

A HISTORY OF THE JEWISH COMMUNITY OF GREENVILLE, SOUTH CAROLINA

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Greenville, Columbia, and Charleston, the three largest cities in South Carolina, have backgrounds different from each other, and so do their Jewish communities, each unique in its own history.

However, they do share one thing, among others: they were all located in the vast domain granted by Charles II, King of England, in 1663 to the Lords Proprietors. John Locke, the noted political philosopher and personal secretary to the Earl of Shaftesbury, one of the Lords Proprietors, drafted in some measure of collaboration the Fundamental Constitutions of Carolina, which never became basic law but many of its provisions would be implemented.¹

The Fundamental Constitutions, an enlightened document, provided, in Dr. Walter Edgar's words, the most tolerant religious policy in North America with the exception of Rhode Island. It included no religious oath or test which would bar or restrict Jews and many other religious groups from full participation in their activities.² Professor Edgar also noted that four persons with Jewish names are recorded in Charleston in 1697. In fact, at one time, about 1820, there were more Jews in Charleston than in any other city in this country.³

At this point, I must issue a disclaimer of sorts. I am a lawyer, not a historian. Therefore, I present the following personal history for the purpose of trying to qualify my right to recount this glimpse of Greenville history from research and personal experience, with full realization that this paper is incomplete and that a more definitive work

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is greatly to be desired. Four generations of my family have lived in Greenville. My family has been in Greenville for almost 100 years, and I have lived in Greenville all of my life. I have had or have relatives in Chester, Spartanburg, Columbia, Great Falls, and Rock Hill in South Carolina; and Charlotte, North Carolina. My father, Julius H. Bloom, a merchant in Greenville for many years, served both as president of Congregation Beth Israel for probably more years than any other person and, also, in reverence and devotion, as the lay cantor, conducting services on High Holy Days, assisted by my grandfather, Harris Bloom. My mother, Jennie L. Bloom, was treasurer of the Congregation's Ladies' Auxiliary for 26 years. My grandfather, from what I have always understood, was president in the past, years ago, and my grandmother, Amelia Bloom, served for years as the president of the Ladies' Auxiliary of the synagogue. I also was president of Congregation Beth Israel for three years.

"History" involves past events, including yesterday:

What is history in the real sense? Read independent records or minutes of a meeting or any other written documents. They were prepared by people. Try to determine how accurate they are. What personal bias, self-serving entries, honest mistakes, or plain misunderstanding may be included with the true record? What may not have been heard? What should have been worded differently or given more prominence? What nuances, shrugs, and gestures should be reflected to give words their real meaning; and, even, how accurately, fairly, and adequately do the records represent the events or the people as they were and spoke, not necessarily as they are recorded? How accurate is your own recollection?

What is truth? Is the glass half full or half empty?

Barnett A. Elzas, M.D., LL.D. the Rabbi of K. K. Beth Elohim, of Charleston, in his book, *The Jews of South Carolina*, published in 1905, wrote:

To write a comprehensive history of the Jews of South Carolina is to-day a task of no small difficulty: not that there is any dearth of material at the disposal of the historian, but by reason of the very vastness of that material, of which

scarcely anything has hitherto been utilized.⁴

With all due respect to Rabbi Elzas, he made only three references to Greenville, one stating that the first Jew here came in 1794, one referring to a single Confederate soldier, and one lumping Greenville, with about 20 communities in the state, (excluding, of course, Charleston and Columbia), and that is that in this book of 1905.

So far as I can determine, except for city directories which contained names which I assume to be Jewish, there is in Greenville no consistently maintained collection of records, documents, diaries, letters on Jewish history, and all the other writings which historians usually rely upon in the course of their work. Minutes maintained by our two synagogues, Temple of Israel and Congregation Beth Israel, vary according to the secretary recording them and do not encompass the community at large. There are a few records in the courthouse for the earlier period. The R. G. Dun & Co. Collection of The Baker Library, Historical Collections, Harvard University Graduate School of Business, was instrumental in recording and preserving the earliest history and was most gracious in its cooperation and assistance.⁵ The city directories are helpful. I went where I thought that there may be material which is relevant and factual. I have also had to assume the similarity of the same persons with the same names. I have had to assume that people with names usually identified as Jewish names were in fact Jewish. I am sure that there were other Jewish families and individuals in Greenville at the earlier periods, in addition to those I will discuss with you, but the records are sparse and incomplete. So, we have to use what we have.

