent was set for the election of women to the Board of Trustees, as members in their own right, not only as representatives of Sisterhood and Council. The first woman so honored was Mrs. Julius M. Alexander, in 1921. A daughter-in-law of Mrs. Aaron Alexander who conducted religious school for the Jewish children of Atlanta in pre-Civil War days, mother of the distinguished State legislator and Temple trustee, Henry A. Alexander, and grandmother of the present civic and congregational leader, Cecil Alexander, Rebecca Solomans Alexander forged her own link in her family's unbroken chain of community and religious leadership.



CONFIRMATION CLASS OF 1920



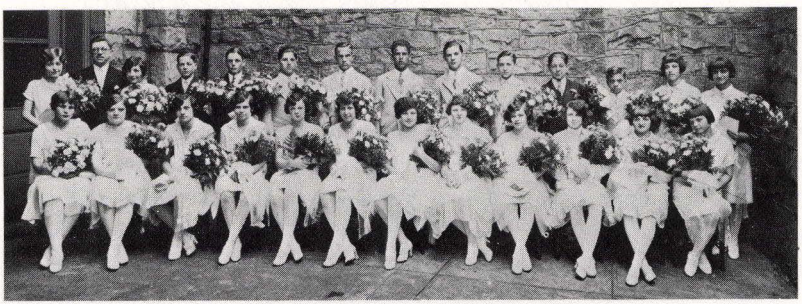
CONFIRMATION CLASS OF 1921



CONFIRMATION CLASS OF 1923



CONFIRMATION CLASS OF 1925



CONFIRMATION CLASS OF 1926



CONFIRMATION CLASS OF 1929

In 1919 the congregation passed a motion "to investigate the subject in a general way of erecting a Temple on (the) North Side". No further steps were taken at that time, however. One reason for the delay was the urgent need to send relief to the Jews of Europe. The nation-wide economic recession in 1920 provided a further deterrent. When this crisis was over a more personal one arose. In July, 1926, Dr. Marx suffered a serious automobile accident followed by a nervous breakdown which incapacitated him for months. This obviously precluded the congregation's initiating any new projects in 1926.

Even considering these obstacles it is difficult to understand the extent to which the congregation dragged its heels in the matter of building. The need for improved facilities had become even more pressing since it was first recognized in 1911. Dr. Marx reminded members of this obvious fact immediately after the war and continued to mention it at every opportunity.

By 1920 it was necessary to hold double services on the eves of Holydays and, by 1922, double morning services were necessary as well. Volunteers provided both reading and music for the extra services. An enrollment of more than 300 children crowded the Religious School. Another forty-five attended the post-confirmation class.

By September, 1926, there were 400 children in the school, with all rooms filled to capacity. Two classes met in the sanctuary. Others occupied the school library, the auditorium, the rabbi's study, the choir loft, and even the ladies' rest room!

The following year conditions were worse, with no real prospect of improvement in sight. The post-confirmation class and Sunday forums had to be abandoned. Classes were scheduled on double sessions. Even this did not solve the problem. By then it was no longer merely a question of convenience but one of safety. The Temple had become a health and fire hazard on Sunday mornings.

There were other problems as well. The city was growing northward. Neighborhoods were shifting. Vandals had broken into the building in 1921 and since that time it had been necessary to call upon the police to protect the property. By 1922, more than 75% of Temple members had moved to the north side. The daily kindergarten closed permanently, not only because a similar program had just been introduced in the public schools, but primarily because 90% of the children lived too far away to attend.

In recalling the lethargy of those days about starting a new building, Dr. Marx declared that "Nothing of a constructive character was accomplished until the latter part of the year 1926, when the fine spiritual aggressiveness of President Nathan Saltzman gave new impetus to the movement."

In that year the congregation unanimously resolved "that the Board of Trustees are hereby authorized and directed to proceed with the erection of a New Temple and Temple House with full power to do such things as might be necessary to accomplish this purpose". The Greek Orthodox Church offered $25,000 for the old building and the congregation responded with a unanimous decision to sell. The following May it changed its mind.

To continue with Dr. Marx' account, "Nothing of moment transpired until the evening of March 27, 1928, when in response to an invitation to the members for a frank discussion of the project, a meeting was held . . ." The meeting lasted only forty-five minutes. Seventy members subscribed $164,650 on a five-year plan. By May this amount had grown to $262,605. The congregation then granted an option to the Greek Orthodox Church for $35,000. "On May 29th", the story continues, "Mr. Sig Montag, Chairman of the Committee on securing a new lot, reported the purchase of the Peel lot on Peachtree Road for $62,000." Finally, the die was cast.

Then the financial problems really began. For the first time in years, The Temple budget had been brought into the black, but only through the most stringent economies in administration. Dr. Marx had given up his personal secretary. Sol Golden, who had been engaged during Dr. Marx' illness to serve as Executive Secretary and Religious School Director, gave up his paid position and continued to do the work as a volunteer on a part-time basis. Purchases were pared to a minimum.

An idea of the prevailing tenor of giving may be gained by the knowledge that in 1924 The Temple had the lowest per capita dues standard of any Reform congregation in the country. Its payment to the Union that year was collected by Dr. Marx personally from among only 150 members.

Precarious as the financial condition was then, however, it would soon become much worse. The battle of fund-raising which was just beginning was not to end for more than twenty-five years. Little could one suspect, as he rejoiced over the prospect of the new temple, that a crash on Wall Street, a devastating economic depression, and a demagogue named Hitler would divert attention and resources from the congregation for so many years to come.

Diligently the Building Committee set to work. It consisted of Louis Aronstam, Edwin Haas, Frank Neely, Norman Elsas, Joseph H. Hirsch, Bert Lilienthal, and Max F. Goldstein. "On June 6th, the report revealed, "the firm of Hentz, Adler and Shutze was engaged. The plans submitted were too extravagent and were not accepted.

New general plans for both buildings were accepted on August 30th and in their final details, on December 24th."

Although Rudolph Adler, who was a partner in the architectural firm and a member of the congregation, actually designed the temple, Dr. Marx himself supervised every detail and designated the vast amount of symbolism it contains. He wanted the building to convey architecturally the spirit of Reform Judaism, "to express an ancient faith in its modern environment."

He accomplished this by combining Biblical motifs with architectural forms then popular in America. The neo-classic exterior represented the very essence of Southern colonial tradition, while the interior followed the plan of Solomon's Temple in Jerusalem. The walnut-trimmed pews conformed to early-American style, while all decorative symbols, both inside and out, were derived from Scripture. The most dramatic expression of this synthesis is the Eternal Light which here, uniquely, hangs from a representation of the Great Seal of the United States, thus demonstrating the interdependence of the freedom of America, and the faith of Israel.

Originally the dome was designed to contain the stained glass memorial windows from the Pryor Street temple. However, a fire destroyed these while they were in storage waiting to be installed. Other than the cornerstone of the first temple, which rests in the northwest corner of the present one, the only remaining souvenirs of the congregation's earlier sanctuaries are the four red globe chandeliers and the Eternal Light.

Several items still proved too extravagant for the budget. Originally the ark was not to be of gold leaf on wood as it is, but "of solid rolled brass and bronze." The dome was to be of copper. Furthermore, "A center terrace of travertine stone" was to lead from Peachtree street to the main auditorium, "with stone balustrades on either side." This would have given somewhat the effect of an Italian palazzo, but that, too, was well within American tradition in the 1920's. Economic necessity sometimes has its compensations.

Cutting costs soon became a matter of dire necessity. Despite the fact that seventy-six new members had joined during 1930 and were solicited for their building pledges at the same time as their membership, the amount pledged at the end of that year totalled $25,000 less than budgeted expenditures for construction.

A letter from Herbert Haas, vice-chairman of the Finance Committee, to Harold Hirsch, president of the Congregation, revealed the gravity of the situation in December, 1930. "I know you are right", he wrote, "when you state that no further contracts should be let, and no further indebtedness should be incurred for the pulpit, chairs,

cushions, draperies, or the erection of the plaza, until it is known exactly where the funds can be obtained. Only one of these items may be considered absolutely necessary to complete, and that is the pulpit, which is a necessary fixture in the Congregation . . . and this perhaps might be construed as a requirement."

Nevertheless, there could be no turning back. The last service in the old temple was held on June 29, 1929. After that the congregation was homeless for more than a year, until the Religious School portion of the new building was completed. "From September, 1929 through June, 1930, the old Standard Club building on Washington Street housed the school", according to Dr. Marx' account. "Sabbath Services were held there during the summer of 1929 as were the Succoth and Confirmation Services. During the Fall and Winter of 1929 and the Spring of 1930, we enjoyed the hospitality of the Liberal Christian Church on our Sabbath.

"The First Presbyterian Church was our host on New Year and the Day of Atonement in these two years.

"The kind offer of the Congregationalist Church to use their sanctuary was not utilized because of the location of the building in the heart of town and the noise thereabout at the hours of our services."

In token of appreciation for its hospitality, The Temple presented the First Presbyterian Church with a pair of silver altar vases. The particularly close relationship that existed between these two congregations was due in part to the fact that Dr. Charles Sheldon was choir director and organist for both. It may be of interest to note that these High Holyday services held in the First Presbyterian Church were broadcast by Radio Station WSB. This was the first time that such a program had been carried by a local station.

The congregation held its Annual Meeting of 1930 at the newly completed Standard Club on Ponce de Leon Avenue, opening with a service of thanksgiving for the new synagogue. David Steinheimer, the one surviving founder, was too ill to attend but sent the touching message quoted in Chapter II. He died five months later, without having fulfilled his wish to worship in the third temple of the congregation which he had helped to create.

Although the first service in the new sanctuary was held in June, 1931, the formal dedication did not take place until the following Fall. This extended over the week-end of October 16-18. Again, the rabbis of many other congregations assisted in the festivities.

Dr. Sheldon composed a special dedicatory march for the processional. Gabriel Schoen kindled the Eternal Light. Louis Aronstam, chairman of the Building Committee, made the formal presentation of the key to Harold Hirsch, president of the congregation. Rabbi

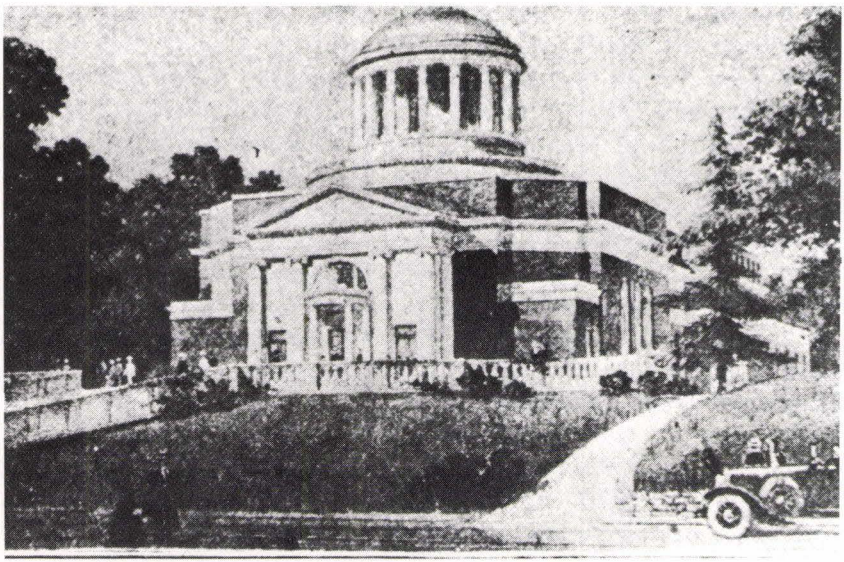
Samuel Goldenson, then spiritual leader of Congregation Rodef Shalom in Pittsburgh, Pa., and vice-president of the Central Conference of American Rabbis, delivered the sermon.

The Saturday morning service, conducted entirely by the visiting rabbis, featured as speakers Rabbi Louis Binstock, then of New Orleans, and Rabbi Morris Newfield of Birmingham, president of the Central Conference of American Rabbis, who had also addressed the congregation at its Fiftieth Anniversary observance in 1917.

A special Fellowship Service took place on Sunday afternoon, October 18. Rabbi Harry Epstein, of Congregation Ahavath Achim, gave the invocation and Rabbi Tobias Geffen, of Congregation Shearith Israel, pronounced the benediction. Speeches were given by one visiting rabbi and the ministers of four Christian churches (including Dr. Robert W. Burns of the neighboring Peachtree Christian Church). Herbert Haas responded on behalf of the congregation.

That evening Temple members gathered again to complete the festivities with a formal banquet. They made the celebration a gala one, as they had every reason to do. It had taken exactly twenty years to bring to fruition their recommendation that a new house of worship be built.

ARCHITECT'S PROJECTION FOR PRESENT TEMPLE, 1930





NATHAN H. SALTZMAN
President, 1927-30



HAROLD HIRSCH
President, 1930-34



RABBI SAMUEL R. SANDMEL
Assistant Rabbi, 1937-39



CONFIRMATION CLASS OF 1931
First Class Confirmed in Present Temple



MAX F. GOLDSTEIN
President, 1934-38



WILLIAM T. RICH
President, 1938-41



DEWALD A. COHEN
President, 1941-44

Again the joy was short-lived. Harold Hirsch became ill very soon after the dedication making it necessary for the vice-president, Alfred Fox, to assume his duties. Soon after that Mr. Fox himself suffered a heart attack and died.

These sad events seemed to presage the future. The following decade was probably the gloomiest period in the entire history of the congregation. Dr. Marx' prediction of 1913 had come to pass. The non-worshipping congregation of that generation had truly led to a non-allegiance on the part of the next.

It was not that they actually left Judaism, discarding it for another faith. Comparatively few did that. They simply did not care. There was even a hint of superiority attached to being ignorant of one's religion. Home ritual and the use of Hebrew were unthinkable to most members. The observance of Christmas in Jewish homes was widespread.

There was growing antagonism toward Zionism at the very time when other Reform congregations began to show enthusiastic support of it. Dr. Marx became increasingly intractable on the subject, frequently denouncing it from the pulpit. When he did this on the eve of Rosh Hashonah, as late as 1943, one congregant became so outraged that he circulated a letter of protest to the entire membership. The weight of Temple opinion, however, seemed to remain with the rabbi.

Sad as the spiritual problems were during the thirties and early forties, the fiscal ones were even sadder. The Great Depression had set in, and no one realized it more than those who had assumed the responsibility of Temple finances. Max F. Goldstein, president during four of the most difficult years, recalls that it once took more than a year to fill the Board of Trustees, so fearful were the members of being obligated to sign the recurring bank notes for the building debt. The congregation was rescued in its most crucial situation by a personal loan of $6,500 from Harold Hirsch.

Conditions deteriorated to such an extent during the winter of 1932 that the Trustees gratefully accepted the generous offer of Dr. Marx to have his salary reduced. The repeated efforts to raise dues were like fingers in the dike against the flood of resignations and testimony of inability to pay. One year it was even necessary for Sisterhood to provide the janitor's salary. Furthermore—*dayenu!*—the beautiful, new, unpaid-for temple required repairs before it was five years old. This additional burden continued on such a large scale that a special fund had to be set aside to meet the expense.

But congregational life was not unrelievedly dark even in the terrible thirties. Sisterhood worked diligently, particularly in connection with the Religious School and in helping to settle refugees from Nazi

Germany. The Union of American Hebrew Congregations and its affiliate branches (Sisterhoods, Brotherhoods, and Youth) organized its Southeast Region at a convention in Atlanta in 1939. The Temple entertained delegates from Georgia, Florida, Alabama and the Carolinas at this meeting, much of the responsibility being shouldered by the Sisterhood.

Rabbi Samuel R. Sandmel came to Atlanta to assist Dr. Marx in 1937. The presence of the young rabbi who had just completed his training in Cincinnati offered new hope, particularly among the younger members. Rabbi Sandmel organized a Men's Club, encouraged Sisterhood to sponsor a Youth Group for those in the sixteen through twenty-five age group, directed the Religious School Committee in its renewed attempt to raise the standards of the school, and generally inspired a brief revival of enthusiasm within the temple walls.

Unfortunately for the congregation, the new rabbi left after eighteen months to become Hillel director at the University of North Carolina. Rabbi Sandmel is today one of America's most distinguished scholars, author of several books dealing with Judaism and early Christianity, and Professor of Bible and Hellenistic Literature at the Hebrew Union College—Jewish Institute of Religion.

In 1940, The Temple had 500 members and a building debt of $133,500. Dr. Marx, with Sisterhood supplying the last $500, had just succeeded in personally raising the $20,000 urgently required to liquidate the congregation's short-term loans. At the Annual Meeting that year, he reiterated his complaint about attendance at services. He went on to say that his own performance of duty was suffering from lack of cooperation and that unless the situation improved he would ask to be retired.

Whatever his wishes, he would have no opportunity to retire for another five years. At that Annual Meeting for the first time since 1918, the congregation adjourned by rising to sing "The Star Spangled Banner." Young rabbis, as well as young laymen, were soon to enlist in the service of their country.

Once again, The Temple turned its energies toward the battlefield. Sisterhood members sewed for the Red Cross, collected for overseas relief, and entertained servicemen stationed nearby. The Temple Social Hall housed weekly dances for servicemen on Saturday nights. These were sponsored by the Jewish Welfare Board but given by the several Jewish Women's organizations on a rotating basis, Sisterhood serving as hostess once a month. Dr. Marx discouraged the congregation from further projects on the theory that secular branches of the Jewish community were better organized to undertake them and many Temple members worked through those organizations.

The congregation's toll in World War II was much heavier than in World War I. Placques bearing the names of all members who gave their lives for their country have been placed in the lobby of the sanctuary. Those who died in the second World War were Rudolph Adler, Ben J. Ehrlich, Jack B. Gordon, Henry H. Hess, Joseph Jacobus, Julian Joselove, Roy M. Kessler, Raymond Ney, Jason M. Smith and Richard Ullman.

In January, 1942, the Hebrew Benevolent Congregation observed its Seventy-fifth Anniversary. The celebration was a quiet one because of the war. There were no visiting rabbis, no prominent speakers from other cities. The only pulpit guest on Friday evening was the minister who was then president of the Christian Council of Atlanta. Dr. Marx and the president of the congregation, Dewald Cohen, were the only other speakers. Mary Louise Marx, granddaughter of the rabbi and great-granddaughter of the couple at whose wedding the congregation was founded, symbolized the continuity of family devotion by taking part in the ceremonies. Only eleven years old at the time, she was assigned the duty of distributing the hymnals. Today on this Centennial Anniversary, her own daughter, Mary Jane Sherman, participates as incoming president of the Temple Youth Group.

As World War II drew to a close, so did the active leadership of Dr. David Marx. In 1945 the congregation celebrated his Fiftieth Anniversary as its rabbi. This was a time for rejoicing, and yet a time of sadness, too.

In his report at the Annual Meeting of that year, Dr. Marx observed that of all who belonged to the congregation when he first came to it, only eight were still alive. While he himself could look back upon past success, upon the vigor of youth and the power of early manhood, there were few who could look back with him. Several times during the course of his report he reflected his own disappointment with what he had been able to achieve. "There has been no Sabbath when we have not welcomed to our services the strangers in our midst," he said. "Many of them have commented upon their beauty and devotional appeal . . . They also comment upon the smallness of the attendance . . ."

"The greatest enemy of Israel is not anti-semitism," he declared emphatically. "It is the loss of that inner consciousness of God's presence—the seeking to know God and to come into alignment with the universal moral oneness that pervades His creation."

Continuing, he pointed ominously to the future: "Gradually there will return to us many of our men who have known hell in the horrors through which they have lived and fought. Having gone into the fray with a prayer in their hearts or heard from the lips of a dying comrade

the name of God, he will ask himself: 'Is not God to be sought and worshipped when he might be worshipped in places that are secure?'

"We shall have to answer for the type of spirituality that has either died or revived while that boy was away from home, risking his life for the right to worship in freedom without fear."

