

The Bernstein Herstein Schiffman and Goldsmith Collection

A Catalogue

Margaret Anne Goldsmith

PHOTOGRAPHS AND VIGNETTES

A Catalogue of the Bernstein, Herstein, Schiffman and Goldsmith Families Collection donated to the National Museum of American Jewish History October 28, 2011

By Margaret Anne Goldsmith

The Bernstein, Herstein, Schiffman and Goldsmith Collection of archives and artifacts were donated to the National Museum of American Jewish History (NMAJH) on October 28, 2011. The Collection archives and photographs were copied by the NMAJH and the original documents and photographs were then sent to the Archival Department of the Huntsville-Madison County Public Library. The Library has the I. Schiffman and Co. Inc. collection and the collections containing the rest of our family papers.

This catalogue for the collection includes photographs of artifacts, vignettes, and unique combinations of vignettes paired with archives and artifacts. It is divided into five sections. The first section is titled, "Background of the Huntsville Alabama Jewish Community," and includes information on the Jewish cemetery, the local B'nai Brith chapter, Congregation and Temple B'nai Sholom, the history of the Huntsville Alabama Jewish community and information on southern Jewish names. The second section is titled "The Families Bernstein, Herstein, Schiffman and Goldsmith," and includes vignettes on the four families. The third section is titled "I. Schiffman & Co. Inc.," the family business. Fourth is a section titled "Philanthropy." It includes endowment funds, archival collections that have been donated to various institutions, and donations of land, properties, memorials, art, and artifacts. All add background to the Bernstein, Herstein, Schiffman and Goldsmith Collection and information on the people to whom the artifacts and archives belonged. The fifth section is titled "The Fifth Generation," and includes vignettes written by my three children: John Hanaw, Barbara Wyso, and Laurie Hanaw Lev.

There are several vignettes written by people other than Margaret Anne Goldsmith. Those authors are noted with the vignettes they have written. Vignettes written by Margaret Anne span the years 1980-2013.

TABLE OF CONTENTS

BACKGROUND OF THE HUNTSVILLE ALABAMA JEWISH COMMUNITY.....7

The Jewish Section of Maple Hill Cemetery Collection, 1874-2011.....8

The Jewish Section of Maple Hill Cemetery – photographs.....12

Charter Members of B’Nai Brith Chapter, Esora Lodge No. 236 Huntsville, Alabama, 1875.....13

B’nai Brith Minutes 1875-1882 , an Overview.....14

The Masonic Lodge and Historic Marker –photographs.....17

Temple B’nai Sholom , “In Retrospect from Rededication”, by Henry Marks, 1976, update Sol Miller, 1998 and added notes by Margaret Anne Goldsmith, 2013.....18

Temple B’nai Sholom and Historic Plaque – photographs.....22

The Huntsville Alabama Jewish Community.....23

Names of Southern Jews.....25

FAMILIES

BERNSTEIN

Bernstein Family: Morris and Henrietta Bernstein and their three children, Sophie, Betty and Lilly , by Lawrence B. Goldsmith, Sr., 1970 with additions by Margaret Anne Goldsmith, 2013.....28

Morris Bernstein’s Siddur dated 1840.....32

The Bernstein House, A Case Study.....33

The Bernstein House - a photograph.....36

Henrietta Bernstein’s etched glass – a photograph.....37

Sterling Silver Water Dipper – a photograph.....38

Sterling Silver Punch/Soup Ladle – a photograph.....39

(Insert MB’s Silver Soup Ladle)

Sterling Silver Candelabra – a photograph.....40

Antique Sterling Silver Cups - a photograph.....41

HERSTEIN

Robert Herstein (1832-1878).....43

Rosa Blimline Herstein's Silver Bridal Flower Basket, Circa 1859.....47

Sterling Silver Flower Basket - a photograph.....50

Herstein Children's Portrait by Noted Alabama Painter William Frye, Circa 1864.....51

Betty, Lina and Monroe Herstein - The Three Eldest Children of Rosa and Robert Herstein – a photograph..... 53

SCHIFFMAN

Daniel and Solomon Schiffman.....55

Grandfather Clock..... 56

Bertha and Solomon Schiffman's Hall Clock Circa 1880's – a photograph.....60

Isaac and Betty Schiffman and our Schiffman Ancestors.....61

GOLDSMITH

David Goldsmith and Henrietta Henline.....67

Oscar Goldsmith.....69

Oscar Goldsmith's Dallas Manufacturing Company's Memorial Resolution – a photograph.....71

Oscar Goldsmith's Humidor (on stand) - a photograph..... 72

Oscar Goldsmith's Humidor (ceramic) - a photograph.....73

(Insert OG cup)

(Insert OG shaving mug)

Betty Bernstein Goldsmith.....74

The Goldsmith House – a photograph.....76

Betty Bernstein Goldsmith's Vases - a photograph.....77

Betty Bernstein Goldsmith's Metal Soup Tureen- a photograph.....78

(Insert BettyBG's check and autograph book)

(Betty's letter to parents in school in Switzerland)

Lawrence Bernstein Goldsmith, Sr.....79

Lawrence Bernstein Goldsmith, Sr.'s Holiday Card Collection.....82

(LBG's Kodagraph Album)

(LBG's Kodagraph Album)

(LBG's Invitation to FDR's Inauguration)

Marble Collection that belonged to Lawrence B. Goldsmith, Sr. and Lawrence B. Goldsmith, Jr.....83

Lawrence Bernstein Goldsmith Senior's Boy Scout Collection.....84

(Insert LBG's Boy Scout Silver Beaver Award)

Lawrence Bernstein Goldsmith's and Solomon Schiffman's Masonic Documents.....85

(Insert Zamora Chapter Masonic Hat)

Lawrence B. Goldsmith, Sr. and Redstone Arsenal, by Eliese H. Stephens 1992.....86

Annie Schiffman Goldsmith.....95

Punch Bowl and Ladle- a photograph.....96

Annie Schiffman Goldsmith's Postcard Collection (1902-1909).....97

Added photo

Lawrence Bernstein Goldsmith, Jr. and Jewell Shelton Goldsmith.....98

Margaret Anne Goldsmith.....100

(Insert National Award Honoring MAG)

Living at the Russel Erskine Hotel, Childhood Memories.....103

Russel Erskine Hotel – a photograph.....107

Hunting for Treasures in Huntsville by Sandy Berman, Curator Breman Museum, Atlanta, GA, 2011.....108

Jew Joint.....110

I. SCHIFFMAN AND COMPANY

- The History of I. Schiffman & Company, Incorporated.....113
- The I. Schiffman Building – a photograph.....117
- The I. Schiffman & Co., Inc. by Paul Hays, 2013.....118
- Office Equipment at the I. Schiffman Building.....123
- Polled Hereford Cattle, I. Schiffman & Company's Farming Business.....124

(Insert Farm Advertising Sign)

PHILANTHROPY

- Endowment Funds.....127
- Archival Collections.....128
- Donations of properties, land, Artifacts and Art
 - Philanthropy of Isaac Schiffman.....131
 - The Building Committee Plaque and Temple B'nai Sholom Interior– photographs.....130
 - The Goldsmith Schiffman Field.....133
 - The Goldsmith Schiffman Field and Historic Plaque – photographs.....134
 - Green Valley Cemetery.....135
 - Green Valley Cemetery and Historic Plaque – photographs.....136
- The Seven Festivals by David Sharir.....137
- The Seven Festivals – photographs.....138
- The Lawrence Bernstein Goldsmith, Jr. Garden of Meditation and Reflections, 1909-1995.....139
- The Lawrence Bernstein Goldsmith, Jr. Garden of Meditation and Reflections – photographs.....140
- Nineteenth Century Dairy Keeper Donated to the Burritt Museum, Huntsville Alabama.....141
- The Bernstein Spring House – photographs.....143
- Southern Railway Bell.....144

