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ESTHER AND HERBERT TAYLOR
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AMERICAN JEWISH COMMITTEE**

MEMOIRIST: BETTY NATHAN
INTERVIEWER: LILA BETH YOUNG
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INTERVIEW BEGINS

<Begin Tape 1, Side 1>

Lila Beth: This is Lila Beth Young interviewing Betty Nathan on September 30, 1992 for the Jewish Oral History Project of Atlanta co-sponsored by the American Jewish Committee, Atlanta Jewish Federation, and National Council of Jewish Women. Where were you born?

Betty: St. Joseph's Hospital, downtown Atlanta.

Lila Beth: Where were your parents from?

Betty: Mother was born in Nauen, Germany. My father was born in Uffenheim,¹ Germany.

Lila Beth: Did they speak German when you were growing up?

Betty: Yes, they did.

Lila Beth: Are you still bilingual?

Betty: Yes, although I'm out of practice sometimes now. When my sister was living, we spoke it very often. I can go to Germany and get along.

Lila Beth: Where did you grow up?

Betty: In Atlanta.

Lila Beth: Where was your house located?

Betty: The first twelve years of my life I was at 538 Park Drive in Atlanta. We moved for about three years on Orme Circle. Then we moved off Briarcliff [Road] to Rosedale Road. In 1939, my folks built a home and moved to 4031 Lake Forrest Drive, which was on the other side of the property that Daddy had built greenhouses on Roswell Road.

¹ Uffenheim is a city in the Middle Franconian district of Neustadt-Bad Windsheim, in Bavaria, Germany located 23 miles south of Würzburg, Germany. Beginning in the 13th Century Jews were present in Uffenheim, but were subject to massacres, expulsions, and residence restrictions. In 1870, Jews from nearby Ermetzhofen, Weigenheim, and Welbhausen populated the community. By 1890 the Jewish population grew to 102, but declined to 50 by 1933. Most earned a living as cattle and horse traders. All Jews left by 1939.

Lila Beth: What business was your father in?

Betty: He was a florist. He was the first tenant in the Peachtree Arcade² that was built in 1917. He opened up there then.

Lila Beth: How did he get in that business?

Betty: When he was in Germany, he was one of eight children. He was the next to the youngest. He was four years old when his father died. He came from very poor people, but [had] a very understanding mother. His grandmother lived in a little town near there. She'd come every day to be sure the children were alright once her son was dead. Her son was an only child. When my father was four, his father traveled and he died. They said at the time it was blood poisoning. I imagine he had diabetes. He had an abscess on the back of his neck. He died and he left eight children. At first, some of them were put in an orphans' home and separated. Eventually they got back home. In those days they had apprentices, and you went and learned a trade. They sent him to a shoemaker. He was a little boy and he didn't like it. He wrote to his mother [saying] he didn't like it. She said, "If you don't like it, you come home." He came home. Then they sent [him] to learn with cooks and bakers. My father always had a good appetite. At four o'clock in the morning, they would deliver bread hot, just like they used to deliver milk. They delivered bread, rolls, and things like that in Germany early in the morning. He was hungry. He was always hungry. He ate some of the rolls. The man slapped him and told him he couldn't do that. He wrote his mother, and his mother said, "You come home. Nobody hits my children." She had a brother that had come to the [United] States, was doing all right, and he went back. His name was Bodenheimer. He went back to visit his sister and see if he could help her financially. My father passed somebody who worked in a tree one day. He said, "I'd love to study that." So, they sent him to Haarlem near Hannover [Germany], and he studied horticulture. When he was about 15 or 16, he came to this country. Some of his sisters and brothers had come. He came over to this country and he got himself a job.

Lila Beth: Where did they land?

Betty: In New York, Ellis Island.³ My Aunt Jo, who was his oldest sister, met him. He went out on Long Island [New York]. It was about 1906 or something like that, and got a job working

² The Peachtree Arcade was a shopping arcade in Downtown Atlanta which stood from 1917 to 1964 on the site of what is now the State of Georgia Building on Peachtree Street just south of Marietta Street. It featured Beaux-Arts style façades that opened onto both Peachtree and Broad Streets.

³ Ellis Island in New York Harbor was the gateway for millions of immigrants to the United States. It was the nation's busiest immigrant inspection station from 1892 until 1954. Today it is a museum.

in a greenhouse. They found out he knew how to work the boiler, so they let him sleep in the greenhouse at night and work the boiler and work in the greenhouse during the day. He got \$5 a month. He took the subway from Long Island to his sister's in the Bronx [New York] because she'd do the laundry. That nickel was cheaper than the laundry. Then he went to different places and learned. About 1909 or 1910, he went up to Bar Harbor [Maine] and worked for the [Joseph] Pulitzer⁴ Estate. He was their chief landscape architect and chief gardener. I've got some pictures. I have to go through my pictures. I've been working on it. Then he went to New York and he got a job with Wadley & Smythe, which was a big florist in New York. It's still there [now Irene Hayes Wadley & Smythe LeMoult]. It's Irene Hayes, Goldfarb, and all that combined. Wadley & Smythe is one of them. He was working there. He was 22 years old, and [George] Winship Nunnally⁵ from Atlanta came up looking for a man to manage their flower shop. In those days Nunnally [Candy Company]⁶ and Norris Candy Company⁷ . . . [A.L.] Norris, was the Lowenstein [brothers]. The Nunnally's were the Nunnally family.

Lila Beth: Were they Jewish?

Betty: The Nunnally's were not. The Lowenstein's who owned the Norris Candy was Jewish, but not Nunnally. They had a soda fountain and sold candy. In the back of the soda fountain was a flower shop. They came up and interviewed my daddy to be the manager. He came down here, looked around, and decided he'd take the job. He went back to New York and married for the first time. He married a girl by the name of Betty Mayer. [She] had come over here with her aunt, who was married to my grandfather's brother. He was a doctor in New York. Her name was Theresa Mae Mayer. She had brought Betty over as a young girl to go to school for a year or two. She had two children, Max and Josephine, around the same age. Betty Mayer

⁴ Joseph Pulitzer (1847-1911) was an American newspaper publisher, politician, and philanthropist. He founded the Columbia School of Journalism (New York, New York) which opened in 1912. Today, he is best known for the Pulitzer Prizes, which were established in 1917 with money he bequeathed to Columbia University, which are awarded annually in recognition of artistic and journalistic achievements.

⁵ George Winship Nunnally (1885-1975) was president of the Nunnally Candy Co. in Atlanta, Georgia. Nunnally received a bachelor of arts degree from the University of Georgia (UGA) in 1907 and became one of UGA's largest private donors at the time of his death. He was also a director of the Coca-Cola Co., Delta Air Lines, the Trust Company of Georgia and the Citizens and Southern National Bank. Nunnally was a lieutenant colonel in the Civil Air Patrol in Georgia during World War II.

⁶ Nunnally Candy Company was incorporated in 1893 by James Hilliard Nunnally. His son, Winship Nunnally, joined the company in 1906. They sold the Nunnally's brand to Hollingsworth Candy Co. in 1932. Besides making candy, which was sold in drugstores around the south, the Nunnally Company also had a soda fountain in Atlanta where they sold their own brand of root beer, as well as other sodas and frozen treats.

⁷ Norris Candy Company in Atlanta, Georgia was founded by Arthur Leland "Buddy" Norris in 1905. The company was located in the Norris Building on Peachtree St. near Davison's Department Store. The business was purchased by the Lowenstein family.

came over. [At] first she didn't want to go back. She waited again and then war broke out. That was 1910 or 1911. In those days, all of the Germans joined clubs. There was a German club in New York. My daddy went to it. She went to it, and they met. When he came to Atlanta, he didn't know anybody. Some of Aunt Theresa's family lived here, her sisters and brothers. He was with them. In fact, he bought the engagement ring from them and went back and married Betty. That was in 1913. They came to Atlanta, and in 1914 he had a daughter. Carolyn [Weinstock] was born. In 1917 he went into business for himself.

Lila Beth: Do you know how he got the capital to start up a business?

Betty: I guess [he] saved a little from working. In those days, it didn't take that much. He delivered his own flowers on a bicycle and did it all himself, mainly.

Lila Beth: Did your mother help?

Betty: His first wife? Not in the business. I understand she did a lot of sewing at home, but not for money. I think just around the house

Lila Beth: Where was his first shop located?

Betty: His first shop was in Peachtree Arcade, which was torn down in 1966 to make room for the First National Bank Building. It was a few doors up from Jacobs Pharmacy,⁸ where Coca-Cola was first served. It was right at Five Points.⁹ It was the hub of Atlanta. In those days, Atlanta was right down there, everything. Peachtree Arcade ran from Peachtree [Street] to Broad Street. Rich's¹⁰ [Department Store] was on Broad Street. Peachtree became Whitehall [Street] when it crossed the viaduct. Five Points was right there . . . all of your banks. That was all your businesses. Everything was right there in those days. There wasn't any uptown. Years later,

⁸ Jacob's Pharmacy was a chain of drug stores founded by Joseph Jacobs. In 1879 Jacobs opened the Athens Pharmaceutical Company in Athens, Georgia. In 1884, he bought a drug store in Downtown Atlanta on the southwest corner of Peachtree and Marietta Streets where, in 1886, Coca-Cola was served for the first time as a fountain drink. There was also a Jacob's Pharmacy in the heart of Atlanta's Buckhead neighborhood where Charlie Loudermilk Park is now located.

⁹ Five Points refers to the downtown area of Atlanta, considered by many to be the center of town. It was the central hub of Atlanta until the 1960's, when the economic and demographic center shifted north toward the suburbs. It was recently revitalized, mostly due to Georgia State University having a large presence in the area.

¹⁰ Rich's was a department store retail 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 again 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. Many of the former Rich's stores today form the core of Macy's Central, an Atlanta-based division of Macy's, Inc., which formerly operated as Federated Department Stores, Inc.

Davison Paxon¹¹ moved to where they are downtown. That was later. Before that, it was all right down there around Five Points. He opened up the store in 1917. In 1918, we went to war.

Lila Beth: Did he go to war?

Betty: No, he did not. He was married and had a child. He did not go. His brother went, who was with him. Uncle Julius [Weinstock] stayed here. He was in uniform, but they wouldn't send him overseas because he was German. In 1918, a flu epidemic¹² came to this country and all over the world. People died like flies. His wife, Betty, died and left this four-year-old little girl. He was about 26 at the time, or 27. He had a new business, a little girl, and nobody to help him. She was farmed with friends and relatives at first. Then he got a governess. The woman stayed, I think, about two hours before Carolyn said something. She put her trunk down, and said, "I'm leaving." Finally, he got a woman by the name of Hedwig Busse, who was German and who had taken care of the Guggenheim children.

Lila Beth: Was she Jewish or no?

Betty: No, she was not Jewish. She came and from the day she got there Carolyn was crazy about her. He could not notify my mother or my grandparents because we were at war. They didn't know that Betty had died for six months. They finally got word through my grandmother's brother who had been in South Africa. Once the war was over, he did write to them. I have the letter. My mother and grandparents wrote him. In 1920, he left Carolyn here with Ms. Busse. He went back to Germany, not only to meet my grandparents and my mother, but to see his mother and sister, too.

Lila Beth: Were they in the same area?

Betty: Yes, same. My mother knew him. They visited back and forth. When Daddy married Betty, the families were over there, but they still got to know each other. In fact, my grandmother said to my mother . . . because my Aunt Minna [Mimi Weinstock] thought my mother ought to be jumping up and down and thrilled to death that Jack Weinstock was coming to Germany and might marry her. My mother wasn't that excited. She didn't know him.

¹¹ Davison's of Atlanta was a department store chain and an Atlanta shopping institution. Davison's first opened its doors in Atlanta in 1891 and had its origins in the Davison & Douglas Company. In 1901, the store changed its name to Davison-Paxon-Stokes after the retirement of E. Lee Douglas from the business and the appointment of Frederic John Paxon as treasurer. Davison-Paxon-Stokes sold out to R.H. Macy & Co. in 1925. By 1927, R.H. Macy built the Peachtree Street store that still stands today. That same year the company dropped the 'Stokes' to become Davison Paxon Co. Davison's took the Macy's name in 1986.

¹² The 1918 flu pandemic was an unusually deadly influenza pandemic. It infected people across the world, including remote Pacific islands and the Arctic, and killed 50 to 100 million of them—three to five percent of the world's population—making it one of the deadliest natural disasters in human history.

Lila Beth: Who arranged it?

Betty: I think they wrote to each other. I think Betty must have. If they could get along, they'd see. If there was a possibility, they'd get married because there was a child. It would be better for her than a stepmother. My grandmother said to my mother, "Paula, if it were my other sons I'd tell you, you don't have to go to America. Stay here. But my Jacob, he's worth going for. You will see." When he got there, they did see. They knew they could. There was an attraction. They got married in Germany.

