

# SOUTHERN JEWISH HISTORY

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PRIMARY SOURCES

Both Sides of the Same Coin: Two Atlantans  
in Israel's War of Independence

by

Jeremy Katz\*

William Garey, interview conducted by Mark K. Bauman,  
December 22, 2015

David Macarov, "Atlanta Adolescence," c. 1980<sup>1</sup>

The "Greatest Generation" undoubtedly sacrificed much to preserve the free world, but for thousands of members of this generation, their labors did not end after the guns fell silent in World War II.<sup>2</sup> Living peaceful lives back home after the bloodiest war of the modern era, approximately 3,500 individuals from 43 countries again soon found themselves in a war zone.<sup>3</sup> On May 14, 1948, Israel declared its independence and was promptly invaded on all sides by a coalition of Arab armies from Egypt, Lebanon, Iraq, Syria, and Transjordan (present-day Jordan). Despite the slim odds for Israel's survival, thousands of volunteers from around the world flocked together to defend the burgeoning state from armies far superior in forces and supplies.<sup>4</sup> These volunteers formed what was known as the Machal, a Hebrew acronym for *Mitnadvei Hutz La'aretz*, meaning "volunteers from outside the land of Israel."<sup>5</sup> Although only a small minority of the ground forces compared to their Israeli counterparts, they accounted for roughly 70 percent of the Israeli Air Force (IAF).<sup>6</sup> More than one hundred Americans, including Jews and non-Jews from throughout the country, served in the IAF; only a small percent-

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age of these, however, came from the American South.<sup>7</sup> Two, William Garey and David Macarov, were from Atlanta, Georgia. Despite being from the same city, they grew up on opposite ends of a very diverse Jewish community. What motivated these two individuals—Garey, from an interfaith household on the central European Jewish Reform north side of Atlanta, and Macarov from the eastern European Orthodox south side—to help secure the skies over Israel and start one of the most experienced and respected air forces in the world today? Comparing an oral history of Garey to Macarov’s unpublished autobiography, the diversity as well as commonalities of Jewish life in Atlanta become apparent. Relatively little has been written concerning Zionism in the South.<sup>8</sup> This article will expand on that literature and is intended to encourage further research.

William Garey’s interview was conducted in December 2015 on behalf of the Taylor Oral History Project at the Breman Jewish Heritage Museum in Atlanta by Mark K. Bauman, a retired professor of history at Atlanta Metropolitan College and current editor of *Southern Jewish History*. The David Macarov Papers, which include his unpublished autobiography, “Atlanta Adolescence,” chronicling his youth, were gifted to the Cuba Family Archives for Southern Jewish History at the Breman Museum in 2003. Additional sources were used to chronicle Macarov’s adult years.

*William Garey*

William Garey was born on August 20, 1924, to a Jewish father, Harry Gottheimer, and a Roman Catholic mother, Emily Sanchez. Garey’s mother left the Catholic Church upon marrying his father but remained a Christian, eventually joining the Church of Christ, Scientist.<sup>9</sup> Garey’s father kept his Jewish faith and attended Atlanta’s Hebrew Benevolent Congregation, known as The Temple, mostly on the High Holidays. He worked as a traveling salesman for Montag Brothers Paper Company, a Jewish-owned business in Atlanta, and was also a member of the Standard Club, the city’s Jewish social club serving descendants of central Europeans. As Garey stated about his father, “He was a kind, good man. You couldn’t have asked for a better father at all. He didn’t really care [whether] we went to [church or temple].”<sup>10</sup> Despite their mixed heritage, the Garey family was subjected

*William Garey, December 22, 2015.*

*(Courtesy of the Esther and Herbert Taylor Oral History Collection at the Breman Museum, Atlanta.)*

to antisemitism, which shaped his worldview and was a motivating factor to fight for Israel. When Garey's older sister, Mavis, was preparing to apply to Radcliffe College, the family decided to change their name from the German, Jewish-sounding Gottheimer to Garey in order to hide their Jewish ancestry. Mavis excelled in classes and wanted to apply to Ivy League schools, but at the time a quota system existed at many institutions of higher education that limited the number of Jews admitted each year. Garey recalls:

The name "Gottheimer" was big in stationery, and he [his father] really did not like [changing the name]. He did it to please my [sister], I guess. She went on to [Radcliffe], and then she got a scholarship to the University of California at Berkeley. . . . In the name change, I got a lot of questions in school. "What happened? Did your old man leave your old lady?" I said, "No." You know how kids are. Your name [is] suddenly not "Gottheimer" but "Garey."<sup>11</sup>

The name change was a traumatic event for Garey, an adolescent seeking his identity. This episode was not the only instance of antisemitism that Garey and his family faced. Garey reminisced about his

days in prep school at the Pennington School in Pennington, New Jersey, which he attended for the latter half of his high school career after spending his first half at Boys High School in Atlanta:

The kids up there found out. . . . [They] asked me, and I told them I was half Jewish. They weren't so bad with me, but a couple of other kids that were there . . . called us "halfies," "Hey, halfy!" but they were generally nice. [The faculty and administration] were not particularly . . . prejudiced. I never got called any names up there, I will say that, which was unusual. Down here, [in] high school, the minute they heard the name 'Gottheimer' . . . [In] New York, a particularly bad name was "*mocky*." I don't know if you have ever heard that name. Most people have never heard it.<sup>12</sup>

In Atlanta, Garey recalls that the eastern European Jews were known as "kikes" and the German Jews as "sheenys."<sup>13</sup> The name change, along with the persistent antisemitic slurs uttered toward him in both the North and South, likely played a role in Garey's motivation to fight for Israel's independence. Many other volunteers also wanted to defy stereotypes and provide a place where Jews were no longer a persecuted minority.

Garey graduated from the Pennington School in 1940 and attended the Georgia Institute of Technology the following year, majoring in electrical engineering. Nonetheless, he soon realized that he "didn't really like the work. I didn't seem to have a head for it."<sup>14</sup> When America entered World War II, Garey left Georgia Tech and joined the United States Army Air Force because he wanted to be an aircraft gunner and shoot down Nazi planes over Europe. After basic training in New Mexico, Garey served as a radio operator in a transport crew on DC-3s, B-29s, C-130s, and C-46s based in Marrakech and later Egypt. As part of the Air Transport Command, he flew cargo and passengers to the American and British forces that were pushing the Axis powers out of North Africa, Sicily, and eventually the Italian peninsula. When Garey was stationed in Egypt, he often used his leave to visit neighboring Palestine to relax:

[When] we got time off and we were on base, you could go up there [Palestine]. We had a rest camp, Tel Litvinsky [renamed Tel HaShomer in 1948], up there, and you could go on all the tours. The contrast between Israel and the Arab countries . . . [the Arabs] were



extremely poor. You go down the Nile River, and if you get to be 40 years old you [are considered] a ripe old age. It was very bad. . . . That's where I got familiar with Israel. I ran into . . . one guide we had I found out was in the Haganah, and I talked to him. I was very impressed by what they were doing. I really was. We even had pilots who would fake engine trouble to land up there at Lod. Tel Aviv Airport was "Lod." . . . [They] had little nightclubs all along the beach with making your own beer in the basement. Just like Europe.<sup>15</sup>

Garey's experience in Arab countries and British-mandated Palestine was a second major factor in his decision to join the early IAF. He cites "comparing [the Israelis'] civilization and the Arab countries" as one of the major reasons he decided to fight with the Israelis.<sup>16</sup> Garey felt a connection to Palestine and the work Jews were doing to build it into a modern, westernized state.

*Air Transport Command C-47 flying over the Egyptian Pyramids, 1944.*  
(*Wikimedia Commons.*)

After World War II, Garey returned home and continued his studies at Georgia Tech. Once again, he disliked school and did not think he had the motivation for a higher education. He contacted a former pilot he flew with during World War II, Lieutenant Joseph Greenbaum, who told him about the fighting between Jews, Arabs,

and British in Palestine, as well as the arms embargo placed on the region by the United States government aimed at stopping efforts to send war matériel to the unstable region. Although the Truman administration was in favor of a Jewish state, the State Department believed Israel would be overrun by the Arab nations and made it clear that any American citizens who took up arms for Israel would lose their U.S. citizenship.<sup>17</sup> Greenbaum asked Garey, "'Would you like [to meet] some guys in New York trying to do something? The government is screwing us. They are locating all of our good equipment we had stashed.' Fighter planes. They had three B-17s stashed."<sup>18</sup>

Garey became involved and eventually received an airline ticket to New York where he worked with Al Schwimmer and Hyman Schechtman (Shamir), two of the main figures and master organizers of the early IAF.<sup>19</sup> Garey commented: "Shamir was running it. I don't believe they would have had an air force without him. He was a very able guy. He was a pilot, too, but he did mostly organizing."<sup>20</sup> They quickly put Garey to work for the cause:

They put me in a phone booth with a hat full of coins. "Every name you can see that's Jewish in the New York phone book, call them and try to recruit them." I said, "How do I know? I know some names [are] Jewish, but I don't know. . . . New York has a lot of Jewish people." He said, "When they first pick up the phone say . . . '*Bist a Yid?*'"<sup>21</sup>

To his amazement, Garey successfully recruited several volunteers including Harry Axelrod, who served as Chief Technical Officer of the 101 Squadron, also known as the First Fighter Squadron, and credited by fellow IAF personnel for keeping the planes flying during the war for independence.<sup>22</sup>

In fall 1947 Garey was sent to Palestine by way of Europe. While in Europe, Garey worked with Xiel Federman to acquire leftover military supplies from World War II. Federman owned several hotels in Palestine, including Jerusalem's renowned King David, and credits himself as being the "Santa Claus of the Haganah" for "acquiring hundreds of binoculars, field telephones, tents, generators, thousands of rounds of ammunition; first-aid kits; flashlights; [and] tens of thousands of shoes, socks, underpants, and uniforms."<sup>23</sup> Garey recalls one example of how they acquired equipment:

They [British soldiers] were told to destroy everything, radios, [ammunition], and all. Instead they had a sergeant who was British intelligence, but he had been in the army 40 years. He said, "That's too good to throw [away]," so he was making a fortune. He set up a deal to peddle it to us. The Israelis had a big roll of British pounds that were wrinkled up like they had been under water. . . . I remember this British guy wanted an officer in on it, probably for cover. He brought this young British lieutenant in. We were a little nervous about it. We didn't know whether it was a trap or what, but it wasn't. . . . [He] told [us that] any negotiations we do are in French. He didn't want the officer to know how much money he was getting. He was cutting him in, but he didn't want him to know he wasn't cutting him in good. He did us a big favor regardless. We were buying radio equipment. Somebody else was doing the ammunition. They would bury it, and they would tell them where it's buried. I had to inspect it and the stuff we could use. . . . I made the mistake . . . these were all British we were dealing with, speaking English. Scared the hell out of [Shlomo Monastersky, Garey's supervisor]. "When they hear that cracker talking, they are going to know you shouldn't be here." We did a good day of buying that equipment.<sup>24</sup>

*William Garey, right, with  
Xiel Federman in Geneva,  
Switzerland, c. 1947.  
(Courtesy of the Cuba Family  
Archives for Southern Jewish  
History at the Breman  
Museum, Atlanta.)*

Although the war did not officially start until May 1948, it was clear that the Arab states would not allow a Jewish state to exist—if it was up to them. The efforts of Federman and his agents like Garey helped secure the materials the emerging Israeli army and air force needed to defend the burgeoning state from imminent attack by its Arab neighbors.

