



SOUTHERN JEWISH HERITAGE

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Our Fathers -- The Doctors Large Group Enjoys Special Program

On Sunday, January 9, approximately 125 members and guests attended our special program, "Our Fathers - The Doctors", Jewish Leaders in Memphis Medicine, which was held in the Longinotte Auditorium at St. Francis Hospital. Rabbi Micah Greenstein of Temple Israel gave a special meditation and prayer to open the meeting. JHS President, David Schneider, then called upon Dr. Robert L. Summitt, Dean of the University of Tennessee Health Science Center, who introduced Dr. Tom Stern, our program chairman.

The program featured a panel of four speakers, Mrs. Patricia LaPointe, Mrs. Joanne Brod, Dr. John Q. Adams, and Dr. Ray Paul, who discussed Jewish doctors of the past and their contributions to early Memphis medicine.

Mrs. Patricia LaPointe, the author of a book titled "Survey of Early Memphis Medicine", discussed the late Dr. Marcus Haas who was a distinguished professor of dermatology and was secretary of the city Board of Health in 1897. Mrs. LaPointe described the great work of Dr. Haas during the yellow fever epidemic and his expertise in the field of medicine in other

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Josie Burson

Hadassah Legend

Public Servant

American Mother of the Year

by Dr. Selma Lewis

This is the tenth in a series of biographical sketches of Jewish community leaders included in our forthcoming book, "Chronicles of the Jewish Community of Memphis."



Josie Burson

Josephine Burson is the only Jewish person to have held a position in the cabinet of a Governor of Tennessee. Josie and her husband, Leo have a son, Charles, who is the Attorney General of the state of Tennessee, selected by the

Justices of the Tennessee Supreme Court. Their daughter, Dr. Linda Burson of New York is a director and author. In the second administration of Governor Buford Ellington, Mrs. Burson held the position of Commissioner of Employment Security. The Bursons are the highest-ranking Jewish Memphians to hold political office in the state.

Crucial in Josie Burson's experience was her career as leader of Hadassah, where she held many local, regional, and national offices, rising to become national vice-president of the organization, and a member of the National Board for Life. "Hadassah was my college education," she says, adding that "it was a wonderful way to learn." Hadassah sent her to many places throughout the United States and overseas, where she spoke often to diverse audiences. Her Hadassah activities are evidence of fervent interest

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Marcie Cohen, Museum Project Director To Speak at Annual Meeting

Marcie Cohen, project director of the Museum of the Southern Jewish Experience, will speak to the Jewish Historical Society of Memphis and the Mid-South on Sunday, May 22 at 2 p.m. at its annual election meeting. The meeting will be in the St. Catherine Room, St. Francis Hospital at 5959 Park Ave.

Dedicated in 1989, the Museum interprets and documents the long and rich tradition of Jewish life in the South through exhibits, public programs, publications, and community preservation planning. The Museum is located on the grounds of the UAHC Henry S. Jacobs Institute, a summer camp and year-round retreat facility, which has been serving

Jewish youth and adults throughout the deep South for the past twenty-five years.

Cohen will speak about the Museum's latest projects, including the long-term preservation of historic Temple B'nai Israel in Natchez, Miss. The Museum is sponsoring a weekend of "preservations celebration", the Natchez Jewish Homecoming, April 29-May 1, at Temple B'nai Israel.

Cohen is a native of Blytheville, Arkansas and received her Bachelor Degree at Brown University in American Studies and her Masters in History at the College of William and Mary. Her parents, Huddy and Jerry Cohen, live in Memphis and attend Temple Israel.

Prior to her recent position, Cohen served as the Assistant Director of International Programs at Elderhostel in Boston

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**JEWISH HISTORICAL SOCIETY OF MEMPHIS AND THE MID-SOUTH - FOUNDED IN 1986
P.O. BOX 17304, MEMPHIS, TENNESSEE 38187**

President's Message



David Schneider

The final days of my tenure as president of our Society are now here and it is time for new leadership. We are now eight years old and while we have accomplished a number of our goals, there is a continuing need to document and preserve more of the history of the Jewish Community of Memphis and the Mid-South. We will soon see the completed manuscript of our book, "Chronicles of the Jewish History of Memphis" and work toward its publication is progressing. Southern Jewish Heritage continues to develop. Despite a constant need for more material. I again appeal to you to call me, Leonid Saharovici, or any of our Officers, if you have a story to tell. We'll help you document your memories so they can be part of our community history.