And finally, in a wistful reference to his coming retirement, he warned, "Whether I or another will serve you in the days ahead matters little . . . YOU MATTER MUCH . . . The life of a congregation depends upon the active not the passive interest of its members . . ."



DR. AND MRS DAVID MARX WITH THEIR GREAT-GRANDDAUGHTER, MARY JANE SHERMAN, 1951

V דברים

..... The Words



RABBI JACOB M. ROTHSCHILD
July, 1946

CHANGE, growth, courage. These are the words which epitomize the latest epoch of congregational history. Yet they do not apply to this period alone. The words, as well as the personalities and events which they describe, seem to have appeared before in the panorama of these hundred years. It is as if they were a *deuteronomy,* a repetition.

They were not viewed as repetitious in 1946. At that time every change seemed radical, every innovation revolutionary. Few memories could focus sharply upon that day, more than half a century before, when another eager young man, determined and stubborn, had stood before the congregation and pledged it his devoted service as rabbi. Few could recall the ideological differences to be overcome, the young people to be reclaimed because their interests had turned elsewhere, the gnawing doubts felt by the more conservative members when the "progressives" and their "young maverick" leader prevailed. Few, if any, could remember. And those who did kept silent.

People did realize to some extent that the change of leadership after so many years would not be easy. In this case the transition was made more difficult by the fact that the Rabbi Emeritus remained in the city, except for brief visits elsewhere, and maintained his very active participation in civic affairs as well as his spiritual guidance of the congregation. Personalities clashed then which might well have paralleled each other under other circumstances.

Jacob M. Rothschild was thirty-five years old, eleven years older than his predecessor had been, when he came to The Temple as its rabbi. He had behind him not one year's experience but ten. Yet to those who in all their lives had known only one spiritual leader, much older than themselves, a man of thirty-five seemed inordinately young and inexperienced. Although the congregation called him to its pulpit in April, 1946, and installed him the following September, it was not until many years later that Rabbi Rothschild truly became its spiritual leader. This was not accomplished easily. It required a great measure of change, growth, and courage on the part of all concerned.

Rabbi Rothschild was born in Pittsburgh, Pa., on August 4, 1911. His parents, both American-born, adhered firmly to Reform Jewish belief and practices. He received his early education in the public schools of Pittsburgh and the Religious School of Temple Rodef Shalom, graduating from high school when he was 15 years old, in the same year that he was confirmed. He spent one year at the University of Pittsburgh, then transferred to the University of Cincinnati where he earned his Bachelor of Arts degree. At the same time he was preparing for the rabbinate at the Hebrew Union College.

Upon ordination, in 1936, Rabbi Rothschild received a call to Temple Emanuel, of Davenport, Ia. Before he had been there a full

year, however, he was called to his home congregation, Rodef Shalom of Pittsburgh, as assistant to Dr. Solomon B. Freehof. A warm relationship developed between the two men, the younger rabbi seeking and receiving invaluable instruction from the noted scholar and preacher.

When the United States entered World War II, Rabbi Rothschild requested leave of absence from his congregation to volunteer for the chaplaincy. Serving with the Americal Division on Guadalcanal, he became the first Jewish chaplain to go into combat. He returned to Pittsburgh in April, 1946, after more than four years in the Army, and within the same month received the call to Atlanta.

Rabbi Rothschild arrived July 2, 1946. The congregation had already decided to hold a ceremony of installation for him on the first Friday night of September. His friend and former mentor, Dr. Freehof, graced the occasion as guest speaker, little realizing that he would return only three months later to officiate in still another ceremony for Rabbi Rothschild. On December 29, 1946, Dr. Freehof and Dr. Marx jointly performed the marriage of Rabbi Rothschild to this writer.

The young leader instituted a series of activities within The Temple, much as his predecessor had done a half-century before. He reestablished children's services, The Temple Youth Group, the Children's Choir, and the regular publication of a Temple Bulletin. He worked with the newly-engaged Executive Secretary to achieve more efficiency in administering Temple business. He plunged vigorously and with his greatest enthusiasm into the challenging task of improving the Religious School. Before other improvements could be made, it was first necessary to install proper lighting in the classrooms and to provide desks for the teachers.

The change of rabbis did not solve all congregational problems overnight, of course. Membership was only 500 when President Milton Rice went into office in 1944. A debt of $150,000 was still outstanding on the building which had been completed in 1930. That administration had raised the budget from $30,000 to $50,000 and reduced the debt to $45,000. Nonetheless, the financial situation remained far from comfortable. Although 135 new members joined during 1946, many of the older ones of ample means still paid as little as $4.00 per month. The committee that approached them on the matter of raising their dues met with resentment and, in some cases, hostility.

The period was one of uncertainty in other ways as well. World War II had wrought many changes which were beginning to be felt. Temple members, as others, returned from service with a broadened view of America and of the world. Populations shifted. Social

patterns moved with them. Not only in the congregation, but in the city and the state new ideas were forcing their way into the sunlight, new voices challenging the champions of the status quo. One such encounter took place at The Temple's Eightieth Annual Meeting—and Rabbi Rothschild's first—in January, 1947. It caught both the members and their new rabbi unawares.

The State of Georgia at that time had two men claiming to be its legally designated governor. A group of Atlanta's leading citizens planned a mass meeting to protest the situation. Rabbi Rothschild, along with top clergymen of most Christian denominations, had been invited to join this group and unhesitatingly agreed. The names appeared in the local newspapers on the day of The Temple's Annual Meeting. That evening as the meeting drew to a close a member asked to say a few words apropos the impropriety of a clergyman becoming involved in politics. Only gradually did Rabbi Rothschild realize that the speaker was referring to him. Nor was the speaker alone in his opinions. Others privately voiced opposition to what the rabbi had done. Some even began a campaign to relieve him of his position. This was Rabbi Rothschild's first encounter with the "don't dare speak out" syndrome of Southern Jewry. It was, similarly, the congregation's first encounter with his convictions on social action. Neither realized it at the time, but this confrontation was the first step they would take together on the long and rocky trail of "Civil Rights."



RABBI AND MRS. JACOB M. ROTHSCHILD
at their wedding reception.



MILTON S. RICE
President, 1944-47



HERMAN HEYMAN
President 1947-50

Although the emphasis and direction of the congregation seemed to have been changed radically, the jolt was one of getting back onto the track rather than of turning around. In some areas, such as interfaith relations, Rabbi Rothschild followed closely in the path of his predecessor. He had been a co-founder of the Round Table of the National Conference of Christians and Jews in Pittsburgh, and wholeheartedly pursued this activity after coming to Atlanta. From the beginning, he received invitations to speak to Christian groups and cordially encouraged them to visit The Temple. He traveled throughout the state to lecture for colleges and civic clubs.

One of Rabbi Rothschild's first acts in Atlanta was to establish an Institute for the Christian Clergy, the annual occasion when Christian ministers gather at The Temple to participate in a seminar on some phase of Jewish life or thought. A nationally-known Jewish scholar is brought to Atlanta each year to conduct this institute. After a few years the Sisterhood successfully emulated the program on the layman's level for Christian women, and continues to do so today with ever-increasing response. The Temple also resumed its practice, begun in 1902, of holding an annual Thanksgiving Day service with its Christian neighbors. On the invitation of the Glenn Memorial Methodist Church, that congregation and the Hebrew Benevolent Congregation have worshipped together each year since 1957.

A lasting example of interfaith amity occurred when the E. Rivers Elementary School burned down in September, 1948. The Temple immediately offered its facilities and, along with the Second Ponce de Leon Baptist Church and Congregation Ahavath Achim, housed the school for the year and a half during which its new building was under construction. The first winter that public school classes met at The Temple, *The Atlanta Constitution* published a delightful article headed, "A STORY OF CHRISTMAS TOLERANCE-PUPILS TO DECORATE JEWISH TEMPLES." In it, columnist Celestine Sibley revealed that Rabbi Rothschild and Rabbi Harry Epstein of Ahavath Achim had visited the superintendent of schools to tell him they wanted their young friends "to have, while they are our guests, the same privileges of worship and celebration that they would have in their own school." The principal of E. Rivers replied, "We have learned a lesson in understanding and tolerance I hope our children never forget."

Certainly the school authorities did not forget. Upon returning to their own building in 1950, they presented the three congregations beautiful gifts of silverware as tokens of appreciation. Eight years later, however, The Temple had occasion to receive a more dramatic expression of gratitude, a reciprocation in kind. Under similar circumstances and for almost exactly the same length of time, The Temple Religious School used the facilities of E. Rivers Elementary School.

In*tra*-faith relations also required attention. Whereas the Temple still produced most leaders in welfare and other communal Jewish endeavors, representation within the rank-and-file working corps had fallen noticeably low. Rabbi Rothschild set about to improve this condition. He became active in Gate City Lodge, B'nai B'rith, serving as its president as early as 1950. The same year he and Rabbi Harry Epstein jointly led the Atlanta Jewish Welfare Fund Campaign. He

became president of the Federation of Jewish Social Services in 1959 and chairman of the Community Relations Committee of the Community Council in 1963. By his own vigorous interest in every aspect of Jewish community life, as a participant rather than as a patron, he encouraged members of his congregation to identify themselves positively with their co-religionists. Gradually, The Temple realigned itself with Jewish life.

In connection with their chairmanship of the Welfare Fund Campaign, Rabbi Rothschild and Rabbi Epstein were sent to Israel and to visit installations for displaced persons in France. Upon their return, both rabbis reported to their own congregations, giving their reactions to the new Jewish State. Although not the first occasion upon which Rabbi Rothschild had mentioned the subject from his pulpit, this did appear as further proof of his "Zionist tendencies" to those whose own tendencies lay in the opposite direction. While he was not and had never been a Jewish nationalist, to those Temple members who were reared in an atmosphere of virulent anti-Zionism any such display of sympathy for Israel was anathema.

This added some fuel to the semi-dormant fires of the American Council for Judaism in Atlanta at a time when that organization was splintering groups from congregations throughout the country. The attack came to The Temple, as it did to other congregations, through the door of its Religious School. The rabbi met it with a sermon entitled "What We Teach Your Children," copies of which were distributed to all members and later reprinted in the bulletins of other congregations. The Board met the challenge with a thorough investigation of the textbooks used in the Religious School, culminating in a resolution of confidence in the rabbi and the faculty.

Undoubtedly the reintroduction of certain rituals in the service and the reemphasis upon others in the home led some members to the mistaken belief that they were being steered toward traditionalism. Rabbi Rothschild took up the cudgels that his predecessor had long since wearily put aside, exhorting his people that Christmas was a religious holiday to be celebrated in Christian homes, not Jewish ones. He issued a small pamphlet setting forth some of the traditions that enhance the beauty of Jewish family life. Sisterhood helped by sponsoring Chanukah celebrations for the children of the Religious School and later for pre-school tots as well.

But the Chanukah vs. Christmas revival was not the only point of departure from what some older members thought of as "Reform." Using wine in the wedding ceremony, lighting Sabbath candles on the pulpit, the rabbi's wearing an academic robe while conducting

services, opening the Ark during the Adoration—all were innovations which, though initiated gradually over a period of years, seemed to those accustomed to classical Reform a clear indication of encroaching Orthodoxy.

Such was not the case. This point was demonstrated clearly on several occasions by reaction of the rabbi and the trustees to requests for reinstituting the ceremony of Bar Mitzvah. When the matter came before the Board in 1947, a special committee investigated. Backed by a letter from the Union of American Hebrew Congregations which stated that this body had never established Bar Mitzvah as an accepted practice, the committee ruled against it.

The question arose again in 1962. This time another special committee went even further, making a survey of Reform congregations throughout the country, their practices and their opinions in regard to Bar Mitzvah. The conclusion was "that the position on Bar Mitzvah, long established in our Temple, should be reaffirmed and continued." Both the rabbi and the Board of Trustees concurred heartily.

The congregation at its Annual Meeting overwhelmingly endorsed their decision. "Confirmation," the report explained, "instead of Bar Mitzvah, is among the oldest rituals created and introduced by Reform Judaism. It dated from the early nineteenth century . . . has been a part of Reform practice since that time, and is now one of the most beautiful and significant of our Reform rituals." The survey indicated that Bar Mitzvah tended to weaken the significance of Confirmation, "which is one of the most original contributions of Reform Judaism to Jewish liturgy." Surely The Temple had not relinquished Reform.

The committee on Bar Mitzvah conceded, however, that some of the members wishing to reinstitute the ceremony "genuinely believe Bar Mitzvah would act as an incentive for Jewish learning and that the introduction of the ceremony would stimulate the study of Hebrew in particular and of all Jewish learning in general." Concurring in this goal, if not in the means of attaining it, the committee recommended "that standards relating to Confirmation be raised, including the study of Hebrew as a prerequisite to Confirmation."

By the time of this report, 1962, Hebrew had been offered to Temple children on a voluntary basis for nine years. In 1953, the program began with two classes of one hour each, held on Tuesday afternoons, for children aged seven through ten. Those who wished to continue after two years could do so. In 1964, Hebrew was introduced into the regular curriculum of the school as a compulsory study for children in grades two, three, and four. The following year

the grade level rose to three, four, and five. Classes in advanced Hebrew two afternoons a week are now available for sixth and seventh graders who wish to continue their study.

The Temple also offered other means by which its members might enhance their knowledge of Judaism. At first Rabbi Rothschild conducted a Bible class for the Youth Group on Sunday afternoons and a Bible study group for the Sisterhood on Wednesday mornings. Later he reintroduced the post-Confirmation class, establishing a ceremony of Graduation for students who completed two full years of this study. He held adult education classes in his study on Sunday mornings while Religious School was in session. In addition he taught classes at the Institute for Jewish Studies, sponsored by the Atlanta Bureau of Jewish Education. Many Temple members availed themselves of this opportunity for learning.

Several adult activities flickered briefly and died out, later to reemerge as the basis for subsequently successful organizations. A young couples' group known as The Temple League began in 1948. Its emphasis was cultural, its most successful activity a drama group that produced several full-length plays. After a few years the League disappeared, only to revive a few years later with a social emphasis. The second group failed also but added to the groundwork laid by its predecessor in forming a foundation for today's very successful Temple Couples' Club, organized in 1954.

An adult choir composed of members of the congregation existed for a short time in the early 1950's, meeting for practice after services on Friday nights. It progressed sufficiently to have learned the responses and several hymns, and to perform for the congregation once at worship services. Having started with approximately fifteen voices, it soon dwindled to the point where each musician needed to be of soloist calibre. Unfortunately, such was not the case. Thus the adult choir went the way of all other attempts to encourage congregational singing.

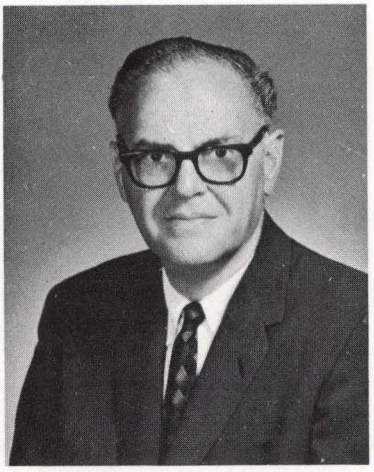
The Children's Choir, on the other hand, began inauspiciously, weathered some turbulent years, and by the mid-1950's blossomed as one of the most successful activities within the Temple. Throughout the years it has enhanced the beauty of Children's Services and Family Night worship, and provided further educational opportunities for those who join its ranks.

Music has always been important to the congregation, but it gathered renewed interest in 1952 when Mrs. Emilie Spivey became Director of Music for The Temple. At the outset, she made a thorough study of settings for the Jewish services, training specifically for her new duties with Robert Baker, organist of Temple Emanuel in

New York City. Under her guidance, The Temple organ was completely renovated, making it among the finest instruments in the Southeast. She has also been able to attract some of the finest soloists in the area to sing in The Temple choir. Inspired by this excellence of facility and talent, the congregation in recent years has frequently offered oratorios and other special musical services to the general public.



ALEX DITTLER
President, 1950-53



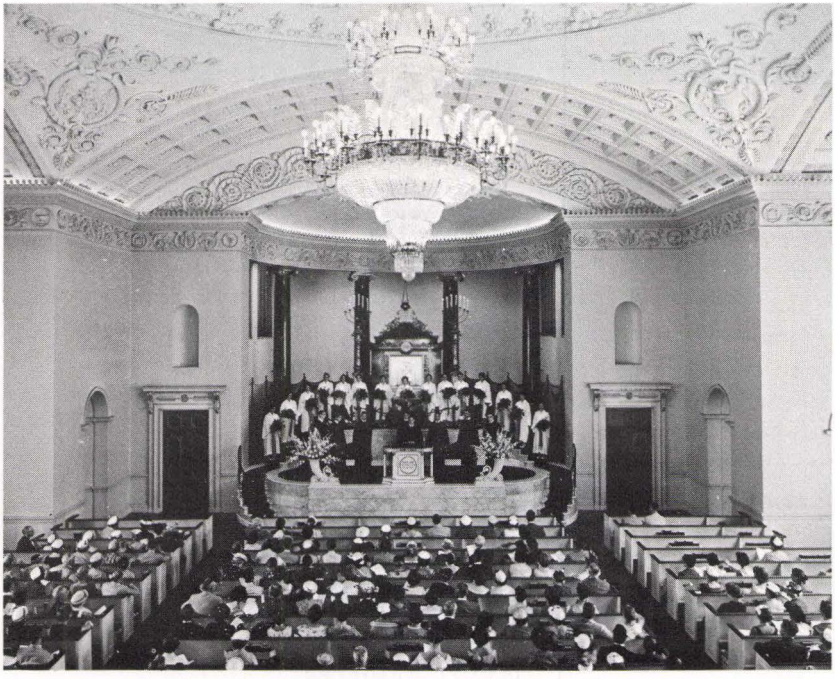
WILLIAM BREMAN
President, 1953-55



SAMUEL A. MILLER
President, 1955-57



Temple Children's Choir, January, 1967



Confirmation Service, Shvuoth, 1955

Attendance at Sabbath services still left much to be desired in the 1950's. As Dr. Marx had declared four decades earlier, the club and the card table proved more attractive than the synagogue. Board reaction to the problem proved more helpful in later times, however. In 1955 the trustees drafted a resolution requesting the Standard Club not to schedule parties on Friday evenings.

Financially, the congregation began to reach firmer footing during these years. In 1953, under the presidency of Alex Dittler, The Temple finally liquidated its mortgage. The following year Sisterhood completed its obligation toward the construction of the House of Living Judaism, headquarters of the Union of American Hebrew Congregations and its affiliates, in New York. Already at that time The Temple was regularly meeting its quota for support of the UAHC and the rabbinical seminaries, and very shortly thereafter entered into its present system of automatic assessment for this purpose. All in all, the congregation's fiscal outlook appeared brighter than it had been within recent memory.

But larger membership, a rapidly growing Religious School, new programs and activities, all created new problems. The need for expanded facilities and increased staff became noticeable as early as October, 1950. By that time the congregation had grown to more than 800 members and the Religious School to an enrollment of 300. Although Dr. Marx continued to perform weddings and funerals for many families and to conduct services when Rabbi Rothschild was out of the city, the enlarged pastoral and educational responsibility required full time attention from more than one person if the congregation was to progress as it should.

The first step toward this goal was the employment of an executive director whose duties included supervision of the Religious School. This took place in 1954. After three years the executive director was replaced by an educational director, and Mrs. Abe Shurgin assumed responsibility for the administration of The Temple.

By 1953, the Religious School had grown to the point where it was necessary to begin holding some of the classes on Saturday mornings. Kindergarten and the upper grades met on Saturday, the Sabbath Services becoming a regular part of the school program for the older students.

The sanctuary could no longer accommodate everyone on the High Holydays by 1950. The first attempt to remedy this consisted of placing loudspeakers in the temple vestibule. Next, a loudspeaker system was installed in the school auditorium and two trustees of the congregation presided over the overflow services there. In 1955, it became

necessary to initiate double services on the eves of Rosh Hashonah and Yom Kippur.