Lila Beth: What year was that?

Betty: In 1920. In those days you became an American citizen when you married an American citizen. You lost your citizenship if you married a foreigner. That was changed in 1921. In 1920, when she got married, she became an American citizen. They came over to this country. He came home and she came with him. She promised my grandparents that she would come back the next year. However, they got to New York and to Atlanta and she was pregnant, and sick as a dog. I was born. He married two sisters, and they both had one child, a girl. They were both born the exact same number of days after he married them. My birthday is July 17 and Carolyn's was the 21st. I was born in 1921. In 1923, my mother did take my sister and I back to Germany to visit her parents and my grandparents.

Lila Beth: Do you remember that?

Betty: No, I was two years old. I've heard about it. Carolyn remembered it. She was nine, but I didn't remember it. My grandparents did come over here to visit. My mother was not active in the store, but she was very active in the Temple.¹³

Lila Beth: What did she do at the Temple? What was her involvement?

Betty: She did all the cooking. In those days the Temple wasn't that big. We'd have Passover¹⁴ one night there. She and Elsa Solomonson did the whole thing between the two of

¹³ The Temple, or 'Hebrew Benevolent Congregation,' is Atlanta's oldest Jewish congregation. The cornerstone was laid on the Temple on Garnett Street in 1875. The dedication was held in 1877 and the Temple was located there until 1902. The Temple's next location on Pryor Street was dedicated in 1902. The Temple's current location in Midtown on Peachtree Street was dedicated in 1931. The main sanctuary is on the National Register of Historic Places. The Reform congregation now totals approximately 1500 families (2016).

¹⁴ Passover (*Pesach* in Hebrew) commemorates the anniversary of Israel's liberation from slavery in Egypt. The holiday lasts for eight days. Unleavened bread, *matzot*, is eaten in memory of the unleavened bread prepared by the Israelite during their hasty flight from Egypt, when they did not have time to wait for the dough to rise. On the first two nights of Passover, the *seder*, the central event of the holiday is celebrated. The *seder* service is one of the most colorful and joyous occasions in Jewish life. In addition to eating *matzah* during the *seder*, Jews are prohibited from eating leavened bread during the entire week of Passover. In addition, Jews are also supposed to avoid foods made with wheat, barley, rye, spelt or oats unless those foods are labeled '*kosher* for Passover.'

them. She'd make 1,000 *matzah* balls.¹⁵ Dr. [David] Marx¹⁶ would always call her out any time there was anything. She'd do all the cooking. She did all the Sisterhood¹⁷ cooking, as well as the Temple.

Lila Beth: She must have been a wonderful cook.

Betty: She was the best cook that ever was. There was nobody that could touch her in cooking or baking, ever. I've never found anybody.

Lila Beth: Where was the Temple at that point?

Betty: The Temple was over on the other side of town, at first on Capitol Avenue. We moved to this Temple in 1933, I think.

<interview pauses, then resumes>

Lila Beth: What was your mother's involvement with the Sisterhood?

Betty: Always cooking for the Sisterhood and for the Temple. In fact, the first Sisterhood cookbook that came out was dedicated to Mrs. Jack Weinstock, Paula Weinstock, and Mrs. Henry Solomonson, who was Elsa Solomonson. I think they still have a copy in the gift shop. They don't sell it. They got one when they had everything for the one hundred twenty-fifth anniversary this year. They had one of them there.

Lila Beth: Was your father involved, too, with the synagogue?

Betty: Well, Daddy did work with flowers. My daddy worked 24 hours a day practically, and couldn't be involved in much of anything. In those days, he was open seven days a week. He worked seven days a week and many a night.

Lila Beth: Was your home attached to the store?

Betty: No, it was at the Arcade. We lived on Park Drive. He worked in those days. He answered the phone all night. He'd get up and deliver a spray [of flowers] for \$3.50 in the middle of the night.

Lila Beth: Did you attend Sunday school?

Betty: Yes, I went to Sunday school. Carolyn was supposed to be the first class at the new

¹⁵ *Matzah* balls are an Ashkenazi Jewish soup dumpling made from a mixture of matzah meal, eggs, water, and a fat, such as oil, margarine, or chicken fat. Matzah balls are traditionally served in chicken soup. For some they are traditionally served on Passover.

¹⁶ Rabbi David Marx (1872 - 1962) was a long-time rabbi at the Temple in Atlanta, Georgia. He led the move toward Reform Judaism practices. He served as rabbi from 1895 to 1946. When he retired, Rabbi Jacob Rothschild took the pulpit that Rabbi Marx had held for more than half a century.

¹⁷ A group of women in a synagogue congregation who join together to offer social, cultural, educational, and volunteer service opportunities.

Temple on Peachtree, but it wasn't ready. They were confirmed¹⁸ at the old Standard Club.¹⁹ I attended Sunday school there. I was confirmed there by Dr. [David] Marx.

Lila Beth: What was Dr. [David] Marx like? Do you remember him as a child?

Betty: Certainly, very well, and Miss Nell [Eleanor Rosenfeld Marx].²⁰ A lot of people were not that crazy about him because he was definitely not a Zionist.²¹ He was very Reform.²² He was very close to my family, and we were close to him. I was very fond of him. In those days, the Temple was very Reform. There were no *bat mitzvahs*²³ and *bar mitzvahs*²⁴ allowed at all. There were no *chuppahs*.²⁵ That was not allowed in the Temple. I was married in a diamond wedding band.²⁶ I liked Dr. [David] Marx. . . was crazy about him. Before we got married . . . before it was announced . . . before anybody knew it, I had to go make a date with Dr. [David] Marx. We went over, my husband and I, to talk to him, to tell him, and to ask him to marry us. That was protocol in those days.

Lila Beth: Was he easy to talk to, or was he kind of standoffish? Were you fearful of him?

¹⁸ Confirmation marks the culmination of a special year in the life of Jewish students between ages 16 and 18; a period of religious study beyond *bar or bat mitzvah*. In some synagogues the confirmation concept has been adopted as a way to continue a child's Jewish education and involvement for a few more years.

¹⁹ The Standard Club is a private, country club, with a Jewish heritage dating back to 1867. The club originated as Concordia Association in Downtown Atlanta. In 1905 it was reorganized as the Standard Club and moved into the former mansion of William C. Sanders near where Turner Field is now located. In the late 1920's the club moved to Ponce de Leon Avenue in Midtown Atlanta. The club later moved to the Brookhaven area and opened in what is now the Lenox Park business park. It was located there until 1983 when the club moved to its present location in Johns Creek in Atlanta's northern suburbs.

²⁰ Eleanor Rosenfeld Marx (1878-1953) was the youngest daughter of Mr. and Mrs. Abram Rosenfeld of Atlanta and the wife of Dr. David Marx, long-time rabbi at the Temple. She was active in the Sisterhood and various Temple and community projects. She was also called 'Nell' or 'Miss Nell.'

²¹ Zionists are those who subscribe to Zionism, that is, support for a Jewish national state.

²² A Reform Jew is one who subscribes to Reform Judaism. Reform Judaism is a division within Judaism especially in North America and Western Europe. Historically it began in the nineteenth century. In general, the Reform movement maintains that Judaism and Jewish traditions should be modernized and compatible with participation in Western culture. While the *Torah* remains the law, in Reform Judaism women are included (mixed seating, *bat mitzvah* and women rabbis), music is allowed in the services and most of the service is in English.

²³ Hebrew for 'son of commandment.' A rite of passage for Jewish boys aged 13 years and one day. At that time, a Jewish boy is considered a responsible adult for most religious purposes. He is now duty bound to keep the commandments, he puts on *tefillin*, and may be counted to the *minyan* quorum for public worship. He celebrates the *bar mitzvah* by being called up to the reading of the *Torah* in the synagogue, usually on the next available Sabbath after his Hebrew birthday.

²⁴ Hebrew for 'daughter of commandment.' A rite of passage for Jewish girls aged 12 years and one day according to her Hebrew birthday. Many girls have their *bat mitzvah* around age 13, the same as boys who have their *bar mitzvah* at that age. She is now duty bound to keep the commandments. Synagogue ceremonies are held for *bat mitzvah* girls in Reform and Conservative communities, but it has not won the universal approval of Orthodox rabbis.

²⁵ Hebrew for 'canopy.' The canopy under which a Jewish wedding takes place.

²⁶ Jewish law requires that a groom give his bride an article of value as part of the marriage rite. Originally a coin, custom has for a long time suggested that this token be a ring. The ring must clearly meet the requirement of having a certain minimum value. In order to ensure this, Jewish wedding rings must be made of solid and unbroken metal, without stones or other additions.

Betty: No, I wasn't. He barely remembered me. He might call me a 'Bella,' which I was. He would never take money for anything. He was at my rehearsal dinner, at my wedding, and all that. When my husband wanted to give him a check for the wedding, he said he wouldn't take it. Mort [J. Morton Nathan] said, "I know that you won't take it, Dr. Marx, but tell me what charity I can send it to in your name." He said, "You give it to Betty. Charity begins at home." He never would take [money]. In fact, he cut his own salary during the [Great] Depression.²⁷ Money was not his forte. He was very well-respected among the Christian population. My husband took a Mason²⁸ course from Shriners²⁹ that he gave. It was a rapid course you could take in four or five days right after the war. He came home and he said, "It's just amazing. All the Christian boys that were there just were in awe of him." He was a brilliant man. He was wonderful for the time because he helped to heal the wound after the Leo Frank³⁰ case.

Lila Beth: That was before you were born. What did you hear of growing up?

Betty: I heard about it. I've heard it all my life. I knew his wife very well, Lucille [Selig] Frank. She used to sew, even during the war, with my husband's mother. They'd sew, roll, knit, and so forth at the Temple during World War II.

Lila Beth: What affect did that have on you growing up? Did you feel the antisemitism? Were you frightened by what you heard?

Betty: I personally didn't feel it so much. It was always there. Like my brother-in-law used to say, "You're with them all day long but when the sun goes down they pull in the sidewalks." I grew up in a neighborhood where there was maybe one other Jewish family.

²⁷ The Great Depression was a severe worldwide economic depression in the decade preceding World War II. The time of the Great Depression varied across nations, but in most countries it started in about 1929 and lasted until the late 1930's or early 1940's. It was the longest, most widespread, and deepest depression of the twentieth century.

²⁸ A general term for a Freemason, Freemasonry is a fraternal organization that traces its origins to the local fraternities of stonemasons in the fourteenth century. It exists in various forms all over the world today. Masons are members of the organization. The degrees of masonry are Apprentice, Journeyman and Master Mason. The basic local organizational unit of freemasonry is the lodge, each of which governs its own jurisdiction.

²⁹ Shriners International, also commonly known as The Shriners is a society established in 1870 and is headquartered in Tampa, Florida. It is an appendant body to Freemasonry.

³⁰ Leo Frank (1884 - 1915) was a Jewish factory superintendent in Atlanta, Georgia. In 1913, he was accused of raping and murdering one of his employees, a 13-year-old girl named Mary Phagan, whose body was found on the premises of the National Pencil Company. Frank was arrested, tried, convicted and sentenced to death for her murder. The trial was the catalyst for a great outburst of antisemitism led by the populist Tom Watson and the center of powerful class and political interests. Frank was sent to Milledgeville State Penitentiary to await his execution. Governor John M. Slaton, believing there had been a miscarriage of justice, commuted Frank's sentence to life in prison. This enraged a group of men who styled themselves the 'Knights of Mary Phagan.' They drove to the prison, kidnapped Frank from his cell and drove him to Marietta, Georgia where they lynched him. Many years later, the murderer was revealed to be Jim Conley, who had lied in the trial, pinning it on Frank instead. Frank was pardoned on March 11, 1986, although they stopped short of exonerating him.

Lila Beth: Were they German Jews, too, the other Jewish family? Was it somebody from the Temple?

Betty: No, I don't think so. I was very close to all the neighbors. I'm still very close to the one girl I grew up with. She was married in my wedding veil. She was divorced. When she remarried a few years ago, I gave her the wedding at the Presbyterian Church on Fifteenth Street and Peachtree.

Lila Beth: So you were very mingled. You were part of the Christian . . .

Betty: . . . I felt part of the community, but very few people knew. People would say to me when they'd hear I was Jewish, "I thought you were German." I'd say, "Aren't you a Baptist, or a Methodist, or whatever?" "Yes." "You're an American." They didn't understand. The children, at least, didn't . . . maybe the adults, too, that one was a religion and one was a nationality. Although, I was not German, I was an American, but I was of German descent. I don't think I felt the antisemitism. I'm sure it was there. It must have been. By then, we already belonged to the Standard Club. It didn't bother me that I couldn't belong to the Piedmont [Driving Club]³¹ or one of those, because I had my own club, my own friends.