Garey arrived in Palestine in April 1948 by way of Rhodes via a sixteen-hour flight, since their illegal, clandestine trip had to evade British radar on Cyprus. Once in Israel and stationed mostly in Tel Aviv, Garey established radio bases for the impending war. He was in Jerusalem when Israel declared independence on May 14, 1948, and endured Egyptian bombing raids. Garey went on some harrowing missions to retrieve equipment from grounded planes in the south of Israel:

They wanted us to get the equipment off of it, because they figured the Egyptian air force would destroy it. We were out there, and I got the Collins [radio] off. I'm holding it, and here comes a Spitfire . . . [that] wasn't a very good shot. I remember I jumped off. It was a very high door. I'm holding the weight, and I sunk in the hot melted tar up to my shoes. I managed to get out of that. We all carried Sten guns, the little [British] machine gun. We all start shooting at this guy [as he] came down. Somebody hit his wing tip, and a piece flew off. It scared him so bad he went back to wherever he was from. He didn't hurt the C-46. Something happened to it where it couldn't fly. They hadn't had a chance to fix it, so at least we would get the radio and equipment off of it. I think they did finally manage to get it out. One night with a C-47, they had to get it out of the hot spot they were going to lose. We went down there, and I had used the radio. When . . . the pilot tried to start it, the batteries weren't strong enough. . . . We had a battery cart there, but the plug on it didn't mesh with the plug on the wing. . . . I told them to try. . . . I held it up there, and he got the airplane cranked . . . . We got that out of there.<sup>25</sup>

In addition to scouring downed airplanes for equipment, Garey was stationed in the radio command bunkers near Tel Aviv during several battles. By the time Garey received his honorable discharge from the Israeli Air Force in November 1948, Israel had gained the advantage in the war and was advancing in the Golan Heights and the Negev. The official armistice did not come until the following year, but many volunteers felt comfortable leaving once Israel's victory was

*Al Schwimmer in 1955.*  
(*Wikimedia Commons.*)

assured and reinforcements arrived in the form of other volunteers and newly trained Israelis.

Some of the volunteers stayed in Israel indefinitely after the war. These included Al Schwimmer, who created Israel Aerospace Industries, and Garey's recruit, Harry Axelrod, who worked for that company. Garey returned to the United States, even sharing a plane with Menachem Begin along the way.<sup>26</sup> Garey would have stayed in Israel had Israel Aerospace Industries formed while he was still there and had there not been so much work to do in Israel to build a modern state. Getting home proved to be difficult. He recalls about his not-so-landestine return to America:

I thought I was being cute coming on the boat. They sent a little boat out after me with Treasury agents on it, not FBI. . . . [The] *SS America*. The reason I did that . . . I thought [in] my stupidity, I know they are looking for me on an airplane. [The FBI was actively looking for American citizens who had fought in foreign militaries.] I figured they won't know I'm on this boat. They not only knew, they came and got me, and they went through my luggage. That was good, because I had some watches strapped around my legs, way more than the \$200 you were allowed. I had a disassembled [Walther] P38 German army pistol on my person. You know the Sullivan [Act] in New York?<sup>27</sup> . . . [They] started asking me questions. They had a list

of names. I knew most of them, but I knew which ones got killed. Anybody who got killed, [I said] "Yes. I knew him." Any that were still alive, I said, "No, I never heard of him." Then they asked me, "What was on the C-46s when you flew in them? What were you bringing?" I said, "I don't know. They were wrapped up and boxed. I believe it might have been wine glasses." They said, "Why?" I said, "They had a picture of a wine glass. Isn't that the international symbol for fragile?" . . . They looked at each other like could this guy be this stupid?<sup>28</sup>

The federal agents let Garey go but kept his passport because he could not explain having entry but no exit stamps. He eventually acquired a new passport through Congressman James C. Davis of Georgia. Garey had not only risked his life fighting for Israeli

*Garey's honorable discharge from the Israeli Air Force,  
November 11, 1948. (Courtesy of the Cuba Family Archives  
for Southern Jewish History at the Breman Museum, Atlanta.)*

independence but his citizenship as well. Not as fortunate as Garey, Al Schwimmer only regained his citizenship in 2001 after intense lobbying by the son of another convicted smuggler for Israel, Hank Greenspun, resulted in a pardon from President Bill Clinton.<sup>29</sup>

Garey visited his sister in New York but soon returned to Atlanta where he worked as a TV repairman for Rich's, a Jewish-owned department store that grew into the largest in the Southeast. He later worked at Lockheed as a flight electronic engineer for twenty-six years, working on B-29s, B-47s, and C-130s. He never finished his degree at Georgia Tech because he simply "did not like school."<sup>30</sup> He married Myrtle Walker in 1950 and had three children. Ironically, Garey became a Christian after the war because of the "miracles" he saw in Israel that he knew "had to be the hand of G-d."<sup>31</sup> Garey's short-lived involvement in the Jewish community essentially ended when he left Israel.

*David Macarov*

While Garey was growing up in an interfaith Reform household on the north side of Atlanta, David Macarov grew up in an Orthodox home on the south side of the city. Macarov describes this division in his unpublished autobiography:

The North Side/South Side division of Atlanta was very clear. The German Jews lived on the North Side. They went to the Temple, on Peachtree Street. Their rabbi, Rabbi Marx, was known as an anti-Zionist, or—at best—a non-Zionist. They didn't wear yarmulkes, even when dovening, nor tallesim, and the rabbi dressed like a priest (we had never seen this, but everyone knew it). They drove to [shul] on Shabbos, or else they celebrated Shabbos on Sunday, like the goyim—we weren't too clear about this. The women sat together with the men at services, and at their parties they (whisper this) *ate treife!*

The Standard Club, which was German, was on Ponce de Leon Avenue, which later became the physical dividing line between North Side and South Side (which may be one of the reasons why the Standard Club later moved further north). The German Jews, we all knew, were rich. They were also, we all knew, snobs. Their girls wouldn't date us, and who would want to date such rich snobs (except each one of us, in our secret hearts)? The German Jewish kids went out only with each other, and who knew what unspeakable

non-religious and outright forbidden things they did, in their wealth and Reform philosophy?

We, of course, lived on the South Side. We were Orthodox. At least, we thought of ourselves that way. We weren't poor, but we certainly weren't rich, like the Germans. We were friendly, not snobs. We belonged to Young Judaea, and—later—AZA and BBG,<sup>32</sup> not places like the Standard Club. When one of us got old enough, and courageous enough, to ask a North Side girl out, and found to our surprise we were accepted, our mothers would invariably sniff and say, "A Deutschisha!"

During my early teens, which started about 1930, the division between North Side and South Side, German Jews and Russian Jews, was clear, accepted, and respected.<sup>33</sup>

Perhaps the best-known characterization of this division is Alfred Uhry's Broadway play *The Last Night of Ballyhoo*, which is set in Atlanta in 1939 and chronicles Sunny Freitag, a young German Jew, who falls in love with Joe Farkas, an eastern European Jew who works in her uncle's factory. Her relationship with Joe forces her and her family to question their intraethnic prejudices.<sup>34</sup> Steven Hertzberg, a historian of Atlanta Jewry, notes these community divisions originating decades earlier: "The demographic, economic, and residential differences between the Germans and Russians reflected and were partially responsible for an almost absence of social interaction. Separated by a wide cultural and temperamental gulf, the two groups were generations apart."<sup>35</sup>

Unlike Garey, Macarov was deeply involved in Jewish social and religious life. His family belonged to and regularly attended Atlanta's second oldest congregation, Ahavath Achim. Hertzberg observes:

The condescending Germans made the Russians uneasy, and while the immigrants initially worshiped at the Temple, its moderate Reform service struck them as shockingly impious. By 1886 they were numerous enough to rent Concordia Hall for Rosh Hashanah and Yom Kippur services. . . . One year later, Congregation Ahavath Achim (Brotherly Love) was incorporated.<sup>36</sup>

Macarov went to the Jewish Educational Alliance and became an active member of Jewish Zionist youth organizations including AZA, Masada, and Young Judaea, which led to his becoming a Zionist at a very young age, as he explains in his autobiography.<sup>37</sup>



*Members of Atlanta's Young Judaea and Daughters of Zion, c. 1937. David Macarov is on the far left. (Courtesy of the Cuba Family Archives for Southern Jewish History at the Breman Museum, Atlanta.)*

At that time in Atlanta and the rest of the country, most Reform Jews were anti- or non-Zionist, while Orthodox Jews tended to adhere to Zionism. This generalization helps explain why Macarov was exposed to Zionist ideas at a young age, while Garey was not. As early as 1934, the *Southern Israelite* mentioned Macarov's involvement in Atlanta's Jewish social life.<sup>38</sup> He served as president of Young Judaea from 1937 to 1940 and vice president of Masada in 1941. During this era Atlanta served as a regional center for Zionist organizations, and Macarov's rabbi, Harry H. Epstein, who had lost a brother in the 1929 Hebron massacre, was one of several leaders.<sup>39</sup>

Macarov attended Commercial High School, "because Boys High was basically college-preparatory, with a high component of liberal arts, and I had not the faintest possibility of affording college."<sup>40</sup> While there, Macarov experienced his first instances of antisemitism:

There was little overt discrimination, although remarks about Jews were not unusual. In fact, a kind of accepted good-natured hostility

grew up, as evidenced by the terms “Hebes” (for Hebrews) and “Yokes” (for yokels), which [were] generally used. . . .

I became the Commercial High candidate for a free trip to the National Junior Red Cross convention in Washington offered by the Atlanta Chapter of the (Senior) Red Cross, and this became my first experience with organized anti-Semitism. (I had overheard anti-Jewish jokes and been called a Jew pejoratively at various times, but this was accepted as par for the course). . . .

However, when I was called into the office of Mr. Floyd, the principal, a few days later, I was informed that I was not being sent, the Atlanta Red Cross organization having decided that I was “not representative” of Atlanta youth. I assumed that I was not representative since I had been so much better than the others in my speech, and even when Mr. Floyd said, “We’re not going to let them get away with that!” I didn’t understand. Only when adults explained to me that it was anti-Semitism did I understand, and even then didn’t want to believe it.

The principal, who wasn’t Jewish, called a noted Atlanta Jewish philanthropist, Julian Boehm, and told him what had happened, and funds for my trip to Washington were found—whether from him personally or from some organization I never knew.<sup>41</sup>

When Macarov graduated from Commercial High School in 1937, the economy was still struggling through the Great Depression, and he took whatever work he could find, such as selling white linen caps, magazines, newspapers, socks, college football paraphernalia, and even fireworks.

