

Recording begins mid-sentence.

TOM KEATING: . . . the principal, whoever he or she was. So I want to say that this is an attempt at history, warts and all.

Secondly, this is about the policymaking. Policymaking is that public dimension which, many of you know—our former mayor is here, that is done in a public institution, not by an individual, but is done by a structure and has an effect, often unintended consequences; and it is not, as I say, about an individual.

And thirdly, this is a story of exclusion, inclusion, openness, if you will, and historic [inaudible] which children we will educate, the latest being those affected by Proposition 187.

So this is the story about the gap, if you will—is there one? A question between reality and rhetoric, between what we say and what we do. Factually this is a story about Decatur from 1902 to 1932. Except for the first four-month term—that is, our first term of schooling, which was four months, which began on Monday, the 6th of January, 1902—and the second nine-month term—that is, the year after year after we had started. We had a nine-month term that began on Monday, the 31st of August, 1903. Except for those two unexplainable exceptions, the city of Decatur, the town of Decatur before it became a city, our community had school for thirty years on Tuesday through Saturday and no school, of course, on Sunday and no school on Monday.

I know from calendars, which I've found in the minutes; from board minutes; from city records; from oral interviews from Decatur residents, including with the former mayor, who mentions Saturday School in an "I Remember" video sponsored by our own Historical Society, that this occurred. In other words, this is factual. Any calendar that you pick up from the year 1917 or '15 or '12 or '22 shows that we began school on Tuesday, and we began school after vacations on Tuesdays. And we changed the calendars during Thanksgiving week to have Monday become a regular school day and Saturday become a holiday, because in our experience in Decatur, Saturday was a school day, so you had to take separate action during Thanksgiving week. I notice also from interviewing members, including folks from the Campbell family, Slack, Reburn [spelling?], Robertson, Rittenbach, McKinney, McKay--Mackay, excuse me--Williams, Sams, Orenstein, Guy families and others—in other words, I learned this from the written record and from the oral tradition. I've also interviewed historians with specialties in

church, education, Atlanta, Jewry, Emory, and Decatur facts and issues. I remember calling the former Library of Congress [sic] and asking him a question. I remember the time when my wife and I were in the office of Franklin Garrett, who we all read about recently. I remember talking to Harold Todd, who was one of the first Secretaries of Education. I remember talking two days ago to the leading school or public school historian probably in the academic world at Stanford.

My wife and I also know, from Phi Beta Kappa-sponsored research, that in our investigation we can find no other school system, despite the fact that we went to the Guttman Library at Harvard and read our eyes out for a week, eight hours a day, two people, sixty-plus hours, and read 1,500 annual reports—that is, reports to the school superintendents and boards, and we're distinguished to have a present and a former board member of the City Schools of Decatur here tonight, others that may not have recognized. But they know how board reports are in detail and how they're collected sometimes. And Harvard has collected thousands of reports, particularly from the era that we looked at, 1902 to '32. So we read from every state in the Union. Imagine there were fifty, we read thirty, and found thirty calendars for fifty states. There were only forty-eight states. But we read approximately 1,500 annual reports and duplicated—Xeroxed—samples from each of the forty-eight states. And we found zero school districts with calendars of Tuesday through Saturday. Zero. And I at least conclude from that sample that we're unique.

But we did find one school, one school; and so as I was reading—Walt, you'll appreciate this—I went, “Ahh!” You know, it was like my [inaudible], Stephen Decatur. Oh, my gosh. My whole idea—like I was looking to find out if there were any others, and now I found one. I [inaudible phrase]. And there wouldn't be any [inaudible] special [inaudible]. [Inaudible] special. So I told Mrs. McKee [inaudible] school in the one school, not in the school district, for a short period of time, and here was her short story she told me on the phone also:

“We had a school in a church and a courthouse, and we had a common ground, like we do around here, DeKalb Courtyard. And because the kids played ball—stickball and other games like the whip that we see in Norman Rockwell picture and so forth—and because they played games in the courtyard, we put special shutters on the courthouse and on the church so that no one would break the windows. And on Monday, court came to town, and so we didn't want the little kids making noise, so we had school on Saturday.” [Audience laughter] The only example that we found.