Lila Beth: Were most of your friends from the club growing up?

Betty: Not until I reached a certain age. My mother must have felt it. When I got to be 10 and 12, she made me go to a Girl Scout³² troop that was away from where I lived and the school that I went to so that I would be with Jewish children.

Lila Beth: Were they just German Jews or Eastern European Jews as well?

Betty: Most of the ones that I grew up with at that time were German decent. Not all of them. There were some that were Eastern Jews [who] had become successful and were members of the Temple and the Standard Club. In those days, our social life went around the Standard Club.

Lila Beth: Did you know that there was a rift, or feel a rift, between the Eastern European Jews and . . .

³¹ The Piedmont Driving Club is a private social club in Atlanta, Georgia with a reputation as one of the most prestigious private clubs in the South. Founded in 1887 originally as the Gentlemen's Driving Club, the name reflected the interest of the members to 'drive' their horse and carriages on the club grounds. The club later briefly used the adjacent grounds as a golf course until it sold the land to the city in 1904 to create Piedmont Park. The club's facilities include dining, golf, swimming, fitness, tennis, and squash. In May 2000, the club built an 18-hole championship golf course and Par 3 course several miles away on Camp Creek Parkway.

³² Founded in 1912 by Juliette Gordon Lowe, Girl Scouts of America is a youth organization that aims to empower girls and help teach values such as honesty, fairness, courage, compassion, character, and citizenship through various activities. Membership is organized by grade level.

Betty: Yes, I knew there was. Definitely.

Lila Beth: Did your parents want you to associate with Jews of German decent?

Betty: No, I don't think they felt it or taught it to me as much as . . . but I heard it. I knew that it was. I knew the [Jewish] Progressive Club³³ and the Mayfair [Club]³⁴ were not the German Jews. I knew that when the Standard Club opened up. Yes, I knew that. You couldn't live in Atlanta and not know it. Of course, I was very conscious of all Jews when I got to be maybe 12 or 13 [when] [Adolf] Hitler came to power. My grandparents came over here twice to visit, and my aunt, but they didn't stay. My father was making so many affidavits out to try to get them out that they finally wrote him from Washington [D.C.] that he could not be responsible for anybody else. He had brought over about 30 people.

Lila Beth: What did he think about the anti-Zionist movement at the Temple? The Israeli state?

Betty: That didn't come up.

Lila Beth: Rabbi [David] Marx, did he feel that . . .

Betty: Yes, we felt . . . and there was reason. There was no reason for Israel. If the United States had acted properly, there wouldn't have been . . . to have an Israel. If this country had opened the door to Jews, you wouldn't have needed an Israel . . . a Jerusalem, and an Israel.

Lila Beth: What did your family feel when Rabbi [Jacob M.] Rothschild³⁵ came?

Betty: When [Rabbi] Jack [Jacob Rothschild] came, he wasn't married. I'd just been married a few years. He played cards with my brother-in-law [J.] Kurt [Holland] and my husband. They'd go to the football games. He was a great guy.

Lila Beth: What did you think of his political involvement in the civil rights movement?

Betty: My mother came from Germany. We didn't grow up with the animosity towards blacks that Southerners . . . but I couldn't call them 'blacks' either. I called them 'colored' or

³³ The Jewish Progressive Club was a Jewish social organization that was established in 1913 by Russian Jews who felt unwelcome at the Standard Club, where German Jews were predominant. At first the club was located in a rented house until a new club was built on Pryor Street including a swimming pool and a gym. In 1940 the club opened a larger facility at 1050 Techwood Drive in Midtown with three swimming pools, tennis and softball. In 1976 the club moved north to 1160 Moore's Mill Road near Interstate 75. The property was eventually sold as the club faced financial challenges and the Carl E. Sanders Family YMCA at Buckhead opened in 1996.

³⁴ The Mayfair Club opened in 1938 at 1456 Spring Street in Midtown Atlanta. The two-story club was a focal point of Jewish life in the city for more than 25 years. The club was founded in 1930 and first met at the Biltmore Hotel. The club was visited by Eleanor Roosevelt, Israeli Prime Minister Golda Meir, mayors Ivan Allen and William Berry Hartsfield, senators Herman Talmadge and Richard Russell, and Governor Carl Sanders. Fire destroyed the Mayfair Club on December 4, 1964.

³⁵ Rabbi Jacob Rothschild (1911 – 1973) was rabbi of the city's oldest Reform congregation, the Temple, in Atlanta, Georgia from 1946 until his death in 1973 from a heart attack. He forged close relationships with the city's Christian clergy and distinguished himself as a charismatic spokesperson for civil rights.

‘negro.’ We had a maid, cook. We always had German help, but we also had a cook. From the time I was a little girl, Beatrice worked for us. She had started with some of the family when my daddy came down here. She had worked at a relative’s of Betty’s from the time she was 18. We buried her at 87 after my daddy. She spoke German because my grandmother lived with us, and my aunt. She spoke to them.

Lila Beth: This was during the war that they came over to live with you?

Betty: My grandmother [Lina Mayer] came over in 1935. Minna came over in 1938. In fact, my mother and father went back when my grandfather died in 1935 and brought my grandmother back. Hitler was already in power then.

My mother always said to me, “I don’t understand these Southern women. They don’t want to sit next to them in a streetcar, but they trust their most precious possession with them, their children. They let them cook their dinner and they eat it, but they can’t sit next to them. It doesn’t make sense.” And it doesn’t. Beatrice would never let us call her ‘black.’ She would have killed me, and she was the boss. We could use the word ‘negro’, [but] not ‘nigger’, ‘Negro’, or ‘colored’. This ‘black’ is new to me. It’s very difficult for me to use it because of that. It always comes back to what Beatrice used to think . . . the segregation and all that. I think that each rabbi has come forward to meet what was necessary. I think Dr. [David] Marx was wonderful to try and unite the Jews and the Christians in Atlanta. He was well respected by the Christians. When [Rabbi] Jack [Jacob Rothschild] came along, I think he was great because of the segregation. He was wonderful for that period. We needed it because we needed a peaceful solution to the problem. As peaceful as you can get, anyway.

Lila Beth: What did you feel about the bombing³⁶ when that happened? Did you think he was at fault for that?

Betty: I thought it was somebody crazy . . . a Jew hater, which there always had been. Carolyn went down and . . . there was going to be a sisters [Sisterhood] meeting the next day and there was a lot of chicken and things, chicken soup. She went down and got it all and put it in all our freezers and everything else, since they’re involved in it. When they had the trial, my father-in-law from Massachusetts was here. He’d go down every day to that trial and come home. There

³⁶ The Temple on Peachtree Street in Atlanta, Georgia was bombed in the early morning hours of October 12, 1958. About 50 sticks of dynamite were planted near the building and tore a huge hole in the wall. No one was injured in the bombing as it was during the night. Rabbi Jacob Rothschild was an outspoken advocate of civil rights and integration and friend of Martin Luther King Jr. Five men associated with the National States’ Rights Party, a white separatist group, were tried and acquitted in the bombing.

was no question that the man [George Bright]³⁷ was guilty, but he was found not guilty.

Lila Beth: How did you feel about that? Did you think that things had been alright up until then?

Betty: I was already married. I can remember that morning. You're shocked that this could happen in that day and time. You're sure frightened what can happen, particularly that soon after World War II that Hitler had started, and the world sat back and didn't do anything about. He got to power on the hatred of Jews, although there were a lot of Christians killed, too.

Lila Beth: How long did it take them to rebuild the Temple after that?

Betty: They didn't rebuild it exactly the same way. They added onto it. All the Christian community came forward and was wonderful. They wanted to lend us their place to go to Sunday school and to worship. They came forward with money. They showed how wonderful Atlanta is during that time. [Rabbi] Jack [Jacob Rothschild], as I say, he was the man during that time. [Rabbi] Alvin [Sugarman]³⁸ came along after [Rabbi] Jack [Jacob Rothschild], because he was from here. He was [Rabbi] Jack [Jacob Rothschild]'s assistant, just as Jack was originally Dr. [David] Marx's [assistant], but they didn't get along.

Lila Beth: Why not?

Betty: They just didn't. Both were two strong people. [Rabbi] Alvin [Sugarman] has more empathy and feeling, and that's good now. He has more than they did.

Lila Beth: Let me get back a little bit to your father and his business.

Betty: My father and the business . . . In those days, Atlanta had maybe four florists in the whole city. I think there was one in Decatur and one in Marietta. That was distance. There were no florists in these little towns. The drug stores and the funeral parlors would act as agency. I have the sign still, Weinstock's Agency. They'd take the orders when somebody died. He would call in to Daddy and give it to him. He'd send them down on the bus, or if it was enough, he'd truck them down there. Growing up, I can remember sleeping in the back of the truck, because we went to a little town he put a wedding in, and took it out. There weren't that many florists.

³⁷ Five suspects were arrested almost immediately after the bombing of the Temple in Atlanta. One of them was George Bright. One of the other men arrested accused Bright of masterminding the crime and of building the bomb. Bright was tried twice. His first trial ended with a hung jury and his second with an acquittal. As a result of Bright's acquittal, the other suspects were not tried. No one was ever convicted of the bombing.

³⁸ Rabbi Alvin M. Sugarman, now (2015) retired, is the Rabbi Emeritus of the Temple in Atlanta and currently serves with life tenure. He began his rabbinate at the Temple in 1971 and in 1974 was named senior rabbi. A native of Atlanta, Rabbi Sugarman received his BBA from Emory University and was ordained by Hebrew Union College. In 1988 he received his PhD in Theological Studies from Emory University.

When Mayor [Isaac Newton] Ragsdale³⁹ was mayor of Atlanta, he put a rose on his desk every day. He was very close to Governor [Eugene] Talmadge,⁴⁰ Gene Talmadge, and then Herman [Talmadge] when we had two governors that time. Herman had a big party, thinking he was governor. They went over and decorated the mansion in Ansley Park.

My daddy joined anything he could. The only thing he didn't join was the Ku Klux Klan⁴¹ and the Knights of Columbus.⁴² Knights of Columbus you had to be a Catholic. He was not a Catholic, so he couldn't join. The Ku Klux Klan [KKK] he didn't join. However, the head of it, Sam Green,⁴³ and Daddy were very close friends. We did all their business. I've got pictures of the KKK with the flowers that we did. I can remember I was standing there once. It must have been 1937 or 1938. They were next door at the soda fountain, and I opened the mail for them. One of them said, "Be careful Jack, you know this is Ku Klux money." I got very excited and went next door and showed them. Daddy said, "Don't worry about it. It's been coming in twenty years like that." He was just kidding when he would send it in.

Lila Beth: Did you ever see the KKK? Did you ever see any burnings or anything like that?

Betty: No, I didn't see any burnings. I never did, but I saw the KKK pieces we used to make. In 1926 or 1927, he bought the property on Roswell Road. In the 1930's, he started building his greenhouses, which are there. In 1939, we moved out there, built a house. In 1941, Carolyn and Kurt built a house next door. Daddy had bought 55 acres.

³⁹ Isaac Newton Ragsdale (1859–1937) was mayor of Atlanta, Georgia from 1927 to 1931. He lived for many years in Oakland City, Georgia and served as mayor there in 1908 before it was annexed into Atlanta. He was in the livestock business and from 1925 to 1926 he served as a Fulton County Commissioner. He was mayor of Atlanta, Georgia during a 1929 change to the city charter giving mayors a four-year term, which he was the first to serve. He did not run for re-election after the Atlanta Constitution exposed a corruption scandal in his administration that generated 26 indictments and earned the newspaper a Pulitzer Prize for its exposure of the scandal.

⁴⁰ There were two Talmadges that each played a significant role in Georgia history: Eugene and Herman. Herman was Governor twice; one in 1947 and then from 1951 to 1955. Herman is not to be confused with his brother, Eugene, who was also elected Governor of Georgia in 1946, but who died before he could take office. So his brother Herman took over for him, but then he was kicked out by the State Supreme Court as unconstitutional. Ellis Arnall took over until the next election, which Herman then won.

⁴¹ The Ku Klux Klan (KKK or Knights of the Ku Klux Klan today) is a white supremacist, white nationalist, anti-immigration, anti-Jewish, anti-Catholic, anti-black secret society, whose methods included terrorism and murder. It was founded in the South in the 1860's and then died out and came back several times, most notably in the 1920's when membership soared again, and then again in the 1960's during the civil rights era. When the Klan was re-founded in 1915 in Georgia, the event was marked by a cross burning on Stone Mountain. In the past its members dressed up in white robes and a pointed hat designed to hide their identity and to terrify. It is still in existence.