Upon American entry into World War II, Macarov joined the U.S. Army Weather Service and served in Burma, India, and China. Similar to Garey, a profound moment occurred to Macarov while in the service. “While stationed in Calcutta, with its desperate poverty, I realized that working in a store or being a bookkeeper as I had done up until then, was not sufficient. I wanted to do more with my life.”<sup>42</sup>

Furthermore, he discovered the diversity of Jews that stretched far beyond the divisions of his native Atlanta community. Deborah Dash Moore notes this epiphany in *GI Jews: How World War II Changed a Generation*:

As Macarov learned about Jews in this remote section of the world, he probed his self-understanding. His encounter with Indian Jews

changed his "attitudes and feelings towards life." Rather than affirming his own Americanness, his contacts generated a Jewish solidarity that gradually dominated his Jewish American identity. . . . While stationed in Calcutta, Macarov planned a Zionist meeting for servicemen and local activists. The cross-section of soldiers represented a taste of the diversity of Jews fighting the war for the Allies. . . . [He] wished "that such a situation could exist permanently." Jewish experience covered a vast range, but political commitments usually drew Jews together. Zionists, especially, made Jewish nationhood a concern that overrode other differences.<sup>43</sup>

After his discharge from the army, Macarov briefly returned to Atlanta before moving to New York in early 1946 where he joined the Aliyah Bet illegal immigration efforts to Palestine through the Zionist organization Masada. He worked with Ze'ev "Danny" Schind, the head of Aliyah Bet operations in the United States, to launder money, sign checks to buy ships that were used to bring refugees to Palestine, and buy munitions that were smuggled to the Haganah.<sup>44</sup> He also served as a liaison between Aliyah Bet and the Waterman Steamship Company hand-delivering checks and unmarked envelopes filled with cash to reluctant officials as "incentives" to comply with their requests.<sup>45</sup> The best known ship he signed a check for was the *President Warfield*, which became the famous *Exodus 1947*, the vessel that the British infamously seized and whose passengers, mostly Holocaust survivors, they deported back to Europe.<sup>46</sup>

That summer, David met Frieda Rabinowitz at Brandeis Camp Institute in Hancock, New York, which Supreme Court Justice Louis Brandeis had founded in 1941 out of his concern that American Jews were abandoning their religion and culture.<sup>47</sup> The couple became two of the first Atlantans to make aliyah.<sup>48</sup> He wrote, "Living in Palestine . . . was always my goal. After Frieda and I were married in December 1946, and after her mother told her that a girl goes where her husband goes, it was only a few months later that, as part of the Masada *garin*, we made aliyah, settling at Kibbutz Ginegar."<sup>49</sup>

The Macarovs stayed on the kibbutz a short while before moving to Jerusalem and enrolling at Hebrew University. Then, on November 29, 1947, the United Nations approved the Partition Plan for Palestine, which recommended the creation of separate Jewish and Palestinian states. Macarov explained his expertise in codes, ciphers, and signal

*The Exodus 1947 after its seizure by the British Navy.*  
(*Wikimedia Commons.*)

security to Avraham Harman, a Jewish Agency leader and later Israel's ambassador to the United States and president of Hebrew University. Promptly and secretly sworn into the Haganah, Macarov was stationed in the besieged Jerusalem and did guard duty at Neve Ya'acov, a suburb of the historic city. Frieda helped smuggle in weapons and served as a lookout at Putt Bakery on the corner of Rav Hook and Hanevi'im Streets.<sup>50</sup> The Macarovs shared a Passover seder in Jerusalem with Jerry and Bae Renov in April 1948.<sup>51</sup> Like Macarov, Bae was from Atlanta and active in numerous Zionist organizations, while Jerry was from Shreveport, Louisiana, and earned the nickname the "Flying Kippah" because he wore a skullcap during his missions, which mostly consisted of flying supplies into the beleaguered city.<sup>52</sup>

In June 1948, Macarov decided to transfer from the Haganah to the IAF because he was not fluent in Hebrew. Unlike the Haganah, the air force mainly operated in English because much of the personnel consisted of English-speaking volunteers. He flew to Tel Aviv and became a lieutenant colonel based at the air force camp in Jaffa.<sup>53</sup> He also established and directed the Department of Communication Security

for the IAF.<sup>54</sup> Possibly Macarov and Garey met during the several months they were both stationed near Tel Aviv, but neither mentions such a meeting in their respective primary sources. The IAF was disorganized in the early years of its formation, so it is possible they only met in passing or their paths never crossed. Members of the IAF had the responsibility of controlling the air space over the country, and members had little time to fraternize. Cease-fires were continually violated, and the IAF constantly scrambled to maintain its limited resources and acquire new equipment and personnel.

*The Macarov family at an Israeli  
Air Force camp in Jaffa, 1948.  
LEFT TO RIGHT, Frieda, Varda,  
and David. (Courtesy of the  
Cuba Family Archives for  
Southern Jewish History at the  
Bremen Museum, Atlanta.)*

Soon after the war, the Macarovs returned to the United States to care for Frieda's mother, who had become ill. What was supposed to be a short stay of six months ended up lasting eight years. David received degrees in social work from Western Reserve University in Cleveland and a Ph.D. from Brandeis. The couple also had three children before returning to Israel in 1958. David worked for the Jewish Agency and in 1960 began teaching at Hebrew University until his retirement in 1988. During his tenure, he wrote numerous books on social work. David Macarov passed away in Israel in January 2016.<sup>55</sup>

*Two Sides of the Same Coin*

Garey and Macarov had very different upbringings despite living in the same city. Yet, regardless of the stark differences within the Jewish community Macarov details in his autobiography, he, Garey, and numerous others from around the country shared similar motivations for volunteering in Israel's War of Independence.

The first major factor—their Jewish heritage—is obvious. Both Garey and Macarov felt an attachment to the Jewish people, as did other volunteers from regions outside of the American South. For example, Harold Livingston from Havervill, Massachusetts, who flew with a U.S. Army Air Force transport squadron during World War II and later on missions for the Israel Air Transport Command during Israel's War of Independence, stated, "the idea that Jews were going to fight I found exciting. It's about time."<sup>56</sup> Gideon Lichtman of Newark, New Jersey, who was a U.S. Army Air Force pilot during World War II, shot down an Egyptian Spitfire on June 8, 1948, during one of the IAF's first missions. He later said, "I was risking my citizenship and also jail time. I didn't give a shit. I was gonna help the Jews out. I was gonna help my people out."<sup>57</sup> The connection the volunteers felt towards their fellow Jews, regardless of subcultural differences, highlights shared concerns among Jews around the world.

The antisemitism experienced by Garey and Macarov also motivated their decision to fight for Israel as it did other volunteers. Leon Frankel from St. Paul, Minnesota, who became one of the first fighter pilots in the IAF, recalls: "I grew up in an age of very virulent anti-Semitism—people like Father Coughlin. When I was walking home from school, we used to get it up, down, and sideways—Christ killer, sheeny, dirty Jew, and the whole bit. We tried to ignore it but you just couldn't. It's part of your psyche."<sup>58</sup> As his obituary in the *Minneapolis Star Tribune* states:

During childhood, he faced a relentless stream of anti-Semitism in his neighborhood, which largely shaped his motivation to fight for Israel later in life, relatives said.

"You didn't have to be religious or identify as a Jew, because other people identified you as a Jew—and [you] were targeted by non-Jewish kids," said his son, Mark Frankel.<sup>59</sup>

Fighting for a Jewish state was a way volunteers could confront the antisemitism they faced growing up as a minority in the United States.

Similarly, antisemitism abroad, particularly the Holocaust and the threat of a second Holocaust in Israel at the hands of the Arabs, motivated the volunteers. By 1947, the truth about the concentration camps in Europe was well known. Many people, including numerous non-Jewish volunteers, believed that Jews needed a state of their own. When asked if the Holocaust influenced his decision to fight for Israel, Garey responded, "Yes, yes. I knew all about that. I was following that naturally."<sup>60</sup> Macarov observed: "The activities of Hitler, and later Mussolini, regarding the Jews, reinforced my rather hazy Zionism. A place where Jews could not be persecuted became an additional reason for the necessity of a Jewish state."<sup>61</sup> News of the Holocaust traumatized the volunteers, especially those who lost family in the camps. As Lou Lenart from Los Angeles stated, "Part of my family wound up in Auschwitz—my grandmother and my cousins. I felt that the remnants had a right to life and some chance of happiness."<sup>62</sup> Lenart led the Israeli Air Force's first combat mission on May 29, 1948, which stopped the Egyptians forces less than thirty miles from Tel Aviv. George Lichter from New York added: "The alternative is too hard for me to envision—the possibility of what the Arabs could have done. And they talked about the fact that what Hitler did would be nothing compared to what we're going to do."<sup>63</sup>

Lichter, who flew eighty-eight Army Air Force missions over Europe during World War II, later received substantial satisfaction training the first wave of Israeli pilots as chief flight instructor for the IAF Pilot Training Program, which he established.<sup>64</sup> This sense of responsibility to protect and provide a safe haven for the remaining Jews of Europe was of the utmost importance and weighed on the consciousness of the volunteers.

Clearly, Garey and Macarov shared motivations with other Jews around the country, which further highlights the commonalities that transcended the country's regions. Other motivations transcended religion. Volunteers like Leonard Fitchett, a devout Christian from Canada, rallied around the prophesied return of the Jewish people to the Holy Land that would usher in the second coming of Jesus. Obviously, this is a different kind of Zionism from the ideas that influenced

Garey's and Macarov's actions. The volunteers also believed Israel's War of Independence to be a just and "good" war, similar to World War II, as they fought to establish a democracy in the midst of the Cold War, as well as a homeland for the beleaguered Jewish people.<sup>65</sup> Following the Holocaust, sympathy for the Jewish cause was at a high point, and many Christians believed Jews deserved a country of their own. Because "salaries for a pilot with combat experience were as high as \$600 per month," many others joined simply for the money or because they were bored with postwar life and again wanted to see action.<sup>66</sup>

*Community celebration of the founding of the State of Israel at the Jewish Progressive Club, Atlanta, 1948. (Courtesy of the Cuba Family Archives for Southern Jewish History at the Breman Museum, Atlanta.)*

The establishment of the State of Israel helped break down the earlier divisions. Jews from across the Atlanta community and the country, as well as non-Jews, found a cause they could rally behind: a homeland for all Jews regardless of differences in religiosity, class, or heritage. Historian Eric L. Goldstein notes of these uniting forces:



The trauma of the Holocaust and the birth of the State of Israel had created a sense of shared destiny and responsibility among Jews of differing backgrounds, drawing Central Europeans, Eastern Europeans, and Sephardim together in ways that had seemed impossible before the war. Social mingling and even marriages between members of these groups became more common. Zionism, once a highly divisive issue, became a rallying point for Jews."<sup>67</sup>

The same held true for Jews elsewhere, many of whom rallied behind organizations like the secretive Sonnenborn Institute, which raised funds to secure ships in Charleston and Baltimore for Israel's war effort.<sup>68</sup> Growing up in a divided Atlanta Jewish community, Garey and Macarov represent two sides of the same coin. Their up-bringsings illustrate the diversity of Jewish life in Atlanta, while their shared motivation to fight in Israel's War of Independence illustrates the community's common interests and collective heritage. As this article demonstrates, studying primary sources, such as interviews and unpublished autobiographies, can expand on and open new lines of historical inquiry.