The Railway Bell – photographs.....	145
The Goldsmith Schiffman Wildlife Sanctuary.....	146
The Goldsmith Schiffman Wildlife Sanctuary and the Sanctuary Artists.....	147
The Wildlife Sanctuary – photographs.....	148
The Goldsmith Schiffman Elementary School 30 Acre Tract.....	149
The Goldsmith Schiffman Elementary School - photographs	150
The Bernstein, Herstein, Schiffman and Goldsmith Collection of Archives and Artifacts.....	151
Artifacts 1850-1920.....	152
Artifacts – 1850-1920 a photograph.....	153
Artifacts 1850-1930.....	154
Artifacts – 1850-1930 a photograph.....	155
<i>Paintings of Margaret Anne Goldsmith, Oscar Goldsmith and a self-portrait by Maurice Grosser.....</i>	<i>156</i>
Maurice Grosser Circa 1925, A Self Portrait, a photograph.....	160
Portrait of Margaret Anne Goldsmith, Circa 1948 by Maurice Grosser, a photograph.....	161
Portrait of Oscar Goldsmith, Circa 1930's, by Maurice Grosser, a photograph.....	162
Maria Howard Weeden's Paintings.....	163
Weeden Paintings – photographs.....	165
THE FIFTH GENERATION OF OUR FAMILY.....	168

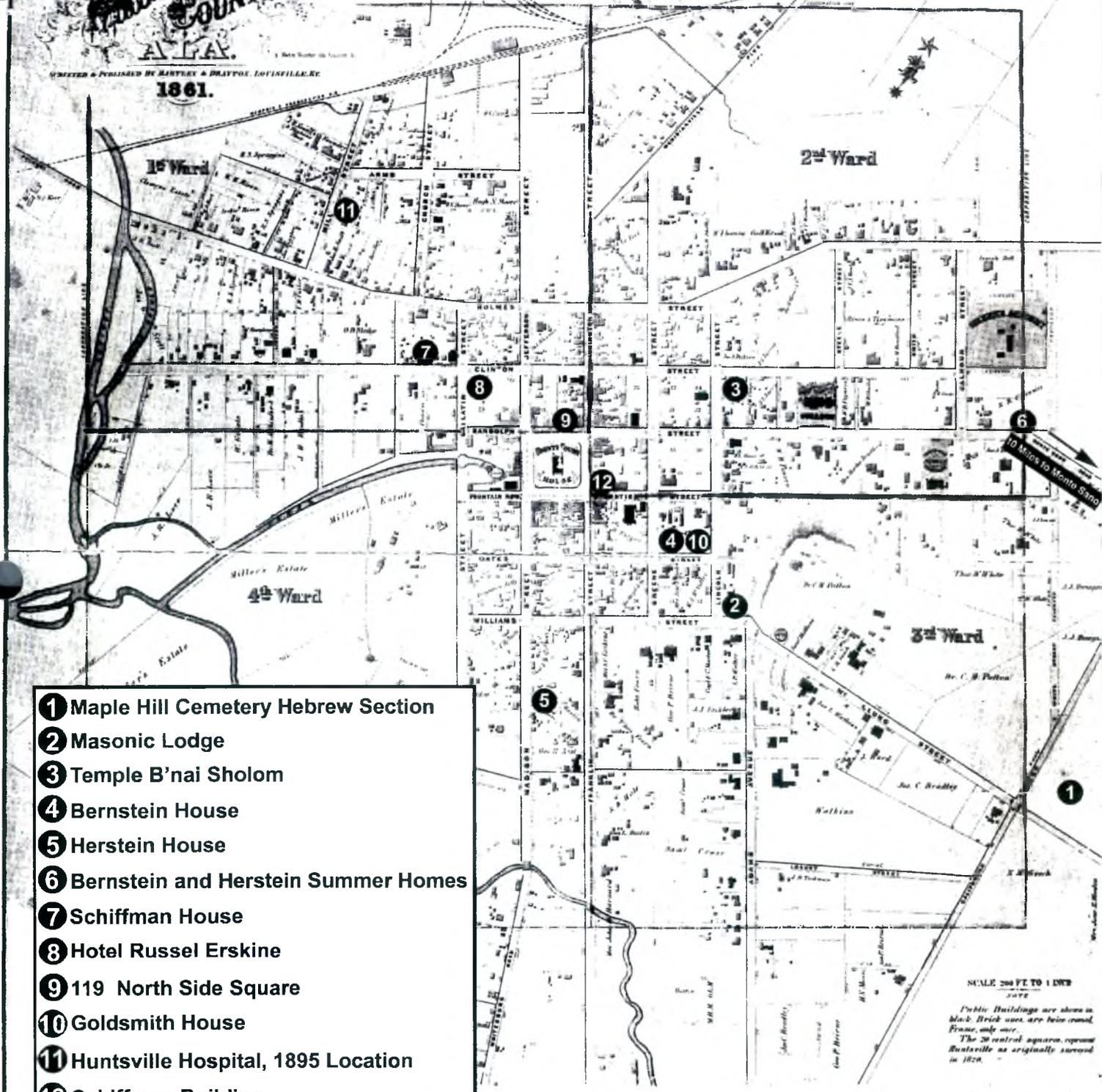
CITY OF HUNTSVILLE

MADISON COUNTY

ALABAMA

1861.

DESIGNED & PUBLISHED BY BARTLEY & BRAYTON, LOUISVILLE, KY.



- ① Maple Hill Cemetery Hebrew Section
- ② Masonic Lodge
- ③ Temple B'nai Sholom
- ④ Bernstein House
- ⑤ Herstein House
- ⑥ Bernstein and Herstein Summer Homes
- ⑦ Schiffman House
- ⑧ Hotel Russel Erskine
- ⑨ 119 North Side Square
- ⑩ Goldsmith House
- ⑪ Huntsville Hospital, 1895 Location
- ⑫ Schiffman Building



BACKGROUND OF THE HUNTSVILLE JEWISH COMMUNITY

JEWISH SECTION MAPLE HILL CEMETERY COLLECTION 1874-2011

The Jewish Section of Maple Hill Cemetery Collection includes Huntsville, Alabama's Jewish community's cemetery history; information on the 1969 Jewish Section of Maple Hill Cemetery Trust; the Trust termination in 2011 and the transfer of trust funds to the Birmingham Jewish Foundation for the Lawrence Bernstein Goldsmith Cemetery Maintenance Fund of Temple B'nai Sholom.

The oldest of Huntsville's Maple Hill Cemetery Jewish sections consisting of over 150 grave monuments and a number of unmarked plots was set aside as a "Hebrew" burial ground by the City of Huntsville in 1874. It was the first visible presence of an organized Jewish community in Huntsville. Like many small Jewish communities, Huntsville's originated with a cemetery. The old Hebrew burial ground served Congregation B'nai Sholom for over one hundred years, until all the grave sites were sold and additional sections along California and McClung Streets were purchased for the congregation by Temple B'nai Sholom.

In 1875, B'nai Brith organized a Huntsville chapter and shortly thereafter many of the B'nai Brith members organized Congregation B'nai Sholom. From its inception, along with its other duties, B'nai Brith took responsibility for maintaining the Hebrew burial ground. That responsibility was eventually transferred to the Congregation and then the Temple after 1899 when the Temple was built. During the early 20th century the membership of both B'nai Brith and the Congregation declined. The Temple struggled with no full time rabbi from 1915-1963 and no religious school for over thirty years prior to 1948. It was in 1941 that my grandfather, Lawrence Bernstein Goldsmith, who was treasurer of the Temple and a member of B'nai Brith, began collecting for and maintaining the cemetery for the Congregation. His records, which were begun in 1941, have been kept continually until 2011. My grandfather died in 1972 and my father, Lawrence Bernstein Goldsmith Jr., took over responsibility for managing the historic Jewish section of the cemetery. At his death in 1995, my stepmother, Jewell Goldsmith, assumed responsibility for the cemetery until her last years. She died in 2009. For my grandfather, my father and my stepmother, taking care of the historic section of the Jewish cemetery was one of their main contributions to Congregation B'nai Sholom. During the years that the historic Jewish section of Maple Hill was managed by my family, they contributed the services of their gardener along with the contributions and bequests from Congregation members.