What brought our people to Greenville, to the upper part of our State, then a frontier town, so far removed from established Jewish communities, both before the Civil War and after, including the Reconstruction Period? They were pioneers, as surely as were the Scots-Irish, who came early and are the largest population block in our area, and all the other people of whatever origin who came here.

As I said earlier, Rabbi Elzas wrote in the book I referred to that the first Jew in Greenville was Eleazar Elizar, who served as postmaster in 1794. I have found no other reference to him.⁶

Dr. A. V. Huff, of Furman University, in his history of Greenville,⁷ records a Mrs. Abigail Levy and her husband, L. L. Levy, in 1859, who came here from Charleston, and left the following year. He also cites a Morris Samuel, who came about the same time and left in 1861. Dr. Huff finally recalls one man, David Lowenberg, who opened a confectionery shop in September 1860 and by 1865 was gone, described as "one of those strangers no one knows." Dr. Huff's conclusion was that Greenville was "clearly not hospitable to Jews."⁸

I have found some earlier and later references to Jews, which may indicate that Greenville was not entirely inhospitable.

With the possible exception of a man named Simon Swansdale, the first positive reference to a Jewish person or business which I can ascertain is to "Hoffman & Co.," dated November 25, 1850:

.....V. (very?) Lately operating here. Are strangers, the active man (?) Who is here is a foreigner, believe a German Jew. Can't say anything of firm.⁹

There is a reference to "J. H. Hoffman & Co.," presumably the same person or business as "Hoffman & Co.," dated December 17, 1850. The description is "Germans & strangers," was a note, dated June 26, 1851, reporting cryptically: "Left Greenville and gone to parts unknown."¹⁰

One of the difficulties of using names as stereotypes for identification is illustrated by Simon Swansdale. He was a merchant tailor and the owner by March 29, 1856 of the Mansion House, Greenville's finest hotel. He is described as a "German." See the reference to Hoffman. If he was in fact Jewish, then, other than the legendary Eleazar Elizar, he would have been the first Jew whom I have been able to place in Greenville, because he had by that time resided here for over ten years, that is around 1846, several years before Hoffman. Is "Swansdale" a German name? Is he Jewish? I do not really know. My reason for thinking he may have been was his business association with Abraham Isaacs.¹¹ How he got the name "Swansdale." I do not know either. However, if August Schoenberg became August

Belmont and if the House of Battenburg became the House of Mountbatten and if Goldwasser became Goldwater, he could have become "Swansdale." In any event, John William DeForest, a Union Army officer on Reconstruction duties in Greenville County, had many favorable comments on Swansdale in his book, *A Union Officer in the Reconstruction*. Swansdale is recorded as having property in Greenville as early as 1853, and then again in 1856, 1860, and 1862. Unfortunately, the records in the Greenville County Probate Court report "lunacy" proceedings in 1879 and his estate proceedings in 1884.¹²

Abraham Isaacs, described in January 3, 1855 as a "steady business man," was originally with the company known as Nichols & Isaacs.¹³ We will come back to this man later.

Baltimore Clothing Store or Einstein & Co., reported together, positively referred to as Jews, date from at least June 15, 1855.¹⁴ A reference dated February 17, 1857, stated that Einstein & Co., composed of Simon Einstein and Joseph Sonenberg, were all single and quiet citizens who, at least by June 7, 1859, had acquired the respect of the people.¹⁵

Lewis Einstein and Joseph Lewinburg were mentioned in December 21, 1858.¹⁶

Notes in my possession indicate that the 1860 census recorded the following names, but I believe that other names were omitted: Abraham Isaacs, John Hirsch, Isaac Hirsch, Albert Baruch, David Lowenberg, Rebecca D. Lowenberg, S. Einstein, Morris Samuels, H. Forstoringer. Some of them we will know better.