In this issue we grace our front page with the first biography of a lady. We are pleased to feature one of our true community leaders, Josie Burson. From our excellent January program, we have Mrs. Joanne Brod's wonderful article about her Grandfather, Dr. Max Goltman. The Windows of Temple Adas Israel, sent to us by Robert Kalin of Brownsville, portrays these beautiful windows as true works of art certainly worthy of a trip to Brownsville. And, Pawn Shop Row, a walk down Beale with Lou Levine, a member of this "Street Gang."

I have been privileged to serve with a great group of supporting officers and I thank each one for contributing. Along with our Board of Directors you have all made my task easier. As our new President takes over the reins, I know he will receive your continued support as we look to our future efforts to preserve the history of our past. Shalom.

Welcome To Our New Members

Ms. B. Percy Magness (Memphis) Ms. Emily M. Davis (Memphis)
 Ms. Bettye Bredow (Memphis) Mr. & Mrs. Raymond Brod (Memphis)
 Mr. & Mrs. Hubert Kiersky (Memphis) Mr. Morris L. Strauch (Nashville)

In Honor of

Herschel Feibelman Recipient of NCCJ's Humanitarian Award
 Leonid & Fredrika Saharovici

Rabbi Mica Greenstein's opening meditation to "Our Fathers--The Doctors" was so moving that many in attendance requested copies. We are pleased to print this meaningful meditation.

Throughout the centuries, not only here in Memphis but around the world, there has been an historic love affair between Jews and medicine. The religious explanation for this is that in Judaism, doctors are considered to be partners with God in taking care of God's most precious creation - humankind.

The duly licensed title of "physician" has always been Jewishly regarded as a spiritual profession, compatible with and akin to the career of a rabbi, (which explains why many rabbinic scholars took up medicine as an honorable means of employment). Judaism accords the highest honor, respect and admiration for those motivated by a passionate desire to heal and get people well again.

Doctors are not gods, even though many patients would like it that way! While doctors are not gods, Jewish tradition teaches that they can be godly, when they use their wisdom,

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Meeting

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and the Assistant Director of Public Programs at Plimoth Plantation in Plymouth, MA.

For parking and entrance, follow the Emergency Room Drive off Park Ave. to back of hospital where you will find ample parking and the entrance to the auditorium and meeting rooms.

PUT THE DATE ON YOUR CALENDAR NOW

SUNDAY MAY 22 2 PM

WE LOOK FORWARD TO SEEING YOU THERE

their skill and their compassion to the fullest. What doctors can do is reflected in the following prayer I have offered with patients before medical procedures:

"Thank you, God, for the skill, care and concern of the many about me who have dedicated themselves to health and healing. It is they who have had to respond to my calls for help; they who will be with me throughout the difficult times ahead. Grant wisdom, patience and understanding to them. Bless the work of their hands and their hearts that their labors may not be in vain. As your helpers, may they find the way to restore me and others to a life renewed. May I and they feel the comfort of Your presence."

And so, this afternoon, we are thankful for those upon whose shoulders we stand, our fathers the doctors. We are grateful for this afternoon of tribute and history, inspiration and enlightenment.

"Baruch ata adonai, Rofeh ha-cholim, We praise you O Lord, the Source of healing and health. A-M-E-N

Dr. Max Goltman

by Joanne Brod

From Glasgow, Scotland to the banks of the Mississippi came this great man to practice medicine, improve the lives of his fellow men and touch the hearts of those who knew and loved him.



Max Goltman

Joanne Brod gave this excellent talk as part of our Special Program, "Our Fathers - The Doctors." Her enthusiasm and loving memory of her grandfather helped make our program truly special.



I am here today to tell you the story about my grandfather, Maximillian Goltman. I am one of 7 living grandchildren, and it is my pleasure to share my knowledge with you. In my opinion, he was larger than life. He was a handsome man - over 6 ft. tall with auburn hair and a mustache. His patients loved him, and his bedside manner was legend. I am so happy that 2 more granddaughters are here to cheer me on, Peggy Goltman Sternberger and Jeanne Goltman Ford. Also, 2 great-grandchildren are here, my daughter, Louise Wolf Ellis, and my son Bert Wolf. I need all the moral support I can get!

Let me tell you how it all began. Grandpa was born in Glasgow, Scotland, May 24, 1867. He and his family moved

to Montreal, Canada, in 1875. They were of modest means, but education was important. He and his brother and sister attended the Hebrew Sunday School in Montreal. He was awarded a book The Camp Fires of Napoleon in 1882 for "Punctual Attendance and Perfect Recitations." He attended grade school in Montreal and went on to Bishops University and then to McGill University. His post-graduate years were spent in London, Edinburgh, Glasgow, Boston, Baltimore, and New York. He was well qualified by this time to practice medicine.