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**William Garey interview, conducted by Mark K. Bauman,  
December 22, 2015<sup>69</sup>**

*Family Background*

GAREY: My father's name was Harry Gottheimer. . . . He wasn't all that religious. He was a Reform Jew. I always kidded him [saying] that's like Unitarian Judaism, after I came back from over there. . . . [He] didn't care whether we went to very much shul or not.

BAUMAN: Where did he come from? Where was his family from?

GAREY: Athens, Georgia. He was born [there], but his parents came from, I was told, a town called 'Aschaffenburg,' which is in Bavaria not far from Frankfurt am Main maybe. That is all I ever heard. He never told me much. When I came along, the last of the children, his parents . . . I have very little memory of them. I remember the heavy German accent.

BAUMAN: Do you know roughly when they came over from Germany?

GAREY: It would have to have been after the Civil War, sometime between after the Civil War and whenever.

BAUMAN: Why did they settle in Athens?

GAREY: I really don't [know], but there was quite a community of Germans for foreign Jews in Athens. . . . They had a Jewish cemetery in Athens, but we never could find any of my grandmother's or grandfather's graves. I suspect when everybody left town they used them over again. Some cemeteries have been known to do that. I don't know. It was the Athens cemetery.

BAUMAN: What type of work did your grandfather do?

GAREY: I am telling you what he told me. They had bad weather there, and his father was running a little store which was always a post office in a town that then was called Rayle, Georgia. . . . No, wait a minute. Back up. It was first called 'Helena.' He had the post office in his general store. His wife's name was 'Helen,' so they called the town 'Helena,' Georgia. Later it became 'Rayle.' Now it's [near] Athens. It was taken in by Athens. It was right near that river. The storm they had tore things up in his store, and him trying to save the goods out of the store he caught something and died.

My father never got to go to high school. He dropped out of high school, because he had a sister and a brother. I think there were three of them. He would be the only support, so they went to Atlanta. Somewhere, if they haven't been thrown out, [I have] the letters where he got the job carrying the bags for . . . Montag Brothers, who were also German Jews [and] had a stationery place.<sup>70</sup> You [may] know something about them. They were pretty big at one time. He went to work [as] a Montag salesman, and he . . . was with them 60 years, I believe. . . . [He] worked his way up to executive vice-president and had stock in the company when they incorporated, with very little education. He did know how to play a concert flute, and his father did, too. He used to play the flute. I think maybe in Germany they had some activity like that.

. . .

BAUMAN: [Your father] is working at Montag Brothers.

GAREY: Right. He travelled extensively. [He was] in sales, but he also did design. . . . \$25 boxes of fancy stationery that we don't use anymore. He was good at stealing designs, we kidded him, from other

products and adapting them. . . . He went to New York all the time. I went up there with him a couple of times. I went to Chicago with one of the other salesmen. I worked for Montag. My big problem [was that] about the only ones I could sell were the ones they couldn't ship to because of Dun & Bradstreet.<sup>71</sup> . . .

BAUMAN: What about your father and Judaism?

GAREY: He was very, very . . . in fact it disturbs me now. He said, "I don't know about all that Red Sea crossing and all that." I think he went on Yom Kippur and Rosh Ha-Shanah, things like that, like the Christians who go on Christmas and Easter.

BAUMAN: Was he a member of the Temple?<sup>72</sup>

GAREY: Yes. In fact, he helped. . . . [There] were some temple bonds, I remember, I guess when they built it or improved it. I remember he said he didn't want them cashed anymore. He didn't want any money back from them in his estate. He did go there when he went, but he didn't care. . . . My mother was Roman Catholic. . . .

BAUMAN: Was he a member of the Standard Club?<sup>73</sup>

GAREY: He certainly was, and the Progressive Club, too.<sup>74</sup> I don't know if you knew this, but there was sort of a divide between the German-Jewish people and the Eastern European [Jews]. They were 'kikes.' We were just 'mockies' or whatever other name you want to think of. Sheeny . . . that's another one. When my mother would get mad at him, she would say, "Quit acting like a sheeny." He was a kind, good man. You couldn't have asked for a better father at all. He didn't really care what we went to.

*Israeli Air Force*

GAREY: I started at Georgia Tech, and I didn't really like the work. I didn't seem to have a head for it, so when we got into World War II I quit there and joined the Army. . . . I wanted to shoot the machine guns and knock down those lousy Germans . . . Nazis.

I had assignments over here, and then they sent us all to Marrakesh, French Morocco. We had a base there. We were running cargo and passengers and so forth. Then, after not very long there, they transferred us. They built a new airfield at Cairo, Egypt. It's Cairo International now. In those days, it was Payne Field.<sup>75</sup> . . . [Egypt] was right next door to [Palestine], and when we got time off and we were on base, you could go

*From the transcript of Garey's interview on December 22, 2015.  
(Courtesy of the Esther and Herbert Taylor Oral History Collection  
at the Breman Museum, Atlanta.)*

up there. We had a rest camp, Tel Litvinsky [renamed Tel HaShomer in 1948], up there, and you could go on all the tours. The contrast between Israel and the Arab countries . . . [the Arabs] were extremely poor. You go down the Nile River, and if you get to be 40 years old you [are considered] a ripe old age. It was very bad. There were only 40,000,000 Egyptians then. Now there are over 80,000,000. Lord knows what they are doing now. That's where I got familiar with Israel. I ran into . . . one guide we had I found out was in the Haganah, and I talked to him.<sup>76</sup> I was very impressed by what they were doing. I really was. We even had pilots who would fake engine trouble to land up there at Lod. Tel Aviv Airport was 'Lod.' . . . [They] had little nightclubs all along the beach with making your own beer in the basement. Just like Europe.

BAUMAN: Let's come backward for a second. Your father was Reform. He was a member of the Temple. David Marx [the rabbi at the Temple] was anti-Zionist, even into World War II.

GAREY: My father was anti-Zionist, too, because I went over there. That's the reason. I didn't tell my parents where I was. . . . I won't say he was anti-Zionist. He was too busy working to wonder what's going on [in] the Middle East. He just was disinterested, I guess. I really have been tempted to tell people I went over there because I was patriotic and wanted to help the Jews. No, I wasn't doing too well on my calculus test, and I didn't like school. That's why I went over there. I wanted to see a little excitement maybe.

. . .

GAREY: We had warehouses with stuff hidden in it. Most of it was not guns, because you don't want to get caught in New York [with guns]. It was war equipment that the United Nations said we couldn't send. It was always the United Nations. . . . The United States agreed to do what England, who was supplying and training Egypt, Jordan . . . Transjordan [then] . . . but Egypt and all the rest of them . . . said, "We have treaties. We are not going to obey the United Nations' order." The United States . . . we can't send our ally . . . favorable to Israel.<sup>77</sup> . . .

The FBI sent prostitutes among the pilots. One of them fell in love with one of the pilots and spilled the whole deal to [him] of what the [FBI] were doing, which was a good thing. It was pretty wild. We were

at the Fisk Building, 250 West 57<sup>th</sup> Street, and they had formed an airline called 'Service Airways.' Then they formed an airline in Panama called 'Lineas Aereas de Panama.' It was all a sham. . . . [They] bought C-46s, transports, the big fat one.

BAUMAN: Where did they buy them from?

GAREY: Surplus. The war ended, and we had hundreds of them. They only paid \$5,000 apiece, and they bought two Constellations, the triple tail . . . C-69s. They paid \$25,000 for those. They were getting them out of the country. They dreamed up this thing of two airlines, and they fly them in service for a while. Then they go to Panama. Next stop, over there in [Israel]. . . . The base they had over there, the secret base was on . . . Corsica, I believe that is. They were operating out of Corsica. This was all Americans and Israelis involved in that. . . . Germany had set up a factory in Czechoslovakia to build the [Messerschmitt Bf] 109, but you couldn't get the good engine. I believe it was a BMW engine. I'm not sure. They got the engine that went in the Stuka . . . which is underpowered. That was part of the problem, but the main problem was the little narrow landing gear, which affected the German pilots, as well as ours. That was all they could get, so they started dismantling them and smuggling them in.

I remember, when I was with this group, they had a Messerschmitt covered in tarp inside . . . disassembled . . . a C-46, and the Italian base inspector caught onto it. They told him, "This cargo . . ." and this and that. He said, "It may look like that to you, but it looks like the Messerschmitt like I used to fly in the German Air Force." They bribed their way out of that some way. I have forgotten. They were always doing things like they would send the Panamanian Ambassador cases of pineapple. . . . They got the Messerschmitts in, and they brought some questionable Czech mechanics with them. . . . Did you ever hear of Mordechai Alon? He was the head of our first fighter squadron. . . . [He was a] very nice guy, a good pilot. He was in the Royal Air Force during World War II. He was the squadron commander. . . .

BAUMAN: Very specifically, how did you get over there? Did you fly to Panama, then Cyprus?

GAREY: They gave us a lot of false stuff and bought us tickets on Air France. . . . [We] got deluxe transportation to Paris. I did something, me and the . . . guys I was with, that I'm ashamed of now. When they were

calling us to go from Paris to Italy . . . we were supposed to be going to Singapore, I think. [We had] phony papers if anybody asked us. We hid in the bathroom when they were calling us for the flight, and we missed the flight. It was all my idea. I cooked it up to spend the night in Paris. We came running out there raising hell like 'ugly Americans.' "Why didn't you tell us? Our airplane has left." The poor French. They booked us on the next day on an Italian airplane. We stayed in the old Palais Royale [Hotel] on the river there on the island. So we got to walk around Paris and see a few things. That wasn't really the right thing to do. It didn't cost the Israelis. It cost the French. . . .

[We] went to Italy. . . . [Do] you know what a Noorduyn Norseman airplane is? It's a big single-engine huge airplane. . . . It can carry a hell of a lot. They are Canadian made, I believe. . . . They bought a bunch of them, and they had to get them into Israel. They are very useful there. . . . [To] go, they had to fly way south of Cyprus, because the British radar was always looking. We had to put inside tanks in the cabin. The tanks were out of the DC-3, I believe, and then one of my jobs . . . we had a wobble pump . . . when the outside tanks, [which] had tubes going up into them, you would pump gas from inside to the outside tanks. Our flight ended up taking 16 hours, by the way. One of the hairiest things I have ever been on. . . . [We] had developed a relationship at the Italian Air Force at Brindisi down on the heel of the boot [of Italy]. They were actually helping us, and I guess a little of this [makes hand gesture indicating bribing] went on, too.

We had some Avro Ansons, which was the twin-engine ancient British bomber. We had some of those to get over there, too. These were disarmed. . . . [Guns] and everything [were] taken off of them, so they were innocent. We had invoices for Singapore, too. The next thing they put me on was one of the Ansons. They had two [pilots], . . . an American pilot and the co-pilot's name was Barry Riley, I think, and me. A three-man crew. They were supposed to have the fix in at the Isle of Rhodes to refuel. We come sailing into Rhodes, and the Greeks are in the middle of . . . the Communists were trying to take over Greece, and they had agents in Rhodes. Here we come in, and the guys who were supposed to put the fix in slipped up. Here come the good little Greeks out with submachine guns, "Who the hell is this coming in?" . . . and they locked us up and impounded the airplane.