⁴² The Knights of Columbus is a Catholic fraternal service organization dedicated to providing charitable services, promoting Catholic education, and actively defending Roman Catholicism in various nations. Founded in 1882, it was named in honor of discoverer Christopher Columbus.

⁴³ Samuel Green (1889-1949) was an Atlanta native and obstetrician who was an Imperial Wizard (leader) of the Knights of the Ku Klux Klan in the late 1940's.

Lila Beth: Sizable property.

Betty: Later, he sold some to the church and Wiley Moore⁴⁴ took some, asking for some. He was going to build a lake, which he didn't do. [It's] where Pikes [Nursery] is on Roswell Road.

Lila Beth: Who?

Betty: Wiley Moore, who owned Lakemoore⁴⁵ and all that, at that time. It still was country out there. There was nothing in Buckhead. I think Jacobs Pharmacy was in the triangle where the garden is. In 1939, when we moved out there, Roswell Road was two lanes. There wasn't anything. We built a house. We had our own artesian well. There was no city water. It was country. Then I came home after the accident and met Mort. [We] got married in 1941.

Lila Beth: What accident?

Betty: An automobile accident that I had with Bert Parks⁴⁶ in New York when I was off at school. Carolyn and Kurt built in 1941, and they moved out there. It was still country. We had the greenhouses there, a clubhouse, stone pavilions, and barbecue pits. Daddy would let anybody who wanted to use them. It was beautiful. It was gorgeous. He'd let them use it for nothing. He had lights strung up, electric lights. Everybody knew him. When Warm Springs⁴⁷ [Georgia] was built, he was in charge of the decorations when they dedicated it to [President Franklin D.] Roosevelt.⁴⁸ He went down there, and he sat two seats from Roosevelt. When *Gone with the*

⁴⁴ Wiley Lemuel Moore (1888 - ?) was a prominent Georgia businessman, philanthropist, and politician who president of Wofford Oil Company. Moore also held many other positions including State Director of Corrections, chairman of the Finance Committee of the Atlanta City Council, president of the United Hospitals Service Association of Atlanta, and president of the Atlanta Chamber of Commerce. In the 1930's, he acquired 200 acres of hilly, wooded land approximately ten miles northeast of Downtown Atlanta. The area has been developed primarily for large homes and became part of the city of Atlanta in 1950. Lakemoore, Wiley Moore's home, is still standing on Emma Lane.

⁴⁵ Lakemoore is a location in the North Buckhead area of Atlanta, Georgia, where Wiley L. Moore, president of Wofford Oil Company, built his home on 200 acres during the 1930's. Moore's property in Lakemoore included a large club house that was used for gatherings of business men, church groups and clubs.

⁴⁶ Bert Parks (1914 – 1992) was born Bertram Jacobson in Atlanta. He was an actor, singer, and radio and television announcer, best known for hosting the annual Miss America TV broadcast from 1955 to 1979.

⁴⁷ Warm Springs, Georgia first came to prominence in the nineteenth century as a spa town, because of its mineral springs which flow constantly at nearly 32C (90F). In 1921 Franklin Delano Roosevelt contracted polio. One of the few things that seemed to ease his pain was immersion in warm water. He first went to Warm Springs in 1924 hoping to find a cure. Swimming in the spring waters brought him no miracle cure, but it did bring improvement. Roosevelt built a home in Warm Springs in 1932 while he was governor of New York, prior to being inaugurated as president in 1933. He lived in the home during the time he was president and it came to be called the 'Little White House.' He died there in 1945. It is now a public museum.

⁴⁸ Franklin Delano Roosevelt (1882-1945) was the 32nd President of the United States and a central figure in world events during the mid-twentieth century, leading the United States through a time of worldwide economic crisis and war. Popularly known as 'FDR,' he collapsed and died in his home in Warm Springs, Georgia just a few months

*Wind*⁴⁹ premiered here, I was off at college in Washington, cussing because Carolyn was here and Daddy had a booth at the ball. He was president of Atlanta Florist Club. She went out to greet all the stars when they came and presented them with roses. It was an exciting time here.

<End Tape 1, Side 1>

<Begin Tape 1, Side 2>

Lila Beth: You started to tell me that your parents were members of the Burns Club?⁵⁰

Betty: They were members of everything. They were members of the Burns Club. We always used to kid mother with her accent. You should have heard her reading [Robert] Burns' poetry with her German accent. They were very active members. The vice-president of the [unintelligible], and Tate was a member, too. He was the one that Daddy got the two mantel pieces that are in this condominium from.

Lila Beth: Beautiful marble.

Betty: They are handmade. They are beautiful. My mother was a member of the Eastern Star⁵¹ and the Kle Club, which was the 'Elks Club'⁵² spelled backwards for women. She was a member there. They just were members of everything involving the community. Daddy knew everybody. It was a smaller city then.

Lila Beth: Did you work at all in the business when growing up?

Betty: Yes. I answered the phone at home when I got old enough to write. When I got old enough, I guess maybe 12 or 13, I'd go down to the store on holidays and work. I worked there on all of the holidays. So did Carolyn. I never worked full time in the business until right before

before the end of the war. He was a Democrat.

⁴⁹ The premier of the epic film, *Gone with the Wind*, featured several days of excitement, glamour, and events in Atlanta from December 13 to December 16, 1939. Many of the stars of the film were in Atlanta for the debut including Clark Gable (Rhett Butler) and Vivien Leigh (Scarlett O'Hara), as well as *Gone with the Wind* author Margaret Mitchell, and producer, David O. Selznick. On Friday night, December 15, 1939, spotlights swept the sky. An enormous crowd gathered for the opening at the Loew's Grand Theater (Peachtree Street at Pryor Street) numbering 300,000 people according to the *Atlanta Constitution*. A photo gallery from the 1939 premier can be found here: <http://www.ajc.com/gallery/news/photos/gwtw-75th-anniversary/gtZp/#2266055>.

⁵⁰ The Burns Club of Atlanta, officially organized in 1896, is a private social club and literary and cultural society commemorating the works and spirit of the 18th century national poet of Scotland, Robert Burns. Burns clubs have been founded worldwide. The first one, known as The Mother Club, was founded in Greenock, Scotland in 1801 by merchants born in Ayrshire, some of whom had known Burns.

⁵¹ The Order of the Eastern Star is a Freemasonic appendant body open to both men and women. It was established in 1850 by lawyer and educator Rob Morris, a noted Freemason. The order is based on teachings from the Bible, but is open to people of all religious beliefs.

⁵² The Benevolent and Protective Order of Elks is a community service organization that consists of Elks Lodges in communities throughout the United States. Elks invest in their communities through programs that help children grow up health and drug-free, by undertaking projects that address unmet need, and by honoring the service and sacrifice of military veterans.

my husband died. His manager left. He was trying to get a new manager, and I'd go down there. All I ever did was take orders over the phone or sell. When he passed away, I had to go down there either to get rid of it or run it. I elected to run it. I did run it until I sold it in March of 1991.

Lila Beth: Let's go back a bit to where you met your husband and come up to that point.

Betty: I met my husband at the Standard Club at the opening dance in June. He had been with Macy's [Department Store].⁵³ [He] went from college, Harvard [University—Cambridge, Massachusetts], to Macy's training squad. He had been with Macy's and then Bamberger's.⁵⁴

Lila Beth: In New York or New Jersey?

Betty: Then, he was with Bamberger's in New York. He went back to the affiliated office in New York and they sent him to Atlanta. He came down, I think, at the end of 1939 . . . about November or December, 1939. I was off at college at that time. In February of 1940, I was off at school. I had gone to New York for the weekend. I was out with Bert Parks from Atlanta.

Lila Beth: You grew up with him?

Betty: No. Bert was older than I was. Bert and Carolyn grew up together. He was seven years older than I was. Carolyn had been married for years by then. He was here that Christmas, and I saw him. He said he was quite shocked. He had been gone since he was 18. He was now 25. When he left, I was 11. Now I was 18. I had grown up. He said, "Don't you get to New York from Washington?" I said, "Yes." He said, "Why don't you let me know when you're coming." I was up there one weekend, and before I left I called him. "Why are you calling me when you're leaving? Call me when you get here." I said, "I'm coming back, such and such." He said, "Great, we'll go out." We did go out, and we had an automobile accident at three o'clock in the morning. I was badly hurt. He was not hurt. I was hurt. I stayed in the hospital up there for two months.

Lila Beth: My goodness. Did your mother come up?

Betty: My mother came up. I was visiting my aunt and uncle. They were there, and Mother stayed with them. That was the middle of February [when] I had the accident. I came home towards the end of April. I was up, and I was at the club in June. The first week in June I met my husband at the club.

⁵³ Macy's, originally R. H. Macy & Co., is a chain of department stores owned by American multinational corporation Macy's, Inc. As of January 2014, it operates 850 department stores locations in the continental United States, Hawaii, Puerto Rico, and Guam, with a prominent Herald Square flagship location in New York City.

⁵⁴ Bamberger's was an American department store chain founded in 1893 with locations primarily in New Jersey, also with locations in the states of Delaware, Maryland, New York, and Pennsylvania. In 1986, all Bamberger's stores were renamed Macy's, and the Newark store operated as Macy's until it was closed in 1991.

Lila Beth: Why was he there? Did someone bring him?

Betty: He had joined the club. He'd come down here at Christmas, November or Christmas. Somebody introduced us, although he had my name from someone in New York to look up. When he asked about me they said I was off at school. We met that night, and he asked me out. He was going to New York, and he asked me out for two weeks from that night. He went to New York. I didn't hear from him. Two days before that Saturday night, I made another date. I never heard from him, and a few weeks went by. Right after my birthday, which is July 17, I was at the club and some guys that he lived with and was friendly with were *kibbitzing* [Yiddish: talking, gossiping]. I said I had a birthday a couple days before. They said, "That was Mort's [birthday]." I went over and asked him. He said, "No, it was the day before." I said, "You know you stood me up." He said, "I did? When?" I told him. I said, "Don't worry. I didn't stay home." He said, "I figured you wouldn't." By the time I got home from the club that day, he was calling, and I made a date with him. We went out a few nights after that. I was going to a house party. When I got back, we made a date to go out. Then I started going with him right away, a lot. I got sick again [in the] middle of August. He was leaving for New York. He went to New York. I got sick again, and went to the hospital. I was in bed again for another two months from the accident. He came over to see me most nights.

Lila Beth: How long was your courtship before you married him?

Betty: I got up and out towards the end of October. I was still dating other people even though he . . . In fact, I was going with a guy that we had planned on getting married. I hadn't announced it, but we had been going together. I started going with him. Finally, most of the other guys quit asking me because I was with Mort every night. Christmas we were together and New Year's. We got engaged at a party that Sylvia Breman was having for her folks February 1. We were married in April. I knew him about eight months. I met him in June, and we were married the following April. I started going with him at the end of July. We were married in April.

Lila Beth: Was his family background similar to yours?

Betty: Yes, more or less. He had one sister who was married and had one child. His sister was three years younger than he was. His parents at that time lived in Hartford [Connecticut]. They had moved from Worcester [Massachusetts] to Hartford. His sister lived in Worcester.

Lila Beth: Massachusetts.

Betty: He was born in Boston, but he was about six or seven when they moved to

Worcester. His father had been in the retail business. When we got married, he was with Macy's. He stayed with Davison's⁵⁵ here.

Lila Beth: What was he doing?

Betty: He was merchandise manager. He had home furnishings, silverware, draperies, decorating, and all that. We went to war in December of 1941. I was married in April of 1941. Pearl Harbor⁵⁶ was December of 1941, six months later. He tried to get in. He was given a commission, a captaincy in the [United States] Air Corps, but he couldn't pass the physical. His blood pressure would go up, and his pulse was rapid. He tried again and was given a captaincy in the Quartermaster [Corps]. The same thing happened. He got all these letters thanking him. Right after the last time they turned him down, he was drafted. That was in December of 1943. He went in 1942. He went to Petersburg, Virginia, and went through OCS [Officer Candidates School]. He was sick first with pneumonia, real sick. Actually, when he went up for OCS, his blood pressure and pulse went up again. The doctor had released him from the hospital. He'd been in the hospital for two months in Petersburg, Virginia with viral pneumonia. There wasn't anything that would hit it then. There was no sulfa [drug]. There was no penicillin. When he got out and was going up for OCS, the doctor said, "We can't keep you an enlisted man. Either you go to OCS . . ." He said, "I don't understand this. Has it ever happened before?" Mort told him, "Yes." He said, "Actually, if you want to, we can give you a medical discharge, and you can go home." He said, "I don't really think that it's anything but nerves, but it could be [something], and you could go home. The decision is yours." I was in Petersburg. I was a camp follower. Not that I saw him very much, but I was. He came home and asked me what I wanted to do. I said, "What I want to do? I want to go home." I said, "I can't make that decision. That's something you'll have to make. You have to live with it." He's a very understanding man. He said, "I feel we have no children and you'll be taken care of. My country is at war. I'm not a flag waver, but I am patriotic, and I feel that I should be in." He stayed in and went to OCS. We lived in New York

⁵⁵ Davison's of Atlanta was a department store chain and an Atlanta shopping institution. Davison's first opened its doors in Atlanta in 1891 and had its origins in the Davison & Douglas Company. In 1901, the store changed its name to Davison-Paxon-Stokes after the retirement of E. Lee Douglas from the business and the appointment of Frederic John Paxon as treasurer. Davison-Paxon-Stokes sold out to R.H. Macy & Co. in 1925. By 1927, R.H. Macy built the Peachtree Street store that still stands today. That same year the company dropped the 'Stokes' to become Davison Paxon Co. Davison's took the Macy's name in 1986.