In 1969 my grandfather took the excess accumulated cash from annual collections, along with a bequest from the Margon estate of \$5,000 for perpetual care for Mrs. Margon's grave, and established a trust fund at the State National Bank for the historic Jewish section of Maple Hill Cemetery. Upon resignation of the State National Bank, the State of Alabama Bank was named trustee. The First National bank followed as trustee and then Regions Bank was named trustee. Since inception in 1941, except for a few out of the ordinary expenses, the fund along with contributions was allowed to compound its interest income until 1995. The maintenance during those years was done by our family gardener as a contribution in an effort to build the fund to an amount that would provide perpetual care.

After my father died in 1995, my stepmother, Jewell Goldsmith, hired a gardener. She continued to collect from the community as my father and grandfather had done and built the fund to \$114,000. Nevertheless, after the fund reached its height it began to decline. During the latter of Jewell's fourteen years of management, contributions began to decrease as descendants of the early families died and their children moved away from Huntsville. In addition, interest rates decreased and the cost of maintaining the cemetery and paying the increased bank trust fees eventually caused a negative cash flow. During 2007, I requested that attorney John Wynn of Lanier Ford Shaver and Payne prepare an application for tax free status for the cemetery trust fund from the IRS. This was a step recommended by the Birmingham Jewish Foundation in contemplation of one day having the fund transferred to them. The IRS granted 501 C-3 status and tax returns have since then been filed each year.

Soon after I assumed responsibility for the old Jewish Section of Maple Hill Cemetery, when my stepmother died in 2009, I turned the ground maintenance over to the City. I began using the trust only for deferred monument repair, tree removal and replanting trees etc. I realized that in the future, in addition to repairs and maintenance, there would always be the chance that vandalism could occur. If that should happen, I knew that City-owned Maple Hill Cemetery had no funds for repairs. I knew too that the city would seek help from Congregation B'nai Sholom to take care of the repairs.

The Jewish Maple Hill Cemetery Trust was originally owned by the State National Bank and then went through a series of transfers to finally the Regions Bank's trust department. According to the 1969 trust document, the bank managing the trust fund was the trustee. Knowing that after my death there would be no individual to manage the old Jewish section of Maple Hill Cemetery and receive the funds from the bank, I approached Temple B'nai Sholom's board of directors and the Birmingham Jewish Foundation for a solution to the problem. Although the Foundation was willing to accept the trust funds if the trust was terminated, they needed a tax-free organization to receive and manage future moneys disbursed for maintenance of the cemetery. Regions Bank's trust department was willing to terminate the trust by court order. Unfortunately, the Temple board rejected my initial proposal. The president at that time was reluctant to have the board assume responsibility for management of the historic Maple Hill Cemetery Jewish section. I waited and then approached the Temple board several years later when there was a change of president and new board members who were more receptive to the idea. After working together for over a year, we were able to craft an agreement between the Temple, the Birmingham Jewish Foundation, and the Regions trust department for the trust to be terminated and the trust funds to be transferred to Birmingham Jewish Foundation for the Lawrence Bernstein Goldsmith Cemetery Maintenance Fund of Temple B'nai Sholom, so named in memory of my grandfather.

On June 28, 2011, the decree was signed by Judge Dennis E. O'Dell, Circuit Court, Madison County, Alabama, terminating the charitable cemetery trust and ordering the trustee to distribute the assets to the Birmingham Jewish Foundation. The termination of the trust was also authorized by Alabama Code #10-3B-413 (supp. 2006) and cy pres. "Where as in the case with the Trust, the particular charitable purpose becomes impracticable or wasteful, the trust has not failed, and has not reverted to the settler or the settler's interest, the court was able to apply cy pres to terminate the trust and direct that the trust property be applied or distributed in a manner consistent with the settler's charitable purpose."

The new Lawrence Bernstein Goldsmith Maple Hill Cemetery Maintenance Fund for Temple B'nai Sholom Agreement was signed on February 23, 2011, by the Birmingham Jewish Foundation Executive Director Sally Friedman, Temple B'nai Sholom Board President, Brad Lapidus, and an officer of the Regions Bank trust department. The terms and conditions of the agreement include nine provisions. Without listing all the provisions, the following synopsis provides an overview of the Fund agreement. The Fund is to be used for the payment of repairs and maintenance not performed by the City of Huntsville, Alabama, including but not limited to grave marker maintenance, tree removal, wall repair, graffiti removal, and the cost of a paid employee of the Temple, if necessary, to implement the purposes of the Fund. Further, the Fund is not available for any private or other publically owned cemetery. It should be noted that the Fund is to be used for not only the old historic Jewish section of Maple Hill Cemetery set aside by the City in 1874, but also the additional sections in Maple Hill owned by Temple B'nai Sholom and any future sections they might purchase in City owned Maple Hill cemetery. At such time the Foundation is no longer able to administer the Fund, it may be relinquished to the Community Foundation of Huntsville/Madison County etc. If Temple B'nai Sholom is no longer able to provide the necessary oversight of the cemetery maintenance, grants may be paid to Maple Hill Cemetery, owned by the City of Huntsville, to be used exclusively for Temple B'nai Sholom sections of Maple Hill Cemetery.

Regions Bank trust department transferred the remaining funds in the Trust in the amount of \$69,697.90 to the Birmingham Jewish Foundation on July 1, 2011, to establish the Lawrence Bernstein Goldsmith Cemetery Maintenance Fund of Temple B'nai Sholom.

During my years of management, I used the funds to include not only the old historic Jewish section but also the two new sections belonging to Temple B'nai Sholom near California and McClung streets. The funds were used mainly to provide deferred maintenance of the grave stones. In addition, I had old trees removed and new ones planted around the perimeter of the old historic section and trees and bushes removed in the newer sections that were damaging grave stones. The deferred maintenance work, the legal fees to obtain 501 c-3 status, legal fees to terminate the trust and work with the Temple, the Birmingham Jewish Foundation, and Regions Bank trust department took much of the fund's capital. In addition, during the latter years of the trust, bank fees had increased as had the hired gardener's fees, while interest rates had decreased. These factors contributed to the loss in the trust's funds from a high of \$114,000 to slightly over \$69,000 when the trust was terminated. At this time the Jewish sections of Maple Hill Cemetery are in excellent condition. Hopefully the new designated fund at the Birmingham Jewish Foundation will grow and be available for whatever work is needed in the future. I will continue to look after the Jewish sections of Maple Hill for the Temple as long as I am able to do so.

After the funds were transferred, I donated the collection of papers and documents that had been accumulated since 1941 by my grandfather, my father, my stepmother, and me to the Breman Jewish Heritage and Holocaust Museum in Atlanta, Georgia. In addition, I gave the Huntsville-Madison County Public Library copies of the most recent documents, terminating the trust and establishing the Foundation's designated fund. The Breman Museum is collecting the archives and artifacts of Alabama's Jewish communities in addition to those of Jewish communities in Georgia. At this time the Breman has the original B'nai Brith ledger for Huntsville's B'nai Brith chapter and they are beginning to interview

members of the Huntsville Jewish community to document its history. Hopefully the Maple Hill Jewish Cemetery Collection, which covers the years 1941-2011, will be of interest to the Breman's researchers and archivists in the future. The collection's files include the yearly letters soliciting funds from the Huntsville Jewish community from 1941 until the late 1990's, the annual records of contributions, etc. and bank statements. There is a file with information on establishing the original trust, one on the efforts to obtain a 501 C-3 status, a file documenting my efforts with the Foundation and the Temple boards, files on legal work covering the last few years and a file on the establishment of the designated fund at the Birmingham Jewish Foundation. The collection is important, not only because it provides information on the Huntsville Jewish community, but also because it documents how a Jewish cemetery was maintained through the years as the Jewish community diminished. Most important, it is a success story. Now there are funds for the perpetual care of Huntsville's historic Jewish cemetery, which will be managed by a strong Jewish Endowment Foundation for a Jewish congregation that is the oldest in Alabama that has been in continuous use.