In 1892 at the age of 25 he set up his first practice in Montreal. Sometime between then and 1895 he met Mollie Sternberg from Memphis. She was visiting in Wilkes Barre, PA.; and he was there to help with an outbreak of lung disease among the miners. It was love at first sight, and they married in Memphis, in 1895.

It was a lucky day for Memphis when Max and Mollie settled here in 1897. He was quite a guy! There were 6 children in the family - two daughters and four sons. The three living sons all became doctors. At that time in 1929, Memphis held the unique record of having the largest family of physicians in the country. There were Alfred, Jack, and David, Louise (who was my mother), and Maxine, the baby. The youngest son, Edward died in a meningitis epidemic when he was two years old.

Health in the Memphis community in the early 1900's was in a dreadful state; typhoid, scarlet fever, diphtheria, and tuberculosis were rampant. The situation was so acute that the Board of Health was abolished and replaced by a Department of Health when E.H. Crump was elected mayor of Memphis. That was 1909. He appointed Max Goltman as the first superintendent of the Health Department during this tempestuous period.

He accepted this responsibility with great enthusiasm. He restructured all the departments. He appointed 12 physicians to a board to oversee the children in the public schools. In a year's time they had given physical examinations to 12,000 children. He instituted a nursing service that became part of public health in 1911. He established milk dispensaries with the help of the Memphis Press, the forerunner

of the Press Scimitar. The visiting nurses supervised this work giving instructions in infant feeding and free milk to the indigent. This later became The Cynthia Milk Fund.

He fought the political barriers to have pure food and milk. He wrote in 1910, "As long as the consuming public continues to patronize dairy men who are unsanitary in their surroundings and who disregard the law and regulations, just that long will be the dawn of a perfect milk supply be delayed."

It took from 1910 to 1918 for progress to be made in the fight for safe milk. Grades of milk were established, but pasteurization of all milk was not required. He was superintendent from 1910-1914, but continued his pure milk and food campaign because of the horrible outbreak of tuberculosis and other diseases in livestock. He was deeply concerned about the welfare of the citizens of Memphis.

In addition to his duties as superintendent of the Health Department, he was one of the founding fathers of the U.T. School of Medicine in 1906. In those days it was "The College of Physicians and Surgeons." In 1913 the name was merged into the U.T. School of Medicine. He was senior surgical chair from 1911-1933.

Grandpa was the first physician in Memphis to use X-ray. The first article appeared in the Memphis Medical Monthly in February 1897 entitled "The Medical and Surgical Application of the Roentgen Ray" by Max Goltman, who alludes to working with X-ray as early as four or five months after Roentgen's discovery. William Roentgen was a physics professor in Wurzburg, Germany, who discovered X-ray. Grandpa thought this was such an extraordinary diagnostic tool that he became an authority in its use. He wrote several papers about it but soon gave it up to concentrate on microscopy and surgery, his first loves.

There were three doctors, Dr. William Krauss, the second to use X-ray; Dr. Walter Lawrence of Cambridge, England, the first bonafide radiologist in Memphis; and Max Goltman. They were the men responsible for bringing radiology to Memphis. I doubt that many people in our medical community know the names of these pioneers. Let's renew this fading image!

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in the state of Israel, since Hadassah was affiliated with the World Zionist Organization. She has attended six World Zionist Congresses as well as the first Brussel's Conference on Soviet Jewry. This is an interest she shares with her husband, Leo, who served as acting-president of the Zionist Organization of America when then President Mortimer May of Nashville, Tennessee, had a heart attack. Josie Burson's first major entry into politics was as Women's Chairman for the crucial campaign of Estes Kefauver as Senator from Tennessee in 1960. Kefauver had first run against the Crump-supported candidate Judge John Mitchell. Also running was the junior senator from Tennessee, Tom Stewart, who refused to withdraw from the race, in spite of pressure from Mr. Crump. Kefauver won the election, marking the beginning of the end of the Crump control of the city.

The 1960 primary campaign again pitted Kefauver against the remnants of the Crump machine and other strong conservative forces in the state.