Well, another digression. We know that Decatur is different, we're told that, we've lived it—or so we hear. What was Decatur like in those years? Well, Decatur was in 1910 2,466 people by the census, up to 6,150 in 1920, which you can read the Enumerated Census for, and a growth of 115 percent up to thirteen thousand people in 1930, an enormous growth. We have native parentage of about ten thousand of the thirteen thousand in 1930, and we have foreign parentage that had gone down from about 179 ten years before to only 135. We have mixed parentage, we have Negroes in 1920 that were 1,266. That grew a little less than 100 percent to 2,550. We had very few folks who were of other races. We had what kind of citizens? Well, we had two foreign-born white citizens in 1920. We had twenty-five foreign-born white citizens [sic], and we had seventy in 1930. That was with the males. And we had foreign-born white females, twenty-five in 1920 and fifty-four [in 1930]. So fifty-four and seventy up to the amount that we had. School attendance in 1920: seven- to thirteen-year-olds, we had 886 in the census, and we doubled to 1,729 in ten years later.

But those are numbers. What about what we saw in East Court Square or what we saw in the village or what we saw as the town grew to a city? Well, we had seven barber shops. Now we're struggling to keep two [inaudible]. We had nine dry-cleaning companies, we had five shoe-repair stores, we had two banks, one millinery, we had four hardware stores, one blacksmith shop, we had a hotel named in this particular item or description that comes from our directory here in 1928--the Hotel Candler, we had three grain and feed stores, ten drugstores, we had two beauty parlors, one junk dealer named [inaudible], one bicycle shop, we had one photographer, we had two jewelry stores, [inaudible--could be 15 or 50] grocery stores—imagine a grocery store between [inaudible] Wilson and the A&P [inaudible—sounds like “57”?]. We had our number of lawyers and physicians, but they weren't subject to license, so you didn't have to pay occupation taxes [rest of sentence inaudible].

Well, those are some of the facts about Decatur. But more importantly than that, for our story, let's look at 1926 and '27. And for this approach I use the model of the wonderful book by Frederick Lewis Allen, *Only Yesterday*, which is a fabulous book about the '20s, although I wish he would have discussed public schools and education at least once in his classic work, which he didn't. The city had grown to have six grammar schools—five for the whites, one for the “coloreds,” the term used at the time, so I'll use it—as well as a junior high and senior high, and how many students, Ms. [name inaudible]? Twenty-seven hundred students in the year 1926,

which we have again in the year 1996. We know that Decatur expressed its individuality, its respect for the South, its heightened citizenship, superior educational advantages with Agnes Scott and Emory and its own good schools, its neighborliness. We know it is also the hometown to the founder of the modern KKK, who also authored [inaudible] columns for the foreign trade, the Chamber of Commerce, and *The DeKalb New Era*. We know Decatur had a base for five secret societies. There was a place where at least one Russian family has no traceable roots in the records and another who advised its children to claim to be Greeks of Jewish heritage. We know that the Decatur Blue Devils lost to the Purple Hurricanes and that the Redpath Chautauqua came regularly. And we know “The Darktown Follies” played to a record-breaking audience. Decatur’s own pamphleteering said that it was an ideal city of homes, schools, and churches, which manifest itself from the 1920s to the ’80s, when we became a place of homes, schools, and places of worship, at least in slogan. We know lessons on how to use the telephone were presented in the 1926-27 school year by Southern Bell representatives in the school chapel and that *The Echo* and *The Caveat Emptor* were published in the junior high and senior high schools, respectively. We know that children were seen and not heard, rarely if ever talked about their elders, and almost never heard the reason why events took place, and they went to school, which was often more controlling than creative.