Conventions and celebrations stand out as milestones of recent history. In 1954-55, The Temple joined the rest of the Jewish community in observance of the American Jewish Tercentenary. Highlight of this was a Thanksgiving Day Service in which all of the congregations—Orthodox, Conservative and Reform—joined together. In 1954 and again in 1961, Atlanta was host to the Southeast Federation of Temple Youth. On the first occasion, the local group numbered forty members and entertained 165. By 1961, the Temple Youth Group had grown to 100 members and its visitors to more than 200.

The biennial convention of the Southeast Federation of Temple Sisterhoods and the Southeast Region of the Union of American Hebrew Congregations met in Atlanta in 1958. This was an extremely large and festive gathering. It featured among other events an original worship service for choral reading, presented by thirty members of The Temple Sisterhood.

The year 1956 was a milestone in congregational history for several reasons. Membership in that year exceeded 1,000 families. In 1956, too, The Temple celebrated Rabbi Rothschild's Tenth Anniversary as its spiritual leader, observing the event with a special service and reception on Friday evening, October 5, and a dinner given by the Board of Trustees on the following Sunday evening. More significant than the affairs, however, was the fact that the rabbi emeritus, Dr. David Marx, participated. By his presence and by the prayer he offered at the dinner, the elder rabbi made manifest his recognition that the long and difficult transition had finally been achieved.

The year 1956 was notable for another reason as well. A Permanent Planning Committee was formed and began negotiating for the purchase of property adjoining The Temple, which was purchased in 1958. The congregation at last prepared to expand its facilities.

Just when the campaign for building funds was ready to begin, an event took place which shook the very foundations of The Temple, both literally and spiritually. On the morning of October 12, 1958, the Temple's long-time custodian, Robert Benton, arrived as usual at 7:15 A.M. to open the building and prepare it for Religious School. To his horror he discovered that the building had already been opened by a twenty foot hole in its side wall, later determined to have been blasted there by some forty to fifty sticks of dynamite. At ten o'clock, the time Religious School classes normally began, the Hebrew Benevolent Congregation of Atlanta was front-page news around the world.

Fortunately, no one was in the building when the explosion occurred and the sanctuary itself suffered only broken panes, loosened plaster, and a door unhinged. Major damage affected the rest rooms, offices, and assembly hall. In the moving words of Eugene Patterson, editor of *The Atlanta Constitution,* "It buried the little sky-blue robes of the children's choir under glass and plaster dust. The white collars lay gray and torn in water from broken pipes.

"It blew the vestibule wall and buried a bronze plaque commemorating men of the congregation who were killed in the military service of the United States Flag.

"It shattered a little glass display case set up by the sisterhood . . . and spilled its contents onto the wet rubble . . .

"It toppled Menorahs from a broken shelf and left those . . . lying bent and tarnished under the wreckage . . .

"A small record album on one damaged shelf was named 'Thank you, God!"

Shattering as the experience was, the congregation and the community might well have said "Thank You, God" for the result of it. The blast was more than a shock. It was a shock treatment. For Jew and non-Jew alike the bomb released long buried thoughts about themselves and each other. It blasted through the southern moderates' wall of silence. All of "the right people", from Georgia Governor Marvin Griffin to President of the United States Dwight D. Eisenhower, had "the right thing to say" about the bombing and said it for publication. Messages of sympathy poured in, many accompanied by monetary offerings even though the fact was repeatedly broadcast that the building was adequately insured.

But the real significance of the bombing had nothing to do with physical damage or physical repair. Atlanta Mayor William B. Hartsfield, arriving at The Temple within minutes of hearing the news, pointed it out immediately. "Looking at this demolition," he declared, "I cannot help but realize it is the end result and payoff of a lot of rabble-rousing in the South. Whether they like it or not, every political rabble-rouser is the god-father of these cross burners and dynamiters who sneak about in the dark and give a bad name to the South. It is high time that decent people of the South rise and take charge if governmental chaos is to be avoided." This sounded the call. The good people of the South did arise and speak out.

The most eloquent voice was one long accustomed to speaking out, and one which Southerners were long accustomed to hearing. Ralph McGill, in a column which would help him win the Pulitzer Prize, said, "Let us face the facts.

"This is a harvest. It is the crop of things sown.

"It is the harvest of defiance of courts and the encouragement of citizens to defy law on the part of many Southern politicians . . .

"It is not possible to preach lawlessness and restrict it.

"To be sure, none said go bomb a Jewish temple or a school.

"But let it be understood that when leadership in high places in any degree fails to support constituted authority, it opens the gates to all those who wish to take law into their hands . . .

"It is a harvest, too, for those co-called Christian ministers who have chosen to preach hate instead of compassion. Let them now find pious words and raise their hands in deploring the bombing of a synagogue.

"You do not preach and encourage hatred for the Negro and hope to restrict it to that field . . ."

Quite a different reaction from that which greeted members of the Hebrew Benevolent Congregation in 1915! While many factors had changed in Georgia between the Frank Case and The Temple bombing, until the bombing many Temple members did not realize it.

Why did it happen? Why was this Jewish congregation and not some other chosen as the target? Although no one said so to his face, some members suspected that Rabbi Rothschild had brought this upon them by his outspoken defense of human rights for the Negro.

As early as 1948, he had preached to the congregation,

"We must do more than 'view with alarm' the growing race hatred that threatens the South . . .

"The solution for the ills of the South rests with the people of the South. That much of its claim is valid . . .

"The problem is ours to solve—and the time for solution is now. We do not have the right to postpone and procrastinate . . .

"It becomes increasingly obvious that unless decent people take up the burden, the South faces a return to the most primitive kind of bigotry and race hatred."

From that time on, hardly an occasion passed that he did not take the opportunity to speak on this subject. Drop by drop the words began to take effect, so that when the Supreme Court decision on school integration came in 1954, not only the rabbi and a "faithful remnant," but a substantial portion of the congregation made some effort to help implement the decision.

That same year the Temple's president, William Breman, joined Rabbi Rothschild in issuing a plea to all members to vote against a proposed amendment to the Georgia State Constitution which would obstruct school integration. The following year, both the Couples' Club and the Sisterhood presented programs dealing with civil rights. The Couples' Club sponsored as its first offering to the congregation,

a forum discussion based upon a dramatic dialogue dealing with the whole spectrum of man's obligation to his fellow man.

Sisterhood went a step further and planned a luncheon meeting entitled "Ourselves and Our Conscience—The Moral and Legal Aspects of Desegregation." Speaking for the legal side was Morris B. Abram, then a resident of Atlanta and member of the congregation. The moral side was represented by the Rev. Dr. Benjamin E. Mays, president of Morehouse College. The subject of the program apparently did not disturb even the more timorous Temple members, but the fact that the distinguished Negro leader and his wife had been invited to have lunch with the Sisterhood did. To their great credit, Sisterhood leaders refused to succumb to the considerable pressure brought to bear upon them. They proceeded with the luncheon as planned and with notable success. Since then many meetings have been held at The Temple with Negro guests, both as speakers and as part of the audience.

Meanwhile, Rabbi Rothschild continued to preach on civil rights, not only from his pulpit but elsewhere in the city and in the South. In 1956, he told an audience in Jackson, Miss. the same thing he had been telling his congregation in Atlanta. The following year from the pulpits of Central Synagogue in New York City and Isaac M. Wise Temple in Cincinnati, he declared, "There is a macabre and disquieting parallel between the South today and a totalitarian state. There is a curtailment of the right to speak freely and openly if what you say disagrees with the popular point of view." What made the words significant was that he had already spoken them in the South. His own pulpit was obviously a notable exception to this condition.

In November, 1957, eighty Atlanta clergymen issued a "Ministers' Manifesto," a statement calling for support of the Supreme Court decision on integration. Although he was part of the group that framed it, Rabbi Rothschild was not among the 80 clergymen who signed the Manifesto. This was because he believed that to be effective the statement must have a strong basis in Christian theology, and he considered that more important than the presence of his signature.

On the day after the Ministers' Manifesto appeared in the newspapers, however, the bulletin board on The Temple lawn announced the subject of Rabbi Rothschild's next Sabbath sermon. It was, "Eighty Who Dared—A Salute To My Christian Colleagues." In it, the rabbi quoted the words of Amos at Beth El, "The prudent keep silent in such a time, for it is an evil time." He then asked, "For what is religion, after all? Is it just a way of looking at certain aspects of life or a certain way of looking at all of life?" And he stated his own

belief in the answer, "Religious men and women must begin to face up to the nobility of their heritage . . . We must admit that in our attitude towards and treatment of the Negro we have fallen short of our spiritual ideal . . . We must effect a change in our own hearts and thereby seek to change the hearts of all men."

The Atlanta Journal and Constitution published the sermon in full. So did the *Congressional Record* of the United States Congress.

In February, 1958, a much larger group of Atlanta clergymen issued a statement calling for support of the Supreme Court decision. It was the first public pronouncement by any representative group or profession in the South on behalf of civil rights. Rabbi Rothschild did sign this second manifesto.

Certainly these actions could have had some influence upon the decision of the self-styled American Nazis to select The Temple rather than some other institution of the Jewish community as their target for violence. The important thing, however, was not what the lunatic fringe who perpetrated the act thought, but what the general public thought and felt and did.

If either the rabbi or the members of the congregation felt any fear, they did not reveal it. On Monday morning, barely twenty-four hours after the blast occurred, the rabbi had his sermon subject for the following Sabbath posted on the bulletin board. "And None Shall Make Them Afraid"—this described his reaction.

The congregation followed suit, as indeed it had every reason to do. Individual members as well as officials were inundated with messages of sympathy from the Christian community. Friends and strangers alike rushed forward to express their indignation at such barbarity. Although the families of the rabbi and the president of the congregation, William B. Schwartz, Jr., received threats of violence to their homes, any fear which they might have felt on this account was offset by the innumerable expressions of deep concern which came to them from all quarters. Not the least of these was from the Atlanta Police Department.

On Friday evening members of The Temple gathered as one family in time of crisis, somber but unafraid. The patched-up sanctuary was filled to overflowing. Rabbi Rothschild, fatigued but thankful, arose to declare, "This single act of devastation has taught lessons which all words, all prayers, all pleas had been unable to teach . . . The curtain of fear has been lifted. Decent men are at last convinced that there can be no retreat from their ideals . . .

"We are grateful for the magnificent response that has come to us from near and far," he told them. "But we are not surprised . . . we are more certain than ever before that only when men are willing to

live by God's law can they achieve personal security and dignity . . . this despicable act of desecration has turned up the flame of faith and kindled the fires of determination and dedication. It has reached the hearts of men everywhere and roused the conscience of a whole community . . . With God's help we shall rebuild in pride and gratitude—and create a stronger Home of the Spirit where He may dwell in our midst. Together with an aroused humanity we shall rear from the rubble of devastation a city and a land in which all men are truly brothers—and none shall make them afraid."



ATLANTA MAYOR WILLIAM B. HARTSFIELD AND
RABBI JACOB M. ROTHSCHILD
Examining Bomb Damage, Sunday, October 12, 1958

Congregants returned to their homes that Sabbath eve exhilarated and confident. Reassured by the overwhelming response of friendship and esteem on the part of the Christian community and the courageous example of their own leaders, they emerged from the trauma of the bombing with new understanding of their identity as a group. From that day on the projected building became one of the spirit as well as of bricks and mortar.

Temple activities proceeded almost as if nothing had happened. The only programs cancelled were those scheduled for the day of the bombing itself. By the next morning temporary offices were in operation at the Jewish Community Center and several hundred Sisterhood members gathered there for their monthly meeting. The Children's Choir and Hebrew Classes met at the Center on Tuesday, their appointed day, without interruption. That evening, the second Tuesday of the month, The Temple Board convened as usual.

A fund-raising organization had been employed to manage the campaign for the new building. Its representative had just arrived in Atlanta and planned his first meeting with the campaign steering committee for the following Wednesday evening. This took place as scheduled.

The following Sunday, Religious School classes resumed, using the facilities of E. Rivers Elementary School, the same public school to which The Temple had been host a decade earlier.

In retrospect, it seems incredible that those at the vortex of the storm could have functioned as they did, maintaining all routine duties while assessing damage, retrieving salvageable supplies, handling the gigantic flow of unaccustomed correspondence, and responding with the aplomb of public relations experts to attentions of police, FBI, city officials, reporters, television crews, and Jewish defense agencies. It was a time to test one's mettle as well as one's patience. Neither was found wanting.

Events followed one another rapidly. The building campaign met its quota without difficulty. One of the five men indicted for the bombing was brought to trial twice. The first ended in a hung jury; the second in acquittal. Finally, all five were released.

The sensation of the trials had hardly died down when the excitement of building began. For over a year, congregational activities were scattered. Meetings were held at clubs and in the Community Center, or in the sanctuary itself. Staff offices were returned to the Temple soon after the bombing but had to be moved out once again in order to remodel that portion of the building.

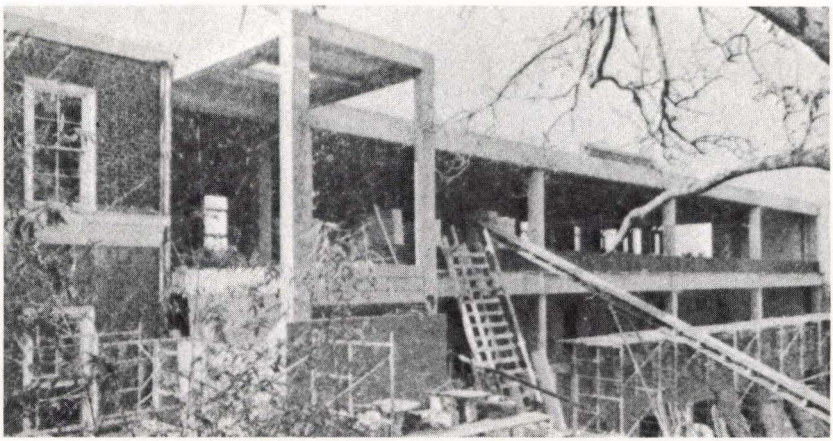
In March, 1960, the Helen E. Massell Chapel was dedicated so that services could be held there while the main sanctuary was being refurbished. When the entire project was completed, in May, 1960, the congregation formally dedicated its new David Marx Education Building and opened it to the public. In honor of the thousands of friends, known and unknown, who expressed their support during its time of crisis, the congregation named its auditorium Friendship Hall. The plaque reads: "HOW GOOD AND HOW PLEASANT IT IS FOR BRETHREN TO DWELL TOGETHER IN UNITY–IN GRATITUDE TO THOSE WHOSE COMFORT AND ENCOURAGEMENT SUSTAINED AND STRENGTHENED US–WE DEDICATE THIS AUDITORIUM AS FRIENDSHIP HALL."



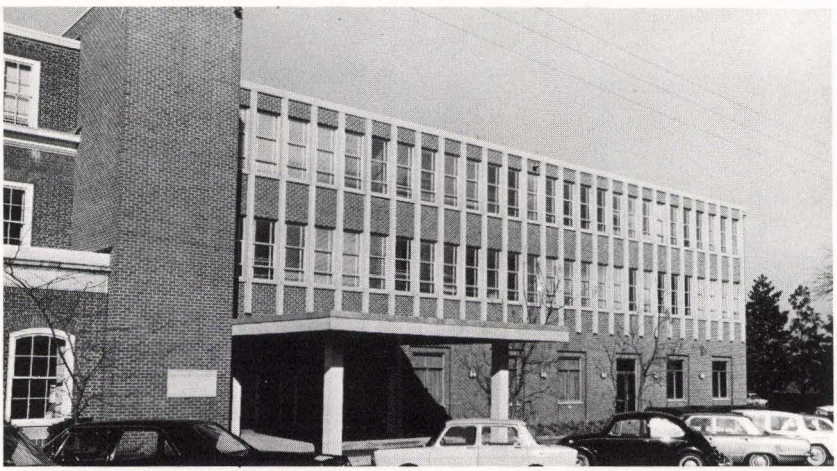
WILLIAM B. SCHWARTZ, JR.
President 1957-60



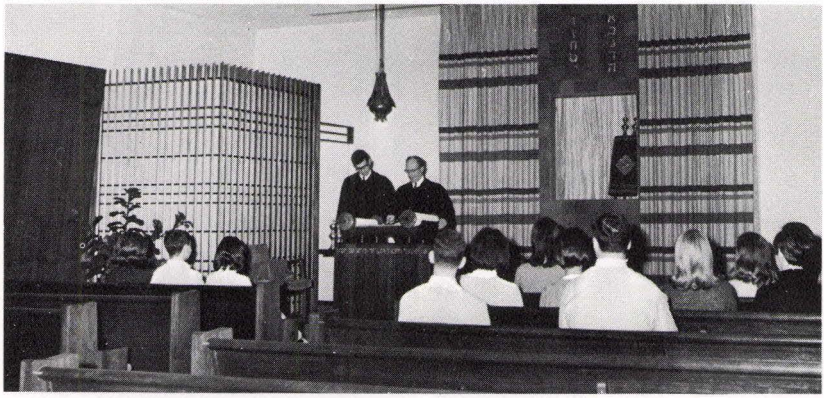
JOSEPH F. HAAS
President 1960-63



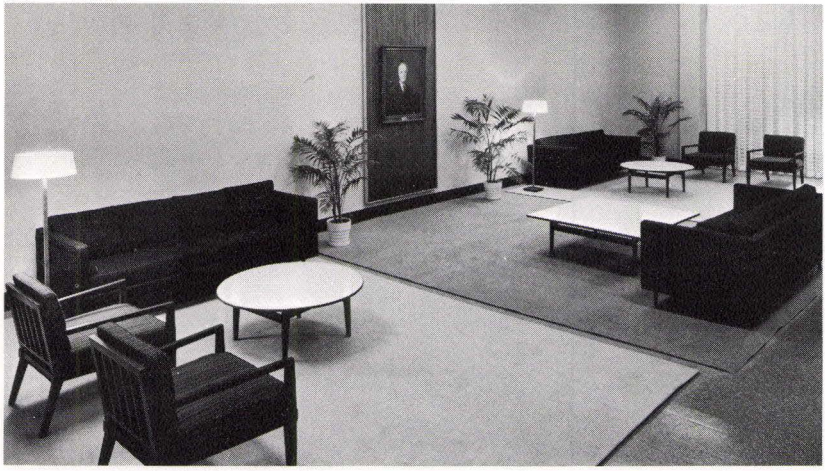
The David Marx Educational Building During Construction, 1960



The David Marx Educational Building, 1967



The Helen E. Massell Chapel



The Adult Lounge



The Youth Lounge

The new building facilitated many activities previously precluded or curtailed by lack of space. With the addition of a chapel, many more members began to use The Temple for weddings. The Sisterhood had anticipated this and accordingly furnished a Bride's Room for use on such occasions. Sisterhood itself could operate more fully and more efficiently now that it had its own office and amply equipped Gift Shop. In former days the latter had been operated from two booths in a corner of the assembly hall.

The congregation began to acquire a collection of fine art, enhancing the beauty of its building with paintings of Jewish as well as of artistic significance. The first acquisition was the gift of an individual member in 1960. Then the Confirmation Class of 1962, in lieu of its customary reception, gave The Temple two paintings and the necessary lighting installations, thus initiating the Confirmands' Gallery. Subsequent Confirmation classes and individuals have added to this collection.

Perhaps the most important program made possible by the new facilities was Adult Education. Whereas formerly only a small group could meet in the rabbi's study on Sunday mornings, since 1960, regular weekly sessions of two hours each have been held on Monday evenings, with two or three courses being taught simultaneously during the first hour. An average of approximately 100 persons attend these classes, clearly demonstrating the interest of today's congregation in furthering its Jewish knowledge.