At this period, we come to the Civil War, beginning in 1861.

According to the book, *South Carolina Troops in Confederate Service*, by A. S. Salley, Jr., published in 1914,¹⁷ there were at least two men from Greenville with Jewish names, who served in the Confederate Army as soldiers in the Greenville volunteer infantry unit known as the Butler Guards, which was called into active service on April 15, 1861. They were Abraham Isaacs, who entered service on April 15, 1861, and served as a first lieutenant, second lieutenant, and third lieutenant; and Isaac W. Hirsch, who enlisted on April 13, 1861,

and served as a second sergeant. Both were wounded in combat.¹⁸

It is especially noteworthy that officers and non-commissioned officers were elected by the troops or appointed by the unit's organizer or the local commanding officer, as I understand was the custom then. Both Abraham Isaacs and Isaac W. Hirsch must have had obvious qualifications to be selected for those positions. Apparently Isaac W. Hirsch moved to Charleston after his military service, and I have met his grandson's wife, who told me that her husband had always wanted to know something of his grandfather's history. Her husband told her that Isaac W. Hirsch indeed was his grandfather.

If there were two Jewish soldiers from Greenville, that fact alone tells us that there were a considerable number of Jewish families and individuals who were living here then, more than are indicated by those named or otherwise identified.

At this point, I digress on a personal note. The Butler Guards, the local Greenville militia, in which Lt. Isaacs and Sgt. Hirsch served in the Civil War, continued as a military unit and became a part of the 118th Infantry Regiment, 30th Division ("Old Hickory") in World War I. My father, who lived with his family in Greenville, was a soldier in this unit and was severely wounded in combat in France on October 9, 1918. (After the war I knew some of the men who served with my father.)

Reconstruction, which ended in 1876, marked a radical change in the South: slavery had ended; many whites were disenfranchised; economic chaos was prevalent; Federal troops occupied the land, apparently with little animosity on the part of the local inhabitants; old established institutions were challenged, some coming back in altered form, others forever ending. Attitudes may have remained unchanged.

The documentation of Jews becomes more uniform and certain, especially in the city directories, beginning in 1876-1877. What role, if any, did Reconstruction play in the apparent increase in the number of Jews here? They were not "carpetbaggers," the name given to those who came here with suitcases made of carpet-like cloth, to find what was in a devastated area and then left, whatever their motive for coming. Instead, our people came here to find a home with their

families and to make a living in their new home.

I have found no further reference to Isaac W. Hirsch, but Abraham Isaacs, assuming he was the same person, first mentioned as being in Greenville in 1855, was later in business with Simon Swansdale, trading as Swansdale & Isaacs. They were considered men of large means and excellent business. Both were considered men of good character. The dates: August 31, 1871; September 2, 1871; December 1871; September 1872; June 1873 and August 1874.¹⁹ Abraham Isaacs, described as a "capitalist" in 1883-1884, in the city directory, and, assuming it is still the same person, died in Greenville in 1889, leaving his wife, Francenia, surviving him, according to Greenville County Probate Court records.²⁰

Is Isaac Bierfield Jewish? In any event, he was here in April 1871.²¹

Harris Marks, or H. C. Marks, was reported September 24, 1870, as a "Jew lately come."²² He was considered to be reliable and of good character. Before the war, he had been in business in Union and Columbia. In December 1873, once again referred to as a Jew, he is considered reliable. He was still here in June 22, 1875, and, on October 20, 1877, we have a reference to "Marks & Endel," Hyman Endel being either his nephew or brother-in-law, apparently.²³

There is a record of Harris C. Marks from 1870 to 1900, when the city directory said he was "retired," living at 215 East North Street.²⁴

Hyman Endel was a man who made a mark in Greenville. First reported in 1877, he is mentioned again and again in the city directories, either by himself or with Harris C. Marks as Marks and Endel, until 1925, the date of his death.²⁵ He was a founder of Temple of Israel. The Endel Declamation Medal, awarded at Greenville High School when I was there, was named in his honor, and there is a street known as Endel Street. His daughter, Hortense Riesenfeld, and her husband, George, were known to us in our time.