Students were not told about the issues in the ’20s. People in Decatur knew only Saturday school because they lived it. And whatever motivation that had prompted the measure, school authorities were silent as they built our independent school system. So the stories, they hid them, undiscussed and never mentioned in public reference until about four years before the ’26-’27 school year, which was the pivotal one, Superintendent Glausier asked—or [changing pronunciation of “Glausier”] perhaps, I may not have pronounced it correctly, and I apologize to the [inaudible]—the superintendent asked for a change in 1922, and the board took action—in August of ’22—and the board took action in the following way: The question of the change of the weekly holiday from Monday to Saturday was taken up and recorded in the minutes, and it was moved by Mr. Candler, George Scott Candler, also known as Scott, born George Scott Candler, seconded by Dr. Sledd, Andrew Sledd, that—comes the question, and you know how important the way the question is put—the question is the holiday remain on Monday. Holiday on Monday, school on Saturday, in nowhere else but Decatur. So—and on that evening of the 29th of August, the question was raised, and a tie vote:

“Upon a tie vote, the chairman casts the deciding vote in favor of the motion as stated.” The chairman was F. T. Hopkins, the dentist, and explained—“the chairman explained that he so voted because he was convinced that Monday was an unsatisfactory school day” [*audience laughter*]. Except that the minutes show that someone doctored the word “was an unsatisfactory school day” and erased it or typed over it--you know, typewriters in those days, these were typed notes—and changed it to “is an unsatisfactory school day,” because the vote was tainted to preserve it in '22 for, I suppose, for perpetuity. Well, the same board of education that tied two-two until Hopkins voted to break the tie had one board member absent that night. In [*inaudible*], he took a walk unexpectedly. He'd been appointed only several months before. But in the Legislature we take walks all the time; folks do. And he took a walk, so that means there weren't three votes on either side or four-two. There were two-two, one gone, and one broke the tie, because Monday was an unsatisfactory school day—until the year we are visiting, which is 1926-27 and until changed in '32.

Well, let's discuss the public vote that took place, which basically took place in—I mean, the public actions that took place around the timetable of 1922 to '27, because not only did that vote occur, but something happened in Druid Hills, not far from here. In fact, we're kind of bookended between Agnes Scott and Emory, and Emory had already come from Covington, Oxford, to Emory's campus. And in fact, since it came, they had professors' kids, so you had to have a school for the kids. And that was in the Fishburne Building, now the Business School [*sic*]. But we've been in that building. I've walked those wooden floors, and on the first—the second floor was where the School of Education first was. And on the first floor there was an actual school, kind of what we would call the Peabody University School. So you had the professors teaching, and then you had the kids on the first floor, and on the ground floor was dirt and the sandbox where you played when it rained. But the Fishburne School, which only lasted about six years and was not a school district, so it doesn't [*inaudible*] the problem that we had [*inaudible*], the Fishburne School was also unusual because it had Saturday school. And when you talk to some of the graduates, including the most wonderful four seventy-five-year-olds, who remember things, they tell you why they had Saturday school, which we'll cover in the last chapter of the story tonight. So if you will, we have an outline, a digression, an expert [*inaudible*]. We have Decatur, and then we have Druid Hills. We might have had some things

at Agnes Scott, but research hasn't allowed me yet to get that far in the story, and I look forward to any connections that may be there.

But now we have the famous year 1926-27. The school year opened on Tuesday, the 14th of September, according to the calendar; and then the Monday of Thanksgiving week the board took an action to make it a regular school day, because normally we had off. Saturday, of course, was a holiday. Saturday, the 18th of December was the last day for Christmas holidays, and school reassembled on the 4th of January, a Tuesday. And then the fur began to fly. On the 8th of February several ladies, unnamed, and Mr. Doughman and Mr. Freeborn petitioned the Board of Education to change the holiday from Monday to Saturday. Mrs. John Campbell opposed it, so we have a board meeting, and you have some "fer" and some "ag'in." Mrs. Hoke, who was on the board and voted to change it in '22 and was still on the board in '27, as [inaudible] all the members, as I mentioned to you, moved that we vote next month on the issue. "Let's vote on it next month. Let's postpone a little [inaudible] and take it next month," a very normal action that happens all the time in public policy issues. And at that meeting Mr. Candler was absent, that meeting in February. Dr. Hopkins, the board president [sic], moved and the board agreed, so now the president is getting—the chairman is getting involved. And the chairman said, "I move, and the board supports it, to instruct the superintendent"—now, "instruct" is a very strong educational word. That's when the board tells the employee, "You are going to do this." It used [inaudible] work that way. The instruction came to send a "colorless questionnaire" to parents to figure out their wishes. "Let's poll the community"—that's what we would say, [inaudible] would have said.