The Kennedy-Johnson 1960 campaign was the occasion of a triumph for Burson in political elections. She was chairman of the Women's Committee in the fall of 1960 when whites and blacks were working together for the first time. Lady Bird Johnson was coming to Memphis for a political meeting. Burson planning a reception honoring her, was told to have two receptions, one for whites, and another for blacks. But since they had been working together for the first time in a political campaign, she felt "it would not be right" for them to have separate parties. The only place in the city where an integrated meeting could be held in 1960 was the Y.W.C.A., which was too small to hold such a large group of women. The Convention Center had just been redecorated and Burson decided that it would be an ideal location for the reception. She persuaded them to integrate the facility for the first time. "It was a beautiful affair, with no picketing," she says, "and only a couple of women on the committee quit in protest." Since then, integrated political functions have been taken for granted. After 1960 Burson continued to be involved in politics. She had not supported Buford Ellington when he

ran for governor of Tennessee in 1958 because she found him to be "an old-fashioned segregationist." However, in 1966 he asked her to be chairman of his Women's Campaign for election as governor. He convinced her that he had changed his position, so she accepted the task. When Ellington won he gave her credit for his victory, and invited her to join his cabinet. She became Commissioner of Employment Security for four years. It was a time in government when there was still an interest in "programs that helped people," so she was able to introduce programs to provide education for minorities to enable them to pass basic civil service examinations. The program, call GREAT (government recruitment, education, and training) proved to be effective. Under her administration, Tennessee became the first state to have a work incentive program provided by the federal government. New industries interested in locating in Tennessee would come to her office for advice. To help them she instituted a Research and Analysis program, offering needed information.

As a so-called senior citizen herself, by virtue of chronological age, Burson went to work in the Public Relations Department of Senior Citizens Services in 1981, offering her years of experience and knowledge to another agency whose purpose is to help people improve their lives.

In addition to her career as a public servant, Burson was recognized for her role in the family when she was selected American Mother of the Year on Mother's Day, 1975. The award is mandated by the United States Congress; she is the only Jewish woman ever to be so honored. ✨

Goltman *continued from page 3*

This remarkable man continued to thrive in his medical practice, his teaching at the University, his growing family and all his extra curricular activities. He was a prolific writer. He wrote scores of medical papers, most of which were published. He wrote letters to the editors of the daily papers. He was an educator, a philosopher, and economist; but he didn't make much money. He was a politician and a civil rights advocate. He was a very charitable man; he founded a Thanksgiving Fund for poor medical

students. He took one or two into his home so they could finish med school. He was truly a man before his time.

At one point he submitted a poem to the paper dedicated to Tom Lee, the hero of the sinking of the "Norman" on the river. Mr. Thomas Fauntleroy, editor of the C.A. returned the poem saying that it was not suitable for the paper.

He was a religious man and quoted from the Bible in many of his medical addresses. He blasted the editor of the Commercial Appeal for not explaining religious intolerance and persecution. He criticized the churches for teaching false doctrines. My uncles and some of their friends had been going to a summer camp in N.C. After 6 years of camping experience, the director wrote to say, and I quote, "Because of their peculiar differences in beliefs and customs and unavoidable friction, they were no longer welcome at the camp which would be Gentile from then on." I have the letter that Grandpa wrote back to him. It is a masterpiece, and I will read it to you now. (Due to space limitations, we will print the letter in our next issue.) It is a lengthy letter but very important. You be the Judge.

In March 1931, he wrote a reply to an editorial "Release of Credit-a Step Toward Business Recovery." The letter would be appropriate today. He discusses the law of supply and demand, too much government, more bureaucracy, too much installment buying, not enough thrift and self denial, the cost of government, inflation and deflation and tax increases. It could have been in today's paper! His vision was unlimited.

As early as 1912, he was deriding the ill effects of opium and morphine on the mind and body of individuals. He insisted on state laws to prohibit the sale of these drugs.

In December 1911, a patient at City Hospital had five stitches taken in his heart. My grandfather did this surgery. It was the most unusual operation ever performed in Memphis at that time, the first open heart surgery! The patient was laughing and talking a few hours afterwards.

Grandpa left a wonderful heritage. He believed a good name was like good health - you never miss it till it's gone. The best lessons of life are learned from

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The Windows of Temple Adas Israel Brownsville, TN

This paper was prepared for Tours of Temple Adas Israel, Brownsville, Tennessee by Donald E. Brooks, Vicar of the Episcopal Church in Brownsville, and regular attendant at Temple Adas Israel. Mr. Brooks has also updated and rewritten a history of Temple Adas Israel which is presented as a tour guide to those visiting the Temple. It has been an honor for Mr. Brooks to research, write and rewrite this offering several times. It has indeed been a growing and living study. It is hoped that it is far from finished. Perhaps there will be much more Jewish History here in this small West Tennessee town of Brownsville to be shared by many people. Mr. Brooks has taken Rabbi Tarfon's words as truth: *Lo alecha hamlacha ligmor...*, "yours is not the duty to finish the work!" Rather, it is a beginning, that it is hoped will grow and develop until the stars and sky are no more.