I still remember this little Greek, a little short guy. Harry knew languages. He kept calling him '*mikro pragma*.' I said, "What does that mean, Harry." He said, "Little thing." I said, "That guy is going to shoot you." He would stick the machine gun, the little machine pistol, into Harry's gut, and Harry would stick a screwdriver in his gut. . . . That's just the way Harry was. He bought a big, probably prosciutto, a big ham, and had it in a parachute bag. The little Greek pointed at that. "Open it. Let me see what's in there." "Atom bomb. Atom bomb in there." Things like [that]. He was a clown, I am telling you. I was a little worried.

They locked us up, and then finally . . . we could go out where the hotel [was], but we couldn't leave the [Isle of Rhodes]. They seized the airplane. Meanwhile, all the *shmeering* was going on. Finally, they got us out one day. We said, "We're going to take the Greek airline up to Athens. I believe we are going to get out of here." We couldn't get the airplanes out yet. Harry . . . one of the Greek pilots we had gotten friendly with . . . Harry had disabled . . . done things to the engine. He said, "They may take them but they ain't going to fly them." He felt sorry about it [and] he told this [Greek] pilot, "Listen. Don't let them talk you into flying one of those airplanes. You won't come back." This little guy's eyes got big. He was friendly with the pilots in the air crew. We went to Athens. . . .

It was before the [Israeli] war started. It must have been 1947. It has to be. They got us out, and we went back to Italy. We were sort of based in Italy then. . . . We took off. I will never forget. Coleman [Collie] Goldstein and I think Lou Lenart [were] on that one.<sup>78</sup> They plotted to try to scare the hell out of me, which wasn't hard to do. We were going down the runway, and there was a lot of discussion. We didn't know whether we have the right weight and balance. We didn't know whether this thing is going to get off the ground. . . .

As soon as they were going down the runway, both of them turned around and one of them starts, "*Yisgadal v'yisgadash*," reciting the Kad-dish, trying to terrify me. I was already scared enough, because I knew . . . we had a third guy on there. What had happened, the Arabs had bought a load of brand new rifles and machine guns in Czechoslovakia. They had them on a boat. . . . [They] didn't call it Mossad then, but they found out about it.<sup>79</sup> They brought an Israeli frogman over. The boat was in the harbor, and he put a limpet on the boat and down it went.<sup>80</sup> That



was in all the papers. We had to get him out of Israel. If I was him, I wouldn't have gone on that flight, but he didn't care. He was a very stoic guy. A young guy. . . . [He] had a big Smith & Wesson revolver, and [the whole flight he was] polishing it and singing a little song. He was probably a Palmach guy.<sup>81</sup> They were the toughest. [They] don't give a crap.

He is sweating out a 16-hour flight with us. We get to the coast, and we can't see any sign. They said they would fix the airfield for us. We were asking him, and he [said], "I don't know anything." He was looking out the window. It was pitch black dark. By the way, there were two of us. The guy's name almost came to my mind, flying the other one. They made a mistake and landed in Egypt. They stayed in the can [jail]. . . . The Egyptians didn't mistreat them, but they put them in jail. That was the other Anson, I mean the other Norseman, the Egyptians got. Finally, we see some flares. We had set out two flares. Coleman Goldstein was flying it, I believe. He said, "That must be the airstrip."

We came down, and just as we're coming on final [descent] they flash us red lights from a handgun. We pulled up and went around, thank goodness. They did that two or three times. "What in the hell? What are they trying to tell us?" He said, "Maybe there's an impediment in line with the runway." That's what it was. A big tree. Why they didn't cut it down, I don't know. The next time he came in high and made that type of approach. We got on the ground, and I remember . . . Ezer Weizman was one of the ones who came out to meet us.<sup>82</sup> I remember him saying, "These planes will save Galilee." I didn't really know exactly what he meant. . . . I worked for a guy named Shlomo Monastersky, . . . who was Latvian. He spoke every language spoken in Europe. He was sort of my boss. He was running the communications and stuff like that. He was in a big battle with the Army over some radios we had gotten over there.

We got them, and it was my idea. I said, "Listen. We need to have this stuff near where we're going to use them. Let's put them on the edge of the airfield." We put them in huts on the edge of the airfield. The first night, when the State [of Israel] was born and they had that broadcast, I'm sitting on a bench in Tel Aviv. The Egyptians decided to bomb us with DC-3s. They pushed them . . . they didn't really have any heavy bombers . . . they just pushed bombs out the door. Here they come, and

of all the bad luck they hit the huts that had our radios in them. I was the one that thought it was a good idea to put them there. That's how much I helped Israel on that deal. . . . We ended up carving a little fighter airfield up north of there. Herzliya, maybe. I've forgotten where it was. They brought the Messerschmitts in. That was all we had. . . .

The guy that was head of the fighter squadron. Mordechai Alon. . . . He was a decent guy. A squadron commander. I am out there one day. [The Israelis] shot down two Egyptian Spitfires. The British had given Egypt Spitfire IX's, which were a good model, and they painted a moon and star over the British thing.<sup>83</sup> They got shot down, and the pilots got them down in recoverable state. They built one good one out of it. A guy named Boris Senior, who was from South Africa, a South African Jew, flew Spitfires, so he was the pilot on those.<sup>84</sup> I remember when we were test flying it, little Harry was running out to us. "It's good to be behind a Merlin again." The Merlin engine. He was a real warrior.

. . .

BAUMAN: You had an Israeli citizenship, an Israeli passport and name. Tell us about that.

GAREY: It's that *laissez-passer*,<sup>85</sup> and then I had papers, which one of [my] kids has, both in Hebrew and in English, that I was a signal technical officer of the Israeli Air Force. I forget how it was worded. I had a lot of stuff like that. . . .

BAUMAN: What was your name?

GAREY: 'Ziv Gal' on the Israeli. 'Bernard Carp' on the Italian. That was only good until I was on the boat for use there. The Gal was all I had. They got my other passports. That's what I wanted. I wanted to stay over. I didn't want to go back. I could have just stamped it "Return only United States of America" and go back. I finally did go back after, supposedly, all the wars were over . . . ha ha. After the final truce.

BAUMAN: This was 1949? 1950?

GAREY: Whenever that first war ended, within a month or two after that. That's when I came back to Italy, to the embassy. I said, "I want . . ." "Where the hell have you been?" He thought they had me several months before. He said, "Where the hell have you been without a passport?"

BAUMAN: Why did you decide to leave?

*Statement dated September 6, 1948, from the Organization for Hebrew Refugees in Italy confirming that "Bernard Carp," aka William Garey, was a German-born Jew who had taken refuge in Italy. It states that he is "registered in our records" and was released from a German concentration camp.*

*(Courtesy of the Cuba Family Archives for Southern Jewish History at the Breman Museum, Atlanta.)*

GAREY: I didn't want to live [there]. . . . I saw how hard it was and how hard they had to work, compared to my idea of work. I said, "I don't think this lifestyle . . ." They thought all the truces had been signed, [with] Egypt, and they thought it was all over with. They have

had four more wars since then, of course, as we know . . . but not for a while. They were able to do a lot of things. The Burma Road, you know about that, I guess.<sup>86</sup> I watched that. They were [just] about starving in Jerusalem. It was really sad. I did get to go to Jerusalem again and talk to the people that went through all that before the supplies did. . . . I guess with war not going on [there was] no cause for me to be over there.

. . .

BAUMAN: Were you involved in the creation of the Israeli Air Force after independence?

GAREY: No, I wasn't. I was in it. . . . The headquarters of the Air Force was in the Yarkon [Hayarkon] Hotel [in Tel Aviv]. We used to come up there when I was in the army. That's where we stayed. It was a mad house. People going and . . . very disorganized. . . . I remember Mordechai Alon. . . . [There] were two planes, and Mordi was in one of them, the squadron commander. They made one pass down the road, and Mordi's guns screwed up. Typical of that airplane. It shook the Egyptians so bad. It probably killed a few. They turned around and went back down south to El Arish [Egypt], I think, or somewhere down that way. . . . That saved Tel Aviv.

. . .

BAUMAN: Did you meet Ben-Gurion in Israel?

GAREY: I saw Ben-Gurion, but I never met him. I didn't get that close to him. I saw him a couple of times. Ezer Weizman I knew real well. In fact, I used to reach around and wake him up in the morning and reach around and grab this gal's shoulder. He'd say, "What are you trying to do?" I said, "Get out of bed, Ezer. I'll take care of it." He was quite a character. He became [president] later. . . .

BAUMAN: What type of interaction did you have with him?

GAREY: He had a high position there, and he was over at the fighter squad. He was a pilot, too, and he was over at the fighter squadron a lot. We all knew he was Dr. [Chaim] Weizmann's nephew and who he was.<sup>87</sup> He was friendly with everybody though if you started griping, he would chew you out. "It doesn't do any good," he said. He was a nice guy, really a nice guy.

*Return to the United States*

BAUMAN: Let's come forward. You are coming back to the United States. What do you do back in the United States? . . .

GAREY: [U.S. Treasury officials] illegally would not give my passport back. There was no law involved. They just said, "Screw you." I wanted it back because . . . you know how they stamp your passport? . . . I had a lot more entries than I had exits. . . . We were leaving illegally, but we were coming in legally. . . . If they would have asked me, I would have had to BS my way out of that. They let me go, but I never got that passport back. I guess they destroyed it. I thought it would make a good souvenir. Someone told me later, Congressman [James C.] Davis, a long time ago here, could get your passport back. . . . He was a Democrat back right after the War. He was nice. He got me a new passport. I wasn't going anywhere. I wanted my old one back, but he couldn't do that. He said he didn't know any mechanism.

BAUMAN: You come into New York, and then you fly to Atlanta?

GAREY: My sister lived up at Mamaroneck [New York]. I went to visit her a little bit, and then I flew back to Atlanta. That was it. Like I say, I'm sure it cost them some expense getting me over there. I don't know whether it was a profitable enterprise or not.

. . .

BAUMAN: What were the influences leading you to go to Israel and help the Israeli War for Independence?

GAREY: Just because I had a feeling that they were going to get wiped out or something, balanced by the fact that I really didn't want to do what I was doing. I think that might have been a factor. It wasn't any great surge of patriotism though I might have told some people at the time. . . .

BAUMAN: Did you identify at all? . . .

GAREY: Yes, and I talked to a lot of particularly Orthodox over there. I doubt if I would have ever become a Christian if it hadn't been [that] I saw a miracles over there. I knew it had to be the hand of G-d in it.

BAUMAN: The miracles you saw in the Israeli War of Independence led you to become a Christian?

GAREY: It had a lot . . . probably had a lot of . . . I wasn't really a Jew. I was a 'halfy.' I was not . . . I was interested, but I finally got a great respect for the Bible. Both halves, as you would say. . . .

BAUMAN: You become very Christian and very religious after your experience in Israel.