Well, they wanted to find out what the folk think. Now it's March 2nd, and the superintendent is doing what he was asked. Three weeks later he's got it together, and he's got a little survey card, kind of like the little yellow card, maybe--although I'm looking for one of those, and if anyone has one in your cellar, call me. Because Superintendent Ferguson sent out 1,075 questionnaire cards to white families. It's not surprising; after all, the schools are different than they are now. And then at that point in March the PTA got involved. The Parent Teacher Association, led by William Schley Howard, also said, "We want to change the holiday." Not only did they say it, but they wrote about it to *The DeKalb New Era*. And they said some things like, "Well, we favor this because many boys work at games. The Saturday school interferes with the parents taking their children to the intercollegiate games in Atlanta." "If there

are sports going on, you can jump on the trolley and go to the games.” They also said that the boys don’t have to work at the games and earn a few dollars, selling nickel Cokes or whatever. Then they said—well, this was important--the absentee list on the weekdays was normally 17 percent. But in Decatur the absentee [sic] was 47 percent. The kids didn’t like to go to school on Saturday. The fact is, I talked to one of our leading funeral directors [inaudible], and he was still upset with it, just about a month ago, that he missed going to movies on Saturdays. Don’t forget the Fox opened in 1928, and so people wanted to ride the trolley. Of course, there was also the effort of the PTA to stop those kind of movies. Many of our businessmen had Saturday half-days; and if it were not for Saturdays, [inaudible] businessmen, if it were not for Saturday school, they would be able to take their families on weekend trips. Fathers of boys see too little of them. The fathers were around in those days. Well, they also went on that Saturday school in Decatur and Monday school in Atlanta had the tendency to separate families and relatives who lived in respective cities, and competition in Boy Scouts, Girl Scouts, Campfire and Girl Reserve on Saturday. The state of Alabama has outlawed it. From an economic standpoint we were paying for five days of school, and we get little more than three in the high school. I mean, they were upset, the moms. So was William Schley Howard. However, there was a counter-argument: That is, if you have school on Monday, you force kids to prepare their lessons on Sunday, therefore upsetting the day of worship [*audience reaction*]. And that was in the article in the paper. That is—this is important—if you have no school on Monday, you don’t have to do homework on a religious Christian Sabbath. That was an argument that appeared in 1927.

Comes the meeting March the 8th, the board changed—the board discussed changing the holiday from Monday to Saturday. The surveys came in, and what were the results, Dr. Jansen? The results were for keeping the Monday holiday, 197; for having a Saturday holiday, 413. So picture the numbers: a thousand went out, six hundred surveys came back, four hundred surveys were for changing, two hundred surveys were for keeping the status quo. The survey results were 60 percent returned; 66 percent of those who returned favored changing; a third—33 percent—favored the status quo. Comes the vote for Monday remaining a holiday: Adams—that’s Mr. Adams who walked in ’22, H. P. Adams—aye for Monday holiday; Candler—George Candler—Scott Candler—aye; Mrs. J. C. Hoke, nay, as she voted five years before; Dr. F. T. Hopkins, no—he switched in five years; Andrew Sledd, an Emory secretary to a prominent leader at Emory, aye; Charlie McKinney, Sr., who demanded a roll-call vote, the first one in the

history of Decatur's schools, and the first tie vote came on Saturday school, [inaudible—sounds like "Marsha"?]—McKinney, nay. The vote tied three to three; and the holiday remained Monday.

Ten days later Mrs. Hoke resigned the board, nine months left on her term. May 6th, at a commission meeting, Mrs. William Schley Howard, wife of the man who had brought the issue, was appointed to Mrs. Hoke's term. And five years later Mrs. Howard, with nary a mention of any controversy and no discussion in the minutes, posed and passed that we end Saturday school. And when we began Boys' High and Girls' High, we had no more Saturday school.