Take the time to look deeply into the art and skills of the glazier's work offered through Temple Adas Israel. In these windows, you may see some understandings and meanings not discerned by others. Such is the gift of God to those who are willing to look, learn and think. The windows were installed in the late 1800's and early 1900's. There is some evidence that they were created and installed about the same time as those in the local Methodist and Episcopal Churches, and by the same itinerant glazier who worked, it is said, for meals and lodging. We will begin with the front or "Ark end" windows of the geographic north wall. Note that the Ark end of the building is liturgically call the "east," whether or not it is in the geographic east, as the tradition is to pray facing east or Jerusalem.

1. The first window exhibits in the circular device at the top, an effulgent sun which has broken through the thick clouds of darkness, and is inscribed "Sages." The sun, a symbol of light and knowledge, has in all times and places, represented the wisdom of the ages. The clouds are symbols of darkness, ignorance and despair. Not limited to the Hebrews only, Judaism has held that the truly wise of all ages have been admitted to special and personal knowledge of God. This has allowed the light of God, through the wise, to shine through the dark clouds of ignorance and despair. Because the shadow of a bar crosses the outside of the window, moving about the building seems to cause the sun to rise and move about in the circle.

The center picture is a lake or oasis of cooling water, and mountains in the distance. Poplar trees can be seen on the sides, while a palm tree, symbolic of stateliness, and sometimes associated with the "Tree of Life," with a small



Temple Adas Israel

Cedar of Lebanon tree, long a symbol of long life, rises up under its shade at the forefront. The water seems to come from the large rock at the right on which is carved from the Book of Job, "I know that my redeemer liveth." The symbol of the life giving water flowing from the rock is very old to Judaism. There is a legend of the Rock which moved about with the Children of Israel throughout their sojourn in the desert, miraculously providing them water. The statement "The Lord is my Rock and my salvation" comes from this legend. This quotation from Job is his belief that God will indeed vindicate the righteous through a "goel" or redeemer, one who is bound by love and duty to buy back or redeem the honor and property of relative or friend in need. Later Judaism saw in this writing an early promise of resurrection.

Two great pillars are shown at the bottom of the window, one a plain obelisk shape, denoting strength. The other has an ornate capital of Corinthian style, denoting beauty. Between the columns, a scroll admonishes "Behold the fear of

the Lord is Wisdom." Note that fear refers to deep respect, not being afraid of God. Wisdom, strength and beauty are the great building blocks of life.

The border designs suggest tops and centers of columns.

This window is given in memory of Moses & Hannah Felsenthal.

2. The upper circular device in the second window shows an eight point star of cedar wood boards, upon which is superimposed a great cedar tree, symbol of splendor and glory, and upon that is a shepherd's pan pipe. The circle is inscribed "The Psalmists." The psalms were written over many years by many writers. The most famous psalmist is, of course, David, the shepherd boy who became King of Israel. Psalms are in fact poems and songs the Hebrews quoted and sang and became a major part of daily living and worship.

Pictured in the center is a flowing river flanked on the right by a shepherd's pan pipe and on the left by a bell or gong. Surmounting this are Hebrew letters spelling "Hallelujah" or "Praise God," exactly what the psalms were meant to do. The river may be a reminder of the Living Waters of the Promised Land, or it may be a reminder of the time during the Babylonian captivity when the Hebrews were admonished to "sing us the songs of Israel," but their hearts were so heavy for their homeland, it is said they sat by the waters of Babylon, hung their harps on the willow trees and wept.

Lyres or five-string harps and bells or gongs form the border. The window is given in memory of Alexander Sternberger.

3. A lion rampant in the upper circle is found in the third window, and has the legend "The Patriarchs." The three great patriarchs are Abraham, Isaac, and

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Jacob, who were the foundation of Judah, and the foundation of the People of Israel. It might be interesting to note that Jacob's name was changed to Israel (meaning "has striven with God") after he fought with Angel just prior to his reunion with his twin brother, Esau, whom he had cheated out of his birthright.