⁵⁶ On December 7, 1941 the Japanese surprised the United States by attacking the United States' fleet in Honolulu, Hawaii. The ships were all docked in Pearl Harbor. The surprise attack on Pearl Harbor was the beginning of World War II for the United States, which until that time had remained neutral. A few days later, Germany declared war on the United States as well and we began fighting in the Pacific and Europe.

in the headquarters for the Army Exchange. We stayed there until February of 1946. Then he went down to the Pentagon as a liaison officer. He finally got out in June of 1946 when the war had been over a year, and we came home. But when he got out, the same thing happened. His blood pressure fell. He almost didn't get out. He could have put in for disability because they had records of that, but he wouldn't. He never did. He did take high blood pressure medicine the rest of his life.

Lila Beth: How did he get involved in your family business?

Betty: He was in the retail business. When we came home during the war on leave, Daddy would talk to him. He had no sons. He only had the two girls. Kurt was a lawyer. When we came home, out of the service, he asked Mort to go in business with him. Mort decided that was what he was going to do, so he went back and he told Macy's. He went down and talked to [Charles] Jagels, who was president of Davison's, and told him he was not coming back. They had boys running over, trying to find jobs anyway for the guys that they had to find jobs for. He had had good opportunities. He was in the [Stock] Exchange in New York. One of the guys that was with him was Milton Fritch, who was comptroller of Saks [Fifth Avenue].⁵⁷ He'd been offered vice-presidency in those days at Saks at 34th Street. He really didn't want that, and I didn't want to live in New York. So we came home and he went in business with my daddy. It was a beautiful relationship. We lived at home at first, and they worked together. My daddy absolutely idolized my husband. He thought he was the smartest thing, the most wonderful man that ever was. Their relationship was . . . my sister, my nephews will tell you. It was really something. Very close. I'll show you an article that was written in the paper when my father died, about their relationship. He never even corrected anybody when they called him Mr. Weinstock. It became a partnership after a while.

Lila Beth: How long after that did your father remain in business?

Betty: Daddy died in March of 1961.

Lila Beth: So they were in business together for about 20 years?

Betty: About 13 or 14. Mort went into the business about 1946. Fifteen years.

Lila Beth: Were you happy about that, that they got along so well and that your family kept the business?

⁵⁷ Saks Fifth Avenue is an American department store chain. Its main flagship store is located on Fifth Avenue in Midtown Manhattan, New York City.

Betty: Yes. My daddy had diabetes. We felt that he could take it easier. I don't know that he did, but he let Mort run it. It made his last 15 years very happy. He idolized him. If I said this was blue and Mort said it was red, my father would say to me, "You listen to your husband. It's red." My father was a very easy-going man. He was not a disciplinarian. He was not like most Germans, either. He wasn't stubborn. He was very difficult . . . he made it very difficult for my mother because he would not let anybody correct his children, my mother included. She couldn't say anything about us. At dinner, if she corrected or said anything to us, he'd say, "I'll go to the hotel if you want." He always brought home people for dinner. We never knew when we sat down to dinner whether it was going to be the four of us or ten people. He brought every salesman that came to Atlanta for dinner. Sol [A.] Love, who had a patent office in the Peachtree Arcade, he came for dinner every night. He was deaf. He adored Carolyn and he adored me. He gave us our first bicycles, tricycles, parrots, canaries, and everything else. He was there every night. Every ribbon salesman, every kind of salesman connected with the business, they were there. Every time they were in Atlanta, they were at our house.

Lila Beth: Was your husband as involved in the community as your father and your parents?

Betty: No, he was not.

<interview pauses, then resumes>

Lila Beth: You were talking about your husband's involvement.

Betty: My husband was not that involved in organization work. He worked hard. Things had changed by then. The business had changed. Everything in Atlanta had grown so. When Daddy was involved in everything, Atlanta was small. Now, rather than one Kiwanis Club⁵⁸ there were millions. Not millions, but there were a lot of them. Mort did not . . . He was a member of the Masons and Shrine. He was a member of the Standard Club and the Temple. When the Progressive Club and Mayfair were in existence, he was a member of that. That was really business, those two. He was not an active person in the community. Daddy belonged to everything. I don't say that he was active in it, but he belonged to everything. My nephews are very active.

Lila Beth: Who are they?

Betty: Jack Holland is very active in the High Museum,⁵⁹ in the Temple, and in other

⁵⁸ Kiwanis International is an international, coeducational service club founded in 1915. It is a volunteer-led organization dedicated to building better communities, children and youth.

⁵⁹ The High Museum of Art in Atlanta is the leading art museum in the Southeastern United States. Located on

things. My other nephew, Lewis Holland, was head of Anneewakee [Treatment Center]⁶⁰ and Exodus [Ranch]. He is now president of CAP, which is Central Atlanta Progress.⁶¹ He's on the Olympic team. He was head of the thing that was trying to get the world soccer cup here [Atlanta World Cup Soccer Bid Committee]. He's very active civically in Atlanta, but Atlanta has grown. Atlanta is a big city today. Growing up, it wasn't that big. Girls' High⁶² was the only high school in the city of Atlanta. If you didn't go to Girls' High, you went to Commercial High,⁶³ which was taking typing and shorthand,⁶⁴ not for college. It was out at the [Atlanta] Stockade.⁶⁵ People lived on the north side. This was way over. A bus picked us up and took us.

Lila Beth: A school bus.

Betty: If you missed the school bus to come home, you were sunk. You had to walk blocks to Grant Park to take a streetcar to take it downtown. It would leave you off near where the stadium is now. Then you took another streetcar up to Miner and Carter [Pharmacy], which is across the street from where Davison's is. Another streetcar. Then you had to take another one. It took you all afternoon and all night to get home if you missed the bus. Many a time you missed it because you were kept in for something. I was always kept in for something, talking, smoking, or

Peachtree Street in Midtown, the High is a division of the Woodruff Arts Center. It was founded in 1905 as the Atlanta Art Association and renamed after the High family donated their house as an exhibit space in 1926. In 1983, a new 135,000-square-foot building designed by Richard Meier opened to house the Museum. In 2002, three new buildings designed by Renzo Piano more than doubled the Museum's size.

⁶⁰ The Anneewakee Treatment Center was a Douglasville, Georgia, based adolescent treatment center. It changed its name to the New Anneewakee, Inner Harbour Hospital and now Inner Harbour, Ltd (DBA) Inner Harbour for Children and Families, after a 1990 lawsuit by 110 former patients. There was physical and sexual abuse, exploitation of child labor, and deprivation of education from its inception in the early 1960's through to the mid 1980's. Lewis Holland stepped in at Anneewakee in 1987 after its director was accused of abusing patients.

⁶¹ Central Atlanta Progress (CAP), founded in 1941, is a private, not-for-profit corporation that strives to create a robust economic climate for downtown Atlanta, Georgia. The Board of Directors includes business leaders from the Atlanta area. CAP is funded through the investment of businesses and institutions.

⁶² Girls' High School was one of seven schools that were part of the original Atlanta public school system. It opened in 1872, and was the only public school in the area exclusively for girls. It was a superb school academically, and had 104 rooms including science halls, laboratories, sewing rooms, a library, and outdoor classrooms. In 1947, Atlanta high schools became co-educational and Girls' High was renamed 'Roosevelt High School.

⁶³ Commercial High School began as a department of Girls' High School in 1889 for girls who wanted to learn business skills. They taught bookkeeping, typing, math and history. It expanded to a four-story brick building on Pryor Street, and in 1910 became Atlanta's first coed high school. It closed in June 1947.

⁶⁴ Shorthand is an abbreviated symbolic writing method that increases speed and brevity of writing as compared to a more common method of writing a language. The process of writing in shorthand is called stenography. Shorthand was used more widely in the past and was considered an essential part of secretarial training and police work, as well as being useful for journalists

⁶⁵ Built in 1896, the Atlanta Stockade was, at the time, the largest city-built penal complex in Georgia. The Stockade was officially closed in 1924. Girls' High School was built by December of that year on the grounds of the complex. In 1927, the Atlanta Public School system moved their service center into the former prison. This served as a maintenance and repair facility until 1938. From 1938 until 1962, it was used as a furniture warehouse by the school system. After 1962, the stockade was barely utilized until 1987 when it was converted into apartments.

too many boys picking you up afterwards. It was a tough school. In those days you couldn't be married and go to school. It was not like today.

Lila Beth: A good education, wasn't it?

Betty: Yes, it was tough school, Girls' High. They used to say college was easy after Girls' High. If you went to Girls' High you didn't have to take an entrance exam to Smith [possibly Smith College—Northampton, Massachusetts] if you had good grades from Girls' High. I'm going back. That was a long time ago, many generations ago.

Lila Beth: Did you have to apply to get into Girls' High? Where did you go to elementary school?

Betty: I went to [Samuel M.] Inman Grammar School,⁶⁶ which is on the corner of Virginia Avenue and Park Drive. It's still there. Then I went to Bass Junior High School.⁶⁷ In those days you had six years of grammar school, three years of junior high, and then three years of senior high. I went to Bass for three years. A lot went to O'Keefe [High School]. They had a couple of other ones, but most of the people I knew went to O'Keefe or Bass Junior High. The girls went to Girls' High. The boys went to Boys' High⁶⁸ or Tech High,⁶⁹ which were right next door to each other on [Piedmont] Park. That was it.

Lila Beth: Where did you meet boys? Did you meet them all at the Standard Club? Was that your whole social? Did you date boys from Boys' High? Did you have dances?

Betty: Kids that we grew up with at Sunday school, we had proms. That's what] we called them, or parties.

Lila Beth: From the Temple?

Betty: At people's houses.

Lila Beth: Tell me about those. Don't gloss over it.

⁶⁶ Samuel M. Inman Middle School began as an elementary school in 1924, named for Samuel Martin Inman (1843 – 1915), an Atlanta civic leader who was passionate about education, philanthropy. The school has been enlarged many times over the years, and in 1978, Inman was converted into a middle school.

⁶⁷ Bass Junior High School was built in 1923 and served Atlanta's Little Five Points neighborhood. By 1948 it was a high school. The school was closed in 1990 and later converted to into loft apartments.

⁶⁸ Boys' High School was founded in 1924 and is now known as Henry W. Grady High School. It is part of the Atlanta Public School System. It has had many notable alumni, including S. Truett Cathy, the founder of Chick-fil-A. It is located in Midtown Atlanta.

⁶⁹ Technological High School, or Tech High, began as a department at Boy's High School, but was considered by some to be more suitable for the creation of a separate school. In 1909, a new school for boys, Technological High School, was started for boys who were interested in exploring the emerging world of applied sciences in electricity, automobiles, aviation, and skilled manufacturing. Both Tech High and Boys' High were located where Henry W. Grady High School is now, near Atlanta's Piedmont Park.

Betty: At Sunday school, the girls were all friendly. The boys, who were in our class or a year or two older. We had parties at home and invite the girls and the boys. You couldn't drive then. Your parents had to take you. You weren't 16 yet. Parents would take us and pick us up. That was, the Jewish boys and girls. In my neighborhood, we'd go together too, the boys and girls. Once I got to be about 14, my mother liked me to go with the Jewish boys. I went with both, though. My Christian friends, a couple of them, went with some of the Jewish boys that I knew. When I got to be about 15, I grew up fast. We went with older boys. I was 15 when I was invited to my first fraternity formal. It was a Phi Ep [Sigma Phi Epsilon] formal.

Lila Beth: At what school?

Betty: It wasn't any school. It was Phi Eps at Georgia Tech [Institute of Technology]. It was TEPs [Tau Epsilon Phi] and Phi Eps at Georgia Tech. I don't think they had AEPi [Zeta] chapter. Those were the two Jewish fraternities at Georgia Tech. All the other fraternities would come to the dance, too. I met a man or a boy or whatever you want to call him, at my first fraternity formal. He had been to dental school here and had to quit [during] the [Great] Depression. He'd gone to work for two years and now he was back to finish dental school. He was 24. I was 15. I was just smitten.