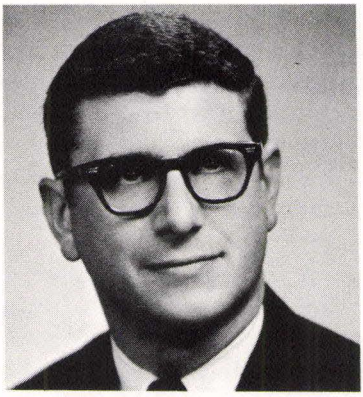
The Temple passed many milestones as its first century came to a close. In the fall of 1960, the Hebrew Union College-Jewish Institute of Religion conferred upon Rabbi Rothschild the honorary degree of Doctor of Divinity. In 1961, the congregation observed his 15th Anniversary as its rabbi and the Twenty-fifth Anniversary of his ordination.

In 1962 The Temple passed a sorrowful milestone with the death of its rabbi emeritus, Dr. David Marx.

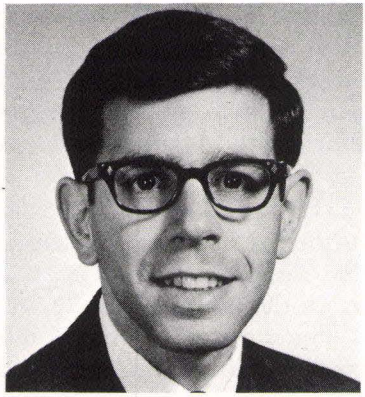
The same year The Temple augmented its spiritual leadership for the first time on a permanent basis with the addition of an assistant rabbi. Rabbi Stuart E. Davis was the first to occupy this position.

In 1963, as a member of the Board of Governors of the Hebrew Union College-Jewish Institute of Religion, Rabbi Rothschild was sent to Israel to participate in the dedication of the rabbinical seminary's School of Archaeological and Biblical Research in Jerusalem. The same year members of the congregation rejoiced in being able for the first time to inaugurate as their president the son of a former president. Max F. Goldstein, who presided from 1932 to 1936, installed his son Elliott into the office in 1963. In 1965, the congregation welcomed its present assistant rabbi, Rabbi Richard J. Lehrman.

Within The Temple, activities abound. The Religious School, with an enrollment of 940, extends from kindergarten through ten grades and a post-Confirmation class. The Temple Sisterhood is the largest of any Reform congregation in the Southeast, with almost 800 members, one of whom is at this writing president of the Southeast Federation of Temple Sisterhoods. The Temple Youth Group numbers 120 boys and girls. In 1965 these youngsters began serving in the general community as aides in the public school tutorial program, an affiliate of Operation Headstart. Temple Teens, which includes a younger age group, provides activity for pre-Confirmation classes. On the adult level, the Temple Couples Club offers the congregation additional cultural stimulus and creates a lively social program for its own membership of eighty couples. The Singles Club, comprised of unmarried adults, is in the process of organization as this is being written. Altogether, the Temple is a busy place, weekdays and nights, as well as on the Sabbath.



RABBI STUART E. DAVIS
Assistant Rabbi, 1962-65



RABBI RICHARD J. LEHRMAN
Assistant Rabbi Since 1965



Confirmation Class of 1966



ELLIOTT GOLDSTEIN
President, 1963-66



HERBERT A. RINGEL
President Since 1966

Now, as the Hebrew Benevolent Congregation reaches its centennial year, it does so with a membership of 1,200 families. They worship in a building valued at $1,500,000 and acknowledged to be one of the most beautiful sanctuaries in the city. The inscription over its entrance, "MY HOUSE SHALL BE CALLED A HOUSE OF PRAYER FOR ALL PEOPLE," rings true to thousands of non-members of all races and religions who have entered it repeatedly for prayer and fellowship. But more important than what The Temple means to others is what it means to itself.

A hundred years ago the congregation consisted of a small group of immigrant German Jewish families. Today it is heterogeneous, and, although nine out of ten of its members are American-born, the remainder comes from almost every part of the globe.

A hundred years ago, the congregation had difficulty deciding between Orthodoxy and Reform. Today, although more than one third of its members are children of Orthodox and Conservative parents, they are firm in their adherence to the tenets of Reform and staunch supporters of its institutions and national organizations.

The Temple for many years has been recognized as a leading force in civic betterment. Its members have played a major role in the growth of the city, from Aaron Haas, the first Mayor Pro-tem in 1875, to Sam Massell, Jr., the present Vice Mayor of Atlanta. David Mayer, a founder of the congregation, helped to establish public schools in 1870. Eighty years later, Temple members helped to retain public schools and successfully integrate them, despite the unpopularity of this cause at its beginning. In 1906, the Rabbi of The Temple was the

only Jew on an eighteen-man committee working to effect interracial cooperation in the city. In 1966, the Rabbi is one of four Jews, three of whom belong to the Temple, appointed by Mayor Ivan Allen, Jr. to serve on the twenty-man Community Relations Commission of the City of Atlanta.

The congregation has enjoyed able and dedicated direction throughout the century. Lay leaders have usually been elected on a rotating basis, a fact which may account for the large number of capable men who have served as president. Only once has anyone remained in this office for more than four consecutive years and only twice, both times before 1900, has one returned to hold the position for a second term.

While frequent change has contributed greatly to the strength of The Temple's lay leadership, its spiritual leadership has benefitted by exactly the opposite condition. In the entire century the congregation has been served by only eight rabbis, six of whom came to its pulpit during the first twenty-five years. In the past seventy-two years The Temple has had only two spiritual leaders. This unusual combination of circumstances has provided a stability and flexibility, a dignity and a direction of character rarely equalled among the burgeoning Reform congregations of today.

The Hebrew Benevolent Congregation has traveled far in its hundred years, and flourished greatly. It has known the uncertainty of small beginnings, the daring spirit and purpose of its founding fathers, the unifying call of its first great leader, the trials and frustrations of traversing a wilderness, words of courage, and prophecy echoing earlier words of courage and prophecy. Its life has been closely woven into the fabric of its city, only twenty years older than the congregation itself.

The story of The Temple, its joys and its sorrows, its achievements and its failures, all have been a part of Atlanta's story and growth. According to the Psalmist, a thousand years in God's sight are as but a day when they are past. In the sight of man a hundred years can seem an eternity. Yet they, too, are as but a day when they are past. Thus one day ends. The next begins.

Chazak



THE TEMPLE
Photograph from the first edition

VI עד מאה ועשרים

. . . To A Hundred And Twenty



RABBI ALVIN M. SUGARMAN
February, 1974

How convenient it would be if the course of history fit neatly into packages of ten, or twenty, or even of a hundred years! Although it rarely does, the next phase of Temple history was indeed foreshadowed in an item that appeared in a January, 1967, issue of *The Southern Israelite.* It announced that Alvin M. Sugarman of Atlanta "has entered the Cincinnati School of Hebrew Union College-Jewish Institute of Religion for studies leading to ordination as a Reform rabbi."

The writer, unable to predict the future relevance of such information, neglected to add that the rabbi-to-be was born in Atlanta, attended Religious

School at The Temple (Confirmation Class of '54), graduated *magna cum laude* with a degree in business from Emory University, subsequently entered the world of business via a position with the Montag Paper Company and married the former Barbara Herman of Jackson, Mississippi. Nor was it revealed that the young bridegroom had been spending most of his weekends as a Religious School teacher at The Temple.

While Rabbi Sugarman's leadership has become the dominant force in the latest period of Temple history, however, this portion of our chronicle must necessarily begin where the previous one left off. At that time the congregation still looked to Rabbi Rothschild as its spiritual leader, and it was on the brink of celebrating its 100th Anniversary.

Preparations had begun long before the actual celebratory weekend of April 21-23, 1967. The original publication of this volume, after two years in creation, appeared several weeks prior to the anniversary date. Members automatically received one copy per family and had the option of purchasing more at cost. Local media, libraries, rabbis and other dignitaries also received courtesy copies well in advance.

The celebration opened with a special Sabbath Eve service entitled "The Joy of our Yesterdays." First the presidents of the congregation, past and present, marched through the sanctuary carrying the Torah Scrolls. To further symbolize the continuity of leadership, Janice Oettinger Rothschild and Youth Group President Mary Jane Sherman, great granddaughters of former rabbis E.B.M. Browne and David Marx respectively, illumined the Sabbath candles and Board Member Richard Guthman, Jr., a descendant of two founding families, recited the kiddush. Rabbi Richard Lehrman read the liturgy and Rabbi Rothschild introduced the guest speaker, Rabbi Maurice N. Eisendrath, President of the Union of American Hebrew Congregations.

The following morning the children of the Religious School presented a service which Rabbi Rothschild wrote for the occasion. In the evening the celebration continued with a gala banquet and dance – officially the 100th Annual Meeting – at the newly opened downtown Marriott Hotel. A tongue-in-cheek nostalgic replay of fairly recent history provided the major entertainment, with TV celebrity and former Temple member Bert Parks as emcee.

The celebration concluded on Sunday afternoon with a musical program and reception for the entire community, highlighted by the presentation to the city of a fund to be used for an annual award in the field of human relations, now known as The Temple Centennial Award. Vice Mayor Sam Massell, Jr., himself a life long member of the congregation, received it on behalf of the city from President Herbert Ringel. The caption under their picture in the next day's *Atlanta Journal* announced, "The Temple loves Atlanta and $5000 proves it."

This was but a small sample of the extensive publicity given the centennial

celebration by The *Atlanta Journal and Atlanta Constitution.* A full-page color photograph of the sanctuary illustrated the cover story of their combined "Sunday Magazine", and several prominent writers featured it in their columns. One editorialist capsuled history in these words:

> THE FIRST CENTURY
>
> The years immediately following the Civil War saw the firm establishment of Atlanta and the founding of many institutions which are important to the city.
>
> Among this group is the Hebrew Benevolent Congregation which dates from 1867 and celebrates its 100th anniversary this weekend.
>
> This congregation numbers among its members some of the most distinguished families of this city, and from it has come a big share of the city's leadership.
>
> Two men, the late Rabbi David Marx and the present Rabbi Jacob Rothschild, have led and served the congregation through the greater part of its life and many worthwhile things have resulted from this circumstance. Among them has been the recognition by the leading citizens of all creeds of the need for understanding. The trend to ecumenism is an old one here and may be traced to the early part of the present century and the spirit of Rabbi Marx. The need for social justice also is well understood by those who lead this community, and again we find the wellsprings within this congregation.
>
> The history of the Hebrew Benevolent Congregation is an important part of the history of Atlanta, and a lot of the best of our history at that.
>
> This group has contributed more than its share of bright and shining deeds, and as for evil deeds, it has been sinned against more than once.

Two events that occurred soon after the centennial also serve to emphasize the division of time. The death of Robert Benton during the summer of 1967 sadly underscored the closing of an era for Temple members who had long thought of him as one of their own family. Those of us who grew up in the congregation would always remember the Sundays of our childhood when he invariably stood waiting to greet us as our car pools pulled into the parking lot. With his mile-wide smile and strong restraining arm he would shepherd us into the building and frequently follow us upstairs to keep order in a classroom until the teacher arrived. He was even known, on occasion, to conduct the lesson himself when a teacher failed to appear.

The Temple established a memorial to Robert Benton in his own church where he had been a deacon for many years. Rabbi Rothschild participated in his funeral, which was well attended by members of both congregations.

A second notable event which occurred less than a year after the anniver-

sary signalled the beginning of a new era in the religious life of Atlanta Jewry. In January, 1968, a group of thirty families asked Rabbi Lehrman, whose three-year term as assistant at The Temple was about to end, to help them form a second Reform congregation. Temple leaders, long recognizing the need for another congregation, readily offered their blessing, sanctioning the release of the rabbi's time to organize the new Temple Sinai and presenting him with a Sefer Torah as a gesture of welcome from the old congregation to the new.

While Sinai drew relatively few members away from The Temple, it took 100 children off the rolls of the Religious School, a circumstance that was not without some benefit to both congregations. For several years the building had been overcrowded with insufficient classrooms for the nearly 900 students. The inadequate facilities had been stretched even further by the ever increasing number of creative activities such as arts and crafts, music and dramatics. Now the congregation enjoyed a brief respite from its problems of space. Within five years, however, the problem reappeared and it became necessary to use facilities at the Atlanta Jewish Community Center for extra classrooms.

These were years of increased activity for all but one of The Temple's organizations. Temple Teens dwindled into non-existence by 1969, but older teenagers during those same two years supported the Youth Group in numbers ranging from 70 to 80 per meeting. Encouraged by Rabbi Rothschild and his new assistant, Rabbi Philip Posner, they formed a Mitzvah Corps which joined a similar group from Westminster Schools to work in the afternoons in economically depressed neighborhoods. The congregation itself participated in similar projects, providing financial counselling for needy families and contributing to Interfaith, Inc., a coalition effort to build non-profit low cost housing.

Couples Club had a membership of 75 families which, in addition to involvement with community projects, provided ushers for Friday evening services and hosted the oneg shabbat. The Temple Singles, organized in 1966 for members 35 years old and up, assisted with Friday evening hospitality and contributed to The Jewish Home. Younger members, both married and single, established The Temple Forum in 1970. Two years later The Temple Seniors began.

Sisterhood, always a mainstay of congregational life, retained a membership of around 800 during this period. In addition to the many functions the women had already undertaken, they now provided a home visitation program, a Friday evening sitter service, transportation to The Temple for residents of The Jewish Home, Saturday luncheons with the rabbi for Religious School students and their parents, and a welcoming supper for Jewish freshmen at area colleges. They also reactivated their service to the blind, gave a pavilion to Camp Coleman in honor of the congregation's centennial, and

made another attempt at congregational singing by organizing a choral group under the direction of Peggy Newfield. They held their first Chanukah Bazaar in 1969, and the following year began serving lunch to all Saturday morning worshippers. In addition they joined a community effort to make supplies for the city's Head Start program and assist the mentally retarded.

Behind this surge of activity lay a blossoming of Jewish consciousness, the harvest of seeds sown by Rabbi Rothschild in the early years of his leadership at The Temple. In contrast to the situation then, when the rabbi had to struggle to reintroduce elements of worship long discarded by virtue of the late 19th Century movement known as Classical Reform, the congregants themselves now motivated much of what they referred to as "more Jewishness."

While the Six Day War gave impetus to the congregation's growing enthusiasm for Israel, one indication of the trend had been set in motion even before June 1967. Under the auspices of the Eisendrath Exchange Program of the UAHC an Israeli teenager, Tamar Yashin, was invited to visit Atlanta for six months as guest of the congregation. Although the war delayed her journey by a few weeks, she arrived in time to join members of the Youth Group during the summer program at Camp Coleman and to spend a meaningful few months in the home of the Bernard Ochs family, attending Northside High School with their three daughters and participating with them in Temple activities.

In January 1968, Rabbi Rothschild conducted a tour to Israel for members of the congregation. The fifteen participants included one past president of The Temple and two past presidents of the Sisterhood, clearly an indication of changed attitudes on the part of the lay leadership. Still another was the notable increase in purchases of Israel Bonds which led to the congregation's first annual Bonds Dinner on November 15, 1970.

The desire for more spirituality and ritual manifested itself in several ways. Under the energetic presidency of J. Kurt Holland members of the Board took turns reading the Haftorah portion at services. They also asked for more religious content in the discussions at their monthly meetings and proposed that a half hour be reserved on each agenda for this purpose.

In May 1969, the Board held its first annual retreat. Beginning as a weekend at Camp Coleman for officers and trustees only, the retreat was reduced to a one day session at The Temple for a year or two before being returned to its original format and including the spouses of the Board members.

The most obvious and perhaps most significant step toward tradition during these years was the reinstitution of Bar Mitzvah. The subject came before the Board in 1967, and at that time received the same treatment as it had on previous occasions, with one notable exception: after rejecting the proposal to reintroduce the ceremony, the Board accepted Rabbi Rothschild's suggestion that a more intensive Hebrew program be offered in the Religious School for those students seriously interested in the educational benefits of Bar and Bat

Mitzvah. Despite the necessity to schedule the classes an hour before the regular opening of Religious School on Sunday morning, the program attracted an initial enrollment of 37 students.

The next five years brought about a reversal of opinion on Bar and Bat Mitzvah. Early in 1972, the Board voted to reintroduce the ceremony. Rabbi Rothschild, while concurring in that decision, insisted upon one caveat, the maintenance of strictly enforced academic requirements and guidelines prohibiting lavish entertainment at The Temple. Of the 35 candidates who applied at the outset, eight were in the fifth grade, the proper time to begin preparation. Two others, Glen Nadel and Miles Dorfman, having begun their preparation elsewhere, were already eligible. Thus, on December 2 and December 9, 1972, they became the first B'nai Mitzvah at the Temple in the current century.

While the emphasis during these years focused more upon internal areas of Jewish concern, Rabbi Rothschild's previous activity in the civil rights arena brought several public honors in 1968. His Christian colleagues of the Atlanta Ministerial Association asked him to deliver the eulogy at its city-wide memorial service for the martyred Dr. Martin Luther King, Jr. Some months later he received the Clergyman of the Year Award from the National Conference of Christians and Jews, and the Abe Goldstein Human Relations Award from the Anti-Defamation League of B'nai B'rith.

When the time came to celebrate Rabbi Rothschild's 25th Anniversary at The Temple, members demonstrated their affection by again planning a festive week-end in April centered around the Annual Meeting. Rabbi Philip Posner, his assistant, composed a special liturgy for the Friday evening service, which was followed by a lavish reception. Rabbi Sidney Berkowitz of Youngstown, Ohio, classmate and close friend of the honoree, delivered the sermon. On Sunday morning the children of the Religious School surprised Rabbi Rothschild with a creative service which they themselves had prepared, plus a certificate for trees to be planted in his honor in Israel, which they had purchased with funds they themselves had collected. That evening a gala banquet and dance at the Hyatt-Regency Hotel climaxed the weekend celebration.

The highlight of the evening was a side-splitting surprise for Rabbi Rothschild, a musical roast written and directed by Jennings Hertz, Jr., with the assistance of Peggy Fox Goldberg. The pleasure that this brought the honoree was rivaled only by another surprise which came as an unexpected delight to the entire audience: just before dinner was served, the man designated soon to replace Rabbi Posner as assistant was ceremoniously escorted with his wife into the room and onto the dais for an official introduction to the congregation. That young man was the native son whom Rabbi Rothschild had guided and helped to become a rabbi with the secret hope that he would return one day to serve at The Temple. He was Alvin Sugarman.

The congregation's gift to Rabbi Rothschild was his first and only sabbatical

leave. He elected to take it during the following fall and winter, devoting the summer months to preparing his new assistant to take full responsibility immediately after the High Holydays. As it happened Rabbi Sugarman had to "go it alone" in many respects from the moment he arrived because, shortly after Confirmation, Rabbi Rothschild became ill and had to undergo surgery. Although Rabbi Rothschild actually served in his full capacity for more than a year after his sabbatical, 1971 could rightfully be considered the beginning of transition into the Sugarman era of Temple leadership.

Still another major change occurred that year. After twenty years as organist and choir director for The Temple, Emilie Spivey decided to retire. Her former assistant, Sue Goddard, substituted until a replacement could be found. Fortunately, Wallace Zimmerman was available for the position and soon endeared himself to the congregation as his predecessor had done. He also followed in her footsteps by taking special studies in Jewish liturgical music before beginning his work at The Temple. In addition, he joined the two music associations of the Reform movement, the Guild of Temple Musicians and the American Conference for Cantors, and very quickly rose to the position of vice president of the Guild.