The central device is a circle in which the Hebrew letters spell "Shaddai," an early name for God, usually referring to "The God of the Mountains," or "The Almighty One."

At the bottom of the window we see the offering of the sacrificial lamb. Note the bundle of wood and sacrificial knife. Likely this refers to Abraham's offering of Isaac that was refused by God and a substitutionary ram provided. (Note the horns of the animal being offered.) Shepherd's crooks at either side of the altar are seen, as Abraham and Isaac were sheep herders. Inscribed beneath the sacrifice is "Walk before me and be thou perfect." While this is impossible, the sacrifice of the substitution was acceptable to God to cover for Israel's sin. Since the destruction of the Temple, about two thousand years ago, Jewish people have not "offered burnt sacrifices" as part of worship. The greater sacrifice of the offering of self and life to God in mitzvahs or good works and in love of God and of fellow human beings has instead been the offering to God.

The border contains the six pointed *mogen david* or Star of David, the King from Judah's line.

The window is in memory of "Our dear parents" Abraham and Louise Felsenthal Schafer.

4. The first window noted on the south wall has an empty circle at the top, inscribed Moses. This is the only circular window device in the Temple devoted to a single person. Other symbols are offered for groups of people, but not for individuals. To portray the image of a single person was not considered proper, for fear that idolatry might be encouraged.

The lower pictorial device shows the purple mountain of Sinai, surmounted by the Cloud of the Presence, where the Law was given to Israel through Moses the Prophet and

Lawgiver. Beneath this is represented the Ark of the Covenant showing the two great Cherubim with over arching wings covering the gold encrusted box which formed "The Mercy Seat." In this box was kept the Tablets of Stone, represented by the crowned panels on either side of the ark, inscribed with the Ten Words of the Law. Columns of strength guard the Law on either side. The Tetragramaton, or "Ineffable (unspeakable) name of Deity" surmounts the Ark. The "Name of God" is sometimes referred to as the four letters which make a Word which is not a word, but is more than a Word.

The border contains pomegranates and bells similar to what was described as being attached to the hem of priestly garments. The bursting abundances of seed in the pomegranate suggest the abundance of Joy in the worship of God. The bells suggest joy and the willingness to sound out to the world the Love of God.

This window is given in memory of Joseph and Regina Felsenthal.

5. There is no upper circular device in the fifth window. The central symbol is of the shepherd leading sheep to water in a dry area. It is inscribed "The Lord is my shepherd." Many Christian people see this window and immediately assume it is of Christian origin. The XXIIIrd Psalm, however, antedates Christianity by a thousand years. God is often seen in the Bible as the loving shepherd or caretaker of the sheep, his people, Israel. It also is a strong reminder that reliance on God during the sparse times of life will bring reward ultimately as God brings us to the Living Waters for renewal.

The window is dedicated to the memory of Albert and Frances Felsenthal Cohn.

6. In the sixth window, the upper circle contains the two intertwined equilateral triangles that form the Star of David, and is inscribed "The Kings." While there were many kings over the Hebrew people, the two best remembered by most people are David, and his son, Solomon the Wise.

The lower device represents Solomon's Portico of the Temple. While David was able to unite the Hebrew people into a firm nation, and to preserve the symbol of their common faith, the Ark of the Covenant, he was not allowed to build a permanent resting place for the Ark and a place to house the "Presence of God" due to his war-like character. His son,

Solomon, however, was permitted to build a great temple for the resting place of the Ark and other religious articles, for the sacrifices, and for rites of portion of the prayer of dedication, "Let thine eyes be open toward this house, night and day." Under this, the door to the Holy House guarded by reclining lions is shown. On the right by the door is the Shofar, or Ram's Horn, used to assemble the people. On the left by the door is the crown and scepter. This was especially appropriate, as Israel was intended to be a true "Theocracy," where God was the True King, and the earthly kings reigned only as God's servants.

The border contains turban like crowns.

The window is dedicated to the memory of Meyer and Mary Levi Rothschild.

7. The window at the left front by the bima is a reasonably late piece that appears to be an abstract rendition of an ornately decorated Lyre with five lights above it.

The window is given in memory of Jacob and Karoline Felsenthal.

8. The window to the left front by the bima and over the door to the back yard shows the seven branched candlestick or lamp called a Menorah. This was kept in the temple near the Altar of Incense. Only special kosher oil could be burned in it. At the time of the Maccabean War, the Greeks had desecrated the Temple, defiling the cruses of oil. Only one undefiled cruse was found after the enemy had been driven from the Temple Mount. It was enough for only one day's burning in the lamps. However, by the graces of God, the oil burned for eight days, giving enough time to press and kosher enough oil to light the lamps in the Temple. This is the foundation of the great religious holiday of Hannuka, the first recorded war for religious freedom. For those Christians who wish to look it up, it is mentioned as practiced in the Gospel of John, and is referred to as "The Winter Feast of Dedication."