THE HEBREW SECTION OF MAPLE HILL CEMETERY



B'NAI B'RITH CHAPTER, ESORA LODGE NO. 236, HUNTSVILLE ALABAMA

Charter Members

Joseph Klaus	Sigmund Spitz
Philip Schawitz	Robert Herstein
Max Kraus	David Schopik
Nathan Herstein	Morris Bernstein
Adolph Adler	Simon Eurick
Herman Wind	Isaiah Weil
Isaac Adler	Herman Weil
G. Meyer	Max Landauer
Abraham Newman	Daniel Schiffman
Simon Katz	Solomon Schiffman
Simon Lehrberg	Philip M. Berg
Isaac Rosenfeld	Henry Bernard
Morris Slericfeld	Isidore Lehman

Minutes from 1875 – 1882, An Overview

Margaret Anne Goldsmith 1982

March 1, 1875 marks the date of the organizational meeting of the Huntsville, Alabama B'nai B'rith Chapter, Esora Lodge No. 236. There were twenty-six charter members in all. Brother Samuel Schloss from the Euphrates Lodge in Memphis, Tennessee and Brother Marcus J. Mayer from Zodoc Lodge in Selma, Alabama came to Huntsville to help facilitate the organization of the chapter. The first meeting was held at the "Odd Fellow Hall;" however, all subsequent meetings including those concerned with the organization of the Chapter were held in a room at the Masonic Lodge.

Election of officers, the decision to meet once a week on Sunday, (later changed to every first and third Sunday), the matter of renting a hall, and purchasing furniture were housekeeping matters covered during the early meetings. Soon the Brothers began to concern themselves with those fraternal needs that had prompted their organization of the local B'nai B'rith chapter.

During one of the early meetings, three members were appointed, "whose duty it was to attend the welfare of orphans of deceased members and to their conveyance to the Jewish orphan asylum; (there was one in Cleveland, Ohio and one in New Orleans, Louisiana.) On July 4, 1875, a sick committee formed, each member was responsible for a different day of the week to attend the needs of sick Brothers. Their duties included calling on sick Brothers, and when needed, assisting their wives and family with nursing care both day and night. The committee was also responsible for making the judgment as to whether sick members were entitled to relief from the Chapter. Members of the committee were reappointed at the time of election of officers.

The meetings began with reading communications received from other lodges in the District and from the District office. The Esora Lodge stayed current as to new lodges that were formed, the names of newly elected Brothers, death notices, the names of Brothers on probation, reinstated brothers, and those expelled from the Brotherhood. The most common reason for expulsion was NPD (not paying dues.) On rare occasions, brothers were expelled for embezzling the funds of their Lodge.

Dues were collected at each meeting. On an ongoing basis funds were distributed as follows: to the Jewish orphan homes in Cleveland and New Orleans, to Touro Infirmary in New Orleans, for local lodge expenses and the endowment fund. The bulk of the money always went to the endowment fund which was drawn on upon the death of any Brother in good standing in the entire District. When notified by the District office of the death of a Brother, the local lodge would send to the District office an amount equal to from \$.75 to \$1.00 times the number of Brothers in the Chapter. This mutual insurance benefit for widows and orphans was one of the basic reasons for the organization's existence. When my great great grandfather, Robert Herstein, died in 1878, a check for \$1,500 was sent from the District Lodge and dispensed to his widow, my great great grandmother, Rosa Herstein .

The lodges stayed in close contact with each other, not only through correspondences and solicitations, but also through periodic conventions. On January 23, 1876 a delegate from the Esora Lodge was sent to Montgomery for a District Grand Lodge meeting. Membership also entitled brothers from other

lodges to "visiting rights." The minute book mentions one such visitor on October 19, 1879, "Visiting Brother Oscar Goldsmith (my great grandfather) was admitted and took his respective seat."

In addition to the fraternal functions of the group, the Esora Lodge took responsibility for the religious, social, and communal needs of the entire Huntsville Jewish community. On February 17, 1876, it was moved, "that thanks be given to Brother J. Meier for having the fence fixed on the Jewish Burial Ground." In 1874 the City of Huntsville had set aside a section of Maple Hill Cemetery for a Hebrew Burial Ground. On February 17, 1878, it was moved, "that a ball be given on March 9th to benefit the Lodge, the Jewish ladies to prepare the supper and a committee to make arrangements and sell tickets at \$2.50 per couple." On March 26, 1876 it was moved that, "the next meeting, the 9th of April, being the first day of Pesach, it be resolved to hold Devine services under the auspices of the Lodge. Brothers Robert Herstein and J. Kaufs appointed to arrange the Hall and invite all the Jehudim to attend."

It is interesting to note that on July 30, 1876, four months after Pesach, Congregation B'nai Sholom was organized by a group of "eighteen Israelites." Perhaps the Brothers' Pesach service was so well attended and enjoyed by the entire Jewish community, that those interested joined together to form a congregation. The congregation and B'nai B'rith worked together from the outset, sharing their resources. Both organizations used the same room at the Masonic Lodge for a number of years which they began renting jointly on July 2, 1876. On that day, "the Lodge paid their share of the first quarter rent to the Hebrew congregation." This date is noted to precede the official organization of Congregation B'nai Sholom on July 30, 1876.

The brothers were conscientious as to their religious responsibility and their example as a group. August 13, 1876, a motion was made by Robert Herstein, "that every member of the Lodge keep the first day of Rosh Hashanah and on the day of Kipoor, their business houses closed. The motion carried unanimously."

After the first year, the Brothers of the Esora Lodge expanded their interest to their fellow Jews beyond the local B'nai B'rith District. On March 24, 1878, Brother Daniel Schiffman (my great great uncle) made a motion that \$25.00 be donated to the suffering Israelites of Turkey. On July 15, 1880, \$10.00 was sent to the Alliance Israelites Universelle." A circular was received on March 6, 1881 from the B'nai B'rith executive committee in New York, "soliciting funds to enable materially to enlarge its field in the course of education of brethren in the Oriental countries." On March 11, 1881, a circular requesting a "proposition to establish an employment bureau," was sent to all lodges by the executive committee in New York.

From the pages of the first Esora Lodge Minute book (3/1/75 - 6/18/82) it is evident that during the Chapter's first seven years in existence, it acted as a catalyst for organizing the Jews of Huntsville into a cohesive community. Initially the Brotherhood appears to have served not only the community's fraternal needs, but also its social and religious needs. A year and a half from the date of the organization of the Chapter, it was evident that a congregation should be organized to meet the religious needs of the Jewish community. It was also recognized that a separate organization was needed to meet the social needs. Since most members of the community were *immigrants or second*

generation, it is likely that although they came into contact with the larger Huntsville community in business and city government, they did not mingle socially. There are no dates as to when the Standard Club was organized. Likely it was soon after the congregation was formed. The Standard Club sponsored dinners, balls and other social events with the aid of the Hebrew Ladies Aid Society, forerunner of the Temple Sisterhood. As the B'nai B'rith Esora Lodge was relieved of the fraternal needs of the community, the chapter was able to focus its energy on the fraternal needs of the group and to expand its scope to include the needs of fellow Jews both nationally and internationally.