GAREY: Even some time after that. I started looking at the noted televangelists. Not the ones that were pulling stuff, but the straight ones. I learned the Bible, because I could sit at home. [I was] too lazy to read. I could have read it. I did read some. I got interested in that, so I started going to a couple of small churches. I saw what they were doing, particularly the ones that concentrated on helping the poor. . . . I got deeper and deeper into it. . . . [My] wife, Myrtle, was a Christian. Her whole family. They weren't pushy-type Christians. . . . Her father was one of the most Christian men I ever met, and he couldn't even read or write. He never said anything, but you hang around him a while and saw what he did. . . .

BAUMAN: You are now in Atlanta. You have come back from Israel. What do you do at that stage?

GAREY: I went to work for Rich's as a TV repair man.<sup>88</sup> I had to tell them that I had worked on them in New York, and I had never even seen one hardly. I did as good as any of them did. . . . Then Lockheed Martin took over the old Bell plant [in Marietta], and they wanted people doing just what I do. I knew all the equipment, so I got a job real easy. Me and my buddy both got jobs at Lockheed. I stayed there 26 years. . . . The only reason I left [was that] the C-5 program ended, and we went from 37,000 down to 7,000 [employees]. . . .

BAUMAN: When you returned to Atlanta, what was your parents' reaction to you working for Israeli independence?

GAREY: They were glad I was back. I don't think my daddy knew much about Zionism. He was all business, all work. . . .

BAUMAN: Did they oppose what you were doing in any way?

GAREY: He just opposed me getting killed or hurt and not going to school. He was a believer in education.

BAUMAN: Did you ever finish your degree?

GAREY: [I] never did. I got maybe two years. I never saw any reason for it, and I did not like school. I probably didn't like any kind of discipline.

-oOo-

**David Macarov, "Atlanta Adolescence," c. 1980<sup>89</sup>***Young Judaea*

The backbone of the [activities of the Jewish Educational Alliance] were Young Judaeans clubs. Young Judaea in those days had no upper age limit, and people remained members—and officers—past middle age. The perennial Treasurer of National Young Judaea in my day was a Wall Street stock broker, Louis P. Rocker, whose primary duty consisted of picking up the tab of the deficit.<sup>90</sup> The paid executive director was—at least to my eyes—an old lady, Mrs. Rachel Vixman.<sup>91</sup> At another time, the President was Rabbi Israel Goldstein, even then the not-so-young spiritual leader of one of New York's largest synagogues.<sup>92</sup>

Another factor which contributed to the strength of Young Judaea was the fact that Jewish kids stayed in town—they did not go off to college. Hence, they remained in Young Judaea from the age of twelve—the minimum age for membership—through adulthood. In Atlanta, the president of Young Judaea was a CPA, head of a large firm, and member of the City Council. Young Judaea was thus a large and powerful organization, and any youngster who did not belong was beyond the pale (this refers to the Russian Jewish crowd, of course. The Germans had nothing to do with such nationalistic and Zionist affairs).

Our bunch—a group of friends—automatically formed a Young Judaeans club as soon as we became twelve. Eddie Vajda was assigned as our club leader. I remember exactly when I became a Zionist: After we had met a few times, I heard someone say something about Young Judaea being a Zionist organization. I was shocked. When I got to the Alliance for the next meeting, Eddie was standing with one hand on the door jamb and the other on his hip. I charged up to him. "Is Young Judaea a Zionist organization?"

"Of course it is."

"Do *you* want to go live in Palestine?"

"If all my friends and relatives are there, then that's where I would want to be."

That made sense to me. I decided that I was a Zionist. I've never regretted the decision, although I sometimes smile when I realize that I

live in Jerusalem, where I have relatives and even some old friends from those days. Eddie lives in Florida, where he has neither.

Young Judaeen clubs met every Sunday, and they all had names related to Zionism or Jewish history. We were the Herzlites, and there were the Aaroneans, the Szoldeans, the Nordaus, the Samsons, and the SIJ, which was a [shul]-sponsored group called Shearith Israel Juniors, among others. The girls' groups were called the DOJ (Daughters of Judaea), DOZ (Daughters of Zion), the Deborans and similar names. The club that one belonged to identified one as to age, and perhaps as to sophistication and social graces.

Speaking of names, most of the people I knew and remembered in Atlanta in those days had nicknames. Some were routine, but others now seem outrageous. Among others, I remember Stone Mountain Hirsch; Pony Minsk; Happy Ginsberg; Scotty Gadlin; Sugarfoot Glustrom; Pinkie Wolfe; Snookie Sugarman; Itchy Goldstein; Sister Sugarman; Kootchie Goldberg; Skeets Kahanow; Wolfie Bromberg; Jabbo Balser; Wheeza Asman; Attu Moldaw; Apple Sugarman; Nudge Mogul; Shemi Blass; A. D. Srochi and A. D. Fine; Mealie Davis; K. C. Berman; Big Max Kuni-ansky and Little Max Kuni-ansky; Dottie Zimmerman; Big Ben and Little Ben Lichtenstein; Bebe Shamos; Beedie Siroka; J. D. Werbin; Goo-goo Zimmerman; Bungalow Kaufman; Stinky Davis and (from Birmingham) Gash Kimmerling and (from Chattanooga) High Compression Pearlman. Do adolescents today carry such aliases?

Getting back to the club meetings, they followed an invariable formula: Call to order; reading the minutes; committee reports; old business; new business; good and welfare; and then—The Program. The program had to be cultural, poetic, or artistic. It usually consisted of a talk given by a member, or an invited guest; or a debate; or reading a poem, speech, or play script. It was attended to with growing restlessness as the members realized that both the ball game, and the girls watching (and sometimes playing), were nearby and waiting. However, a meeting without a Program was sacriligious, so the moment it was over there was a stampede for the gym.

Clubs not only met—that would have been certain death for them. They had hayrides and picnics, barbecues and house parties, swimming parties and watermelon cuttings. Boys' and girls' clubs held joint affairs, and girls' clubs sometimes invited entire boys' clubs to their affairs.



*From David Macarov's unpublished autobiography, "Atlanta Adolescence."  
(Courtesy of the Cuba Family Archives for Southern Jewish History  
at the Breman Museum, Atlanta.)*

Incidentally, there were no mixed clubs—not for religious reasons, but on the assumption that adolescent boys were different from adolescent girls, and that a mixed club would be rife with feuds, jealousies, gossip, and other varieties of interpersonal relations that would preclude proper club functioning.

Young Judaea itself sponsored intra-city contests and events—the annual amateur night, the debating and oratorical contests, the basketball league, essay contests, and others. There were also citywide social events, such as the Valentine’s Day dance. Once, in order to raise money, Atlanta Young Judaea put on a musical comedy, “Good News.” It was directed by the drama teacher from Commercial High School, one Gwyn Burrows, and his assistant (today we would say, “his lover,” but homosexuality wasn’t part of our repertoire of knowledge).

The rehearsals were great fun, except for one day when Sarah Cohen and Dave Alterman were inexplicably late. Then, in the scene where Sarah was to kiss Harry Berchenko, Burrows couldn’t get Sarah to meet Harry’s lips—she twisted her face, turned her cheek, and tried everything to avoid the kiss. Burrows was furious, and it wasn’t until after the performance that we learned that Sarah and David had eloped to South Carolina that morning, and were late for rehearsal because the wedding took longer than they had anticipated. Sarah just couldn’t bring herself to kiss someone else on the day that she married Dave.

Eloping was quite widespread in those days, possibly because of the economics involved in formal weddings. For example, Elliot Rubin called his uncle, Dr. Rubin, in Macon, and told him to have a rabbi at the house on Sunday, because he and Bertha were coming down to get married. Selma and Hyman went to the rabbi’s house. Even bar-mitzvahs were very different from today’s extravaganzas. After I had read my portion in schule, people came over [to] the house for a snack, and that was it. (We didn’t have to worry about people riding to schule on Shabbos—practically no one in our circle had cars).

Getting back to Young Judaea, the Atlanta groups were part of the Southern Young Judaeian Region, and an important element in being part of a geographical grouping were the intercity meetings which took place. There were two-city meetings, when Birmingham Young Judaea, for example, would come for a weekend to Atlanta, or vice versa; there were intercity conclaves, in which several cities would get together; and there

was the annual convention, with representatives from all over the South. The region stretched from the Mississippi to the Atlantic, and from Tennessee and North Carolina through Florida.

Conventions were held in a different city each year, with over a hundred out-of-town delegates attending each time. At first, convention sessions were held in the local Jewish community center, whatever it was called, and the delegates were housed with the families of local Judaeans—except for some of the older and more sophisticated members, who stayed in hotels. In this way parents were reassured that their young members, would be staying with other Jewish families who also had children in Young Judaea. At a later date, the sessions were held in hotels, but the younger members were still housed with families. It wasn't until much later, when membership substantially ended at age eighteen, that camps became the loci of Young Judaeans conventions.

In addition to the business sessions, there were the intercity contests—essay, oratorical, debating and athletic; there were social events, including the ever-present dances; and there were guided tours to near-by places of Jewish interest. The dances at intercity meets presented certain problems: Although picnics and hayrides could be as a crowd, without dates, dances required dates, and dances to which girls from another city were invited meant that dates had to be arranged for them. The Social Committee's main task was matching the boys who were coming in with local girls—relatively easy, since the boys' permission wasn't asked—and the incoming girls with local boys. This brought problems, because the boys wanted to go with girls they knew, or had met before, or had heard about; and because there were always some girls who were not popular for various reasons, which meant that finding a date for them involved persuasion, coercion, and even dishonesty.

The usual approach included the following exchange:

"Is she pretty?"

"Yes, kind of."

"What do you mean, 'kind of'?"

"Well, she isn't exactly pretty, but she's real cute and has a darling personality."

"You mean she's as ugly as homemade sin on a dark night in a back alley."

“How can you say such a thing—she’s a nice girl. Besides, if you don’t take her nobody in our club will ever go out with you again.”

Thus salesmanship also got a boost from Young Judaea.

Through Young Judaeian intercity meetings a close network of relationships throughout the region was woven, and friendships lasting lifetimes were made, not to mention the romances which blossomed into marriages. As I return to the South from time to time and visit Miami or Atlanta, Savannah or Charleston, New Orleans or Memphis, the friends that I remember and visit are those who were in Young Judaea with me then.

All of this was done on a volunteer basis. Nobody got a salary from Young Judaea. The officers performed their duties as a civic responsibility. The secretary ran the mimeograph machine and addressed the envelopes in her spare time. Convention chairmen wheedled halls, pressured politicians, and sought contributions ranging from name tags to refreshments as part of their voluntary effort.

The Southern Young Judaea Region was not always that, however. Convinced that National Young Judaea was discriminating against the south by never electing a southerner to national office, and never holding the national convention in the south, the Region simply seceded at one point, thereby upholding an old southern tradition. For eight years the Southern Young Judaea *Association* ran its own affairs, took no part in national events, and—as I remember it—felt no loss from the move. At the end of the period National Young Judaea capitulated. Being a “national” movement with no representation in the South, and with threats from other regions to do the same, New Orleans was designated as the site of a national convention, and the Southern Young Judaea Association again became a region.

I stayed in Young Judaea through high school, and became the president of the Southern Region after graduation. World War II destroyed the Young Judaea which I knew (as it did many other things), not only because the men all left for the army, but when the war was over, the economic situation had changed completely, and all Jewish youngsters went off to university at eighteen, severing their ties with almost everything not university connected.