Well, following the segregated plebiscite [sic] and ignoring the popular will, the issue [inaudible] in 1932 after that vote in '27, except for the question, Why did we have Saturday school? At least seven reasons have been given by various parties. I have [inaudible] reasons why people weren't coming to the meeting and eight individuals [inaudible]. Each one had a reason, nice. But seven reasons were given for why we had Saturday school.

First, and the foremost reason by some of the folks who have been around Decatur a long time, was to observe Sunday as the Christian day of worship. The system closed the school on Monday so students would not have to do homework on Sunday.

The second reason: ministers had to travel to outlying churches, and they took their families. And because they were tired and late coming home, and sometimes the electric horse broke down, they needed to have the system shut down on Monday so that they could rest.

Third: resident Agnes Scott College students went home on the weekends and needed more time to return to Decatur. I'm told, however, that was a locked-up institution sometimes, and people didn't travel a lot on weekends, fly off to New York or something.

Fourth: Decatur was different [*audience laughter*]. Well, we know that—we know that apocryphal story about the railroads. I'd love to see the documentation on that, but we know the story.

Fifth: Monday was wash day [*audience laughter*]. [Inaudible] twice this week people [inaudible] heard before.

Sixth--and two ladies from Allatoona, Pennsylvania, might help me with directions today—was an agricultural reason. Must have been something to do with you farmed on Saturday and rested on Sunday. I thought you farmed half a day Saturday and came to town.

And then the seventh reason, which is the one that has led me to at least do a good bit of the research along with the others, because it is the first public education story that I've at least had this reason that school was on Saturday to keep out the Jews, who had their Sabbath. The best insight comes from a mixture of many of the persons and their views, all historians and [inaudible], including the "five churches" stories, not one of which says there's anything in their church history—Presbyterian, Methodist, or Baptist—that would explain having no school in a public institution, public schools, because you didn't want kids to do homework on Sunday, because you could have done homework on Saturday, even though I didn't do much of it—I waited till 9:00 on Sunday night, after *Maverick* [audience laughter]. But nevertheless, you could do homework Saturdays.

The best quote comes from former mayor Andy Robertson, deceased, and this comes from an "I Remember" portion of the DeKalb Historical Society's records: "Talk about being narrow-minded. I never went to school on Mondays in my life. I went on Saturdays," said former mayor Andy Robertson. "The obvious reason why was the Jewish Sabbath. They assumed if they had school on Saturday"—he lowers his eyes on the film, shrugs his shoulders, and changes the subject. It was 1988 when he said that.

So I've concluded from my own research that we were unique. We're unique in public education, history—which is, of course, the story that I'm trying to understand. That is, how do we tell all history or most of it or more of it, not just gloss. And we were also unique in that we used public policy—not [inaudible] policy, because you didn't pass policy in those days; you just did what you did because you were building a town—city. And by the way, another story I talked to my friend Scott Miller about is really exciting, was when we had the most controversial city commission in the history of 1922 [inaudible]. They had to have a compromise commission [inaudible], voted [inaudible] 124 votes, because nobody accepted the new government, and we changed the form of government that year. So public policy is the story.

And lastly it is the story of exclusivity or inclusivity. [Inaudible sentence] What is our hope for this for children? [Inaudible] As a part of tonight's, I hope that a good part of the story has been told, I hope to complete a written copyright version. I'll have to write it with some intention that has been given by very renowned education reporter, and I welcome your questions. Thank you very much. [Audience applause]

RECORDING SKIPS

Recording resumes during Dr. Keating's answer to audience question: . . . and also including [inaudible]. So it's your preference. We would encourage written questions. If you'll just raise them, and Stephanie will pick them up. If not, please state the question, knowing that I'm going to repeat it the best I can.