The change of administration in 1972 was highlighted by an inaugural program unique in the annals of Temple history. When Robert J. Lipshutz became president of the congregation, his installation address was given by the man who would become the next President of the United States. Lipshutz' friend Jimmy Carter, then Governor of Georgia, spoke of the common heritage of the biblical prophets which his own Southern Baptist teaching shared with us, and quoted them with a familiarity customarily expected only from rabbis. " 'Human Rights' is not a passing slogan," he said. "It is a concept which goes back to the laws and the Prophets of our Judeo-Christian traditions." Indicating by manner as well as words his own belief in the teachings of Prophetic Judaism, he defined human rights as the idea of the dignity of the human being and of individual conscience, "of self-government and tolerance, and of nations living together in peace despite differences of belief."

The occasion established an auspicious and joyous beginning for what evolved as probably the saddest and most difficult term of office of any Temple president before or since. Just before the High Holyday season Israeli athletes were massacred at the Munich Olympics. Following that, a rumor that Arab students at Georgia Tech had been overheard plotting violence against local Jewish institutions necessitated the hiring of security guards for The Temple, as well as for other synagogues throughout the area.

During the winter an evangelical campaign to "Christianize" America dominated the headlines, resurrecting the ever present fear of anti-semitism if such a project were allowed to succeed. Local ministers who had been staunch friends and co-workers in the struggle for racial equality failed to understand the Jewish opposition to this potentially dangerous endeavor which they

themselves embraced with religious fervor.

In mid-May, 1973, Rabbi Rothschild suffered a heart attack. His confinement and the flood of inquiries about his condition imposed an additional burden on congregational officers and staff. After three weeks in the hospital and four more at home, the rabbi returned to his office for a few hours each day, finally resuming full duties at the beginning of the High Holyday season, albeit with the directive from his doctors to "take it easy."

That admonition was more easily spoken than followed, especially in the wake of the Yom Kippur War. In order to help reduce the pressure on Rabbi Rothschild, the Board mandated him to secure the services of a second assistant, whom they urged him to choose when he attended the upcoming biennial convention of the UAHC in November.

Under these circumstances he brought Rabbi Elbert L. Sapinsley to Atlanta on an interim basis. Arriving in December, one of the busiest periods of Temple activity, the new rabbi had no chance to be properly oriented by his senior colleagues, and as a result found himself in the frustrating position of being unable to give assistance when the crisis peaked and help was needed most.

In mid-December, Eloise Shurgin, who had become the linchpin of all congregational business, collapsed and died upon arriving home from her day's work. A retired school teacher who, 25 years earlier, had agreed to work on a temporary basis until a new secretary could be found, she had continued to manage Temple affairs as a lone factotum, seldom sharing her knowledge of details with her steadily increasing office staff. The shock and sense of personal loss caused by her death made it all the more difficult for those who had worked with her to cope with the ensuing chaos. Fortunately, Fred Beerman, also a volunteer freshly retired from his position as superintendant of the Atlanta Police Department, came forward to serve as acting Executive Director until a new administrator could be found.

The last week in December, Rabbi Rothschild began to suffer severe angina. Without revealing this to anyone other than his family he continued to supervise the untangling of problems in The Temple office, insisting that Rabbi Sugarman proceed with his plans for a much needed and long overdue vacation. His pain still unabated, Rabbi Rothschild entered the hospital on the afternoon of December 31 for what his cardiologist described as enforced rest and observation. He died of a massive coronary that night.



ROBERT J. LIPSHUTZ
President, 1972-75

"Adversity has the effect of eliciting talents which in better circumstances might have lain dormant." These words which Bob Lipshutz wrote in a letter to the congregation a few days later could fit no circumstance more than the one confronting him at that moment. He had received the news at midnight, New Year's Eve, a time when Rabbi Sugarman and most members of the Board were still away on vacation. Wasting no time calling them back, Lipshutz convened those available the following afternoon to effect emergency measures and carry out plans for the rabbi's funeral to be held on the following day, January 2.

For the second time in hardly more than two weeks, grief-stricken congregants, unable to believe what they knew to be true, filed into The Temple filling every available space. Others came as well. Rabbi Alexander Schindler, who had just succeeded Rabbi Eisendrath as President of UAHC, came from New York. Governor Jimmy Carter and Mrs. Carter, Mayor Maynard Jackson, Congressman Andrew Young, Coretta Scott King, Dr. and Mrs. Martin Luther King, Sr., and many other dignitaries from every segment of the community attended the service which Rabbi Sugarman conducted assisted by Rabbi Lehrman. News photographers made it seem all the more macabre by hampering access to the parking lot and following the procession as President Lipshutz and other members of the Board carried the rabbi's casket down The Temple steps.

A few days later Larry Schwartz, the Director of Education, resigned. That left Alvin Sugarman, two and a half years after his ordination as a rabbi, completely alone at the professional helm of a congregation numbering more than 1300 families.

Again Bob Lipshutz' words mirrored reality. Qualified volunteers came forward now as they had done before. Dr. Harold Friedman, assisted by Joni Janis, Joan Levy and other members of the faculty, directed the school for the remainder of that term. The congregation continued its adult education program by conducting several mini-series in the homes of the participants.

Foremost in everyone's mind was the task of electing a senior rabbi. Unbeknown to the congregation at large, the Board some months earlier had determined with the enthusiastic approval of Rabbi Rothschild that Rabbi Sugarman would be promoted to the position of Associate Rabbi at the next annual meeting. In accordance with constitutional procedure, the president convened a special meeting of the membership to elect the twelve members-at-large who would serve with the Board as a selection committee. When this took place, on February 10, an overwhelming sentiment in favor of Rabbi Sugarman mandated the committee to choose him. Without further deliberation, the motion to do so was placed before the body, which, after a suitable discussion, elected him by a unanimous vote.

The choice raised some eyebrows on the national scene because the Board had not first gone through the accepted procedure of considering a panel of candidates for the position, and also because Rabbi Sugarman had not been in the rabbinate long enough to be eligible for the pulpit of a congregation as large as The Temple. Undaunted by outside critics, members of The Temple realized that his lifetime association with them, his recent extraordinary performance, and his innate warmth and sensitivity would amply compensate for any paucity of years in the practice of his profession.

On April 26, 1974, in a warm, family oriented ceremony, Alvin Sugarman became The Temple's seventh rabbi in its 107 year history and the first ever to come from the ranks of the congregation itself. Rabbi Floyd L. Herman, brother of Barbara Sugarman, read the service and Rabbi Samuel Sandmel, the distinguished professor at HUC-JIR who himself had served as The Temple's first assistant rabbi, gave the principal address.

Rabbi Sugarman spoke movingly of his immediate predecessors at The Temple. "Rabbi David Marx built a bridge," he said. "Rabbi Rothschild came to the head of this bridge and led us across to areas where we feared to tread." Rabbi Sugarman then spoke of the challenge ahead and of the past which he shared with so many of those whom he now would lead. By an interesting quirk of fate, he was then 35 years old, exactly the age as his predecessor when he became spiritual leader of the congregation.

By the time of the annual meeting in April, Rabbi Sugarman had his professional staff once again in place. Ralph Birnberg had become The Temple Administrator, Leonard Kramish was about to begin as Director of Education, and two promising rabbinical candidates, Edward Paul Cohn and Martin S. Lawson, would become Rabbi Sugarman's assistants in the summer, following their ordination at HUC-JIR in Cincinnati.

Though their styles were different, Rabbi Sugarman shared the passion of his predecessor for social justice, continually seeking to deepen the congregation's involvement in the welfare of the total community. Among his first steps in this direction were the establishment of a blood donor program at The Temple in cooperation with the American Red Cross, and the alliance of the congregation with several others in a project known as City in Crisis.

Rabbi Sugarman was also instrumental in setting up the Jacob M. Rothschild Memorial Institute, an ongoing tribute patterned after the annual institute for the clergy which Rabbi Rothschild himself had established at the outset of his service in Atlanta. While still in formation, the fund brought Rabbi Levi Olan to The Temple as scholar-in-residence for a weekend of April 19 through April 21, 1974, Dr. Jacob Rader Marcus in December of that year, and Rabbi Leon Feuer in 1975. The following year Albert Vorspan came to Atlanta as speaker for the first Jacob M. Rothschild Institute held in its regular and continuing format, and returned as the featured speaker again in 1984. In subsequent years the institutes have featured Rabbi David Saperstein (1977), Rabbi Michael J. Cook (1978), Dr. David J. Blumenthal (1979), Dr. Irving Greenberg (1980), Bonia and Fanchon Shur (1981), Rabbi Gunther Plaut (1982), Prof. Ellis Rifkin (1983), Rabbi Lawrence Kushner (1985), Prof. Jakob J. Petuchowski (1986), and Prof. Michael Meyers (1987).

A further memorial to Rabbi Rothschild, initiated on behalf of the Jewish National Fund, led to the establishment of a Jacob M. Rothschild Forest in Israel. Rabbi Sugarman organized a tour to Israel from The Temple in October 1976 to dedicate the site, which is located in the northern Negev near Beersheva. After the funding of it was completed, in the early eighties, members began collecting for a second forest in the northern Galilee in the name of the congregation itself.

More evidence of progress and change was under way within the various congregational auxiliaries. Volunteers went to work on The Temple Bulletin and gave it a new look. The Temple Forum, although soon to become inactive, sponsored a joint seder with a Catholic congregation. The Temple Seniors decided to become "The Young-in-Heart Club." Under the guidance of Rabbi Cohn the younger adults, age 20 to 30, organized a group calling itself Simca 75. In 1979, GODOT, a group for young singles, was organized. Also several havurah groups began meeting on a regular basis, and conversion classes grew at a steady pace.

The Youth Group assisted with Holyday services at the Federal Penitentiary,

visited the Jewish Home and devoted more time to discussions of serious public issues such as the Arab-Israeli conflict and Soviet Jewry. The following year it resumed holding annual "shul-ins," overnight talk sessions in The Temple building with the rabbis and other inspirational speakers joining them for portions of the time. The guest speaker for the initial "shul-in" had been Andrew Young, then a candidate for Congress from Atlanta's 5th District. Congressman Andrew Young returned in 1975 to spend more than two hours in discussion with The Temple Youth.

The Sisterhood continued to operate its numerous projects of assistance to the congregation, becoming ever more successful in raising the required funds. The women held their annual donor event at Neiman-Marcus in 1974, and invited their husbands to attend. The cocktail-buffet fashion show netted them a record income of more than $7000, giving impetus to a long term program for refurbishing the bima. The improvements included finding and restoring the chairs that had been part of the original design for the sanctuary, and also the contribution of new needlepoint Torah covers crafted by members Sylvia Kamin and Phyllis Dreyfus, given in memory of Rabbi Rothschild.

Sisterhood volunteers, led by past presidents Dorothy Hamburger and Carolyn Holland, also discovered and restored for use in the chapel the antique chairs that had been part of the original design for the rabbi's study. They restored a long forgotten reading stand from the sanctuary of the congregation's earlier synagogue on Pryor Street for use in the lobby. In addition, Sisterhood members made needlepoint wall hangings for Friendship Hall which they contributed in memory of Eloise Shurgin, and created the Temple Media Center by contributing the video recorders and other equipment.

In 1979 the National Federation of Temple Brotherhoods, after repeated attempts during the tenure of Rabbi Rothschild and further tries each of the five years since his death, finally convinced Rabbi Sugarman and the Board to sanction the organization of a Temple Brotherhood in Atlanta. It functioned briefly, supplying ushers for Sabbath services and holding an interfaith dinner with the Clairmont Road Baptist Church. By 1983 it had been dissolved, though not without leaving a legacy in the form of a fund honoring its founding president, Robert Lifshey. The money was subsequently used to purchase special computer equipment for The Temple office.

The trend toward more traditional forms of worship continued. Selichot, the midnight service before Rosh Hashana which emphasizes the congregation's sincerity in asking forgiveness, was introduced in 1975. The same year it became necessary to hold double services on the morning of Rosh Hashana and the Board discussed the need to purchase a chupah for use in Temple weddings. A more personal approach was evidenced by the institution of a pre-marriage seminar and the formation of two new havurot. The next year the Board began holding a D'var Torah at the opening of each meeting and introduced new prayer books for the Holydays, though not without an

attempt to educate the congregation in advance. Most revealing of all evidence pointing to the increased desire for ritual was the fact that, despite the decline in the number of school age children in the congregation, by 1978 there were so many applicants for Bar and Bat Mitzvah that it became necessary to have them share the occasion in double ceremonies.

One move toward tradition that the Board did not approve, however, was a motion made in 1977 that yarmulkes be made available for distribution at the entrances to the sanctuary. It has since become a practice for those who would desire them to obtain them at the entrances.

Perennial problems of budget and maintenance continued as priority issues during the presidency of Jay L. Levine, from 1975 to 1977. These led to a more thorough tightening of procedure in the collection of dues, the use of the building, and of the administration itself, as well as an updating of the congregation's constitution and by-laws.



JAY L. LEVINE
President, 1975-77



HARRY POPKIN
President, 1977-79

When Harry Popkin became president in 1977, his administration carried the reforms still further, streamlining the bookkeeping chores through the merger of some of the various funds that had been set up in the past. A few years later two new funds were established. The first, given by Dr. Jack K. Bleich in memory of his mother, Esther, provides scholarships for worthy students pursuing special and advanced courses in Jewish studies. The second, created by the congregation as a memorial to Haskell Boyter, lead baritone in The Temple choir for more than 25 years, provides support for special needs in music.

In 1984, the endowment fund committee enacted a resolution providing for funds to be established in the name of loved ones under established criteria. At the publication of this revised edition, those funds established were: Henry R. Bauer, Sr. Memorial Fund, Lillian Holtz Memorial Fund, Frank S. Kaufmann Memorial Fund, Dr. Robert J. Ross Memorial Fund, and Stephen M. Travis Memorial Fund.

More recently, two other significant funds have been set up in tribute to members who have devoted extraordinary service to the congregation. In 1986, the Carolyn W. and J. Kurt Holland Youth Library Fund was established by their children; and the friends and family of Judith L. Kirschner memorialized her by setting up an Education and Enrichment Fund within the Sisterhood. Nor can the establishment of the Jack J. Wallen and Miriam Saperstein Wallen Fund through their testamentary bequest be overlooked.

Undoubtedly a major factor in the streamlining of Temple management in 1977 was the appointment of Mark R. Jacobson as Executive Director. A native son who had received his entire religious training at The Temple (Confirmation Class of '66), he graduated from Tufts University with a degree in political science and education in 1972, and returned home to become a branch manager for the National Bank of Georgia. With five years experience as a banker, Jacobson brought to his new position financial as well as managerial skills, and his lifelong association with The Temple provided him with an invaluable understanding of the congregation and community.

In the ten years since he first came to the position, Jacobson has made an impact not only upon The Temple itself but upon the entire field of synagogue administration. In addition to supervising all The Temple's business and fund raising activities, programming, and the maintenance of its facility, he has earned national recognition for his work in the UAHC and its component, the National Association of Temple Administrators. He has been recognized in the general community by the award of Honorary Life Member status for unusual achievement on behalf of the Atlanta Chamber of Commerce.

In 1978, Richard Becker replaced Leonard Kramish as Director of Education. Remaining for four years, he left in 1982 and was in turn replaced by Donna Linder who served until 1984. The position is now held by Roberta

Louis, a graduate of high distinction from the HUC-JIR program for Reform Jewish Educators.

Until recently, changes among the assistant rabbis occurred every few years. In 1976, Rabbis Lawson and Cohn moved to more advanced positions elsewhere and Rabbi Harvey Winokur became the assistant to Rabbi Sugarman. After two years he was joined by another assistant, Rabbi Donald Tam. When both left in 1979 to serve new Reform congregations in Atlanta, The Temple again engaged two assistants, Rabbis Fred Davidow and Beverly Lerner.

Rabbi Lerner, as the first female to serve a congregation in our southeast region, brought to the entire area a new concept of the rabbinate. Although women had served on The Temple Board for many years and had first been elected to office in 1974, the presence of a woman in the position of spiritual leader gave fresh impetus to others who aspired to leadership roles. As one lay leader expressed it, "She built bridges and encouraged more female participation on all levels." Since that time one daughter of the congregation, Rabbi Lenore Bohm, has been ordained at HUC-JIR and now serves a congregation of her own.

Seldom did a president leave office without having to shoulder the responsibility of funding major repairs to some part of The Temple plant. Bob Lipshutz had presided over drastically needed work on the driveway and sanctuary. It included purchasing a portable scaffold to be used for maintenance of the chandeliers, strengthening the dome and ceiling, constructing a railing on the front steps, and installing air conditioning. Now, the organ as well as the building needed extensive repairs. These problems continued to plague the Board and keep before its budget committee the ever more urgent necessity of raising both the dues and the various fees applied to specific services such as tuition and use of the building for personal functions.

Fortunately individual members occasionally helped ease the situation with generous gifts. In 1973 the stained glass panels flanking the ark in the chapel were given in memory of their mothers by the children of Anna London Jacobus and Rae London Goldstein. In 1976, Mort Liebman gave the congregation a much needed new sound system for the sanctuary. The children of Erwin and Doris Zaban provided another long sought amenity by honoring their parents with the gift of a portable ark.

A renewed interest in The Temple archive began in the mid seventies. Some years earlier the Board had asked a special committee to study ways and means of preserving the historic records of the congregation. At that time, the committee, headed by former president Alex Dittler, brought in recommendations which were never implemented because of the cost involved. When Dittler died in 1974, his family donated in his memory archival display cases for the adult lounge. In 1979, The Temple gratefully accepted an offer by the Atlanta Historical Society to house the congregation's records, and sent its col-

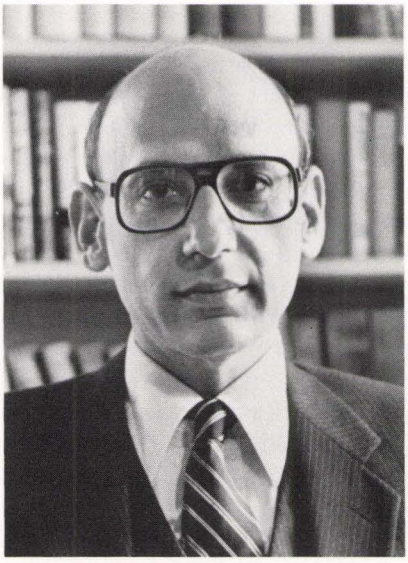
lection of rare books which were not being used to the Pitts Theological Library at Emory.

Gradually one could detect a new sound to the music at Sabbath services. Wally Zimmerman updated and enlarged the library, instilled more Jewish folk melodies into the liturgical settings, and placed song manuals in the pews in order to encourage congregational singing. Continually urging members to form a volunteer choir, he inspired the Sisterhood Singers, in 1980, to become the Temple Singers and perform regularly at High Holyday services. They have since recorded an album of liturgical music.

The first "testing of the waters" in regard to the use of a cantorial soloist occurred in the early seventies with the practice of having a male member of the choir come out onto the bima to sing the kiddush. By 1980 the congregation was ready to accept the tradition more fully and engaged David Margulis as cantorial soloist. Shelley Cohen and now Nancy Kassel, a native daughter of the congregation, served after him. Margulis, Kassel, and Barbara Gay Margoles, another lifelong member who assisted with the music, have now entered the cantorial program at HUC-JIR, Margoles having already graduated with full accreditation as a cantor.

Special services devoted mainly to music continued to be a regular feature of Temple worship. Notable among them were two composed by Zimmerman himself, one in 1974 commissioned by the congregation in memory of Rabbi Rothschild, the other in 1986 written out of personal devotion and friendship by the composer to the memory of Frank S. Kaufmann and out of friendship for his family. The choir of the Cathedral of St. Philip joined The Temple choir in two ecumenical services, one in 1984 utilizing the music of Leonard Bernstein's *The Chichester Psalms* with portions of Ernest Bloch's *Sacred Service*. The following year they performed the Bloch *Sacred Service* in its entirety, attracting an overflow audience of some 1500 worshippers and inspiring television news coverage of it that evening.