Lila Beth: Who was it?

Betty: His name was Bill Horowitz. He lives in Savannah. I'm still friendly with him and his wife. Then we had a crowd. There was . . . you'd go to the club.

Lila Beth: Who was in your crowd?

Betty: When I was 15, I started going with the older girls. Growing up, my crowd was Joan Strasburger, Marie Strauss, Margaret Eiseman, Babette Ferst, **and** Peggy Wilds; Suzanne Ferst was in it some, Edna Klein, and Helene Rosenbaum. We even had a sorority. I can't remember. I'd have to go look all of it up. When I got to be about 15, I started to go with these older boys. I started going with girls who were older. Then my friends became Harriett Weinberg Goldstein, Elliott Goldstein's wife, Florence Rice Lehensburger, Carolyn Massell Selig. Alice was my age. We got friendly in high school . . . Alice Tenenbaum, Schwartz-Hiller . . . There were some girls at Girls' High I got friendly with. Mitzi Hirsch Weitz, Mynette Kahn Siegel. It was girls we were all going with this whole bunch of boys. It was the best looking bunch of Jewish girls they've ever had in Atlanta. I can name you some at Girls' High that you wouldn't believe how good looking those girls were. [

Lila Beth: Did you stay friendly with these girls all of your life?

Betty: Yes, most of them I still know fairly well. Maybe not close, but yes. Carolyn is dead. A lot of them are dead. Harriett is still in this building. I went to a party at her house Saturday night. She was in my wedding. That would have been . . . she's got a fiftieth anniversary coming up. I would have had a fifty-first last April. I would have a fifty-second coming this April if my husband were living. Once we got married, even dating with Mort, everything centered around the club. We didn't have good restaurants in Atlanta in those days. When you wanted to eat out, you went to the club because it was the best food. The club in those days was on Ponce De Leon [Avenue]. Originally, it was over on Pryor [Street], Capitol [Avenue] over there. I was a real little girl when they moved to Ponce De Leon. It was where I think it's a [Yaarab] Shriners' Temple now. Do you know where it was? You know where Parkway Drive is? It was between Parkway Drive and the Fox Theater but nearer Parkway Drive. That was where the Standard Club was. We'd all go out Saturday nights, and it was the hub. If you wanted a good meal, too, that was the only place to go. You didn't have any good restaurants like you do today. Pig 'N Whistle⁷⁰ was across the street or half a block down. That was a drive-in [restaurant].

Lila Beth: I'm going to stop the tape and we'll continue in a second.

<End Tape 1, Side 2>

<Begin Tape 2, Side 1>

Lila Beth: This is Lila Beth Young interviewing Betty Nathan on October 4, 1992 for the Jewish Oral History Project of Atlanta co-sponsored by American Jewish Committee, Atlanta Jewish Federation, and National Council of Jewish Women. This is the second interview.

Betty: There were three clubs at one time in Atlanta. Originally, of course, it was only the Standard Club. Then there was the Atlanta [Jewish Educational] Alliance for the poor boys on the south side of town. The Progressive Club, I think, came out of that or was connected with it. Later the Progressive Club moved over off of Tenth Street. There were Jewish people who wanted a club but did not want to be connected with Progressive Club. The basketball teams could not become members of the Standard Club. They formed a dinner club, I think, originally. Then they built their own clubhouse. That was the Mayfair Club. You had the Progressive Club,

⁷⁰ An Atlanta barbecue restaurant located on the south side of East Ponce de Leon Avenue between Boulevard and Moreland Avenue.

which had a big beautiful building on Tenth Street near the Biltmore Hotel. The Mayfair Club built a building on Spring Street not too far from the Temple. The Standard Club, which had been on the other side of town, had already built a building. Their building was on Ponce De Leon [Avenue] between Parkway Drive and Peachtree Street. It was a big beautiful building. None of them had a golf course. There was a Jewish club out in Avondale [Estates] that had a golf course. There were Jewish people who belonged to the Standard Club, who belonged to that. The other three town clubs had swimming pools. The Progressive Club had quite an extensive, I think, health club. The others did not. They were really mainly social clubs. After the war, the Standard Club bought property and built a golf course and a club on, it was called, Standard Drive. It was out past Buckhead. It was out of the city. Gradually, members of the Progressive Club and Mayfair wanted to join. They did open up and anybody who was a golfer joined that. Eventually, the Progressive Club and Mayfair Club were gone. They sold. It was just one club, which was the Standard Club. In 1982 or 1983, they sold it and made a deal. [They] swapped what they had for property. A company, whoever they made the deal with, built a big club, golf course, everything out in Duluth, which is where it is now. I'm still a member. It's really more of a golf and tennis club today than anything else. It's a good way out. A lot of the young people live out there, so it's fine. There is no more Progressive Club or Mayfair Club.

Lila Beth: Were you married at the Standard Club?

Betty: Yes, at the old Standard Club on Ponce De Leon [Avenue]. I was married at the Temple, but the dinner was at the Standard Club. I was married in the sanctuary of the Temple on Peachtree [Street]. The first bride that was married in that Temple was Dorothy Selig Joel. She was the first bride in the Temple on Peachtree [Street]. There have been several through the years, but I was married there. The dinner was at the Standard Club.

Lila Beth: I bet you had beautiful flowers.

Betty: Yes, I have pictures. Yes, it was very pretty. It was a big wedding. My daddy had a ball. Anybody who called up he told to come. Growing up, up until then . . . I was married right before we went to war in April of 1941. Pearl Harbor was December 1941. There was talk of . . . Germany was at war. Germany went into Poland [on] Labor Day weekend 1939.

Lila Beth: Some of your family came over then too.

Betty: Most of them. After 1939, it was hard to get anybody over. All that we could get out had gotten here before that. The world watched when we turned the ship back. The world was in

a mess. Of course, we were sending supplies from the United States to Europe, but we weren't actually involved in it until December 1941 when Japan bombed Pearl Harbor. I was at the Standard Club at that moment.

Lila Beth: What happened? Can you remember what that was like?

Betty: We were playing cards in the club room. My husband was at the golf club, which was called Ingleside [Country Club] in Avondale. He was playing golf. We were in the club playing cards Sunday afternoon.

Lila Beth: Who were you playing with? Do you remember?

Betty: I can't remember. I guess my sister and a few friends, but I'm not sure who. I know when the news came over, you just couldn't believe it. I had friends that were at Pearl Harbor.

Lila Beth: Did you go home? Did you stay there to listen?

Betty: No, I think we listened a while and then we went home. You stayed glued to the radio. There was no television, so you stayed glued to the radio to listen to it.

Lila Beth: When did social life change from the club? Was that a turning point? Were you still going there for dinner?

Betty: It was long after the war. When we came back from the war, we built the new club out here on Standard Drive. Everything centered around the club, our parties. We went there on Saturday nights, New Year's, Thanksgiving. Everything centered around that. It was not until mid-1980's that life did not center around the club anymore. When they built out there . . . number one, we got older. Many of them passed away. My husband died in 1980. My brother-in-law [died] in 1979. Life changed.

Lila Beth: Where did you spend your Jewish holidays growing up? Was it at home?

Betty: At home, except when I was younger. Years ago, we used to have a public Passover at Temple, I think, the second night of Passover because my mother would do all the cooking. We had one Passover at the Temple, but we had our holidays at home.

Lila Beth: Did you have big family gatherings?

Betty: I didn't have a big family then, so I didn't have big family gatherings. We used to have a lot of my family holidays together with my mother's best friend, Elsa. Elsie and Henry Solomonson. Elsie taught Sunday school at Temple. She was from Germany, too and a wonderful person. Her family . . . she had a daughter my sister's age and a son that was older. We usually, when I was little, have our holidays together with them. I was 11 when my sister got married,

and her husband was from Germany, but he had an uncle here. Uncle came to live with us when Carolyn and Kurt got married. He didn't have anybody to live with, so he came to live with us.

Lila Beth: Was he German too?

Betty: He was German. He'd been many years in the furniture business. One time he worked for Montag Stationary. Then he had [was president of] Abbot Furniture Company.

Lila Beth: What was his name?

Betty: [His name was] Ernest Feibelman.⁷¹ Then my grandmother came over and my aunt. My brother-in-law brought his sister to this country because of Hitler, and her husband and daughter. The child was about 10 or 12 when she came. She lives in Valdosta [Georgia] now.

Lila Beth: What is her name?

Betty: Her name was Margot Pearlman [Mrs. William Julian Pearlman]. She was Margot Levy. Trudy and George were members of the Temple. That was Kurt's sister, Trudy [Gertrude Holland Levy]. She worked for Rich's, and he worked at Atlanta Linen Supply [Company]. Kurt brought them over. Uncle [Ernest Feibelman] moved out of our house to buy a house because he brought another sister over, other refugees. Kurt's sister and her husband, Uncle Ernest and Uncle Ernest's sister, Aunt Jettchen and her husband, Uncle Joseph [Holland], they all lived in a house. The backyard came to our back yard because Uncle didn't want to be far from Mother at first. Then we moved and later moved out here. But they kept the house, which was on Monroe Drive. We had holidays together with them.

Lila Beth: How did the religious traditions change over the course of the time at the Temple? I know you had mentioned at the beginning Dr. [David] Marx banned *bar mitzvahs*.

Betty: Very Reform. The board made the rulings, too. The board changed, more traditional. I don't like to say the Eastern Jew. I really don't like to make any difference, but it was. They came in, and [Rabbi] Jack [Jacob Rothschild] had those leanings a little more. Then [Rabbi] Alvin [Sugarman] was definitely going with what the congregation wanted. Some of the congregation was much more religious, the younger ones and the Easterners. They came in, and they wanted to become more involved.

Lila Beth: I guess people got more religious after the war.

Betty: It was after the war and a good while after the war. I forget how long the war had

⁷¹ Ernest Feibelman (1869-1950) was president of the Abbott Furniture Company. A native of Rülzheim, Germany, he moved to Atlanta, Georgia in 1886. He was a charter member of the Standard Club in Atlanta, Georgia and a founding member of the Educational Alliance in Atlanta, Georgia.

been over. It was really more in the 1960's, 1970's. [It was] twenty years after the war when that happened.

Lila Beth: When you were growing up, what was the service like? Was there Hebrew at all?

Betty: Yes, there was some Hebrew. I knew “*Baruch atah Adonai Eloheinu . . .*” [Hebrew prayer: Blessed are You, Lord our God] but not as much as today. The prayer book was changed all over the country several years ago. No one I've ever talked to in any city likes the new one.

The old one was better, but they use the new one. There's more Hebrew today in the service than there was when I was growing up. We didn't know Hebrew, so it meant nothing to us.

Lila Beth: Did you feel on an equal par with the boys in that sense, if they didn't know Hebrew?

Betty: Sure, they didn't know Hebrew either. We were confirmed together. They weren't *bar mitzvahed*. They didn't know any [Hebrew]. In my particular confirmation class, we were hit very hard by the war. Several of the girls' husbands were killed. Some of the boys went. All of the boys went, and a few of them were lost. We got hit pretty hard. That was the age group that went to war.

Lila Beth: How many were in your confirmation class?

<Break in tape>

Betty: I don't know. I'd have to look it up. The picture is in the Temple. It was a pretty good sized class. I imagine around 25 or 30.

Lila Beth: Had they been the same kids throughout Sunday school, throughout the time you were in school?

Betty: Yes, we went all the way through Sunday school together, [with] maybe a couple of exceptions. As a whole, we had all gone through Sunday school together.

Lila Beth: Do you remember any special holidays, how they were treated at Sunday school?

Betty: When I was a little girl, very little, maybe after we moved here to the new Temple . . . I just remember the old Temple, at the old Standard Club, across town, going to *Purim* parties and dressing up.

Lila Beth: What did you dress up as?

Betty: I don't know what I dressed up as. I took dancing. I'm sure I had a bunch of costumes. I remember even when my daughter [Lee Nathan Sheridan] was growing up at this Temple, they had *Purim* carnivals. I think they still have it. I remember *sukkahs*. I loved *sukkahs*

because I could get a piece of fruit.

Lila Beth: Did they have a *sukkah* outside?

Betty: They had a *sukkah* inside the Temple, but they had fruit on it.

Lila Beth: And you could eat it?

Betty: They gave it out. They had a *sukkah*, and they gave you the fruit.

Lila Beth: After the service?

Betty: Yes, after the service you walked out and you got a piece of fruit.

Lila Beth: Did you go inside the *sukkah*?

Betty: Yes, you could walk through it. It was built almost like a *chuppah* over the Temple.

When the Temple got big, they had services where some people sat in the assembly hall and listened because they couldn't all get into the main sanctuary.