Audience member asks question, off-camera and off-microphone. Dr. Keating repeats the question and answers it. "Do you see any movement of people, particularly Jewish people, into this area, particularly Atlanta, and maybe stopping here?" That's an excellent question. Again, if you'll just raise your hand, Stephanie will pick it up, and I'll try to answer the gentleman's question. The census data is unusual, because, from 1896, every ten years on the sixth year of the decade—1906, 1916, 1926, and 1936—we had religious samples--which we stopped after the tragedy of the Holocaust in World War II. We don't ask religious questions after that, but we did for fifty years, and that data is available. And it says that in Atlanta, a community that many of us know and care about, in 1916, there were 1,500 Jewish people, and in 1926, there were 11,000. Now, remember that in 1888 the waves of revolutionary European Polish-Russian immigrants were coming to the States and came till the wall was put up in 1924. And they lived in the Tenth Ward of New York City, the Lower East Side, which had more people per area, space, than anywhere on the face of the Earth at that time. In a square mile and a half—or four miles here—they had I think it was 550,000 people. We have 18,000 [inaudible]. Picture it somehow. Jacob Riis writes about it, Riis and others.

But there was also a movement going on that people were leaving those squalid conditions in those ghettos and other places because it ain't fun to live like that. And people were saying, "Y'all come down to Meridian, Mississippi, and work here. Set up a dry goods store." There was even something called the Industrial Removal Office—not a good name, but it's a private Jewish organization moving folks out. They moved about 75,000 folks out of New York City. There was something some of you may have heard of called the Galveston Plan, where folks in Bremen, Germany, came en masse to basically Galveston, Texas. There were other forms of moving people out to be farmers. But people [inaudible] farmed it's kind of hard drawing those [inaudible] more enlightened, but so were many other professions. So I have a sense that if you did more census-taking work, and you can see that there were very few in DeKalb County in those religious things, because they break it down by DeKalb, and then when

you look at the actual census enumerated--which if you go back in 1920, you can see the names of a few of the males by name. You also find a name called Greenfield that no one can figure out who they were, where they went, where they came from, except that their native language was Russian, and I've got a hunch that that means they weren't native-born. So the answer to your question is partially "yes." I do know that from 1902 to '32, I can name about six families. And I do know that there aren't too many families, even today. I have a copy of the Decatur High School archives—I covered a speech in the Decatur High School archives—for the Decatur High School archives, [inaudible].

Many colleges used to have classes on Monday through Saturday. Yes, I was at Middlebury College, but, as you say, we hated Saturday classes, of course. But that's OK. I hated going to school in the snow, because it was so cold.

Reading question from audience member: "In your research did you find any public schools [inaudible] five and a half days or six days of classes?" No, I found over and over and over again Monday-through-Friday classes, because, you know, that institution that we call public schools was being homogenized in 1910 and '20 by people like Strayer and Hague and others from Columbia. It's kind of like how we have McDonald's everywhere now. And I mean, they wrote the deal, and everybody kind of followed their deal. Horace Mann kind of wrote a plan, and John Dewey gave a [inaudible], I mean, but Strayer and Hague did the finance, they did the curriculum, they [inaudible] in the school building, they did all the school facilities. No, we don't see that kind of [inaudible].

Reading question from audience member: "Have you found any reason for Decatur's decision to discourage Jewish attendance in the school system when other systems in the country did not take that ground?" And then I'll take the question second, on the back side. That's a very good question. Well, I've had to conclude from my research, because I've asked every historian I can find if the other seven reasons hold up, but we can find one other community that did it. And every historian says that if you'd done something like that for a reason, you would have [inaudible]. Presbyterians would have written all over country and said, "Here's what we did." [Inaudible sentence] Chautauqua would have been [inaudible], and other things would have—you would have told your story [inaudible phrase]. And I can't find those, and I'm eager to find them if anybody has them. Yeah, I found some reasons why people discouraged this. They were in a community that was part of a state that was part of a nation

that was basically prejudiced against people. And we have those reasons to be careful every day. People dislike and hate people who are different and who speak a different language and [inaudible] differently, work differently, pray differently, wear a hat, [inaudible phrase]. If I lived in Harlem today, I'd be seen as different. I mean, difference is hard for people. So there was that, and there's some hatred that sometimes comes out and gets to the history Leo Frank and other [inaudible], and they reconstituted the KKK here in Stone Mountain, right down the road from Atlanta and [inaudible] walked through Decatur. We had parades here, we had [inaudible]. I don't know. I guess people are always nervous about difference. And we have other examples of history where we were all nervous about that.