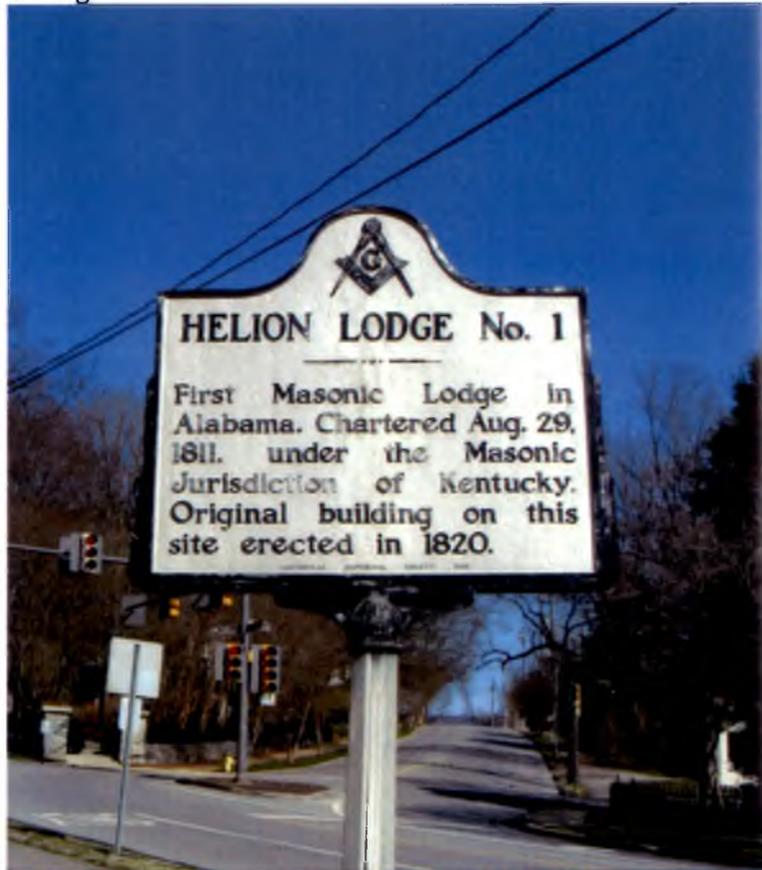
The first minute book of the Esora Lodge of the Huntsville, Alabama B'nai B'rith Chapter ends on June 18, 1882. Nevertheless, it is of sufficient length to lend insight as to the early Jewish community in Huntsville and the early B'nai B'rith organization. The tale told by the Esora Lodge Minute Book is repeated over and over as B'nai B'rith chapters were established in cities and towns throughout the United States during the late nineteenth century. They were organized by the first large wave of Jewish immigrants from Germany and central Europe who settled in America and established their identity as a unique religious and cultural group. Their fraternal bond transcended geographic barriers and led to the organization of B'nai B'rith lodges which became the vehicle for expressing their sense of brotherhood.

Update 2011

Almost thirty years ago I had the opportunity to read the first minute book of the B'nai B'rith Huntsville chapter. Isadore Miller of Huntsville, who was active in B'nai B'rith both locally and nationally had possession of the book, as his family had been involved with the organization for a number of years. I made notes while reading and later wrote the above review. I knew that I would probably never have the opportunity to read it again. What was especially exciting was that my two great great grandfathers, Morris Bernstein and Robert Herstein had been charter members. The office of secretary was passed from brother to brother at the time of election of officers. The first minute book has minutes hand written by both my great great grandfathers who served as secretary during the chapter's early years. Some years later I contacted the American Jewish Archives and requested that they make a hard bound copy of their microfilm of the minute book for the Huntsville Madison County Library. During this past year, 2011, Isadore Miller and his son Sol gave the original minute book to the Breman Jewish Heritage and Holocaust Museum in Atlanta, Georgia. The Breman is collecting archives and artifacts from the Jewish communities in both Georgia and Alabama.

THE MASONIC LODGE

The original Masonic Lodge burned where B'nai Brith and Congregation B'nai Sholom met. The present lodge is the second building on the site.



TEMPLE B'NAI SHOLOM

"IN RETROSPECT FROM "REDEDICATION"

HENRY MARKS, UPDATE BY SOL MILLER

THIS IS AN UPDATE OF AN ARTICLE WRITTEN ON THE OCCASION OF THE CONGREGATION'S CENTENNIAL CELEBRATION IN 1976 BY HENRY MARKS. THIS UPDATE IS WRITTEN ON THE OCCASION OF THE TEMPLE'S CENTENNIAL IN 1998 BY SOL MILLER. ITEMS IN PARENTHESES ARE ADDED IN 2013 BY MARGARET ANNE GOLDSMITH.

Huntsville is the second oldest city in Alabama as well as the oldest English settlement in the state. The first permanent settlers arrived before 1810 and Huntsville was incorporated in 1811.

Jewish people began to arrive in Huntsville in the 1840's and Jewish marriages occurred here as early as 1849. These first pioneers were primarily merchants and cotton factors. They quickly began to prosper in the antebellum period, some acquiring important real estate in Huntsville and the surrounding area. Some owned slaves, and there are records of transactions involving slaves before the Civil War, the papers of which are still in the hands of present members of the Congregation. (In 2011 these slave receipts were donated to the National Museum of American Jewish History.)

During the Civil War, the Jewish population generally supported the Confederacy and at least one member (Daniel Schiffman) served with the Confederate military forces.

After the war, a number of Jews moved to Huntsville. Earlier they had immigrated to the United States from Central European states, principally the Germanys. In the 1870's they took steps to start a congregation. On July 30, 1876, dreams became reality and thirty-two men formed B'Nai Sholom Congregation. At that time there were approximately 230,000 Israelites and 270 congregations in the United States.

The constitution, submitted at the founding meeting, contained laws and standing rules similar to those of Congregation B'ne Yeshurun of Cincinnati, led by Rabbi Isaac Mayer Wise. The mode of worship was to be in accordance with Wise's radical prayer book "Minha-Amerika," written in Hebrew and German. The membership set up finance, school and choir committees. The religious functions of the Hazzan (the title was later changed to Rabbi) and Shammas were performed by members of the Congregation. The Rabbi performed all the duties of a Hazzan, conducted regular and special services, performed funerals, led the Sunday school, and taught the students. Another man trained the choir and instructed in liturgy.

It is possible that Divine Services had previously been held at the Opera House, but for the High Holy Days of 1876, they were conducted in a newly refurbished room rented at the Masonic Lodge. The Congregation purchased an organ and hired a choir. There was mixed seating and hats were worn "with due respect to the service."

In June 1877, a motion was approved to apply to the Union of American Hebrew Congregations,(UAHC) for membership. However at various times in the future, the Congregation would be required to withdraw from the organization due to lack of funding.

In order to compel unaffiliated residents of the community to join, Temple admittance was restricted to contributing members. They were charged 25 cents a visit or five dollars a family or three dollars for a single person during High Holy Days, although out of town visitors were welcomed at no charge. The Congregation also maintained and controlled the Jewish Section of the cemetery. The Congregation charged a fee for the burial of non-Jewish members in this section. A chapter of B'nai Brith was formed in 1875. (My reading of the B'Nai Brith Ledger indicated that care for the Jewish Cemetery was the responsibility of their organization initially and also that the Jewish Cemetery was set aside by the City in 1874, before B'Nai Brith chapter was formed and before the Congregation.)

The Hebrew Ladies Aid Society, organized soon after the establishment of the Congregation, was the bulwark of the Congregation, and was called upon and volunteered to assist on numerous occasions. They raised funds and held social functions, sometimes inviting the general community.

After the death of a faithful lay leader, the Congregation in 1890 decided for the first time to seek the services of a full-time rabbi. An advertisement which ran in Wise's "The American Israelite," called for a rabbi who spoke English fluently and offered an annual salary of \$1,000 with traveling expenses paid only to the successful candidate. A student rabbi conducted High Holy Day services in 1890 and an older rabbi served in 1891. On November 23, 1892 the Congregation secured the services of its first ordained religious leader, Rabbi A.M. Bloch, whose contract was terminated by a dissatisfied congregation before the year had passed. I.E.Waggenheim assumed the pulpit in 1894 and remained until 1897. He provided firm and progressive leadership. He was the first in a series of seven rabbis who remained from one to three years and then moved to larger congregations. In February 1898 the Congregation adopted the "Union Prayerbook," published in 1894.

Perhaps the longest step forward for the Congregation occurred on May 1, 1898 when it purchased land at the corner of Lincoln and Clinton Streets for \$1,500. A building committee contracted with William Meyers of New York to construct a house of worship for \$16,000. The building was dedicated on Sunday, November 26, 1899, and later there was an auction of pews. Rabbi Nathan Michnic was spiritual leader of the Congregation at this time.

During the illness of one Rabbi in 1905, Reverend Claybrook of the Episcopal Church offered his services to the Congregation on Friday nights. His offer was accepted. Rabbi Jacob Z. Lauterbach served the Congregation from 1910-1911. While here he wrote several scholarly books. He later served for many years as a professor at the Hebrew Union College in Cincinnati. Rabbi Lauterbach proudly showed his students a gold pocket watch presented to him by the members of Temple B'Nai Sholom upon his departure from Huntsville. There had been a recurring problem in obtaining a rabbi, and so in May 1913, the Congregation decided to use lay readers instead of a full time rabbi, but to assume a Rabbi's expenses in the event of a death. Some lay readers over the years were Gustav Marx, Leo Cohen, Abe

Goldstein, and Sam Alexander. In the early decades of this century, most of the Jewish newcomers to Huntsville were of Eastern European origin.