Lila Beth: Were there assigned seats? Were there assigned pews?

Betty: There were no assigned seats. To my knowledge there aren't any today, no.

Lila Beth: It's first come first serve?

Betty: You sit where you wanted to. First come, first serve.

Lila Beth: Even for the High Holy Days?

Betty: Even for the High Holy Days. You do get a ticket, now, for the High Holy Days.

They have two services, an early one and a late one. You get a ticket for *Rosh Ha-Shanah*⁷² and *Yom Kippur*.⁷³ In my day you didn't . . . When I was a young girl . . . up until recently, when they got so big, we didn't have all that. You didn't have a ticket. Everybody knew you anyway.

Lila Beth: Did you go to services every week? Did your family go regularly or occasionally?

Betty: No, they went on holidays. My mother went often, but I don't know that it was every week. I sure didn't go every week after I was confirmed.

Lila Beth: Did they make you go up until that for confirmation?

Betty: Yes, for the confirmation class. I had to go every Saturday. We went Saturdays instead of Sundays.

⁷² *Rosh Ha-Shanah* [Hebrew: head of the year; i.e. New Year festival] begins the cycle of High Holy Days. It introduces the Ten Days of Penitence, when Jews examine their souls and take stock of their actions. On the tenth day is *Yom Kippur*, the Day of Atonement. The tradition is that on *Rosh Ha-Shanah*, G-d sits in judgment on humanity. Then the fate of every living creature is inscribed in the Book of Life or Death. Prayer and repentance before the sealing of the books on *Yom Kippur* may revoke these decisions.

⁷³ Hebrew for 'Day of Atonement.' The most sacred day of the Jewish year. *Yom Kippur* is a 25 hour fast day. Most of the day is spent in prayer, reciting *yizkor* for deceased relatives, confessing sins, requesting divine forgiveness, and listening to *Torah* readings and sermons. People greet each other with the wish that they may be sealed in the heavenly book for a good year ahead. The day ends with the blowing of the shofar (a ram's horn).

Lila Beth: Saturday mornings? When did it switch? Do they still have Saturday mornings?

Betty: The rest of them went on Sunday. Just the confirmation class went on Saturday. Just the tenth grade.

Lila Beth: You had your own service?

Betty: No. We stayed for the Temple service, but we went to Sunday school on Saturday.

Lila Beth: I see. Otherwise you would have gone after that point on Sunday.

Betty: But we had to be at Temple.

Lila Beth: Do you remember any of your particular Sunday school teachers?

Betty: Sol Golden, who is dead now. [He] was treasurer at the Temple, and he taught us some. [Jacob Samuel] “Jake” Brail was one of the Sunday school teachers. Julian Joselove. The young boys taught us. They weren’t really teachers. Elsa Solomonson was a teacher. I won’t say that all the teachers, in those days, were qualified Sunday school teachers. We were devils. We would misbehave at Sunday school.

Lila Beth: What were you supposedly learning? Did you have text books?

Betty: Yes. We had text books.

Lila Beth: Did you read the Bible?⁷⁴ Can you remember at all how it was divided up?

Betty: Not so much reading the Bible. We had text books, and we studied. We were supposed to be studying the history of the Jews, the Bible, the books of the Bible, going back to Adam and Eve, David, Esther, Mordechai, and Moses, and the Ten Commandments. We studied all that.

Lila Beth: What kind of trouble did you get into in Sunday school?

Betty: We just misbehaved, talked, and cut up. We didn’t pay attention in class. It was not as strict and regimented as it is today. It should have been, but it wasn’t.

Lila Beth: Did that change when your daughter went to Sunday school?

Betty: I think it had changed a little by then, yes. It certainly has changed by now. They have somebody that is head of the Sunday school. The whole concept is different. They didn’t have all that when I was growing up. It was Dr. [David] Marx and Sol Golden, who was the treasurer at the Temple, and taught. We didn’t have all that. [We] couldn’t afford it either during the depression. Dr. [David] Marx cut his own salary. There wasn’t any money.

⁷⁴ The Bible (Greek: the books) is a collection of sacred texts or scriptures that Jews and Christians consider to be a product of divine inspiration and a record of the relationship between God and humans.

Lila Beth: Did your sister go to kindergarten at the Temple?

Betty: Yes, we all went to kindergarten.

Lila Beth: Did you go to the kindergarten there too?

Betty: Yes.

Lila Beth: Not Sunday school, but the separate kindergarten.

Betty: No. There wasn't any separate school, just Sunday school. That was it: kindergarten through the tenth grade. We didn't have any separate school. Now they're trying to start one.

Lila Beth: No nursery school.

Betty: No. There wasn't a Jewish nursery school of any kind that I know of. If you went to nursery school, it had nothing to do with Sunday school at all. We tried to assimilate, I think, to become part of the community. In my family, we had German help, so we always had Christmas.

Lila Beth: Did you have a Christmas tree?

Betty: Yes.

Lila Beth: And did you exchange presents?

Betty: Not when I got older, but when I was younger we did.

Lila Beth: Did you have Christmas for your daughter too?

Betty: Yes.

Lila Beth: Did you have Santa Claus?

Betty: Yes. In fact, when I was growing up, Kris Kringle, the German Santa Claus, comes on Christmas Eve, not Christmas morning. So, many of the times, we had it on Christmas Eve, the presents. I lived in a neighborhood with gentile, with Christian people. I was very close to them. I'd be over their house on Christmas. If they wanted a type of doll, I'd want it. We'd all get the same thing. Carolyn and I had had a governess. When Carolyn's mother died, when Aunt Betty died, Daddy had gotten this governess. Ms. [Hedwig] Busse stayed with us until I was about five. Carolyn was about twelve. She was German. She made a big thing about Christmas and birthdays. She'd sew for us and make a real occasion out of anything. After that, we still had German help. My daddy worked on every holiday. His business . . . he might be there for three days and nights and not come home.

Lila Beth: Were there any special foods or anything that you associate with those holidays?

Betty: Sure. My mother did not cook particularly Jewish. My mother cooked German [foods]. She did make marvelous *matzah* balls from scratch. She also made a *matzah* ball out of

matzahs that we used to have with meat. She made a *kartoffel kloesse*⁷⁵, a potato dumpling [German: *kartoffel*: potatoes]. She cooked the potatoes a day ahead. You can buy the stuff now and make them out of a package, but mother made them from scratch. She used rice, potatoes, and prunes. She made her own noodles. I still have her noodle cutter here. She made a lot of German dishes that I associate with. I wish I could find somebody that could make them.

Lila Beth: Like what?

Betty: *Sauerbraten* [German: pot roast] and *kartoffel kloesse*. There's nobody that can make them like she did. *Kartoffel blumenkohl* was . . . the dough was made out of potatoes, with flour, potatoes and sugar. She lined a black skillet with it, this dough, and you'd put sliced apples in it and sugar, cinnamon, and butter. Then you put another layer of the dough and you baked it in the oven for hours. It was absolutely divine. Carolyn and I used to fight over it as kids, who was going to get the crust and all. We just loved it. We'd make a meal out of it. There were a lot of things she cooked. She could make anything. Leftover meat . . . she would make a marvelous meat salad. She would make it out of left over potatoes. She would make like a noodle and fry it. It was like a dessert. It was sweet. It was delicious, but I can't tell you what they all were. We all loved her cooking. Everybody did.

Lila Beth: Did you celebrate *Hanukkah*?⁷⁶

Betty: Yes, we lit the candles for *Hanukkah*. I don't know that we got presents every night for *Hanukkah*, but we lit the candles. We knew it was *Hanukkah*. We knew all the holidays. We were trying to live like our neighbors. My father was at work, so we celebrated with them on things. Easter, my daddy worked. We didn't celebrate Easter at home. I might have gone on an Easter egg hunt or gotten an Easter basket with candy. All the other kids in the neighborhood got it, so I got it. We knew we were Jewish. We knew on Friday nights we lit candles and say a blessing, whether we held it real strict or not, we knew it. We were definitely conscious of it.

Lila Beth: Do you believe that should be preserved, your Jewish heritage? Are you interested in it?

⁷⁵ *Kartoffel kloesse* are German-style dumplings steamed or boiled in hot water made of dough from grated raw or mashed potatoes, eggs and flour.

⁷⁶ Hebrew for 'dedication.' An eight-day festival of lights usually falling around Christmas on the Christian calendar. *Hanukkah* celebrates the victory of the Maccabees in 165 BCE over the Seleucid rules of Palestine, who had desecrated the Temple. The Maccabees wanted to re-dedicate the Temple altar to Jewish worship by rekindling the menorah but could only find one small jar of ritually pure olive oil. This oil continued to burn miraculously for eight days, enabling them to prepare new oil. The *Hanukkah* menorah, or *hanukiah*, with its nine branches, is used to commemorate this miracle by lighting eight candles, one for each day, by the ninth candle.

Betty: Yes, I think that everybody should know where their roots are. It's still good to travel and play Jewish geography. You can always find somebody. There is still a feeling with Jews. If they're Jewish and you meet them, there's a bond or something there. I think you should preserve it. I think there's a lot of intermarriage today, in my family too. I think that if they want to be married by a rabbi, they should be married by a rabbi.

Lila Beth: Are you concerned about intermarriage at all?

Betty: I'm not concerned about it because there's nothing I can do about it. The one's that I have seen . . . some of them were better than the other when it wasn't intermarriage. I think that any marriage has a better chance with the more you have in common. Therefore, it's easier if you're both from the same religion. However, it would be just as foreign to me—much more foreign—to be married to a very religious Jewish boy who kept a kosher home than it would be to be married to a Christian boy. That would have been my experience as a young girl. So I can't say that intermarriage . . .

Lila Beth: Do you have grandchildren?

Betty: Yes, I do. I have one that is 22 and one that's 23. I don't know that they feel very Jewish, but they certainly know they are Jewish. They weren't *bar mitzvah* or confirmed, but that was not my desire. That was out of my hands. I don't know that they go with many Jewish people. My other children that I call my grandchildren, my sister's grandchildren, there are three boys. One is getting married. Betsy [Holland Kann], her daughter, has three boys. The oldest boy married a Jewish girl and was divorced after six months. The other one is married to a Jewish girl, and they're having a baby in April. The youngest is not married. Her oldest child, Lewis [G. Holland], has two boys and a girl. His oldest boy is marrying a Jewish girl this coming Saturday night at the Temple in the Helen Massell chapel. His second child—Brock, we call him—married a Catholic girl, and they're having a baby in November. She's a darling girl. At that wedding, which was in Florida, [Rabbi] Alvin Sugarman went down to do the ceremony with the priest. They were married in a Catholic church with Jesus Christ right there on the wall as big as life with the biggest *chuppah* I have ever seen in my whole life. There was no kneeling. Jesus Christ was never mentioned, and brother broke the glass under the *chuppah*. What can you say? As [Rabbi] Alvin [Sugarman] said to me, "This is a first. I've never seen this." It was lovely.

Lila Beth: Starting a new tradition.

Betty: They expect to raise their child Jewish, although, she is still a Catholic. She did take

courses from [Rabbi] Alvin [Sugarman], and she did promise to raise their children Jewish. His youngest, Lynn [Holland Goldman], is a senior at college. She definitely feels Jewish. She's been to Israel twice. She's gung ho Jewish. She was *bat mitzvahed* while she was in Israel. I don't think it's the same as going through a real *bat mitzvah*, but she was *bat mitzvahed*, and she came home so Jewish conscious. For a while we thought she was going to be a rabbi. She's definitely Jewish. Carolyn's youngest son, Jack, has two children. The oldest was just confirmed and was the outstanding student of the class. She got the award. His youngest is thirteen. She's at Temple. He is right now vice-president, probably president. They're very active at the Temple.

Lila Beth: I bet you enjoy seeing that since your family's been so involved.

Betty: We've all been very active. We've all given to the Temple. I have all the *yahrzeit*⁷⁷ lights up. They have a board there. Do you know about it? You have to buy it. They have *yahrzeit* lights there. The names [are] there, like my mother's name, my father's name, my sister's, my husband's, my brother's in-law. All their names are there. My husband's name is in the front for having gone to war. The names are there for having given \$25,000, I think, to the Temple.

<End Tape 2, Side 1>

<Begin Tape 2, Side 2>

Lila Beth: Who in your family is buried at Oakland Cemetery?

Betty: My mother, my father, two aunts, an uncle, and my grandmother—six of them.

Lila Beth: Are they all buried together?