For me, however, Young Judaea was more than a social organization. Through the programs at meetings, oratorical contests, debates, and

participation in a congeries of events, I began to see the need for a Jewish homeland—and not just any kind of homeland, but a state based on the teachings of the Prophets. I listened to all the arguments on both sides, read avidly about Zionism, and as a result became a “ferbrente” Zionist. I came to believe that starting without any previous commitments or structure, we could build a model state, of the kind envisioned by Herzl; that only Jews, imbued with a certain historical tradition could do so; and that such a state could be viable for Jews only in the ancestral homeland, Palestine.<sup>93</sup>

All of this took place for me in Young Judaea; in the Jewish Educational Alliance; and on the South Side of Atlanta.

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## NOTES

<sup>1</sup> William Garey, interview conducted by Mark K. Bauman, December 22, 2015, Esther and Herbert Taylor Oral History Collection at the Breman Museum, Atlanta; David Macarov, “Atlanta Adolescence,” David Macarov Papers, Cuba Family Archives for Southern Jewish History at the Breman Museum, Atlanta.

<sup>2</sup> Tom Brokaw coined the term “The Greatest Generation.” Tom Brokaw, *The Greatest Generation* (New York, 1998).

<sup>3</sup> Yaacov Markovitzky, *Machal: Overseas Volunteers in Israel’s War of Independence* (Tel Aviv, 2007), 7, accessed January 2, 2016, <http://www.mahal-idf-volunteers.org/about/Machal.pdf>.

<sup>4</sup> “Arab invasion forces totaled about thirty thousand men with limited armor, artillery, and air support. These forces had significant advantages over Israel in both manpower and equipment, and they could attack the new nation from several directions simultaneously. . . . The Jews could field a force of nearly forty thousand but had weapons for less than half that number and no tanks, fighter aircraft, artillery, or heavy ordinance.” Lon Nordeen, *Fighters Over Israel* (New York, 1990), 7.

<sup>5</sup> Markovitzky, *Machal*, 5.

<sup>6</sup> *Ibid.*, 22.

<sup>7</sup> Ralph Lowenstein at the University of Florida compiled an online database listing the Americans who volunteered in Israel’s War of Independence. However, this database is far from complete, listing 540 volunteers, or just over half of the estimated 1,000 volunteers. Of the 540, 292 list their hometown and state. This makes the sample that includes hometowns roughly one-third of the total, which is arguably a large enough size to draw conclusions concerning the home locations of all volunteers. Jews from the South comprised 8.4 percent of those volunteers who listed their home towns. For these purposes, the South is defined as Alabama, Arkansas, Florida, Georgia, Kentucky, Louisiana, Maryland, Mississippi,

North Carolina, South Carolina, Tennessee, Texas, and Virginia. "Names of Volunteers," Aliyah Bet and Machal Virtual Museum: North American Volunteers in Israel's War of Independence, accessed January 5, 2016, [http://www.israelvets.com/indx\\_names\\_of\\_volunteers.html](http://www.israelvets.com/indx_names_of_volunteers.html).

<sup>8</sup> Some works directly devoted to the subject are Stuart Rockoff, "Deep in the Heart of Palestine: Zionism in Early Texas," in *Lone Stars of Texas: The Jews of Texas*, ed. Hollace Ava Weiner and Kenneth D. Roseman (Waltham, MA, 2007), 93-107; David Geffen, "Sentimental Journey: Early Zionist Activities in the South—Diary of Jacob de Haas' Trip in 1904," *Forum on the Jewish People, Zionism and Israel* 34 (Winter 1979): 161-171. A few rabbinic biographies also discuss it. See, for example, Janice Rothschild Blumberg, *Prophet in a Time of Priests: Rabbi "Alphabet" Browne, 1845-1929* (Baltimore, 2012); Joel Ziff, ed., *Lev Tuvi-ah: On the Life and Work of Rabbi Tobias Geffen* (Newton, MA, 1988); Henry A. Green, *Gesher Vakesher: Bridges and Bonds, The Life of Leon Kronish* (Atlanta, 1995); Bobbie Malone, *Rabbi Max Heller: Reformer, Zionist, Southerner, 1860-1929* (Tuscaloosa, 1997).

<sup>9</sup> Unbaptized non-Christians are unable to receive the sacrament of matrimony from a Roman Catholic priest. Therefore, Harry Gottheimer and Emily Sanchez would not have been able to be married without Emily leaving the Catholic Church. They were instead married by a justice of the peace. See "If a Catholic Marries a Non-Christian, How is it a Sacrament?," Canon Law Made Easy, accessed March 16, 2016, <http://canonlawmadeeasy.com/2013/01/17/cath-marry-non-christian/>.

<sup>10</sup> Garey interview, 7.

<sup>11</sup> *Ibid.*, 8.

<sup>12</sup> *Ibid.*, 3-4.

<sup>13</sup> *Ibid.*, 6-7.

<sup>14</sup> *Ibid.*, 14.

<sup>15</sup> *Ibid.*, 15.

<sup>16</sup> *Ibid.*, 18.

<sup>17</sup> *A Wing and a Prayer*, directed by Boaz Dvir (2015), 15:15.

<sup>18</sup> Garey interview, 18-19.

<sup>19</sup> Al Schwimmer and Hyman Schechtman (Shamir) were in charge of the Haganah branch in North America. They recruited volunteers and smuggled surplus military equipment out of the country by creating a fictitious Panamanian airline called Lineas Aereas de Panama. Schwimmer served as second in command of the IAF. He directed the purchase of all the heavy aircraft that provided the air bridge to bring arms from Czechoslovakia to Israel. Without that air bridge to bring in huge amounts of rifles, machine guns, ammunition and fighter planes, Israel might not have won the war. Schwimmer later founded and led Israel Aircraft Industries, Israel's largest employer with twenty thousand employees. Ralph Lowenstein, "Why the Experiences of North American Volunteers are Largely Unknown," Aliyah Bet and Machal Virtual Museum: North American Volunteers in Israel's War of Independence, accessed January 3, 2016, <http://www.israelvets.com/essay.html>.

<sup>20</sup> Garey interview, 19-20.

<sup>21</sup> *Ibid.*, 19.

<sup>22</sup> Vic Shayne, *Ups and Downs with No Regrets: The Story of George Lichter* (Bloomington, IN, 2012), 403. Modi Alon named the fighter group the 101 Squadron because he wanted the Arabs to think they had one hundred squadrons.

<sup>23</sup> Larry Collins and Dominique Lapierre, *O Jerusalem* (1972, rev. ed., New York, 2000), xxiii.

<sup>24</sup> Garey interview, 35–36.

<sup>25</sup> *Ibid.*, 34.

<sup>26</sup> *Ibid.*, 37–38.

<sup>27</sup> The Sullivan Act of 1911 is a gun control law for New York state that requires a license to possess firearms small enough to be concealed.

<sup>28</sup> Garey interview., 42.

<sup>29</sup> *A Wing and a Prayer*, 56:45.

<sup>30</sup> Garey interview, 49.

<sup>31</sup> *Ibid.*, 46.

<sup>32</sup> Aleph Zadik Aleph (AZA) and B'nai B'rith Girls (BBG) are international, youth-led organizations for Jewish boys and girls, respectively, under the auspices of the International Order of B'nai B'rith.

<sup>33</sup> Macarov, "Atlanta Adolescence," 14–15.

<sup>34</sup> Alfred Uhry, *The Last Night of Ballyhoo* (New York, 1997).

<sup>35</sup> Steven Hertzberg, *Strangers Within the Gate City* (Philadelphia, 1978), 116.

<sup>36</sup> *Ibid.*, 86.

<sup>37</sup> Macarov, "Atlanta Adolescence," 10.

<sup>38</sup> "Social and Personal," *Southern Israelite*, August 31, 1934, accessed March 7, 2016, <http://israelite.galileo.usg.edu/israelite/view?docId=bookreader/asi/asi1934/asi1934-0183.mets.xml;query=macarov;brand=israelite-brand#page/n0/mode/1up>.

<sup>39</sup> See Mark K. Bauman, *Harry H. Epstein and the Rabbinite as Conduit for Change* (Rutherford, NJ, 1994); Bauman, "The Transformation of Jewish Social Services in Atlanta, 1928–1948," *American Jewish Archives Journal* 53 (2001): 83–111.

<sup>40</sup> Macarov, "Atlanta Adolescence," 21.

<sup>41</sup> Macarov, "Atlanta Adolescence," 21–22.

<sup>42</sup> "David and Frieda Macarov," World Machal: Volunteers from overseas in the Israel Defense Forces, accessed March 7, 2016, [http://www.machal.org.il/index.php?option=com\\_content&view=article&id=614&Itemid=983&lang=en](http://www.machal.org.il/index.php?option=com_content&view=article&id=614&Itemid=983&lang=en).

<sup>43</sup> Deborah Dash Moore, *GI Jews: How World War II Changed a Generation* (Cambridge, MA, 2004), 114.

<sup>44</sup> Murray Greenfield and Joseph Hochstein, *The Jews' Secret Fleet* (Jerusalem, 1987), 45; "David and Frieda Macarov."

<sup>45</sup> J. Wandres, *The Ablest Navigator: Lieutenant Paul N. Shulman, USN, Israel's Volunteer Admiral* (Annapolis, MD, 2010), chapter 7, n.4.

<sup>46</sup> David Geffen, "A 1948 Jerusalem Seder," *Jerusalem Post*, April 2, 2015, accessed March 31, 2016, <http://www.jpost.com/In-Jerusalem/A-1948-Jerusalem-Seder-395971>.

<sup>47</sup> Carlos V. Lozano, "Jewish Institute Busy Planning for Its 50th Anniversary," *Los Angeles Times*, August 17, 1991, accessed March 14, 2016, [http://articles.latimes.com/1991-08-17/local/me-631\\_1\\_santa-susana](http://articles.latimes.com/1991-08-17/local/me-631_1_santa-susana).

<sup>48</sup> See Jan Jaben, "Israel is where heart is for former Atlanta families," *Southern Israelite*, September 12, 1986, 22, accessed March 10, 2015, <http://israelite.galileo.usg.edu/israelite/view?docId=bookreader/asi/asi1986/asi19861016.mets.xml#page/n0/mode/1up>.

<sup>49</sup> "David and Frieda Macarov." Kibbutz Ginegar was founded in 1922 in the Lower Galilee of northern Israel.

<sup>50</sup> *Ibid.*

<sup>51</sup> Geffen, "A 1948 Jerusalem Seder."

<sup>52</sup> Jeffrey Weiss and Craig Weiss, *I am My Brother's Keeper: American Volunteers in Israel's War for Independence, 1947-1949* (Atglen, PA, 1998), 158.

<sup>53</sup> Gail Lichtman, "Three Mahal veterans who now live in Jerusalem share their tales of the War of Independence," *Jerusalem Post*, May 1, 2008, accessed March 10, 2016, <http://www.jpost.com/Local-Israel/In-Jerusalem/The-volunteers>.