Although the congregation no longer held its regular Thanksgiving Day service with a Christian church as it had done during two earlier periods of its history, it did continue to join with Christian congregations on various other occasions throughout the years. Besides the musical services in 1984, The Temple with the First Presbyterian Church hosted a "Pathways to Peace" shabbat featuring as guest speaker the Reverend Elias Chacour, a Christian Arab, known for his efforts to bring Arabs and Jews together. An estimated 1200 people attended that service and among them were members of the Arab communities from Israel, Jordan, Lebanon and Syria.



LARRY S. PIKE
President, 1979-81



WILLIAM A. FRANKEL
President, 1981-83

The presidencies of Larry S. Pike and William Frankel, from 1979 to 1981 and 1981 to 1983 respectively, ushered in a period of action, advancement of goals and ideals, and outlook for the future that indicated a new era of maturity for the congregation. After constant difficulties in meeting the annual budget, The Temple leadership instituted a program followed in congregations of similar size, upgrading the level of contribution by those members who could best afford to do so. In its initial campaign for fair share dues the committee, headed by J. Joseph Cohen, succeeded in raising the number of members paying $1000 or more from twenty to approximately 130.

An incident that occurred at the outset of the Pike administration gave evidence also to the maturity of Rabbi Sugarman as spiritual leader. It had to do with the purchase by the congregation of a State of Israel Bond.

For the past decade The Temple had sponsored a campaign for the purchase of bonds by individual members, and had invested a modest portion of The Temple Endowment Fund in Israel Bonds. Now Rabbi Sugarman asked the Board to approve the purchase of a considerably larger interest bearing bond, $250,000. It was to be financed by means of a bank loan.

The Board had turned down a similar motion brought before it the previous year. This time Rabbi Sugarman made an eloquent plea for its passage and succeeded, but only after intense opposition from highly respected sources, fearful of the risk being taken by such a commitment. These opponents went so far as to reopen the question at a subsequent meeting. Their

failure to persuade the Board to reverse its decision was seen as a major victory for Rabbi Sugarman, signifying a turning point in the congregation's recognition of him as a man of strength and complete acceptance of him as its leader.

The Pike administration soon faced a fiscal decision even greater than that of the Israel Bond. Weary of the year after year need to effect some major repair on the 50-year old building, the Board was about to launch a capital funds drive in order to make long-term improvements when it learned that the Royal Globe property adjoining The Temple on the northwest would be available for purchase. The asking price was $925,000, a sum that would require the congregation to raise more than twice the amount anticipated.

Members of the Executive Committee toured the Royal Globe building in June 1980 and felt sufficiently interested to call a meeting of the congregation's financial leadership to discuss the matter. As Larry Pike recalled, "The response was overwhelmingly 'Buy!'" He also remembered how he and Rabbi Sugarman, along with others, met individually with members of the financial leadership and soon had pledges totalling $975,000. The largest of these came from Caroline M. and Simon S. Selig, Jr., in the amount of $500,000.



THE TEMPLE COMPLEX
The Temple building and the Caroline M. and Simon S. Selig, Jr. Educational Building purchased and dedicated, 1981.

The Seligs made their commitment between Rosh Hashana and Yom Kippur. On Yom Kippur Eve, Rabbi Sugarman announced it to the congregation and within two weeks members of the Board felt sufficiently confident to approve the purchase.

One suspects that a few "old timers," while applauding the decision wholeheartedly, winced in remembering the earlier decision that made it necessary. In the 1950's the congregation had an opportunity to buy the same adjoining property, which had not yet been subdivided. In those days it extended to

where the expressway stands at present. Rabbi Rothschild and David Slann strongly backed President Bill Breman in urging the Board to recommend buying it, "but regretfully," recalls Breman, "those of us in favor of acquisition were not in the majority and we let it get away." The asking price then was $200,000.

Herbert Cohen and Ambassador William B. Schwartz, Jr., headed the 1981-82 capital funds drive with Erwin Zaban as honorary chairman. Although the drive ultimately netted $2.7 million, it fell short of the amount required to buy the property and also allow for the necessary restorations to both buildings. Since work on the synagogue took priority, the newly acquired (and newly renamed) Selig Building had to be left temporarily unfinished. Although largely relegated to vacancy until 1984, when the Jewish Family Service leased its ground floor space, it did not become a financial burden because its parking space could be leased to television station WXIA for an amount sufficient to cover the cost of maintenance. The Temple now uses the Selig Building for some Religious School classes, committee meetings and conferences.

The benefactor's wall was established as part of the capital funds drive which recognizes those members and families who contribute to capital fund needs with a minimum contribution of $25,000.00. At the publication of this edition, the following names are enscribed on the benefactor's wall which is located in the foyer of the sanctuary.

Southside Wall
Mr. & Mrs. William Breman
Mr. & Mrs. Milton Weinstein and Family
Ambassador & Mrs. William B. Schwartz Jr. and Family
Mr. & Mrs. Dan Garson and Family
Louis & Elsie Moss and Louis Jr.
Mr. & Mrs. Robert S. Sukloff
Mr. & Mrs. James Rones
Betty & Harvey Jacobson
The Jennings Hertz Family
Mr. & Mrs. Jay L. Levine and Family
The Families of Sol, Jonathan & David Golden
Mr. & Mrs. Washington Falk III and Family
Mr. & Mrs. J. Joseph Cohen
The Rodbell Family
Dr. James A. Kaufmann & Children

Northside Wall
Mr. & Mrs. Simon S. Selig Jr. and Family
The Erwin Zaban Family
Mr. & Mrs. Herbert Cohen and Family
Mr. & Mrs. Elliott Goldstein and Family
Ike & Carol Feldman and Family
The Howard & Slutzky Family
Jay & Ann Davis and Family
Mr. & Mrs. Arthur W. Light and Family
Jack Berman – Barbara & Seymour Weinberg
Mr. & Mrs. Sidney Shine and Family
Mr. & Mrs. Nat Sandler and Family
Mr. & Mrs. Edward E. Elson

Southside Wall
Thalia & Michael Carlos
Sara, Herbert, Malcolm, Harry and Eleanor Ringel

Northside Wall
Mr. & Mrs. I. L. Kunian
Aaron & Nancy Thal
Sherwin Glass
The Family of J. Kurt Holland
Lenore & Burton Gold and Family
Samuel A. Miller & A. David Kahn Families
Jane, Louis, Jackie & Anthony Montag

Meanwhile, work on the sanctuary proceeded according to plan. When the time came to begin restoration, Mark Jacobson and Marvin Botnick had the idea to hold a special ceremony for removal of the pews. The congregation gathered in the sanctuary for a brief service and then participated in detaching the pews from their fixed positions in the floor. Items not destined for reuse were sold as souvenirs, the proceeds going into the building fund. The work was completed within the three months between Shavuoth and Rosh Hashana, and another ceremony, one of rededication, was held during Chanukah, the festival historically designated for that purpose. Improvements followed a long range plan for upgrade of the entire plant.

In 1983 a computer program encompassing a data base for demographic information was installed. The following year the Breman family gave the congregation the ornamental bronze doors at the front entrance; Herbert Cohen presented The Temple with a flagpole for the front lawn; and Atlanta artist Ruth Zuckerman was commissioned to create the Tree of Life sculpture, commemorating the names of those members who contributed $1500 or more to the capital funds drive, for the lobby wall. The Tree of Life was given in memory of Mr. and Mrs. I. M. Weinstein by Vi and Milton Weinstein. The lobby in front of Friendship Hall was given in memory of Sara and Mandle Zaban by the Zaban Foundation, through their son Erwin Zaban.

The refurbishment of the adult library was given in memory of Ray L. and Max F. Goldstein and Lillian S. and A. J. Weinberg by their children and grandchildren, Harriet and Elliot Goldstein Family; and, in memory of Ruth K. and William B. Schwartz and Lillian S. and A. J. Weinberg by their children and grandchildren, Sonia and Bill Schwartz Family.

In 1986 an infra-red sound system for the hearing impaired given in honor of Josephine Heyman, wife of the late Herman Heyman, a past president, was installed in the sanctuary. That same year the Sisterhood refurbished the lobby and Friendship Hall.

In 1985 the Board approved the reintroduction of Memorial Yahrzeit

plaques and selected Israeli artist Perli Pelzig to design and execute the art for a Memorial Hallway. The centerpiece of the memorial wall is a Westminster Torah scroll rescued from the Holocaust, flanked by six stylized candelabra symbolizing the six million who perished. On either side are the spaces for memorial plaques.

While the spate of new Reform congregations in the suburbs made little difference in the total number of Temple members, it had caused a sharp drop in school enrollment between 1978 and 1981. On the other hand, the Intensive Hebrew Program, initiated in 1978 with only three students, by 1982 had grown to an enrollment of 85, which spoke well for the quality of education offered. The school curriculum had been improved in other ways as well, the study of Torah now occupying half the class time for 6th graders and above.

The young were not the only ones to benefit that year from increased learning opportunities. For seniors, The Temple joined forces with the Atlanta Jewish Community Center to provide the Institute for Adult Education on a weekday morning. Intensive Hebrew became a star attraction here as it had among the younger age groups. Two years later as many as fifteen couples had enrolled in a course on basic Judaism and a further demand for continuing education impelled the Sisterhood to sponsor the Sunday morning series known as Speakers on Sunday. Such has been the thirst for Jewish education among the adults of the congregation that one member, Lou Glenn, completed the necessary study to become, in December 1982, the congregation's first adult Bat Mitzvah; and in May 1986, two groups completed their studies to become B'nai Mitzvot, bringing the total number of adults accomplishing this to sixteen.

Other activities abounded during these years. Among them were a college outreach program, the establishment of Ha Makor, a group for young married couples, and even a basketball team entered into competition at the Atlanta Jewish Community Center.

This efflorescence of programming in the eighties was made possible in large degree by a basic change in the senior staff. When Rabbi Lerner left in 1981, rather than engage another assistant rabbi to assist with the youth program and other Temple-related activities, the congregation chose instead to employ the services of someone trained specifically as a Program Director, drawing candidates from the new program for Jewish communal workers at HUC-JIR. Deborah Weinberg was the first to fill that position. She was followed in 1985 by Peter Benjamin also an HUC-JIR graduate. In 1986, he was succeeded by Linda Lincoln, a native Atlantan formerly on the staff of the Atlanta Jewish Community Center.

Rabbi Samuel Weinstein became the assistant to Rabbi Sugarman in 1982. So well did he serve the congregation that when his three year term as assistant was completed he was asked to remain for another two years with the title of

Associate Rabbi. He has now accepted a call to a pulpit of his own in Erie, Pennsylvania.

As 1983 drew to a close and the congregation observed the 10th Yahrzeit of its former leader, the time was also at hand to commemorate the 10th Anniversary of its present leader, Rabbi Alvin Sugarman. Once again the celebration was held in conjunction with the Annual Meeting in April, with an entertaining musical revue written and produced by Jennings Hertz, Jr., to highlight the program. In recognition of Rabbi Sugarman's ten years as its senior rabbi the congregation presented him with a 1984 Chrysler LeBaron convertible.



10th ANNIVERSARY CELEBRATION OF RABBI ALVIN SUGARMAN AS SENIOR RABBI
Receiving gift from the Congregation presented by President Marvin Botnick to Rabbi and Mrs. Alvin Sugarman, Lanie and Leah.



10th ANNIVERSARY CELEBRATION OF RABBI ALVIN SUGARMAN AS SENIOR RABBI
Temple members performing play written by Jennings Hertz, Jr., for occasion



NAMING OF STREET IN JERUSALEM IN HONOR OF
DR. MARTIN LUTHER KING, JR.
Rabbi Alvin Sugarman, representing the City of Atlanta, shaking hands with Mayor Teddy Kollek of Jerusalem with Robert Flatten (second from left) and Israeli Foreign Minister Shamir looking on



RECOGNITION OF THE TEMPLE FOR OUTSTANDING
PARTICIPATION BY JEWISH NATIONAL FUND
Ahavath Achim Cantor Isaac Goodfriend presenting plaque to Rabbi Alvin Sugarman and President Marvin Botnick

By this time the imprint of Sugarman leadership had become visible not only upon every aspect of congregational life but throughout the city as well. Known for his devotion to human rights, the rabbi was invariably asked to serve on committees and participate in ceremonies relating to these issues. He initiated annual services at The Temple commemorating the birthday of Martin Luther King, Jr., and represented the City of Atlanta in ceremonies naming a street in Jerusalem for the slain civil rights leader. No less devoted to specifically Jewish causes, he furthered activities on behalf of Israel by inspiring the congregation to join ARZA (Association of Reform Zionists of America) and continuing to conduct tours to Israel for Temple members. He also found time to serve on the boards of local and national organizations.

The tenth year of Rabbi Sugarman's leadership marked the beginning of a giant leap forward in membership participation and service to the community. Perhaps symbolic of it was the reactivation that year of The Temple Centennial Award, to be given to a person or persons most deserving of honor for contributing to better human relations in Atlanta and presented as a major feature of the Saturday night dinner during the annual Rabbi Jacob M. Rothschild Institute. The award consists of a grant to the Atlanta Fulton County Public Library from The Temple Centennial Award Fund, to be used for the purchase of Judaic books in honor of the recipient. The honoree receives a specially designed plaque identifying the award, copies of which are hung in the downtown branch of the Public Library and in The Temple.

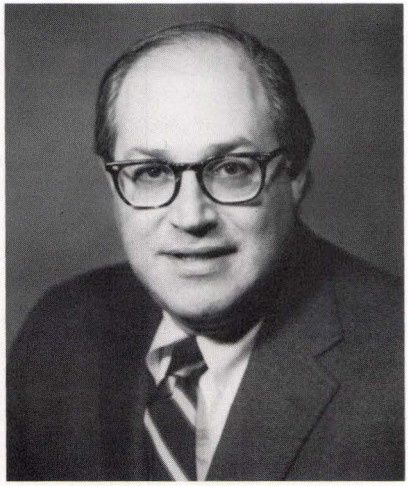
The first such award, in 1984, went posthumously to Hermione Weil Alexander. The second, by a sad coincidence also posthumous, was given to Caroline Massell Selig. In 1986, the recipient was Cecil A. Alexander.

The two couples designated to receive The Temple Centennial Award in 1987, the congregation's 120th year, are Bernard and Joy Garson Howard and Robert and Carol Breman Nemo. They are being honored for their extraordinary service in initiating and maintaining the program which many believe to be the single most meaningful congregational activity in present memory, The Temple's Night Shelter for homeless couples. Begun in February 1984 with only two weeks notice after an impassioned plea by Rabbi Sugarman and President Marvin Botnick at the Rothschild Institute dinner, the facility – the only one of its kind in Atlanta – provides showers, food and overnight privacy in individual classrooms for twelve couples.

It would be difficult to overstate the impact that this project has had upon the congregation. Without exception the leaders interviewed for this chapter have cited it as the fountainhead of new vitality in all aspects of Temple life. The need to staff the shelter gave rise to a blossoming of volunteerism unheard of in a time when more and more service organizations must depend upon their professionals to provide necessary "person power." In contrast, this one project alone attracted as many as 700 volunteers, now including members of other Reform congregations and many non-Jews as well.



MARVIN Z. BOTNICK
President, 1983-85



EDWARD L. GREENBLATT
President, 1985-87

No less significant is the impetus that the Night Shelter program has provided for involvement in still other forms of service to the needy. In 1986, The Temple, in conjunction with the Atlanta Christian Council, developed a program for resettlement of refugees in the Atlanta area. Remembering those Jewish victims of the Holocaust who perished because they were turned away from America aboard the S.S. St. Louis, the congregation has given its program of helping refugees regardless of race or religious affiliation the name of that ill-fated ship. The congregation also joined in 1986 the national movement embodying the Mazon concept, a practice of making contributions to the needy in honor of personal simchas.

Riding this crest of enthusiasm for personal involvement, the Sisterhood met with spectacular success when in 1985 it launched a new program for its annual donor event. Instead of having one large catered affair as it had done in the past, Sisterhood engaged over 100 of its members to host individual parties featuring different styles of entertaining as well as different types of food. These "Epicurean Delights", established for the express purpose of raising funds to refurbish Friendship Hall, were held throughout the year and netted the organization a substantial increase in revenue. Even more noteworthy, however, was the excitement generated by such widespread activity on the part of individual members, the leaders of whom – to name but a few – were Judy Kirschner, Joel Lowenstein, Lee Kout, Barbara Abend, Joyce Schlesinger, Judy Zaban, Miriam Botnick and Fayne Frankel.

At the 119th Annual Meeting of the congregation, in April 1986, President Edward Greenblatt called upon former president Harry Popkin and current vice president Jackie Montag to announce plans for celebration of the 120th.



Painting of The Temple by John Baeder, 1986.

Dressed in period costumes, they told of plans for various events leading up to the weekend of May 1st: a special shabbat service on that night honoring the founding families, a benefit gala on Saturday night to support further refurbishing of The Temple, a concert on Sunday afternoon, and the revised publication of this book. As the manuscript goes to press, yet another auspicious facet of that celebration is anticipated with the announcement that Jackie Montag has accepted nomination for the office of president. She will be the first woman to lead the Hebrew Benevolent Congregation in its 120 year history.

As part of the celebration of the 120th anniversary, a painting of The Temple by John Baeder was commissioned. Special significance is attached to the acquisition because the artist, now acclaimed worldwide for his realistic portraiture, is a native Atlantan who received his religious education at The Temple and was a fellow confirmand and life long friend of Rabbi Sugarman.

The Temple has undergone great changes over the years. To the immense credit of its leaders, both lay and rabbinic, these changes have taken place in an evolutionary rather than revolutionary fashion, never disrupting the cohesiveness of the congregation or the continuity of its position in the community. While directions taken in recent years may give the appearance of being radical departures from the past, when viewed in the context of history they are seen as gradual, normal and frequently reminiscent of changes that seemed equally radical at the time they were initiated long ago.

Perhaps the most remarkable aspect of congregational history in the past twenty years is the fact that the congregation has withstood the expected

impact of change in the city itself. In 1967 there was only one Reform congregation in Atlanta, The Temple, which had a membership of approximately 1300 families. Today, with seven Reform congregations in the greater Atlanta area, it would be reasonable to suppose that Temple membership would have decreased. Instead the congregation now numbers approximately 1400 families, a substantial increase over past numbers.

Not only has the congregation weathered significant competition for membership, but also it has been able to absorb a vastly changing membership without loss of stability or injury to its basic principles. In an age when inner city congregations throughout the country are either failing or moving to the suburbs, The Temple stands at a major urban intersection, a vibrant reminder not only of the Living Faith but also of faith in living where it is. Physically it is a masterpiece of mid-century architecture, registered as an historic landmark of the city. Spiritually it is a bedrock of strength in all aspects of human betterment.

Temple members have good reason to be pleased as they raise their glasses in a resounding "L'chaim!", ready to begin the next chapter as the story continues and proudly aware of their own achievement in bringing *Kehilat Kodesh Gemilat Hesed* – the Hebrew Benevolent Congregation – *ad meah v'esrim* – TO A HUNDRED AND TWENTY!