Responding to question from audience member: "Where did Jewish children go to school?" Well, two families went to school before the vote of '22 and then graduated in '26 or so, went to school here on Saturday [audience member coughs; rest of sentence inaudible]. Basically they said they were Greek; they kept their heads low. You know the Chinese motto, "He who raises his head gets hammered." And you don't raise your head a lot of times. You [inaudible] to speak out. Secondly, if you try to assimilate, you don't make a big deal out of it.

I talked to one lady—it was a great story; it was after my time period, but she said, "I didn't think Decatur was bad."

I said, "I didn't say it was bad. It's a following education history story."

And she said, "Well, here's what I had to do. I was Jewish, and I got to go to the Friday night football games." Of course, if you start your Sabbath Friday night, you're not supposed to go to ball games; but she, you know, [inaudible] her parents [inaudible]. She got to go to the football games, but she couldn't stay for the dance. So they compromised in that way. "You go to the gam, [inaudible], but you've got to be home [inaudible]."

Well, we were kind of a [inaudible]. So where did they go to school? [Inaudible] or they weren't here in the first place.

Responding to audience question: Yes, ma'am. [Repeating inaudible question] Well, I appreciate your statement, and I'll try to form a question for our audio: Why didn't others do something like this? And is there any evidence—excuse me? [Audience member speaks inaudibly.] I'm coming to that, but first you've got to start—because I want to start objectively if I can. And the fact is that there were forms of exclusion. Remember, this is a story about public education history, public policy, and exclusion or inclusion. But I can't find anybody who used

the public policy device of the public school calendar. And every community that I've met were all open and trying [inaudible phrase] different. I mean, so we're different? We know we're different. We aren't Atlanta. But on the other hand, I did think I'd find some other religious communities that maybe had to pray on Sunday all day and didn't go to school on Monday; there's no evidence. There's no evidence of any historian that I can find, and I've talked to over twelve different kinds of historians. We'll take a couple more questions, and I think there is the major question, which is, [whispers] "What's the score?" [audience laughter]

Audience member asks a question. The question is, "Even though you looked at education, did you find any other examples of discrimination in Decatur?" And yes, there are covenants that were here, and there are recent covenants even. But I did not go in to look at that and do not have any factual information, except that I know they're here, and I've seen a couple of them, and I've had people tell me about them. And I did not look at any other laws besides education [inaudible]. [*Addressing audience members*] The gentleman here, then the lady in the middle or right behind.

Audience member, off-camera: Two questions. The board member, last name Howard, what was her first name? Who was she married to? Is she related to the family of Pierre Howard, [inaudible] lieutenant governor, goes way back?

DR. KEATING: That's three questions, and I can answer two of them. I don't know her first name, but she's identified as Mrs. William Schley Howard—oh, do you know her first name?

Audience member, off-camera: Nell [sic]

DR. KEATING: Thank you. Nell [sic] was her first name, so now we answered your question. And if I understand, she was the grandmother—

Audience member, off-camera: She recently died.

DR. KEATING: Yeah, but she was a grandmother, wasn't she? Of Pierre?

Audience member, off-camera: No

DR. KEATING: No

Audience member, off-camera: Yes [*Several other audience members answer "yes" also.*]

DR. KEATING: Aunt?

Audience member, off-camera: No, she was the grandmother.

Audience member, off-camera: This is the one we were talking about?

DR. KEATING: This is Mrs. William Schley Howard.

Responding to audience question: The question is, "Since the tragedy of the Leo Frank incident from 1913 to '15, was there any effect that we know of on our community? Were things kind of moving to open up, or did they close up after that? What happened?" Well, a couple of things we know happened. Atlanta was very frightened and tenuous in the summer of 1915. A few people left Atlanta, a famous few people, too. But we also know that the [Jewish] population grew from 1916 to 1926—11,000 in Atlanta that are even on the census. There's no noticeable effect in the records in Decatur; but public education is growing at that time, and recordkeeping isn't the same as we have now. We don't have the media every day. You know, there was only one article in *The Atlanta Constitution* about this whole [inaudible]. So there really isn't a lot of evidence. But there were two other events going on at the same time. *The Birth of a Nation* was coming out, and we have this unusual rechartering of the KKK on Thanksgiving, November 25, [inaudible] thirty-four people, one of whom was very prominent here in the charter [inaudible]. Yes, ma'am.