Marks and Endel must have been real enterprisers because, in addition to their clothing store, the 1880-1881 city directory shows that they had a "saloon and 10 pins" at Pendleton and River Streets.²⁶

Another significant man of our past was Lee Rothschild, who, I

believe, was also known as Levy Rothschild. The first reference to him in the city directory is 1880-1881,²⁷ as manager of S. Branfman, a clothing store, and he is listed in the city directories from that date until the record of the administration of his estate in 1927 in the Greenville County Probate Court. Among other things, in 1896 Lee Rothschild was a director of Piedmont Savings & Investments, together with some Greenville men, such as Hamlin Beattie, Lewis Parker, Nelson C. Poe, and F. F. Capers; who figured prominently in the entire structure of Greenville.²⁸

Also in Greenville were Israel Gittleson, Isaac Weil, Simon Weil, Jacob Speigle, and others.

We are now coming to the late 1890s and early 1900s, when the number of Jews in Greenville reached considerable proportions, essentially, of course, the result of the migrations from Russia and Poland.

According to lists compiled from the Greenville city directories, there are perhaps five men in 1876-1877; in 1880-1881, there are perhaps 12; in 1883-1884, there are perhaps 13; in 1899-1900, there are perhaps 15; in 1909, perhaps 20; in 1910, perhaps 25; in 1921-1922, perhaps 74. I say "perhaps," with this note: women and children are not uniformly reported, and there is a change in the new names added and the old names deleted. Because of doubt about past records, I am convinced that this list is not accurate and that the number reported omitted many residents, men, women, and children. In any event, the number steadily increased.

Now we find families forming a real community, settling in Greenville and the smaller towns nearby - Liberty, Seneca, Fountain Inn, Greer, Mauldin, Easley, Laurens, and Simpsonville. As I am sure is the typical case, one family brought a relative, who brought a relative, and on down the line, one going to one town and another to the next. These families outside Greenville have always been an integral part of the Greenville community in every respect, some belong to Congregation Beth Israel and some to Temple of Israel.

This marks a major period in the history of the Greenville Jewish population, and the Jewish institutions reflected the growth of the

Jewish population.

There are letters in the early part of the twentieth century from prospective employers in Greenville to "Industrial Removal Office," apparently a clearing house for helping Jews in New York find employment, usually as tailors, and, although they tell us something of wages and working conditions, they are not the revelations of diaries and letters. With your imagination, you can see the people.

As previously mentioned, there are two synagogues in Greenville. Temple of Israel (Reform) and Congregation Beth Israel (Conservative).

The Temple of Israel was formally organized on April 18, 1913, through the efforts of men such as Hyman Endel and Lee Rothschild, already mentioned, and others who were also prominent in the community. It obtained a Certificate of Incorporation from the Secretary of State of South Carolina on September 26, 1927. It first met in rented halls until the members began construction in 1928 on a lot on Buist Avenue donated by one of its founding members, Manos Meyers. The building was dedicated on April 12, 1929, and additions to the building were made in stages in the succeeding years until space became inadequate as its membership increased. The new Temple of Israel was built on Spring Forest Drive in 1989 containing the sanctuary, classrooms, meeting rooms, and offices, and its is now engaged in a new building program as its membership increases.

I was not able to find in the public records the detailed information about the Temple of Israel which I found about Congregation Beth Israel, but I assume that the archives of the Temple of Israel will cover many facts of its earlier days.

By the year 1912 there were a sufficient number of Jews in Greenville, most of them affiliated with the more traditional synagogue, Congregation Beth Israel, as it was later called, to require the needs of a *schochet* ("ritual slaughterer") for kosher meat. Charles Zaglin came here that year to act in that capacity and also to serve in some religious functions. He established a kosher market which lasted until the early 1940s.

Dr. Huff used the date, "1910," as the beginning of Congregation

Beth Israel, and I am sure that is within reason because of the new circumstances of population growth during that period.²⁹ However, I have not found records on the exact date of its formal beginning. It received a Certificate of Incorporation from the Secretary of State of South Carolina on June 17, 1916, referred to as a "church and place of worship."