Chazak



1986 CONSECRANTS



1986 CONFIRMATION CLASS

RABBIS

HEBREW BENEVOLENT CONGREGATION

David Burgheim	1869-1870
Benjamin Aaron Bonnheim	1870-1873
Henry Gersoni	1874-1876
Edward Benjmin Morris Browne	1877-1881
Jacob S. Jacobson	1881-1887
Leo Reich	1888-1895
David Marx	1895-1946
Emeritus	1946-1962
Jacob M. Rothschild	1946-1973
Alvin M. Sugarman	1974-

ASSOCIATE RABBIS

Samuel R. Weinstein	1985-1987

ASSISTANT RABBIS

Samuel R. Sandmel	1937-1938
Stuart E. Davis	1962-1965
Richard J. Lehrman	1965-1968
Philip Posner	1968-1971
Alvin M. Sugarman	1971-1974
Elbert L. Sapinsley	1973-1974
Edward Paul Cohen	1974-1976
Martin S. Lawson	1974-1976
Harvey J. Winokur	1976-1979
Donald Tam	1978-1979
Fred V. Davidow	1979-1982
Beverly J. Lerner	1979-1981
Samuel R. Weinstein	1982-1985

ADJUNCT RABBIS

William Sajowitz	1987

PRESIDENTS
HEBREW BENEVOLENT CONGREGATION

L. L. Levy	1867-1869
Abraham Landsberg	1869-1870
Isaac Steinheimer	1870-1871
David Mayer	1871-1875
William Teitelbaum	1875-1877
Levi Cohen	1877-1880, 1890-1895
Samuel Weil	1880-1883
Meyer Wellhouse	1883-1886
Jacob Haas	1886-1890, 1895-1897
Isaac Liebman	1897-1899
Joseph Hirsch	1899-1913
Albert Steiner	1913-1915
Isaac Schoen	1915-1918
Eugene Oberdorfer, Sr.	1918-1921
Marcus Loeb	1921-1924
Ralph Rosenbaum	1924-1927
Nathan H. Saltzman	1927-1930
Harold Hirsch	1930-1934
Max F. Goldstein	1934-1938
William T. Rich	1938-1941
Dewald A. Cohen	1941-1944
Milton S. Rice	1944-1947
Herman Heyman	1947-1950
Alex Dittler	1950-1953
William Breman	1953-1955
Samuel A. Miller	1955-1957
William B. Schwartz	1957-1960
Joseph F. Haas	1960-1963
Elliott Goldstein	1963-1966
Herbert A. Ringel	1966-1969
J. Kurt Holland	1969-1972
Robert J. Lipshutz	1972-1975
Jay L. Levine	1975-1977
Harry Popkin	1977-1979
Larry S. Pike	1979-1981
William A. Frankel	1981-1983
Marvin Z. Botnick	1983-1985
Edward L. Greenblatt	1985-1987

OFFICERS AND TRUSTEES – 1967

Herbert A. Ringel, President
J. Kurt Holland, 1st Vice President
Edward Norman Glaser, 2nd Vice President
Sig Guthman, Secretary
Jay E. Rubel, Treasurer

BOARD OF TRUSTEES – 1967

Cecil Alexander, Jr.
Thomas J. Asher
Herbert J. Blechner
Marvin Z. Botnick
Dave Center
J. Joseph Cohen
Murray R. Eisner
Mrs. Raymond W. Feig
Norman Frankel
DeJongh Franklin
Harold B. Friedman
Richard A. Guthman, Jr.
Harvey Jacobson
Max E. Kahn
William H. Loeb
Richard U. Newfield
Mrs. Eli Reich
Milton Romm

OFFICERS AND TRUSTEES
HEBREW BENEVOLENT CONGREGATION

Joseph Abraham, Trustee, 1956-1959; Secretary, 1959; 2nd V. P., 1960
A. R. Abrams, Trustee, 1952-1954
Charles Adler, Trustee, 1922-1925; 1935-1938; 3rd V. P., 1938; 2nd V. P., 1939
Morris Adler, Trustee, 1880, 1883
Cecil Alexander, Jr., Trustee, 1962-1965; 1965-1968; 2nd V. P., 1964
Henry A. Alexander, Trustee, 1934-1937
Mrs. Julius M. (Rebecca) Alexander, Trustee, 1921-1923
Louis Alexander, Secretary, 1867-1868
Louis Aronstam, Trustee, 1931-1938
Eugene Asher, Rep. Couples Club, 1965-1966
Thomas J. Asher, Trustee, 1964-1967
Dr. Henry Bak, Trustee, 1887-1890
Morris Barwald, Trustee, 1894
Mrs. Henry (Stella) Bauer, Sr., Rep. Sisterhood, 1917-1920; Trustee, 1935-1938
Henry R. Bauer, Jr., Trustee, 1946-1948; Secretary, 1949; Treasurer, 1950; Trustee, 1960-1963
Hans J. Baumgarten, Rep. Couples Club, 1958-1960; Trustee, 1963-1966
Mrs. Fred (Eloise) Beerman, Rep. Sisterhood, 1961-1962; 1964-1966
Simon Benjamin, Trustee, 1885; V. P., 1886-1888
Sol Benjamin, Trustee, 1895; 1901-1907

Mrs. Sol (Shirley) Blaine, Rep. Sisterhood, 1962-1964
Herbert J. Blechner, Rep. Couples Club, 1966-1967
S. M. Blumenthal, Trustee, 1963-1966
Aaron Bluthenthal, Trustee, 1894, 1896-1908
Dr. Dan Boaz, Trustee, 1942
Julian V. Boehm, Trustee, 1916-1919; 1952
Hilfred Bossak, Rep. Couples Club, 1960-1961
Marvin Z. Botnick, Trustee, 1965-1968
Isaac Brady, Trustee, 1894
Jacob S. Brail, Trustee, 1939-1942; 1948-1950
William Breman, Trustee, 1948; 1st V.P., 1952; President, 1953-1955; Trustee, 1957-1960; Ex Officio, 1960—
Joseph T. Brown, Trustee, 1957-1960
Bruno Bukofzer, Trustee, 1917-1920
Werner S. Byck, Trustee, 1908-1913
Dave Center, Trustee, 1966-1969
Dr. Lee Benjamin Clarke, Trustee, 1915-1918; 1920-1923
Dewald A. Cohen, Trustee, 1935-1939; 3rd V.P., 1939; 2nd V.P., 1940; President, 1941-1944; Ex-Officio, 1944—
Herbert Cohen, Trustee, 1958-1961; Treasurer, 1961; Trustee, 1962-1965; 2nd V.P., 1965
J. Joseph Cohen, Trustee, 1966-1969
Jonas Loeb Cohen, Trustee, 1877
Levi Cohen, Treasurer, 1875; President, 1877-1880; 1890-1895; Trustee, 1883-1887, 1888; V.P., 1889; Trustee, 1895-1909
Randolph W. Commins, Trustee, 1960-1963
Herman Cronheim, Trustee, 1889-1891, 1893, 1894
Harry I. Davis, Treasurer, 1922; Trustee, 1923-1926; 1927-1930
Mrs. Eugene (Bert) Diamond, Rep. Sisterhood, 1942-1945
Alex Dittler, Trustee, 1891-1893; 1894; Secretary, 1897-1919
Alex Dittler, Trustee, 1939-1942; 2nd V.P., 1946; 1st V.P., 1947-50; President, 1950-1953; Trustee, 1955-1957; Secretary, 1958-1959; Ex-Officio, 1953—
Emil Dittler, Trustee, 1917-1920; 1935-1940
Wallace Dreyfoos, Rep. Couples Club, 1963-1964
Julius Dreyfus, Trustee, 1881-1883; 1894-1895
Alfred S. Eichberg, Trustee, 1910-1912; 1914-1917
Joseph T. Eichberg, Trustee, 1877-1879, 1888; V.P., 1890-1894; Trustee, 1896-1898
Murray R. Eisner, Trustee, 1966-1969
Clarence Elsas, Trustee, 1949-1952
Herbert Elsas, Trustee, 1938-1941; Treasurer, 1946-1949
Jacob Elsas, Trustee, 1877, 1893, 1897

Louis J. Elsas, Trustee, 1924-1927
Norman Elsas, Trustee, 1932-1936
Mrs. Raymond W. (Elaine) Feig, Rep. Sisterhood, 1964-1965; 1966-1967
Monie A. Ferst, Trustee, 1934
Clarence Feuer, Trustee, 1957
Joseph J. Fine, Trustee, 1951-1954; Secretary, 1954-1957
Joseph Fleischel, Treasurer, 1870-1872; Trustee, 1880-1885, 1886
Mrs. Alfred (Lena) Fox, Rep. Council of Jewish Women, 1922-1925
Alfred Fox, Trustee, 1924-1927; 2nd V.P., 1927-1930; 1st V.P., 1930-1932
Mrs. Bert (Claire) Fox, Rep. Sisterhood, 1927-1928
Lawrence M. Fox, Trustee, 1946-1948
Louis Fox, Trustee, 1908-1914
Moses Frank, Treasurer, 1876-1877
Norman Frankel, Trustee, 1964-1967
William Frankel, Trustee, 1961-1964
DeJongh Franklin, Trustee, 1959; Secretary, 1960; 2nd V.P., 1961-1963; Trustee, 1966-1969
Herman Franklin, Trustee, 1880-1883, 1889
Max Franklin, Treasurer, 1872-1874; 1877-1893
Mrs. Adalbert (Miriam) Freedman, Rep. Sisterhood, 1949-1950
William H. Frey, Trustee, 1954-1957; Secretary, 1957; Trustee, 1958; Treasurer, 1959-1961
Harold B. Friedman, Trustee, 1961-1963; Secretary, 1963-1966; Trustee, 1966-1969
William Fritz, Trustee, 1948-1951
Frank Garson, Trustee, 1950; Secretary, 1951
Edgar Gay, Rep. Couples Club, 1962-1963
George A. Gershon, Trustee, 1910-1916
Adrian Gerson, Trustee, 1961-1964
Mrs. Gerald (Jan) Ghertner, Rep. Sisterhood, 1953-1955; 1955-1956; 1956-1957
Edward Norman Glaser, Trustee, 1958-1961; Secretary, 1961-1962; Treasurer, 1962-1964; 2nd V.P., 1966-1967
John Glustrom, Trustee, 1964-1965
Sol I. Golden, Secretary, 1926-1949; Trustee, 1949-1952
Mrs. Sol I. (Evelyn) Golden, Rep. Sisterhood, 1945-1947
Elliott Goldstein, Trustee, 1956-1959; 1st V.P., 1959-1962; Trustee, 1962; President, 1963-1966; Ex-Officio Member, 1966–
Max F. Goldstein, Trustee, 1921-1924; Treasurer, 1924-1926; Trustee, 1926-1929; Treasurer, 1929; 1931; 3rd V.P., 1930; President, 1934-1938; Treasurer, 1938; Ex-Officio Member, 1938–

Mrs. William (Rosalee) Goldstein, Rep. Sisterhood, 1950-1951; 1951-1952

David Goldwasser, Trustee, 1950-1953; 2nd V.P., 1953-1955; 1st V.P., 1955; Trustee, 1956-1959; 1960-1962; 1st V.P., 1962-1963

Mrs. David (Irma) Goldwasser, Rep. Sisterhood, 1947-1948

Ben R. Gordon, Trustee, 1950-1952

Mrs. Max (Florence) Greenfield, Rep. Sisterhood, 1916-1917

Isaac Guthman, Trustee, 1894

Richard Guthman, Trustee, 1942

Richard A. Guthman, Jr., Trustee, 1963-1967

Sig Guthman, Trustee, 1963-1966; Secretary, 1966-1967

Aaron Haas, Trustee, 1892-1894

Edwin Haas, Trustee, 1924; 1930-1936

Herbert J. Haas, Trustee, 1908-1912; 1928; 1930-1940; 3rd V.P., 1940-1941; 1st V.P., 1942

Herman Haas, V.P., 1871

Isaac H. Haas, Treasurer, 1894-1897; Trustee, 1915; Treasurer, 1916-1919; Trustee, 1919-1922

Jacob Haas, Trustee, 1881-1883; V.P., 1883, 1885; President, 1886-1890; 1895-1897

Joseph F. Haas, Trustee, 1946-1948; Treasurer, 1949; 2nd V.P., 1950-1952; Trustee, 1957-1960; President, 1960-1963; Ex-Officio Member, 1963—

Leonard Haas, Trustee, 1925-1928

Alvin Hamburger, Trustee, 1962-1965

Mrs. A (Dorothy) Hamburger, Rep. Sisterhood, 1959-1960; 1960-1962

Arthur I. Harris, Trustee, 1920-1923; 1925-1928

Mrs. A. I. (Irma) Harris. Rep. Council of Jewish Women, 1921-1922

Arthur L. Harris, Trustee, 1939-1941

Sol. F. Hein, Trustee, 1947-1950; Secretary, 1950; Treasurer, 1951-1953; Trustee, 1954-1955

Arthur Heyman, Trustee, 1904-1910, 1918, 1921-1924; 1928-1931; 3rd V.P., 1931; 2nd V.P., 1934-1937

Herman Heyman, Trustee, 1938-1940; 1st V.P., 1946; President, 1947-1950; Ex Officio Member, 1950—

Joseph K. Heyman, Trustee, 1953-1956; 1st V.P., 1956-1957; Treasurer, 1957-1959; Trustee, 1959-1962; 1st V.P., 1963-1964

Harold Hirsch, Trustee, 1919-1923; 2nd V.P., 1924-1927; 1st V.P., 1927-1930; President, 1930-1934; Ex-Officio Member, 1934—d. 1939

Jacob H. Hirsch, Jr., Trustee, 1915-1918; 1st V.P., 1932-1934

Joseph Hirsch, Secretary, 1875-1879; Trustee, 1879-1883; 1883-1886; V.P., 1897-1899; President, 1899-1913

Monte L. Hirsch; Trustee, 1917-1918

Mrs. Monte L. (Beulah) Hirsch, Rep. Sisterhood, 1920-1921
Morris Hirsch, Treasurer, 1900-1906
Isaac A. Hirshberg, Trustee, 1903, 1912-1915; 1918-1921
J. Kurt Holland, Trustee, 1954-1955; 1961-1964; Treasurer, 1964-1966; 1st V.P., 1966-1967
Mrs. J. Kurt (Carolyn) Holland, Rep. Sisterhood, 1945; 1952-1953; 1956-1958
Mrs. A. Robert (Erlamond) Hornik, Rep. Sisterhood, 1948-1949
Mrs. Ernest (Irma) Horwitz, Rep. Sisterhood, 1925-1927
Bernard Howard, Trustee, 1955-1958; 1959-1962
Elmo Ellis Israel, Trustee, 1963-1966
Sinclair Jacobs, Trustee, 1940-1943; Secretary, 1953-1954; Trustee, 1955-1958
Harvey Jacobson, Trustee, 1965-1968
Max E. Kahn, Trustee, 1964-1967
David Kaufman, Trustee, 1890; 1895-1906; Treasurer, 1906-1908
Mrs. David (Josephine) Kaufman, Rep. Sisterhood, 1912-1914
Albert Kaufmann, Trustee, 1912-1915
Milton Klein, Trustee, 1914-1917
George Kleinert, V.P., 1875
Victor H. Kriegshaber, Trustee, 1903-1913; Treasurer, 1913-1914; Trustee, 1914-1917
Isadore Kuniansky, Trustee, 1940-1943
Max Kutz, Trustee, 1884-1886; 1891-1893; V.P., 1894-1895; Trustee, 1898-1906
Sigmund Landauer, Trustee, 1893; 1895-1897
Abraham Landsberg, President, 1869
J. H. Leinkauf, Trustee, 1899-1907
L. L. Levy, President, 1867
Abner Lichtenstein, Trustee, 1957-1960
Isaac Liebman, Sr., Trustee, 1887-1889; 1891-1893; V.P., 1895-1897
Isaac Liebmann, Trustee, 1890-1891; 1893-1894; 1895-1897; President, 1897-1899; Trustee, 1903-1904; 1909; Ex-Officio Member, 1918—d. 1924
Milton Liebman, Trustee, 1924-1927
L. Bert Lilienthal, Trustee, 1926-1934; 3rd V.P., 1934-1938; 2nd V.P., 1938-1939; 1st V.P., 1939-1942
Mrs. William E. (Sadye) Lipshutz, Rep. Sisterhood, 1950-1951; 1951-1953
Albert L. Loeb, Trustee, 1950-1953.
Marcus Loeb, Trustee, 1908-1914; Treasurer, 1914-1915; Trustee, 1916-1918; V.P. 1918-1921; President, 1921-1924; Ex-Officio, 1924—d. 1930

William H. Loeb, Trustee, 1965-1968
Louis C. Long, Trustee, 1951-1954; Treasurer, 1954-1955; 2nd V.P. 1955-1956
Max Lowenstein, Trustee, 1926-1929
Harold Marcus, Trustee, 1948-1950
Mrs. George (Sadie) Marienthal, Rep. Sisterhood, 1955-1956
Cecil Marks, Trustee, 1952-1954
Mrs. Cecil (Marie) Marks, Rep. Sisterhood, 1953-1955
Bernard Martin, Trustee, 1947-1950
Mrs. David (Eleanor) Marx, Rep. Sisterhood, 1934-1936
David Marx, Jr., 2nd V.P., 1947-1950
Mrs. David (Mary) Marx, Jr., Rep. Sisterhood, 1938-1940
Armand May, Trustee, 1919-1928; 1940-1943
Isaac May, Trustee, 1878-1879
David Mayer, V.P., 1870; President, 1871; Trustee, 1882-1886; 1887-1888; V.P., 1888; Trustee, 1889; V. P., 1890
Martin Menko, V.P., 1869
Simon Metzger, Trustee, 1918-1919
Samuel A. Miller, Trustee, 1949-1952; 2nd V.P., 1952; 1st V.P., 1953-1955; President, 1955-1957; Ex-Officio Member, 1957—
Mrs. Sam (Marian) Mohr, Rep. Sisterhood, 1940-1942; 1948-1949; 1949-1950
Ed Montag, Trustee, 1918
Harold Montag, Trustee, 1932-1940
Louis Montag, Trustee, 1948-1951; Secretary, 1952-1953
Sigmund Montag, Trustee, 1927-1929; 3rd V.P., 1929; 2nd V.P., 1930-1934; 1st V.P., 1934-1939
Louis H. Moss, Trustee, 1928-1931
Alfred Myers, Trustee, 1930-1937
Mrs. Alfred (Ethel) Myers, Rep. Council of Jewish Women, 1929
Mrs. Frank (Rae) Neely, Rep. Council of Jewish Women, 1925-1929
Richard U. Newfield, Trustee, 1964-1967
Donald Oberdorfer, Trustee, 1945-1947
Eugene Oberdorfer, Sr., Trustee, 1906-1912; 1913-1915; V.P., 1915-1918; President, 1918-1921; Ex-Officio Member, 1921—d. 1930
Eugene Oberdorfer, Jr., Trustee, 1938-1941; 3rd V.P., 1942
Eugene Oberdorfer, II, Trustee, 1958-1961
Keeve Pass, Trustee, 1951-1954
Dr. Joseph H. Patterson, Trustee, 1963-1965
Charles M. Pfeifer, Trustee, 1878-1881
Harry Popkin, Trustee, 1957-1960; 1961-1964
Louis J. Regenstein, Trustee, 1918-1921
Louis J. Regenstein, Jr., Trustee, 1948-1951