Audience member, off-camera: I would like to know what year did Decatur go to Monday through Friday.

DR. KEATING: They went in the fall of 1932. Yes, please. The question was, for the record, when actually did Decatur go to Monday through Friday, and they went in the fall of 1932, which was the end of this era that I looked at. Yes, please.

Audience member, off-camera: I didn't quite get the number of Jews residing in the county in '26.

DR. KEATING: Well, I don't have that in my head, but I've seen it in the city census documents. It's very small. I was wanting to at least point out the number in Atlanta, because it grew so large. But the number in Decatur, in Atlanta—DeKalb County, I'll have to get that figure for you. I have it, but I don't have it in my head. And the question was how many Jews were in here DeKalb County.

Audience member, off-camera: My other question is did you in your oral interviews, did you get any other confirmation of what [inaudible]?

DR. KEATING: Oh, yeah. I had twelve or fifteen people. I just knew that was the most precise quote. No, I heard lots of people say it. And of course, then I would try to be Doubting

Thomas and say, "Now you know. [Inaudible sentence]." But I wouldn't dare argue, because, you know, I mean, it was a whole tradition. "Well, how do you know that that happened?"

"Well, I figured it out by myself one day," he said, long-distance.

I said, "Well, did you figure it out with any kind of thing that could help me?" You know.

He said, "I believe it in my heart." [*Audience laughter*]

Well, what are you going to do? You know, I mean, this was a member of our community, and so--our Jewish community, by the way. So the answer to the question, did I get any confirmations? Yes, I got over fifteen—twelve, thirteen—fourteen in our oral interviews who said that recently, plus the mayor's statement. And what I've done is again, not start out with the story in the census—I don't think that's the story. I think this is one of the most fascinating public-education stories, and it's an example of public education that ought to be told in its public policy.

Yes, ma'am. [Inaudible question from audience member] Well, it's in somebody's garage, but they haven't given it to me. [*Audience laughter*] And not only that, ma'am, but you don't write things down when they're sensitive. [*Audience member makes inaudible comment*]

No, ma'am, and I do need two documents, if anybody wants to help. Then we'll take one last question. I need a school register. Remember those, where the teacher would put the name of the kids down, and across the top it would say Monday through Friday? Well, what did Decatur's register say? Did it say Monday through Friday, and you cross out Monday and write "Saturday, Tuesday, Wednesday, Thursday"? Or did it say Tuesday through Saturday, because you've got to print it differently? Or did it say nothing? I also need one of those cards from the "colorless questionnaire."

Anybody else who hasn't had one turn, because we have an excellent question asked [inaudible] [*Audience laughter*]. And we will need the director [inaudible] getting out for the score, which I hope somebody in the hall will get for [inaudible]. Yes, sir. Thank you.

Audience member, off-camera: The Klan often brags about their supposed political accomplishments these days. I wonder if they did the same in the past and if there any good, accessible archives for Klan publications and if you've had a chance to look at it.

DR. KEATING: I didn't go looking for that, because, again, the way I [inaudible] you'd want to be a little sensitive in that area, even though I've lived here for thirty years and twenty-eight in Decatur, so that wasn't the point I was looking for. But lo and behold, the first hearing

on violence in America by the U. S. Congress was on the activities of the Klan, and that is a gold mine, an absolutely gold mine, because not only are we [inaudible] of the country and were we, but to be talked about it and use names. And the second archives—the doctoral dissertation that was written on the Klan—I’ve forgotten the author’s name—but the question was, “Were there any other archives of Klan activity?” And then the third, of course, is that the Klan itself was very willing to share some of its own property, propaganda, and pamphleteering. [Inaudible] So there are documents.

I’ll be glad to take any remaining questions individually. I can’t thank you enough. On behalf of the DeKalb Historical Society, the library [inaudible]. *[Dr. Keating continues to speak, inaudibly, as the audience members leave and speak among themselves. Video continues, although audio ends at 47 minutes, 47.9 seconds.]*

END OF AUDIO

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