Congregation Beth Israel or, as it was then sometimes called, Beth Israel Synagogue, is first mentioned in the city directory in 1924, as having quarters in Room 17 of the Vickers-Cauble Building on Main Street, with the name of Rabbi Jacob Aronson.³⁰ The same room the previous year had been listed in the name of "Zionist Organization of America."³¹ It is of interest that the 1921-1922 city directory lists "Hebrew Hall, 103½ East Washington Street, Rabbi Don Hechter in charge."³² Space was rented in downtown buildings for High Holy Days services until the first synagogue was built on Townes Street, after acquisition of the lot in 1925. Construction took place in stages as the money came in to complete, first, the lower floor or all-purpose hall and then the upper floor or sanctuary. At first observing Orthodox rituals, it later became and is now Conservative. Its present building on Summit Drive was also built in stages after it acquired its property there in 1957 and 1970, the first portion now being the all-purpose hall housing the Davis Social Hall, classrooms, meeting hall, offices, and kitchen, and the second portion housing the sanctuary and the Heller Chapel. The names of the original organizers are not the names listed as the earliest settlers of Greenville but reflect their more recent arrival.

Members of the two congregations of the community united to organize and maintain the Beth Israel Cemetery. It is owned by Beth Israel Cemetery Association, a non-profit corporation under a South Carolina charter dated April 6, 1938, and has been a revered resting place since that date.

Recognizing again the need for unified effort, a centralized organization, called the Federated Jewish Charities of Greenville, Inc., was established on October 15, 1945 to conduct fund-raising campaigns throughout the greater metropolitan Greenville area for Jewish causes and to oversee and authorize distribution of the funds in

accordance with its mandate. It is a non-profit tax-exempt corporation, led by elected officials, and operates as a volunteer group.

Once, there was a B'nai Brith Lodge, Morris M. Campbell Lodge #1186, which started in the 1930s, and flourished for years. It served a useful purpose and was a central forum for the entire Jewish community.

There was also an active AZA chapter in Greenville in the 1930s, which also flourished and served as a central forum for the boys of the entire Jewish community. We had a first-rate soft-ball team and played AZA teams in Asheville, Columbia, Augusta, and Savannah.

The Greenville Section of the National Council of Jewish Women was organized in 1939 and continues today in its program of community service and support of the many activities which have always been the reason for its existence.

Even as Jewish men of Greenville served in the Confederate Army and in World War I, they also served in World War II in every branch of military service. Three families had three sons in service during World War II at the same time: the Davis family, with Jack, Alex, and Louis; one branch of the Greenville Lurey family, with Meyer, Sam (Bubba), who became an officer in the Regular Army, and Hyman; and the Gorman family, with David, Henry, and Frank. I was in the Army for over three years, and I know that military service was almost universal among the men of my age.

Two of our men gave their lives in World War II. Sam Fayonsky, our star baseball player and good friend, was killed in France in 1944 in the armored forces in the sweep across Europe. He was a sergeant and tank commander. He now lies in France. Morton Sher, the daring, and also our good friend, was an Army Air Force pilot, enlisting early and serving with the Flying Tigers. He was shot down and killed in 1943 in China. Morris Kingoff, a Clemson graduate, an artillery officer, was seriously wounded in Italy. They were our friends, and for the two that were killed in combat and for Morris, who died recently, their memory is fresh and ever-lasting to those of us who knew them.

Four of us retained our affiliation or contact with the military. I was in the Army Reserve for thirty years, the maximum limit, attaining

the rank of Colonel during that period. Sam (Bubba) Lurey became a member of the Regular Army, with the rank of Lieutenant Colonel, and Max Kaelitz and Irving Abrams also served until their mandatory retirement, each attaining the rank of Lieutenant Colonel.

Let us now look at some economic facts. For this area, cotton was king. Fields all around us were white with cotton in the fall. The merchants, the mills, the farmers, in fact, the basic economy here relied upon that one crop. Greenville was the "Textile Center of the South," and sometimes called the "Textile Center of the World." Now, try to find cotton growing around Greenville. There is none, and the mills are going.