<sup>54</sup> "David Macarov to Direct Camp," *Southern Israelite*, March 26, 1954, 5, accessed March 10, 2016, <http://israelite.galileo.usg.edu/israelite/view?docId=bookreader/asi/asi1954/asi1954-0145.mets.xml;query=&brand=israelite-brand#page/n0/mode/1up>.

<sup>55</sup> David Macarov donated his body to science and did not want an obituary. According to David Geffen, his many books will stand as his obituary. David Geffen, email to Jeremy Katz, March 15, 2016.

<sup>56</sup> *Above and Beyond: The Untold True Story*, directed by Roberta Grossman (2014), 23:22.

<sup>57</sup> *Ibid.*, 22:45.

<sup>58</sup> *Ibid.*, 6:00. Father Charles Coughlin was a populist Roman Catholic priest whose weekly radio show during the 1930s reached an audience of thirty million at the height of his popularity. First supportive of Franklin D. Roosevelt's New Deal, he soon criticized the president's attitude toward bankers with antisemitic rhetoric. Coughlin was forced off the air in 1939 after making comments in support of Adolf Hitler and Benito Mussolini's policies. Alan Brinkley, *Voices of Protest: Huey Long, Father Coughlin, and the Great Depression* (New York, 1982); Donald Warren, *Radio Priest: Charles Coughlin, The Father of Hate Radio* (New York, 1996); Ronald Carpenter, *Father Charles E. Coughlin: Surrogate Spokesman for the Disaffected* (Westport, CN, 1998).

<sup>59</sup> Liz Sawyer, "Obituary: Leon Frankel was a decorated WWII and Israeli Air Force veteran," *Minneapolis StarTribune*, October 31, 2015, accessed April 3, 2016, <http://www.startribune.com/obituary-leon-frankel-was-a-decorated-wwii-and-israeli-air-force-veteran/339136931/>.

<sup>60</sup> Garey interview, 45.

<sup>61</sup> Macarov, "Atlanta Adolescence," 23.

<sup>62</sup> *Above and Beyond*, 24:30.

<sup>63</sup> *Ibid.*, 24:45.

<sup>64</sup> Weiss and Weiss, *I am My Brother's Keeper*, 21.

<sup>65</sup> *Ibid.*



<sup>66</sup> Nordeen, *Fighters Over Israel*, 14.

<sup>67</sup> Eric L. Goldstein, *To Life: A History of Jews in Atlanta* (Atlanta, 2006), 87.

<sup>68</sup> Barbara Goldstein Bonfield, *Hallowed Ground: A History of the Knesseth Israel/Beth-El Cemetery, Birmingham, Alabama* (Birmingham, 2009), 25.

<sup>69</sup> The passages excerpted here come from pp. 1–4, 5–7, 14–16, 20–28, 32–33, 35, 39, 42–43, and 45–49 of the original document.

<sup>70</sup> Established in 1889, Atlanta's Montag Brothers' Paper Company later found its niche with the younger crowd by launching a clever awards marketing promotion. The company's school supply products came wrapped in packaging stamped with the company's famous Blue Horse logo, which could be collected and redeemed for prizes. By 1950, Montag was one of the largest companies in the industry, and in 1954 a state-of-the-art, 280,000-square-foot plant was built on a twenty-one-acre site on North Highland Avenue. In 1960, Montag and Champion Paper joined forces. The company merged again with Westab and was purchased by Mead Paper Company in the 1970s.

<sup>71</sup> Dun & Bradstreet, Inc., an American company with offices around the world, provides data to businesses on credit history among other information. Garey could not sell the items he preferred because they had been pirated and would have affected the business's rating negatively because of that.

<sup>72</sup> The Hebrew Benevolent Congregation, known as The Temple, is Atlanta's oldest synagogue. Begun as traditional, the congregation moved between Orthodox and Reform until David Marx became spiritual leader in 1895, when it joined the ranks of Classical Reform. It gradually left Classical Reform behind with the arrival of Rabbi Jacob Rothschild in 1946. The congregation now totals approximately 1,500 families.

<sup>73</sup> Begun in 1867 as the Concordia Association, this Jewish social club was reorganized in 1905 as the Standard Club. While Garey's father was a member, its membership still tended to be dominated by Reform Jews of central European descent.

<sup>74</sup> The Jewish Progressive Club was established in 1913 by eastern European Jews who felt unwelcome at the Standard Club.

<sup>75</sup> During World War II, the United States Army Air Forces built Payne Airfield to serve the Allied forces rather than take over the existing Almasa Airport located five kilometers away. Payne Field was a major Air Transport Command cargo and passenger hub. When American forces left the base at the end of the war, the Civil Aviation Authority took over the facility and began using it for international civil aviation.

<sup>76</sup> The Haganah was a Jewish paramilitary organization that operated in the British Mandate of Palestine from 1920 to 1948. After the 1920 and 1921 Arab riots, the Jewish leadership in Palestine believed that the British had no desire to confront the Arabs who were attacking Jews. The Haganah was originally created to protect Jewish farms and *kibbutzim*. In the wake of the 1929 Arab riots, the group grew and got more organized, acquiring military equipment and skills that turned it into a capable underground army. After World War II, the Haganah carried out anti-British operations in Palestine such as the liberation of interned immigrants from the Atlit detainee camp and attacking British installations. They also organized underground immigration into Palestine. Two weeks

after Israel became a state, the Israel Defense Forces (IDF) were created to succeed the Haganah, with former Haganah members becoming the core of the IDF. All other paramilitary organizations were outlawed.

<sup>77</sup> These references are somewhat unclear. The western nations, led by Britain and the United States, had placed a universal blockade on arms for Israel. The British were flying patrols to interdict all shipments. The FBI arrested and imprisoned any American caught "serving under a foreign flag." The only countries that could work with the Jews were those of the Soviet bloc, specifically Czechoslovakia, which was desperate for American dollars.

<sup>78</sup> Coleman Goldstein was an American B-17 pilot during World War II who was shot down over France in fall 1943 but managed to land the plane safely. Goldstein survived the winter, aided by the French Resistance, before crossing the Pyrenees on foot to safety. Lou Lenart served in the Marines during World War II and led the Israeli Air Force's first combat mission on May 29, 1948, which stopped the Egyptians less than thirty miles from Tel Aviv.

<sup>79</sup> The Mossad is the national intelligence agency of Israel responsible for intelligence collection, covert operations, and counterterrorism.

<sup>80</sup> A limpet mine is a type of naval mine attached to a target by magnets, so named because of its superficial similarity to the limpet, a type of sea snail that clings tightly to rocks or other hard surfaces. A swimmer or diver usually attaches the mine to a vessel.

<sup>81</sup> The Palmach ("Strike Force") was the elite fighting force of the Haganah. Established in 1941, by the time it was forcibly disbanded it consisted of over two thousand men and women. Its members formed the backbone of the IDF and were prominent in Israeli politics, literature, and culture.

<sup>82</sup> Ezer Weizman served as the seventh president of Israel. He was a nephew of Israel's first president, Chaim Weizmann. Weizman was a combat pilot and received his training in the British Army. Between 1944 and 1946, Weizman was a member of the Irgun underground in Mandatory Palestine, and between 1946 and 1947, he studied aeronautics in England. Weizman was a pilot for the Haganah during the 1948 Arab-Israeli War. Weizman joined the IDF and served as the commander of the Israeli Air Force between 1958 and 1966, then as Deputy Chief of the General Staff. In 1977, he became Defense Minister under Prime Minister Menachem Begin. Weizman developed a close friendship with Anwar Sadat in 1977 after the Egyptian president's visit to Jerusalem. These relations were a crucial factor in the talks that culminated in the 1978 Camp David Accords, followed by a peace treaty with Egypt the next year. Weizman won election as president in 1993 and reelection in 1998.

<sup>83</sup> The insignia for the Egyptian Air Force from 1937 to 1958 was a wide green circle with a white circle inside it. In the center of the white circle was a crescent moon and three stars in green and white.

<sup>84</sup> Boris Senior was a pivotal figure in the dramatic story of the Machal in the history of the Israeli Air Force and War of Independence. The son of an ardent South African Zionist family, Senior was a fighter pilot in the South African Air Force during World War II. In

1947, while studying economics at London University, Senior became friends with fellow student Ezer Weizman, and both became involved in the activities of the radical Irgun Zvai Leumi underground.

<sup>85</sup> A French term meaning “allow to pass” is used to refer to a document allowing its holder to come and go freely, especially in lieu of a passport.

<sup>86</sup> The Israeli “Burma Road” was a makeshift bypass between the general vicinity of Kibbutz Hilda and Jerusalem built by Israeli forces headed by General Mickey Marcus during the 1948 siege of Jerusalem. The name was inspired by the Burma Road into China.

<sup>87</sup> Chaim Weizmann, president of the World Zionist Organization, was elected as the first president of Israel on February 1, 1949, and served until his death in 1952.

<sup>88</sup> Rich’s was a department store chain headquartered in Atlanta that operated in the southern United States from 1867 until 2005. The retailer began in Atlanta as M. Rich & Co. dry goods store and was run by Mauritius Reich (anglicized to Morris Rich), a Hungarian Jewish immigrant. It was renamed M. Rich & Bro. in 1877 when his brother Emanuel was admitted into the partnership and was renamed M. Rich & Bros. in 1884 when the third brother, Daniel, joined the partnership. In 1929, the company was reorganized and the retail portion of the business became simply Rich’s.

<sup>89</sup> The passage excerpted here comes from pp. 10–17 of the original document.

<sup>90</sup> Long time Zionist leader Louis P. Rucker served as president of the Jewish Telegraphic Agency and Young Judaea, vice president of the Jewish National Fund, and treasurer of the Rasco Israel Corporation, the Zionist Organization of America, and the Rasco Financial Corporation. He paid for the vessel that later became the refugee ship *Exodus 1947*. “Louis P. Rucker, Zionist leader, President of JTA, Dead at 78,” Jewish Telegraphic Agency, December 18, 1972, accessed April 4, 2016, <http://www.jta.org/1972/12/18/archive/louis-p-rocker-zionist-leader-president-of-jta-dead-at-78>.

<sup>91</sup> Rachel Vixman served as executive director of Young Judaea from 1931 to 1936. National Council of Jewish Women, “Vixman, Rachel,” *Pittsburgh and Beyond: The Experience of the Jewish Community*, accessed April 4, 2016, <http://images.library.pitt.edu/cgi-bin/i/image/image-idx?view=entry;cc=ncjw;entryid=x-ais196440.477>.

<sup>92</sup> Rabbi Israel Goldstein presided over Young Judaea from 1926 to 1928, headed New York’s B’nai Jeshurun, the second oldest synagogue in America, and helped found Brandeis University. He also led dozens of other Jewish organizations including the World Jewish Congress, the United Jewish Appeal, and the Zionist Organization of America. “Rabbi Israel Goldstein, A Founder of Brandeis,” *New York Times*, April 13, 1986, accessed April 4, 2016, <http://www.nytimes.com/1986/04/13/obituaries/rabbi-israel-goldstein-a-founder-of-brandeis.html>.

<sup>93</sup> Theodor Herzl was the father of modern political Zionism. In 1896 he published *The Jewish State*, in which he advocated the establishment of a Jewish state in Palestine.