Mrs. Eli (Mae) Reich, Rep. Sisterhood, 1965-1967
Milton S. Rice, Trustee, 1935-1942; 2nd V.P., 1942; President, 1944-1947; Ex-Officio, 1947—d. 1963
Walter Rich, Trustee, 1930
William T. Rich, Trustee, 1920-1923; Treasurer, 1923-1924; Trustee, 1924-1927; 1929-1938; President, 1938-1941; Ex-Officio, 1941—d. 1954
Leonard Richheimer, Trustee, 1952-1955
Herbert A. Ringel, Trustee, 1952-1955; Treasurer, 1955-1957; Trustee, 1958-1961; Secretary, 1962; 2nd V.P., 1963; 1st V.P., 1964-1966; President, 1966-1967
Philip S. Robinson, Trustee, 1954-1957; 1960-1963
Mrs. P S. (Marjorie) Robinson, Rep. Sisterhood, 1957-1958; 1958-1960
Milton Romm, Trustee, 1965-1968
Mrs. Milton (Shirley) Romm, Rep. Sisterhood, 1962-1963
Ralph Rosenbaum, Trustee, 1915-1918; 1919-1921; V.P., 1921-1924; President, 1924-1927; Ex-Officio, 1927—d. 1961
Herbert Rosenberg, Jr., Trustee, 1956-1959
Abraham Rosenfeld, Trustee, 1871, 1878-1881
Samuel Rothberg, Trustee, 1921-1924; 1953-1956
Jay E. Rubel, Trustee, 1962-1966; Treasurer, 1966-1967
Marcus Saloshin, Trustee, 1877-1878
Sigmund Samuels, Trustee, 1913-1914
Nathan H. Saltzman, Trustee, 1916-1919; Treasurer, 1919-1922; Trustee, 1922-1924; 1st V.P., 1924-1927; President, 1927-1930; Ex-Officio, 1930—d. 1954
Henry H. Schaul, Trustee, 1912-1913
Harry L. Schlesinger, Trustee, 1897-1901; 1909-1913
Gabriel Schoen, Trustee, 1929-1932
Isaac Schoen, Trustee, 1904-1909; V.P. 1909-1915; President, 1915-1918; Ex-Officio Member, 1918—d. 1925
Samuel Schoen, Trustee, 1924-1926
Mrs. Samuel (Hilda) Schoen, Rep. Sisterhood, 1921-1925; 1928-1930; Trustee, 1922-1925; 1935
Edward M. Schuster, Rep. Couples Club, 1961-1962
William B. Schwartz, Jr., Trustee, 1950-1953; Treasurer, 1953-1954; Trustee, 1954-1957; President, 1957-1960; Ex-Officio Member, 1960—
Jacob Selig, Trustee, 1891-1892
Mrs. Jacob (Sophie) Selig, Rep. Sisterhood, 1914-1916
Sigmund Selig, Trustee, 1886-1887; 1918-1921
Simon Selig, Trustee, 1923-1926; Treasurer, 1926-1929; Trustee, 1929-1930; Treasurer, 1930-1931; Trustee, 1931-1934; Treasurer, 1934-1938

Simon Selig, Jr., 1950-1954
Aaron E. Shulhafer, Treasurer, 1869
Arnold Shulman, Trustee, 1959-1962
Rubin Silverstein, Rep. Couples Club, 1964-1965
David L. Slann, Trustee, 1947-1950; 1st V.P., 1950-1952; Trustee, 1953-1956
Sidney Smith, Trustee, 1942
Dr. Bert Sobelson, Trustee, 1960-1963
Mrs. Henry (Elsa) Solomonson, Rep. Sisterhood, 1936-1938
Albert Steiner, Trustee, 1897-1899; V.P., 1899-1909; President, 1913-1915; Ex-Officio Member, 1918—d. 1919
David Steinheimer, Secretary, 1871
Isaac Steinheimer, President, 1870; V.P., 1884-1885; Trustee, 1871, 1887-1891; V.P., 1890-1891
Jacob Steinheimer, Trustee, 1891-1893; 1912-1915; Treasurer, 1915-1916
Eugene Sterne, Trustee, 1938-1941
David H. Strauss, Trustee, 1927-1930
Mrs. Leo (Beulah) Strauss, Rep. Sisterhood, 1930-1934
Morris Teitlebaum, Secretary, 1878-1897
William Teitlebaum, President, 1875; Trustee, 1871
Walter Visanka, Trustee, 1928-1931
Samuel Weil, Trustee, 1877-1880; President, 1880-1883; Trustee, 1886-1888
Sigmund Weil, Trustee, 1906-1908; Treasurer, 1908-1913; Trustee, 1913-1916
A. J. Weinberg, Trustee, 1945
Mrs. Seymour (Barbara) Weinberg, Rep. Sisterhood, 1963-1964
Mrs. Abe (Florence) Weinstein, Rep. Sisterhood, 1958-1959
Milton Weinstein, Trustee, 1962-1965
Morton L. Weiss, Trustee, 1949-1951; 1953-1956; 2nd V.P., 1956-1957; 1st V.P., 1957-1959; Trustee, 1959-1962
Henry Wellhouse, Trustee, 1890-1891; Treasurer, 1897-1900
Meyer Wellhouse, V.P., 1877-1883; President, 1883-1886; Trustee, 1886-1887
Sidney A. Wien, Trustee, 1954-1957; 2nd V.P., 1957-1960; Secretary, 1962
Morris Wiseberg, Trustee, 1884
Mrs. Daniel D. (Hortense) Wolf, Rep. Sisterhood, 1960-1961
Julian Wolf, Trustee, 1957-1959
Joseph F. Wolfe, Secretary, 1920-1926
Erwin Zaban, Trustee, 1955-1958; 1959-1962
Jerome Zimmerman, Trustee, 1959-1961

PRESIDENTS

THE TEMPLE SISTERHOOD

Mrs. David (Josephine) Kaufman	1912-1914
Mrs. Jake (Sophie) Selig	1914-1916
Mrs. Max (Florence) Greenfield	1916-1917
Mrs. Henry (Stella) Bauer	1917-1920
Mrs. M. L. (Beulah) Hirsch	1920-1921
Mrs. Sam (Hilda) Schoen	1921-1925, 1928-1930
Mrs. Ernest (Irma) Horwitz	1925-1927
Mrs. Bert (Claire) Fox	1927-1928
Mrs. Leo (Beulah) Strauss	1930-1934
Mrs. David (Eleanor) Marx, Sr.	1934-1936
Mrs. Henry (Elsa) Solomonson	1936-1938
Mrs. David (Mary) Marx, Jr.	1938-1940
Mrs. Sam (Marian) Mohr	1940-1942, 1948-1949
Mrs. Eugene (Bert) Diamond	1942-1945
Mrs. J. Kurt (Carolyn) Holland	1945, 1956-1958
Mrs. Sol (Evelyn) Golden	1945-1946
Mrs. David (Irma) Goldwasser	1946-1948
Mrs. Adalbert (Miriam) Freedman	1949-1950
Mrs. William (Rosalee) Goldstein	1950-1951
Mrs. William (Sadye) Lipshutz	1951-1953
Mrs. Cecil (Marie) Marks	1953-1955
Mrs. Gerald (Jan) Ghertner	1955-1956
Mrs. Philip (Marjorie) Robinson	1958-1960
Mrs. Alvin (Dorothy) Hamburger	1960-1962, 1974-1975
Mrs. Sol (Shirley) Blaine	1962-1964
Mrs. Fred (Eloise) Beerman	1964-1966
Mrs. Raymond (Elaine) Feig	1966-1967
Mrs. Sigmund (Billie) Guthman, Jr.	1967-1970
Mrs. Stanley (Esther) Rawn	1970-1972
Mrs. Eugene (Dell) Asher	1972-1974
Mrs. Arnold (Nan) Goldberg	1975-1978
Mrs. William (Jeanniene) Samuels	1978-1979, 1983-1984
Mrs. Mitchell (Sherlyn) Lippman	1979-1981, 1983-1984
Mrs. Richard (Thelma) Wolf	1981-1984
Mrs. Sidney (Judy) Kirschner	1984-1986
Mrs. Irwin (Joel) Lowenstein	1984-1986
Mrs. Bertram (Barbara) Levy	1986-

ADMINISTRATIVE OFFICERS

HEBREW BENEVOLENT CONGREGATION

G. Saloshin, Sr., Sexton	1875
M. Schwartz, Sexton	1877-1891
Solomon L. Solomanson, Sexton	1891-1907
Morris Rosenfeld, Sexton	1907-1939
Morris Teitelbaum, Executive Secretary	1878-1897
Alex Dittler, Executive Secretary	1897-1919
Joseph Wolfe, Executive Secretary	1920-1926
Sol I. Golden, Executive Secretary	1926-1946
Manuel L. Krugman, Executive Secretary	1946-1950
Mrs. Annette Morris, Executive Secretary	1950-1954
Mrs. Abe (Eloise) Shurgin, Executive Secretary	1954-1957
Executive Director	1957-1973
Jacob W. Salz, Executive Director	1954-1957
Shimon Gottschalk, Director of Education and Activities	1958-1961
Larry Schwartz, Director of Education	1965-1974
Wallace Zimmerman, Director of Music	1971-
Leonard Kramish, Director of Education	1974-1978
Ralph M. Birnberg, Executive Director	1974-1977
Mark R. Jacobson, Executive Director	1977-
Richard M. Becker, Director of Education	1978-1982
Donna L. Jaffe, Director of Education	1982-1984
Deborah W. Antonoff, Program Director	1981-1985
Roberta L. Louis, Director of Education	1984-
Peter M. Benjamin, Program Director	1985-1986
Linda Lincoln, Program Director	1986-

OFFICERS AND TRUSTEES – 1987

Edward L. Greenblatt, President
Jackie Montag, 1st Vice President
Douglas Hertz, 2nd Vice President
Mark Murovitz, Secretary
Larry Hecht, Treasurer

BOARD OF TRUSTEES – 1987

Earle Balis
Henry Bauer, Jr.
Jeffrey Berg
Robert J. Dokson
Stuart Finestone
Jamie Golden
John Hirsch
Maxwell J. Schwartz
Lee Kout
Henry Levi
Irwin Lowenstein
Marcia Miller
Eugene Oberdorfer
Marvin Pechter
Fred W. Rich

OFFICERS AND TRUSTEES – REVISED EDITION
HEBREW BENEVOLENT CONGREGATION

Barbara Abend, Trustee	1983-1986
Bernard Abrams, Trustee	1970-1972, 1979-1981
Thomas Asher, Trustee	1965-1966, 1968-1970 1973, 1983-1986
Treasurer	1967
Secretary	1972
First V.P.	1974
Earle Balis, Trustee	1976-1979, 1986-1989
Henry Bauer, Jr., Trustee	1977-1980, 1985-1987
William Bauman, Trustee	1983-1986
Eloise Beerman, Trustee	1971-1973
Secretary	1974
1st V.P.	1975-1976
Jeffrey Berg, Trustee	1986-1989
Saul Blumenthal, Trustee	1965, 1974-1976
Marvin Z. Botnick, Trustee	1965-1968, 1971-1973
Treasurer	1969-1970
1st V.P.	1979-1983
President	1983-1985
Joshua L. Brener, Trustee	1978-1982
Treasurer	1983-1984
2nd V. P.	1984-1985
1st V.P.	1985-1986
Joseph (Toby) Brown, III, Trustee	1976-1979
James Breman, Trustee	1973-1974
Mrs. Jerry Burnstein, Trustee	1978-1982
Mrs. Edmund Caine, Trustee	1978-1980
Mrs. Henry Caplan, Trustee	1979-1983
Lewis Cenker, Trustee	1970-1972
J. Joseph Cohen, Treasurer	1979-1982
Dr. Robert Crow, Trustee	1976-1979
Jay Davis, Trustee	1981-1984
Mrs. Marshall Dinerman, Trustee	1979-1982
Robert Dokson, Trustee	1985-1987
Daniel Ehrlich, Trustee	1972-1974
Elmo Ellis, Trustee	1965, 1978-1981
Susie Elson, Trustee	1973-1974
Larry Fine, Trustee	1975-1976
Stuart Finestone, Trustee	1986-1989
Dr. Milton Frank, III, Trustee	1977

Mrs. Milton Frank, Trustee	1980-1983
William Frankel, Treasurer	1977-1979
President	1981-1983
Harold Friedman, Trustee	1981-1984
Michael Friedman, Trustee	1981-1984
Jan Ghertner, Trustee	1969-1971, 1974-1976
Joseph Glenn, Trustee	1976, 1979-1982
Arnold Goldberg, Trustee	1979-1982
Jamie Golden, Trustee	1986-1989
George Goldman, Trustee	1972-1974
David Goldwasser, Trustee	1969
Edward L. Greenblatt, Trustee	1977-1980
Secretary	1981-1982
2nd V.P.	1982-1983
1st V.P.	1983-1985
President	1985-1987
Stanley Gumble, Trustee	1969-1971
Richard A. Guthman, Jr., 2nd V.P.	1971
1st V.P.	1971-1973
Trustee	1974-1976
Sig Guthman, Jr., Trustee	1969-1971
Alvin Hamburger, Trustee	1967-1969
2nd V.P.	1972-1973
Larry Hecht, Trustee	1985-1986
Treasurer	1986-1987
Douglas Hertz, Trustee	1982-1984
Treasurer	1984-1986
2nd V.P.	1986-1987
John Hirsch, Trustee	1986-1989
Jack Holland, Trustee	1972-1974
Lewis Holland, Trustee	1972-1974
Bernard Iscoe, Trustee	1978-1979, 1980-1983
Secretary	1979-1980
Betty Ann Jacobson, Trustee	1972-1974
2nd V.P.	1975-1976
1st V.P.	1977
Harvey Jacobson, Treasurer	1982-1983
Roger Kahn, Trustee	1980-1983
Maury Kalnitz, Trustee	1980-1983
Frank Kaufman, Trustee	1976-1979
Sidney Kirschner, Trustee	1982-1985
Stuart Kisber, Trustee	1977-1978, 1982-1983
Secretary	1978-1979
2nd V.P.	1979-1984

Lee Kout, Trustee	1985-1987
Mrs. Stephen Kutner, Trustee	1978-1979
Stanley Lefco, Trustee	1980-1983
Henry Levi, Trustee	1985-1988
Lester Levin, Trustee	1973-1974
Elizabeth Levine, Trustee	1983-1986
Jay Levine, Trustee	1967-1968, 1972-1974
Secretary	1969-1970
Treasurer	1971
President	1975-1976
Estelle Light, Trustee	1982-1985
Mitchel Lippman, Trustee	1974-1975
Robert Lipshutz, Trustee	1968-1970
Secretary	1971
President	1972-1974
Irwin Lowenstein, Trustee	1984-1988
Marcia Miller, Trustee	1984-1987
Anthony Montag, Trustee	1968-1970, 1975-1977
Treasurer	1972-1974
Jackie Montag, Trustee	1981-1984
Secretary	1984-1985
2nd V.P.	1985-1986
1st V.P.	1986-1987
Mark Murovitz, Trustee	1984-1985
Secretary	1985-1987
Harold Myron, Trustee	1978-1979
Robert Nemo, Trustee	1980-1982
Secretary	1982-1984
Richard Newfield, Trustee	1965-1966
Eugene Oberdorfer, Trustee	1986-1988
Bernard Ochs, Trustee	1967-1969
Marvin Pechter, Trustee	1985-1987
Larry Pike, Secretary	1977
1st V.P.	1978-1979
President	1979-1981
Harry Popkin, Trustee	1968-1970
Secretary	1976
President	1977-1979
Mae Reich, Trustee	1974-1975
Fred Rich, Trustee	1983-1987
Herbert Ringel, President	1966-1968
Bertram Robinson, Trustee	1974
Treasurer	1975-1976
2nd V.P.	1977-1979

Jay Rubel, Trustee	1967-1968
1st V.P.	1969-1971
Jeanniene Samuels, Trustee	1979-1982
David Saul, Trustee	1967-1969
Arthur Scharff, Trustee	1967-1969
Arthur J. Schwartz, Trustee	1983-1985
Maxwell Schwartz, Trustee	1984-1987
Steve Selig, III, Trustee	1969-1971
J. Ben Shapiro, Jr., Trustee	1977-1980, 1983-1986
Henry Sherry, Trustee	1982-1983
Josh Sherry, Trustee	1982-1983
Josh Shubin, Trustee	1970-1972
Secretary	1973
2nd V.P.	1974
Ernest Stapelfield, Trustee	1974-1976
Gordon Sugarman, Trustee	1969-1972
Carolyn Wasser, Trustee	1969-1972
Bertram Weiland, Trustee	1975-1977
Beryl H. Weiner, Trustee	1982-1985
Barbara Weinberg, Trustee	1975-1977
Robert Weinstein, Trustee	1975
Charles Wittenstein, Trustee	1971-1973
Jerome Zimmerman, Trustee	1973

LIVING PAST PRESIDENTS

Marvin Z. Botnick
William Breman
William Frankel
Elliott Goldstein
Joseph F. Haas
Jay Levine
Robert Lipshutz
Samuel Miller
Larry Pike
Harry Popkin
Herbert Ringel
Wm. B. Schwartz, Jr.

ACTIVITY GROUPS – 1986-1987

Sisterhood, Barbara Levy and Joel Lowenstein
Chavurah, Charles Rafshoon
Temple Seniors, Arthur Altmayer
Temple Singers, Susan Stahlman
Temple Teens, Adam Schwartz
Temple Youth Group, Jonathan Schwartz
Young Professionals, Marianne Rones and Jane Goldsmith

CENTENNIAL COMMITEES

OVERALL CHAIRMEN

Alex Dittler
Joseph F. Haas

WEEK-END CHAIRMAN

Elliott Goldstein

STEERING COMMITTEE

Cecil Alexander
Mrs. Fred Beerman
William Breman
Dewald Cohen
Elmo I. Ellis
Max F. Goldstein
Herman Heyman
David Marx, Jr.
Samuel A. Miller
Donald Oberdorfer
Bernard Ochs
William B. Schwartz, Jr.
Mrs. Ralph Uhry
Herbert Ringel, Ex Officio
Rabbi and Mrs. Jacob M. Rothschild, Ex Officio
Mrs. Abe Shurgin, Ex Officio

HISTORY

Mrs. Jacob M. Rothschild
Elmo I. Ellis
Elliott Goldstein
Bernard Ochs

FOOD AND HOSTESSES

Mrs. Gerald Ghertner
Mrs. Sol I. Golden
Mrs. J. Kurt Holland
Mrs. Cecil Marks
Mrs. David Marx, Jr.

PUBLICITY

Eugene Asher
Norman Frankel
Louis O. Hertz, Jr.
Gerald Rafshoon
Bertram Weiland

PROGRAMS AND INVITATIONS

William Breman
Murray Eisner
Mrs. David Goldwasser

RESERVATIONS AND SEATING

Mrs. Fred Beerman
Mrs. Alvin Hamburger
Mrs. Seymour Weinberg

USHERS AND HOSTS

Dave Center
Edward N. Glaser
Sig Guthman

MUSIC

David Goldwasser

DECORATIONS

Mrs. Edward N. Glaser
Mrs. Burton J. Epstein
Mrs. Raymond Kuniansky

CONFIRMATION CLASSES

Mrs. Sam Mohr
Mrs. Leo G. Strauss
Mrs. Ralph Uhry

ENTERTAINMENT

Mrs. Sol Blaine
Mrs. Raymond Feig

120th ANNIVERSARY COMMITTEE

Joy Howard, Bill Breman, Ann Davis, Harry Popkin, (Steering and Planning); Joel Lowenstein, Judy Zaban, Joyce Shlesinger, Barbara Abend, Margery Greenberg, Lee Kout, (Gala and Auction); Joseph F. Haas, (Founding Families); Larry Pike, (Sunday Celebration in Song); Beryl Weiner, (As But A Day/To A Hundred And Twenty); Liz and Jay Levine, (Music); Arthur Sando, (Publicity); Jackie Montag (Archives); Edward L. Greenblatt (Temple President).

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Marx, Dr. David. Personal records.

Rothschild, Dr. Jacob M. Selected sermons on Civil Rights.
Scrapbooks dealing with rabbinate in Atlanta, including complete volume on bombing of Temple. In possession of author.

The Temple. Ledgers, 1869 to date.
Minute Books, 1877 to date.
Questionnaires returned by 45% of present membership.
Records: religious school, membership applications, marriage and funeral, letters, lists, souvenir programs, bulletins.
Souvenir book of Fiftieth Anniversary of congregation, including historical sketch by Dr. David Marx.
The Temple Bulletin, 1946 to date.

The Temple Sisterhood. Minute Books and scrapbooks, 1912 to date.

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Browne, Dr. E.B.M. Family records and memorabilia.

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Jewish Periodicals: *American Israelite.* Cincinnati, Ohio, from 1869.
The Occident. Philadelphia, Pa., from 1853.
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Reich, Rabbi Leo. Personal correspondence with the family.

Slaton, Gov. John. Personal papers re: Leo Frank. Georgia State Archives, Atlanta, Georgia.

The Temple. Personal interviews with selected long-time members of the congregation.
Souvenirs and correspondence of charter members, made available by the descendents.