At first, as in most Southern cities, the mainstay of livelihood for Jewish families was the sale of retail clothing, started by men who owned their own stores, often with their families and relatives joining in as needed. The stores were mostly located on or near Main Street and Pendleton Street. These merchants and the other people who had businesses of all other types were real entrepreneurs and capitalists of the first rank.

The fact that they occupied the buildings downtown for their businesses is too often overlooked in the discussions on Greenville's economy, which usually centers on textiles and cotton mills. These stores brought people to the city and helped to make the city a city, with restaurants, shops, and the other attributes of a city.

Later came another enterprise - manufacturing, usually of apparel but, also, in the past, a cigar manufacturer. They came here for numerous reasons, but these, too, have moved on to the greatest extent.

When I started my law practice, there were two Jewish doctors and one lawyer - me. Look at us today - doctors, college professors, managers, school teachers, computer analysts, technical service people, social workers, lawyers, and many other occupations. Ask if there is a doctor in the house, and see how many hands will be raised. A new world indeed.

So, the economic flow went in a general pattern: at first, merchants and other businessmen, all self-employed; then the manufacturers, with an employee class; and today we have

professionals and all other occupations of the general population. The merchants and manufacturers are largely history. In 1930 alone, there were at least 22 retail stores on Main Street I can identify as owned by Jews and in 1961, 27; today, there is one.

There are, I am told at least 500 to 600 Jewish families, mostly recent arrivals, now living in the greater Greenville Metropolitan area. Simpsonville, Mauldin, and similar towns, which once looked to Greenville for orientation, are developing with expanding numbers of families and housing and all the features which go with an expanding population, almost all independent of Greenville for most of their needs.

So far as I know, of the pre-World War I families still in Greenville, there are only the Kingoff family, through Norma Guzik and Beverly Merritt; the Lurey family (related to the Switzer family), the Zaglin family, and my family. In addition to those pre-World War I families, some families came here after World War I and before World War II and are still here: Abrams; Allen, through Irene Cooley; Davis; Fedder; Heller; Karelitz; Rosenfeld; Sarlin; and Shain.

We may not have had the major impact on the political life of the community as have the Jewish communities of Charleston and Columbia, and perhaps other communities in the state. However, Max Heller served as mayor of Greenville, and later, as the chairman of the South Carolina Economic Development Commission under Governor Richard Riley. Max was a material factor in the renovation and redevelopment of the Greenville downtown area, and the city generally, and he continues an active part in community matters. Jerry Fedder was elected by the State Legislature to be a Commissioner of the South Carolina Workmen's Compensation Commission. My wife, Lillian, was elected by the State Legislature to be a member of the South Carolina Commission on Consumer Affairs. Sylvia Dreyfus was elected to the State Legislature, and her husband, Robert, serves on the State Commission of the Holocaust by appointment of the Governor. Michelle Shain, wife of Michael Shain, whose family was one of the earlier families in Greenville, was elected to the Greenville City Council as a member at large, where she now serves.

We have also had many of our people serving on the numerous committees and agencies which help to make up a community, both Jewish and general.

I now wish to tell you about two people, one of whom was a resident for a time, and one of whom all of you have heard, who visited his son who lived in Greenville for a few years.

The first was George S. Wise, the uncle of Irene Cooley. As a boy and young man, he lived here with his family for several years. He was a graduate of Furman University, from which he later received an honorary degree and went on to venture in various enterprises in several countries. I am told that he was the first president and, later, chancellor, of Tel Aviv University in Israel, a climax to a most remarkable career. He was obviously a man of achievement. Not bad for a Greenville boy.

The other was the immortal Albert Einstein. His son was employed by the U. S. Government in some capacity in the late 1930s or early 1940s, and lived next door to Irving Abrams and diagonally behind my family's house. One day, what did I behold but the man himself, who was visiting his son and his family, walking in his back yard. He was induced to speak informally at Furman, and my brother and I, both of us students at Furman, were rapt members of his audience. What he said, I do not remember, but you could sense the presence of greatness.