The window is given in honor of the Sabbath School--1915--.

To Be Continued

We will continue Mr. Brock's excellent article with his description of the remaining eight windows in our next issue.

Doctors *continued from page 1*

development of the out-patient department of the Memphis General Hospital and his organization of medical records to facilitate patient treatment.

Mrs. Brod reminisced eloquently about her grandfather, the late Dr. Max Goltman, a pathologist and leader in specialty medicine in Memphis. Mrs. Brod's talk is published in this issue of our newsletter. (page 3) Dr. John Q. Adams, a former student and associate of Dr. Phil Schrier, spoke about Dr. Schrier's work as chairman of the Department of Gynecology and Obstetrics at UT Memphis. He told about the many years of his practice and work at UT which culminated in 1982 when he was selected Outstanding Physician of the Year by the Tennessee Medical Association.

Dr. Ray Paul, a former associate of the late Dr. Gilbert Levy recounted Dr. Levy's work and how he became an outstanding pediatrician, well known for his work during the polio epidemics of the 1930's and 1940's.

Dr. Tom Stern followed the panel and shared many interesting facts about several other doctors who contributed to both early and more recent Memphis medicine. Dr. Morton Tendler, was an outstanding surgeon who also was an Admiral in the Navy, Dr. Louis Levy was founder of the Memphis Eye, Ear, Nose and Throat Hospital and was very active in helping start the old Memphis Symphony Orchestra. He also served as a President of Temple Israel.

Tom Stern's father, Dr. Neuton Stern, was the first cardiologist in the south and was a Professor of Medicine at t UT Memphis. Dr. Henry Rudner, Jr. became one of the leading internists in Memphis. Dr. Gerald Plitman, Professor of Medicine at UT, a highly regarded internist., was scheduled to receive the award as Outstanding Internist in the United States. Unfortunately, he passed away two months before the award was to be presented. ✪

for hours, but I will close with this for you to remember. He was a warm and loving man, a devoted husband, father, grandfather, physician, and citizen. He worked for the betterment of humanity. He was a giant in his profession, and he was my grandfather. He died in 1933 at the age of 66.



Beale Street's
Pawn Shop Row
1957

Pictures courtesy of The Center for Southern Folklore

Beale Street
After All Stores
Had Closed
Late 1970's



Goltman *continued from page 4*

experience. Fall in love with intelligence. Humility is the badge of bigness. Be humble, be kind; love your brothers and sisters. Do not overindulge in anything. The waist line is the life line. Don't fritter time away; be productive. Don't gamble; it's a waste of valuable time. He lived by these parables and certainly had a stimulating and productive life. He earned many honors in his lifetime. President of Dept. of Health, 1910-14, Senior Professor of Surgery U.T., 1911-33, Professor of Oral Surgery, Surgeon-in-Chief, Memphis General & Baptist Hospitals, Physician-in-Chief, Associated Charities, Fellow American College of Surgeons, Member State Executive Committee, National Association of Study & Prevention of T.B. and too many more honors to mention.

I have touched on just an infinitesimal amount of experiences from the life of Max Goltman. I guess I could go on

ROW *continued from page 8*

paid for the suit and redeemed his drivers license. He was the only salesman on the street that I ever knew who took a drivers license as a down payment!

Beale Street was a thriving community geared to the needs of the black community, most of whom did not want to go to Main Street as they didn't feel welcome by the merchants there who did not cater to their type of merchandise. However, on Beale Street the merchants knew their clientele and catered to this black community. On busy Saturdays, the sidewalks were thronged with customers and it was truly a shopping mecca. On these busy Saturdays, the work day began at 7:30 AM and ended at 11:00 PM. You didn't go out for dinner, but ate in the store. Most of the time, the owners would select one person to go out and bring dinner back for everybody. When the stores closed at 11:00 there was always a large group that would congregate at Thompson's Cafeteria for donuts, pancakes and coffee and the usual "kibbitzing" over the days sales, politics, baseball and the happenings along Beale Street's Pawn Shop Row. ✪

Reminiscing with

LOUIS LEVINE

About Beale Street Pawn Shop Row

From An Interview With David Schneider

Beale Street, made famous by W.C. Handy and the Blues, was once a thriving business area with restaurants, clothing stores, tailor shops, a hardware store, liquor store, photography shop, bakery, and of course, pawn shops. Yes, in the mid-1940's Beale Street's Pawn Shop Row consisted of 13 pawn shops in the two block area between Second and Main Streets. It seemed that the police department



Louis Levine

believed having all of the pawn shops congregated in one area would give them more control and this would help prevent crime and other problems in the area. In fact, they had a policeman with an office in Harry Cohen's shop and a call would bring him to any store in just a few minutes. Ten of the shops were on the north side of the street with the majority being in the block between Second and Third Streets.