Sidewalks were constructed in 1922 and in 1923 the Jewish section of the cemetery was extended. The Congregation had the normal financial worries of periodic repairs and maintenance of the Temple building. As hard times began to be felt in Huntsville during the Depression, the Temple was hit by a wave of dues reductions among its members. In 1935 the Rabbi engaged for the High Holidays was paid by subscription.

World War II marked the revitalization of the economy of this country and especially that of Huntsville. Redstone Arsenal was developed from a combination of two Army arsenals established in 1941 for the production of chemicals and explosives. In 1948 Redstone Arsenal was designated the center for rocket research and development. The Marshall Space Flight Center officially began operations in mid-1960. The vitally important space and defense activities attracted private contractors and Huntsville grew rapidly. The Jewish population of Huntsville also grew as scientists, engineers, and other professional people were attracted to the city. Many of these new arrivals joined the Congregation and Religious school enrollment increased to the point that new classrooms were required. In June 1956 the Congregation bought the Carlisle Davis home located next to the Temple for \$18,500. The Temple Sisterhood held Holland bulb sales, rummage sales, and numerous card parties and dinners to help pay off the mortgage on this property.

The Congregation engaged student rabbis to conduct High Holy Day services from 1948-1952. Student rabbis were employed on a bi-weekly basis from 1953 until August 1963. At that time Rabbi Sherman Stein became the first full time rabbi since 1913. The Congregation purchased a house for the rabbi for the first time in its history. He served through August 1966, after which Dr. Abraham Feinstein, rabbi Emeritus of Mizpah Congregation in Chattanooga, began to commute to Huntsville on a weekly basis to serve the needs of the Temple. He retired in June 1969, and was succeeded by Rabbis Michael Eisenstat, Charles Emanuel, Robert Scott, Sherwood Weil, and Dr. Steven Jacobs, the Temple's current rabbi. (Since Rabbi Jacobs we have had Rabbi Jeffrey Ballon and as of this writing, 2013, we have our first female rabbi, Rabbi Elizabeth Bahar.)

The Congregation became so large in the 1960's that it was necessary to hold High Holy Day services in the post chapel at Redstone Arsenal. It also became necessary to enlarge existing Temple facilities. The Davis home was demolished and in 1967 construction was begun on the Educational Building. It was completed in 1968 at a cost of \$100,000.

Almost from the beginning of the Congregation, its young people have served it well. The first Confirmation was held in 1897 and this was one ceremony reinstated in the early 1950's. The first Bar Mitzvah was held in 1958, and the first Bat Mitzvah in 1967. Coleman Balisok trained all Bar and Bat Mitzvah candidates until his death in 1968. The Temple Brotherhood was formed in 1962 and the first volunteer choir has served us since 1963.

In 1975 renovation of the sanctuary was undertaken and completed in time for the Temple's centennial celebration. Later High Holy Day Services were transferred to the new, larger Bicentennial Chapel at

Redstone Arsenal. This was necessary due to the continued growth of the Congregation, which in 1994 maintains a membership of over 170 families. Continual problems with the structure forced a complete renovation in 1993 and 1994. The Congregation is extremely proud of its “new” house of worship.

Our Temple is truly a house of living Judaism. A house of worship, a house of study, a house of joy, and a house of sorrow, it is the living link among the past, the present and the future.

Temple B'nai Sholom built in 1899

Huntsville's first Jewish citizens arrived during the 1840's. Congregation B'nai Sholom (Son's of Peace) was founded July 30, 1876 by 32 families. They affiliated in 1877 with the Union of American Hebrew Congregations, the Reform Movement. Construction of the Temple began in 1898 and it was dedicated on November 26, 1899. Chairman of the Building Committee was Isaac Schiffman. Architecture is primarily of the Romanesque Revival style with influences of the Renaissance Revival in the west front gable. The Temple was designed by architect R.H. Hunt of Chattanooga. Extensive restoration was completed in 1994. Temple B'nai Sholom is the oldest synagogue in Alabama in continuous use.



TEMPLE B'NAI SHOLOM'S STAINED GLASS WINDOWS



THE HUNTSVILLE ALABAMA JEWISH COMMUNITY

Permanent settlers were in Huntsville by 1810 and the town was incorporated in 1811. The earliest record of Jews in Huntsville in 1829 is documented in Bertram Wallace Korn's book "The Jews of Mobile Alabama 1763-1841." Five brothers by the name of Andrews (who were related to Haym Solomon) were known to have operated stores in Huntsville and Tuscaloosa between 1829 and 1837. On April 7, 1829, brothers Zalegman and Joseph purchased a vacant lot and an adjoining house on the south side of the Public Square and began trading under the name of "Andrews and Brothers." In 1837 the brothers closed their business in Huntsville and moved to Mobile.

The first Jewish settlers known to have come to Huntsville and remain were my two great great grandfathers, Morris Bernstein and Robert Herstein. Both were permanent residents by 1859 according to the town's earliest City Directory. They were charter members of the B'nai B'rith Esora Lodge founded in 1875 and Congregation B'nai Sholom founded in 1876. Their graves are two of the oldest in the Jewish section of Maple Hill Cemetery where a "Hebrew Burial Ground" was set aside by the city of Huntsville in 1874. The next earliest settlers here were my great great Uncles, Solomon and Daniel Schiffman in 1857. The two went into partnership in the mercantile business.

These early Jews, my ancestors, came to Huntsville for economic opportunities. The town during the antebellum period of the 1850's was a thriving community. Although it boasted a class of cosmopolitan wealthy farmers, Huntsville was largely populated by slaves and small farmers. There were few merchants, tailors, shoemakers and storekeepers between the genteel aristocrats and the small farmers and backwoodsmen. Undoubtedly Morris, Robert, Solomon and Daniel saw the vacuum they could fill, that of commerce and trade.

Few Jews ventured south during the Civil War years but after the War a number of Jewish families traveled south and settled in Huntsville. By 1874 there was a large enough Jewish community for the City to set aside a Hebrew Burial Ground in Maple Hill Cemetery. At the same time these early Jewish settlers began to address their communal needs and their needs for various life cycle events. In 1875 a chapter of B'nai Brith was formed to address the communities' fraternal needs. In 1876 a congregation was formed by eighteen Israelites to address the religious needs of the community. Since most of the charter members of Congregation B'nai Sholom and B'nai Brith were family units, we can assume that the Huntsville Jewish community numbered fifty or more.

During the 1890's Huntsville's population expanded to 8,000 as the town experienced the industrialism spreading throughout the south. Northern capitalists joined with local investors to stimulate that growth. A number of mills were established in Huntsville at the same time as Dallas Mill. My great grandfather Oscar Goldsmith, who had traveled south from New York to settle in Huntsville, was instrumental in the location of Dallas Mill in the town. He became Assistant Treasurer and was a member of the board of the Mill for the rest of his life. Oscar's wife Betty, my great grandmother, was instrumental in the founding of the first hospital. By the example of my ancestors, it is evident that the

Jewish community of Huntsville had become well-integrated into the larger Huntsville community by the end of the nineteenth century.

Most of these nineteenth century immigrants and first generation Jews were from Germany where the Reform Jewish movement began. The Movement was a break from the Orthodoxy of the past to a more liberal form of worship. German and English prayers were added to the previously all Hebrew service, and both organ music and sermons were incorporated. Strict dietary rules and compulsory rituals as to worship and everyday life were relaxed. Thus these Reform German Jews found it easy to settle into Huntsville, away from the larger more traditional Jewish communities of the Northeast.