There is indeed a "sea-change" in the Jewish population of our area. The membership in the past was often composed of families of several generations, as was mine and many others. Most of the newer groups are comparatively recent arrivals and have not had that inherited affiliation, but they are equally a part of our community, which changes and will change in the years to come.

This is the most comprehensive history of the Greenville Jewish community which I have been able to compile. It does not take into account people not named, or even a full record of those who are named, but it will give some knowledge of a segment of the people of Greenville, who, with the support of others, helped form our community, helped build our synagogues, helped establish our institutions, so that what we have today is here, with anticipation of

growth and expansion in the years to come.

ENDNOTES

¹ Walter Edgar. *South Carolina: A History* (Columbia: University of South Carolina Press, 1998). pp. 41-42.

² *Ibid.*, pp. 42-43

³ *Ibid.*, pp. 63-64.

⁴ Barnett A. Elzas, M.D., L.L.D., Rabbi of K. K. Beth Elohim, Charleston, South Carolina, *The Jews of South Carolina* (New York: J. B. Lippincott Company, 1905; reprinted by the Reprint Company, Spartanburg, South Carolina), p. 7.

⁵ South Carolina, Vol. 10, R. G. Dun & Co., Baker Library, Harvard Business School. (Subsequent references will include the page numbers.)

⁶ Elzas, p. 128.

⁷ Archie Vernon Huff, Jr., *Greenville: The History of the City and County in the South Carolina Piedmont* (Columbia: University of South Carolina Press, 1995). This book is recommended for the full scope of the history of Greenville and its general recording, interpretation, and reporting. Dr. Huff also used the information from R. B. Dun & Co., which he cited in his book.

⁸ Huff, pp. 117-118.

⁹ South Carolina, Vol. 10, p. 141, R. G. Dun & Co. Collection, Baker Library, Harvard Business School.

¹⁰ South Carolina, Vol 10, p. 143, R. G. Dun & Co. Collection, Baker Library, Harvard Business School.

¹¹ South Carolina, Vol 10, p. 132, p. 61, p. 01, R. G. Dun & Co. Collection, Baker Library, Harvard Business School.

¹² Greenville County Probate Court; Greenville, South Carolina (hereafter cited as Probate Court). Apartment 42, File 21, 1879; Apartment 48, File 52, 1884.

¹³ South Carolina, Vol. 10, p. 32 H, p. 33, R. G. Dun & Co. Collection, Baker Library, Harvard Business School.

¹⁴ South Carolina, Vol 10, p. 160, R. G. Dun & Co. Collection, Baker Library, Harvard Business School.

¹⁵ South Carolina, Vol. 10, p. 160, R. G. Dun & Co Collection, Baker Library, Harvard Business School.

¹⁶ South Carolina, Vol. 10, p. 160, R. G. Dun & Co Collection, Baker

Library, Harvard Business School.

¹⁷ A. S. Salley, Jr., *South Carolina Troops in Confederate Service* (Columbia: The State Company, 1914). Vol. II.

¹⁸ *Ibid.*, pp. 38, 52, 53.

¹⁹ *South Carolina*, Vol. 10, p. 132, R. G. Dun & Co. Collection, Baker Library, Harvard Business School.

²⁰ *Greenville City Directory, 1883-1884*; Probate Court, Apartment 53, File 2, 1889.

²¹ *South Carolina*, Vol. 10, p. 132, R. G. Dun & Co. Collection, Baker Library, Harvard Business School.

²² *South Carolina*, Vol. 10, p. 132, R. G. Dun & Co. Collection, Baker Library, Harvard Business School.

²³ *South Carolina*, Vol. 10, p. 213, p. 238, R. G. Dun & Co. Collection, Baker Library, Harvard Business School.

²⁴ *Greenville City Directory, 1889-1900*.

²⁵ Probate Court, Apartment 200, File 21.

²⁶ *Greenville City Directory, 1880-1881*.

²⁷ *Ibid.*

²⁸ *Ibid.*, 1896.

²⁹ Huff, pp. 266-267.

³⁰ *Greenville City Directory, 1924*.

³¹ *Ibid.*, 1923.

³² *Ibid.*, 1921-1922.