Many of the stores on the street were actually double stores. They had either two buildings or were arranged so that the pawn shop store could be closed at the specific hours required by the police department but that the other store selling clothing and other merchandise could remain open for longer hours. About half of the stores along the street were set up in this fashion. This became increasingly more important as the shops began handling more new merchandise.

For many, the mornings often started with a group getting together for breakfast at the State Cafe, owned by Frank Bendetti, Sr., Frank, Jr., and Dino Grisanti. They have all passed away except the son Rudy, who still owns Dino's Southwestern Grill on McLean.

At the corner of Beale and Main, across from the State Cafe, was Weinman's Pawn Shop which was combined with Celmax, their retail and wholesale jewelry business. In those early years, all of the Weinman children worked in the store, including Judge Bernie Weinman before he attended law school. Some years later, after Celmax had expanded considerably and moved to South Main Street, the store was sold to Service Merchandise Company of Nashville.

A few doors down was Harry Bernstein's Loan & Jewelry store, probably the oldest shop on the street. Bernstein's was one of the first shops to have a watch repair service.

Where Lansky's Mens Store used to be, was Uncle Sam, the Pawn Shop Man, owned and operated by Jake and Herman Salky. The Salky brothers had some advanced ideas and in another building put in a pool hall downstairs and a bowling alley upstairs. The only problem was that most of their customers along Beale Street knew very little about bowling and not a lot more about shooting pool. Both

businesses went down the drain very quickly.

On the northeast corner of Beale and Second was Sam Angel's Pawn Shop which closed in the late '40's and Frank Kahn, Sr. moved his pawn shop in Angel's old location. Further down the street at 142 Beale was Arthur Hutkin's Hardware store. Hutkin had worked as a watchmaker and clerk in Harry Bernstein's Pawn Shop for many years. Next door was Cohen Brothers Pawn Shop and Empire Jewelry Company owned by Harry Engleberg and managed by Lou Raffael. Empire was not a pawn shop although they handled a similar class of merchandise along with a full line of musical instruments. Morris Coppersmith's Dry Good Store was next door to Cohen Brothers and a few doors down was Morris Loan Company owned by my brother, Morris, for whom I worked until the store was closed. There was Eddington's Photo Studio, Wayne's Shoe Store and Sue's Bakery where the daily window displays of sweet rolls made them favorites along the street. Next door was William Epstein's Pawn Shop, probably the largest shop on Beale Street, which was owned by William Epstein and Nathan Pritzker. Pritzker also had an interest in a couple of other stores on the street. The two shops remaining that completed the row were Harry Davidson's, managed by Maynard Epstein and Nathan Pritzker's shop, Nathan's Loans.

On the south side of Beale Street at the corner of Second, was Red Kramer's Liquor Store, which was later sold to Milton Paillet. Next to the liquor store but actually on Second Street, was American Loan Company owned by Joe Krasner who had moved his store from Main Street to Second and Beale. And, further down Beale in the same block was and is today a national treasure, A. Schwab, who has been on Beale Street almost since the street was created. When most of the merchants along Beale Street were forced to sell or move because the street was being made into an historical area, Abe Schwab refused to give in and fought long and hard enough that they finally built around him but left his store intact. Beyond A. Schwab was Joe Safferstones Pawn Shop which was sold to Milton Kaplan, who later moved the store to north Memphis.

Beale Street was not without its characters and great stories. For example, Lou Raffael, as a gimmick, used to tell people, especially tourists, that he sold Elvis his first guitar. He told the story so often and so well that even he started to believe it. And, when one of the German tourists brought in a German magazine and translated the article about Elvis, it said that Lou Raffael of Memphis sold Elvis Presley his first guitar. Then there was the story of Abie Berg, who took a customer's drivers license as a down payment deposit to put a suit in lay-a-way. The man came back that evening with his paycheck,

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