During the early years of the twentieth century many children of the first and second generation Huntsville Jews moved to other parts of the country where more economic opportunities were available and they could identify with larger Jewish communities. As the younger generation moved away the Huntsville Jewish community dwindled. The Congregation was without a rabbi after 1913, and lay readers were used. There was also no religious school during that time. The turning point in this trend occurred in 1942 when Redstone Arsenal located in Huntsville. The arsenal was followed by the space industry and as the town's population began to grow so did that of the Jewish community.

To meet the needs of the expanded Jewish community, the religious school at Temple B'nai Sholom was reorganized in 1948, and eventually during the 1950's student rabbis from the Hebrew Union College were employed on a bi-monthly basis. During the early 1960's Temple B'nai Sholom's congregation had grown sufficiently to hire a full time rabbi. Etz Chayim, a conservative congregation, formed in 1963 to accommodate the growing number of more traditional Jews in the Huntsville Jewish community. Recently, as of this writing, a Chabad Rabbi has moved to Huntsville offering the Orthodox tradition. Thus today the three major Jewish traditions; Orthodox, Conservative and Reform are available to a small (less than 300 affiliated families) but stable diverse Huntsville Jewish Community.

Briefly during the 1970's and 1980's, a Jewish Federation was begun but then discontinued. It was reorganized during the 1990's and today, 2013, it is an active organization, sponsoring various community programs including Yom Hashoah and Israel Independence Day. The federation collects funds annually for the national and international Jewish communities. During 2012 the Federation collected more than \$50,000, exceeding our campaign goal of \$45,000. Most importantly the Jewish Federation of Huntsville and North Alabama (JFHNA) has brought the two congregations and the new Chabad congregation together and helped to unify our Jewish community, a community that is well-integrated into the larger Huntsville community. Personally I have been active with the JFHNA and served as president and am today a board member emeritus.

NAMES OF SOUTHERN JEWS

Jewish immigrants who settled in small southern towns, in particular mid nineteenth century German Jewish immigrants, many of whom became Reform, have acculturated to a far greater extent than those immigrants, especially more traditional Jews, who settled in the northeast and in larger cities throughout the country. The larger the Jewish population in a community the greater chance the individuals will be able to maintain their cultural and religious identity. On the contrary, the smaller the ratio of the Jewish population to the larger community, the greater chance acculturation will occur. This is common knowledge among historians, archivists and museum curators. I mention this as a preface to my comments regarding names that have been given to various individuals in our family after the acculturation process had continued for several generations. I feel this discussion is important for a better understanding of our family collection and our names for researchers and visitors.

My grandmother and grandfather whose grandparents were immigrants named their son, my father, Lawrence Bernstein Goldsmith, Jr. after my grandfather, Lawrence B. Goldsmith. The Jewish tradition of not naming a child after anyone living had been forgotten or wasn't important. My grandparents had many non-Jewish friends who named their children junior. In fact many continued this tradition for generations so that it was not uncommon to hear for instance, John Smith IV and so on. This practice is common even today. Naming each generation after the one before provides a way to say that you are third and fourth generation. To have had ancestors who came to America during the seventeenth, eighteenth and nineteenth centuries provides a certain amount of prestige, especially in the South. The Daughters of the American Revolution and The Daughters of the Confederacy as well as their male counterparts, the Sons of the American Revolution and the Sons of the Confederacy, are quite strong today. In Huntsville there are numerous chapters of all the above organizations. An interesting aside is that since my mother wasn't Jewish and could trace her ancestors to the American Revolution, enables me to join any one of these women's groups. The two local chapters of the DAR have both invited me to join. Although I haven't, I did receive the DAR Conservation Award from one of the local chapters when our family gave 300 acres to the City for a wildlife sanctuary. When I received the award I was invited to give a short talk about the history of our family and the Huntsville Jewish community. The talk was so well-received that word got around and I was invited to give the talk to one of the local chapters of the Sons of the American Revolution also. During the talk I added a reference to Hyam Solomon, the Jewish Revolutionary War hero.

I have a double name, Margaret Anne, which is also a southern tradition. Naming children double names is far more common in the south than it is in the north. I remember when I went to Tripp Lake, a Jewish Camp in Poland Maine, my bunkmates, all of whom were from the northeast teased me about my double name, however some thought it was cute. In any event they decided to shorten "Margaret Anne" to "Maggie." I got used to it and began signing my letters home, "Maggie." During the five years I went to Tripp Lake, my camp name remained "Maggie." I continue to correspond with several of my old camp friends and I sign my letters to them, "Maggie" rather than Margaret Anne.

Everyone remembers the character, "Big Daddy," in Tennessee Williams' "Cat on a Hot Tin Roof." The same thing happened in our southern Jewish family. I called my grandfather "Big Daddy" and my father "Little Daddy." Since my grandfather was a senior and my father a junior, a number of people called them "Little Lawrence" and "Big Lawrence." It followed naturally that when I was a child that I was taught to call my grandfather "Big Daddy; and my father "Little Daddy." Calling one's father "Daddy," I believe is also more of a southern tradition and in the north and west, people call their fathers, "Dad."

So, what's in a name? Does it have anything to do with being Jewish? An interesting observation regarding the above is the fact that in spite of the acculturation our family experienced for five generations, my three children are Jewish. My ten grandchildren all have biblical names: Elisha, Elazar, Avigail, Yitzchak, Devorah, Eliana, Ezra, Ilan, Shalem and Reuben. My son John converted to Judaism in order to become Orthodox, since my mother was not Jewish. He legally changed his name from John Jerome Hanaw, Jr. to John Jerome Hanaw to eliminate the junior. He lives in Jerusalem in a religious

neighborhood and is called Yonah by family and friends. The question might be asked, what about their father? Their father whose family was from New Orleans, is also fourth generation. Like mine, his ancestors became Reform during the eighteen hundreds.

BERNSTEIN FAMILY

THE BERNSTEIN FAMILY: MORRIS AND HENRIETTA BERNSTEIN AND THEIR THREE CHILDREN, SOPHIE, BETTY AND LILLIE

Lawrence B. Goldsmith, Sr. 1970's with additions by

Margaret Anne Goldsmith 2013

Lawrence Bernstein Goldsmith's notes on the Bernstein family as well as his notes on other family members have provided a great deal of information, without which I could never have assembled the family collection with such detail. His history of the Bernstein family, typed by his secretary, Mrs. Maggie Bradley, around 1970 is copied below. I made some additions in 2013.

Morris Bernstein, my grandfather on my mother's side, was born in Hanover, Germany during the year 1824. My grandmother, Henrietta Newman Bernstein, on my mother's side, was born in Bischafsheim, Germany during the year 1829. I do not know when they immigrated to the United States, but I do know the Bernsteins and Newmans both came south. My grandparents met in Huntsville and were married here around 1849.

My grandfather, Morris Bernstein, learned watch making in Switzerland. He established a jewelry store and watch repair shop at No. 3 South Side of the Public Square. Morris purchased this property, using the ground floor for his jewelry store and the upstairs for living quarters. My grandfather was thrifty and accumulated several valuable parcels of real estate in Huntsville, some of which are still owned by our family. He had thought that the North would win the War. If that happened, he knew that Confederate money would be worthless. As a precaution, he put all of his savings into real estate. My grandfather's grandmother, Henrietta Newman Bernstein had a notions store. I believe her shop was also located on the South Side of the Public Square near the jewelry store.

Regarding slavery- A bill of sale preserved by our family states that, "On August 8 1859, George Everhart of Madison County sells to Morris and Henrietta Bernstein a negro woman of about forty -five years named Sally for Five Hundred Dollars." Another receipt, this one from D.B. Fisher dated May 11, 1861, records the sale of an "Eight year old negro boy named Virgil to Henrietta and Morris Bernstein for three hundred and twenty two dollars and fifty cents." My impression of the fact that they owned slaves is that it was a matter of economic need since both Morris and Henrietta worked, and they had the financial ability to make the purchases.

Morris and Henrietta had three children, all of whom were born at #3 South Side of the Public Square in Huntsville. Daughter Sophie Bernstein was born September 23, 1857 and died in Huntsville, Alabama March 1, 1938 at the age of 81. Daughter Betty Bernstein, my mother, was born September 25, 1859 and died November 29, 1928 at the age of 68. The Bernstein's youngest daughter, Lilly, was born November 28, 1867 and died in New York City June 27, 1936 at the age of 69.