Betty: Yes. There are six grave plots. My daddy bought it when my Aunt Betty died in 1918. He bought the six graves. He thought that would be plenty for him and the children and everybody he'd ever have, I guess. Betty was the first one buried there. Later, his sister came over and my grandmother . . . My grandmother died in 1943. She was buried there. His brother, Uncle Julius died in 1942. He was buried there. Later, his sister Minna died in [1956]. She was buried there. My father was buried there in 1961. My mother was buried there in 1984. That takes care of the six from 1918 to 1984. Now there are no more.

Lila Beth: Where is your husband?

Betty: My husband, my brother-in-law, and my sister, and the rest of us are all at Arlington [Cemetery] in the crypts. Carolyn, Morton and I bought when Kurt passed away. We bought two

⁷⁷ 'Anniversary' in Hebrew. Each year the anniversary of the death of a relative is observed by lighting a special *yahrzeit* candle and reciting the *Kaddish*. Memorial services for the dead are also held during the High Holy Days and the Festivals.

double crypts. Kurt's sister bought one next to us. Her granddaughter [Barbara Pearlman Soshnik] died in the MGM [Grand Hotel] fire,⁷⁸ She was thirty years old. Her husband [Allan Soshnik] was thirty-two. [They] left two little boys, [ages] four and seven. We got our crypt next to them. There are four right there together. There's one place left, and that's mine. The rest are filled. That's where I'll end up.

Lila Beth: Did you start working in the business before your husband died? How did you take over the business?

Betty: Growing up, Carolyn and I both worked in it. From the time I was old enough to pick up the phone and take an order, I did it at home. When I was old enough, I went down to the store at the Arcade and worked on holidays. After our marriage and my husband went in the business . . . I still worked on holidays even when I was married and my husband wasn't in the business. My sister did too. We worked on holidays. There was no question about it. That was what we did.

Lila Beth: Did your daughter, also, as she got older?

Betty: Yes, Lee worked there. In fact, Lee just quit not long ago from working there. She worked there on and off. Then I worked on all holidays. The year before my husband died, the manager he had for thirty years had left. I went down there and really worked more than I had been accustomed to working. I didn't do anything but selling and answering the phone.

Lila Beth: Before you took over?

Betty: About a year before my husband died. When my husband died expectedly in May 1980, it was either sell it or get rid of it, or go down there and try and run it. At the time, my daughter was working there. She left after a few months but later came back. I did go down, and I did run it. I ran it until I sold it in March of 1991.

Lila Beth: Business must have changed considerably from when you were . . .

Betty: . . . a little girl? Yes, that's true. I can remember the first day we ever closed on Christmas day. We never closed. It was about 1950 the first time we ever closed.

Lila Beth: Why did you close? What changed?

Betty: Nobody wanted to work on Christmas day. It got where it didn't pay to stay open all

⁷⁸ The MGM Grand fire occurred on November 21, 1980 at the MGM Grand Hotel and Casino (now Bally's Las Vegas) on the Las Vegas Strip in Paradise, Nevada. The fire killed 85 people, most through smoke inhalation. The tragedy remains the worst disaster in Nevada history, and the third-worst hotel fire in modern U.S. history, after the 1946 Winecoff Hotel fire in Atlanta that killed 119 people and the Dupont Plaza Hotel, San Juan, Puerto Rico fire on December 31, 1986, in which 97 perished.

day on Sunday and all day on Saturday. Gradually . . . first, it was Sundays you closed. We didn't close before. We got to the point where we closed Saturday afternoons because there wasn't any business. Saturday used to be the biggest day in the retail business. It's not anymore. People aren't working. They go to play golf, they play tennis. So we didn't stay open.

Lila Beth: Did you feel prepared to go down and run the business?

Betty: No, I wasn't prepared to do it.

Lila Beth: How did you find the strength to do it?

Betty: You do what you have to do.

Lila Beth: What were some of those things that had changed?

Betty: My husband was very methodical. He kept notes. He was Harvard trained [and] Macy's-trained. He had notes on everything from every holiday. I would read them and go by them. It was hit and miss, a lot of it. I guess through osmosis . . . I had been in it all my life. I'd heard it. I must have known something. Something had to sink in. I wasn't a real moron.

Lila Beth: Did you still have greenhouses to supply your own greenhouses?

Betty: No. The greenhouses were still there when I took over, but we were not growing anything in them. Eventually, I had them torn down because they were an eyesore. My husband . . . we ran the greenhouses until they absolutely drained the business. There was no reason to run them anymore. We couldn't get the help. They were too expensive. We could buy the pot plants cheaper than we could raise them. We quit growing them, and we just left them there. Finally, I sold them for practically nothing, for somebody to take them down really. He wanted them, the glass and all. So he moved them. He took it down.

Lila Beth: Did you have to find suppliers or was that pretty well established?

Betty: Yes, that changes all the time. In the old days, there weren't any green plants. Years ago, every holiday, every Easter . . . the corsages and all . . . No one was seen [on] Easter Sunday without a new dress, a new hat, and a corsage. Just as Mother's Day, everybody had on a red or white corsage, a boutonniere. Today, you don't have any. There's nothing. There is very little corsage business at all even from proms and dances. Today, green plants are a big thing, as well as blooming plants. In the old days, there weren't green plants around. There were some blooming plants and cut flowers. The whole styling of the bouquets and things are different.

Lila Beth: Do you know how to do all those things?

Betty: No.

Lila Beth: Did you have many people in the shop?

Betty: I had designers. There have been times when I made corsages. I have made a funeral basket when I had to, but I would not want it. I would not say I'm a designer. I know what to tell somebody to do. I know what's good and what isn't, but I can't execute it. I'm not artistic. My sister was. She didn't do any designing, but she would have wonderful ideas. My father was artistic. He could originally. He didn't do it in later years. At one time, he was a designer, and he would sketch things too.

Lila Beth: Did your sister come down and work in the business at all at that point when you took over?

Betty: No. Carolyn had quit before that.

Lila Beth: Had she worked in there for a long time?

Betty: She had worked on holidays, but she quit coming down on holidays a couple of years after Kurt died and before Mort died. She quit going down there.

Lila Beth: When did you decide to sell the business and get out of it?

Betty: I didn't decide. These people called me. They wanted it. I got a call from Michigan. I told them I wasn't interested, but they said, "These people want the business. Would I sell it?" I said, "Yes, for such and such amount of cash, maybe I'd talk to them." I said, "Don't talk to me. You'll have to talk to my nephew, the lawyer." I called Jack [Holland], and he said he would call them because I'd gotten many calls. I never paid any attention to it. I knew that nobody was paying me what it was worth, so I wasn't interested. I wasn't looking to sell it. Jack must have called them. He called me back and he said, "These people, I think, are serious and they have the money. It's a conglomerate. Michigan Bulb is one of them. "I think you ought to talk to them." I said, "All right." So he, Lewis [Holland], and I sat here and we discussed it and they were supposed to come down Tuesday, this was a Saturday, to talk to me. They were coming from Michigan and from Tennessee, Knoxville. Lewis and Jack were talking, and Jack thought I should sell it. Lewis said, "How do you feel?" I said I didn't want to sell it.

Lila Beth: Were you enjoying working?

Betty: He knew what I got out of it. Yes, I enjoyed it. My child was there. It gave me something to do. I enjoyed it. It gave me a lot of benefits as well as the money. I didn't want to sell it. They said, "If you don't want to sell it, don't sell it. You don't need it, don't sell it." Jack said, "I don't think it's fair to let these people come down here if you don't want to sell it no

matter what.” I said, “Okay, tell them not to come,” which he did. Then a week later I got another call. They said, “Why wouldn’t you let us come down?” I said, “Because I wasn’t going to sell it.” I wasn’t interested in selling it. He said, “You should have at least let us come down and talk to you.” I said, “Why? Why should you spend that money?” He said, “It’s our money. If we want to spend it why don’t you let us come down?” So I said come on. They came down and they talked to me. They had been in the store. I didn’t even know it. They wanted that one, and they wanted Weinstocks. They told me they had talked to many people in the industry, and we had a wonderful reputation and one of the few that had good credit everywhere. They wanted it. They said they weren’t going to stop. They told my manager that they weren’t going to stop until I sold it to them. They wanted it. Finally I said, “Okay.” I sold it to them in March. I stayed until June. That was 1991, and I quit. By then I was 70 years old. The kids felt we got a good price for it. Down the road if I tried to peddle it, we wouldn’t. This way I had the money in the bank, and I can take it easy. So I sold it.

Lila Beth: That must have been quite a change for you.

Betty: It was traumatic. I had a traumatic few years. I sold my house, the property, and then the business. It was all very traumatic.

Lila Beth: Were you surprised that you did so well at learning the business?

Betty: Yes, and so was everybody else, all the boys. I was very successful in it.

Lila Beth: Do you think that women nowadays . . . you see the change. I’m sure you ran many organizations and things.

Betty: No, I didn’t run many. I ran that one, but I had good help. I worked hard. I was at the store every day at 7:30. I was the last one to leave. I worked five and a half days. Then I came home Saturday and Sunday and took the phone and answered it here. It’s still connected, I think.

Lila Beth: My goodness. So you still did a lot.

Betty: They finally disconnected it this week.

Lila Beth: Did you have a lot of wire business and fax business?

Betty: Tremendous. We did a lot of wire business for “FTD,” they call it, Florist Transworld Delivery.⁷⁹ Today most of it goes on computer. You still use the phone some, but they

⁷⁹ FTD Companies, Inc. (FTD), also trading as Florists' Transworld Delivery is a floral wire service, retailer and wholesaler based in Downers Grove, Illinois, in the United States. FTD was founded as Florists' Telegraph Delivery in 1910, to help customers send flowers remotely on the same day by using florists in the FTD network who are near

have a special computer to send it right away. Originally, it was Western Union.⁸⁰ Everything was written by hand. You turn the button and the order would come over. One time we had a Western Union machine, which is very similar to the machine today. That's why we're in the Smithsonian [Museum]⁸¹ . . . telephones . . . because of the wire business. We were in the top 100 in the country.

Lila Beth: Why is Weinstocks in the Smithsonian?

Betty: Because the picture of the old store. They had called me and asked me. They were making a street of the 1940's. They had seen a picture that Southern Bell [Telephone]⁸² had of the old telephone, and it was in Weinstock's window at the Arcade. They wanted to know if they could use that and the old logo of Weinstock's and make it a facade front of a store as one of the stores on the street and would I release them and let them use it. I said, "Yes." So if you go to Washington [DC], go to the Smithsonian Institute, which my daughter and grandson have done, you will see Weinstock's Flower Shop on this facade street at the Smithsonian.

Lila Beth: That should make you very proud.

Betty: It does.

Lila Beth: To know that it will be carried on even though you have sold it.

Betty: That was one of the things that I said. I wanted the reputation kept, too. I didn't want anything derogatory about it. It was one of the things that disturbed me. I've seen so many of them sell out and people buy them. The next thing you know they're out of business, and their reputation for paying bills is gone. I didn't want that because it's still . . . my maiden name was Weinstock.

Lila Beth: You've built up the business, too.

the intended recipient. The company began offering international orders, and took the name of Florists' Transworld Delivery in 1965.

⁸⁰ Western Union began as a telegraph company providing telegram services to consumers. In 1871 it introduced a money transfer service. As the telephone replaced the telegraph, money transfer became its primary business. Today it is a financial services and communications company.

⁸¹ The Smithsonian Institution is a group of museums and research centers administered by the United States government established in 1846. Termed the "nation's attic" for its eclectic holdings of millions of items, the Institution's Washington, DC nucleus of museums, research centers, and zoo, many of them historical or architectural landmarks, is the largest such complex in the world.

⁸² Southern Bell Telephone and Telegraph Company was once the Bell Operating Company serving the states of Georgia, Florida, North Carolina, and South Carolina prior to the breakup of AT&T. The company was originally known as the Atlanta Telephonic Exchange, having been created to service citizens of Atlanta in 1879, before it was renamed in 1882. Southern Bell was renamed BellSouth Telecommunications until it was merged into AT&T in 2006. Southern Bell was headquartered in what is now the AT&T Midtown Center building (formerly known as BellSouth Center and Southern Bell Center) in Atlanta, Georgia.

Betty: It was my father's. It meant something for me.

Lila Beth: Did you want any of your family to go into the business? Did you try to get anyone to . . .

Betty: No, I didn't. Some of them may have been interested, but I'm not sure I could have trained them. I don't think any of them were artistic as far as designing. They may have been able to run the business. It's a hard business. You don't have any holidays. You're working when everybody else is playing. It's over now. Go to the next thing.

Lila Beth: That's certainly wonderful that it's in the Smithsonian.

Betty: Yes, it makes me proud. I have to see what the next generation is going to do now.

Lila Beth: I want to thank you very much for your time and allowing me to interview you.

Betty: Thank you. You're wonderful. I hope you like Atlanta.

Lila Beth: I love it.

<End Tape 2, Side 2>

INTERVIEW ENDS