When my mother was about ten years old, my grandfather took my mother, Betty, and her sister, Sophie, to Germany where they attended school approximately two or three years. My grandfather

accompanied them to Europe and they remained there for several years. My grandfather then returned to Europe and brought them back to Huntsville.

My mother Betty Bernstein married Oscar Goldsmith in 1859 and had two children, my sister Theresa and myself. Lilly Bernstein married Larry Lichtenstadter . They had one son, Mortimer S. Lichtenstadter. Mortimer married Anna Paulson on December 1, 1922 in New York City. They had one daughter, Louise Jane Lichtenstadter, who never married. Mortimer died December 14, 1940. Anna passed away years later. Daughter Louise is still living in New Jersey as of this writing. Their eldest daughter Sophie never married. She lived with her parents until their deaths and then moved in with her sister and brother in law Oscar and Betty Goldsmith. Sophie died in 1938.

Following is the obituary published in the Huntsville newspaper shortly after Morris' death October 5, 1898.

“Morris Bernstein breathed his last breath at 4 p.m. yesterday. Was ill a very short while with heart trouble. Deceased was a native of Germany and removed to America in early manhood. Came to Huntsville in 1852 and resided here for forty eight years. Mr. Morris Bernstein, one of the oldest and most respected citizens of Huntsville died Wednesday afternoon at 4 o'clock at his residence at the corner of Gates and Green Streets. Death was the result of a brief illness caused by an affectation of the heart. His condition was precarious for several days and when he died, all his children were present at his bedside. Mr. Bernstein was seventy-five years of age. He was born in Hanover, Germany and removed to America as a young man. He resided in Baltimore two or three years, afterward removing to Huntsville in the year 1852. He was a resident of Huntsville continuously for forty-eight years. Mr. Bernstein was a watch maker by trade and by patient industry and good investments of small capital succeeded in piling up a fortune. He never closed his shop but continued to employ himself at his chosen labor until a short while before his death. Mr. Bernstein leaves three children, Mrs. Oscar Goldsmith and Miss Sophie Bernstein of this city and Mrs. Wm. Levy of New York.”

Following are notes that have been added by Margaret Anne Goldsmith 2013

Several memories shared by my grandfather, Lawrence B. Goldsmith about his grandfather, Morris Bernstein include his mention that Morris had a peg leg. I never asked how he lost his leg; however, a number of years after my grandfather died, I read several newspaper articles at the archives of the Huntsville-Madison County Public Library in the files of Felix Newman. I had remembered my father say that Felix Newman was related to us. He said that when Felix would pass by his grandparents' house, Oscar and Betty Goldsmith's home on Gates Street, that he would tip his hat to whoever was sitting on the front porch. My father added that Felix did not belong to our Temple and did not practice Judaism. One of the articles from the Chattanooga paper mentioned that Mr. Bonheim Newman of Johnstown, PA, was married to a Miss Lee Hardy. There was a major flood in Johnstown, PA, in 1889. Another article included a copy of a letter.

“Encompassed by the Flood: Letter from a young man who was in the water. “

The letter was received yesterday by the gentleman addressed, and with his consent we publish it as it will be of interest to Bonheim’s many friends who rejoice that he is safe.

“Mr. O. Goldsmith, Huntsville, Ala.,

Dear Sir: -- My dispatch to you will have informed you of our misfortune and especially the sad death of our poor father, who drowned, while in the yard at his home. Brother and myself and neighbors observed him yet struggling with the water, but we were all powerless and could not rescue him. When our house went to pieces, I lost sight of Morris and had to struggle for my own life. I managed to get across the roofs of five houses, all swimming in the water, by holding on to pieces of wood and partly swimming through the spans between them. Finally I got to the big house on Main Street, in which I found shelter and safety. Then. minutes later, brother Morris passed down the water on a flat roof. He had his leg broken and could not move. I called to him to keep up and with the help of a friend pulled him into the house. We remained there the whole night (a night which I will never forget in all my life) and were rescued in the morning. We got to the hospital here yesterday. Morris is doing well and will get over his injuries in six or seven weeks. I got only a few bruises and will leave the hospital in a few days.” The letter was signed Bonheim Newman.

The Newmans, I surmise had family in Johnstown, PA. In Bonheim’s reference to Morris as “Brother Morris,” it would suggest that Morris was visiting his family at the time of the flood. Bonheim would have been Morris’s brother in law. The broken leg injury must have been quite serious and caused Morris to have his leg amputated.

One of the artifacts in the Bernstein portion of the collection is a walking cane that my grandfather had noted was his grandfather’s cane. It is a short wooden cane with an ivory handle. Walking sticks were used more as an accessory, but walking canes were used for support. Morris would have used his cane for support because of his peg leg. There are a large number of artifacts in the collection that belonged to Morris and Henrietta Bernstein. It is interesting to note that there are many more artifacts from the Bernstein family than from the Hersteins or David Goldsmiths. The main reason is that my grandfather grew up next door to the Bernsteins, and after he and my grandmother married, they lived at the other end of the block. It was easy to keep the Bernstein artifacts in the family.

Another fact my grandfather mentioned is that when Morris and Henrietta acquired their house on Gates, the property included the entire half block from Green to Franklin. They built the lovely old Victorian house next door for their daughter and son in law, Betty and Oscar Goldsmith. It is interesting to note that Betty and Oscar later built two more houses on the block, one next door for their daughter Theresa, and the one at the corner for my grandfather and my grandmother. Both of these two houses were sold years ago and were replaced by an office building.

Another memory my grandfather shared was that he was born in the east wing of the Gates Street house that belonged to the Bernsteins. Oscar and Betty Goldsmith lived with Betty’s parents, the Bernsteins, where they had both their children, Theresa, my grandfather’s older sister, and himself.

My grandfather also talked about his grandmother keeping milk in the old dairy keeper. (See the vignette on the dairy keeper.)

We had an old mulberry tree at the Gates Street house that died some years ago. My grandfather would remark that he could remember swinging on it as a child. He also mentioned that his grandfather planted the cherry trees and the large old pecan trees in the back yard that extends to Williams Street. These trees are dying by degrees. The cherry trees died years ago. I remember taking sticks and pulling on the hard sap that the cherry tree bark produced .

Morris was a charter member of B'nai Brith and Congregation B'nai Sholom. Both Morris and my other great great grandfather Robert Herstein were on the board of the early bank that is today Regions. Robert was on the board first and when he died in 1878, Morris was elected to the board.

The earliest artifact that we have kept is Morris' small traveler's Siddur -prayer book- printed in 1840 in Hanover, Germany. It is in Hebrew. I have given it to my son John Hanaw who lives in Jerusalem and has become Orthodox. (Note that there is a vignette named "Siddur" in this collection that provides additional information.)

Other artifacts in the collection that belonged to the Bernstein's include a three tiered candelabra engraved "M.B.," a soup/punch ladle engraved "M.B." a ruby colored dresser glass etched "H. Bernstein," a silver dipper, a number of business papers, photographs and a gentlemen's three piece wool suite. The three tiered candelabra usually came in pairs. Likely the mate to this one was passed down to the Bernstein's younger daughter Lilly. The ruby colored dresser glass that belonged to Henrietta was likely used for makeup or hairpins etc. and sat on her dressing table. My grandfather remembers the silver water dipper hanging above an oak rain-barrel in front of his grandparent's summer home on Monte Sano Mountain. The three piece gentleman's wool suite Morris had made in Germany when he returned to his family's home for a visit, perhaps when he took Betty and Sophie there to attend school.

Morris' estate papers were given to the Huntsville-Madison County Public Library during the 1980's. They may be found in the Heritage Room. Morris had outlived his wife and so his estate went to his three daughters. It is interesting to note that the estate was to remain in trust for his grandchildren, the income going to his three daughters during their lifetime. When the last of his children passed away, the trust was to be dissolved and the assets distributed to his grandchildren. The estate was distributed when the last daughter, Sophie Bernstein, died in 1838. Half the estate went to the Lichenstadters and the other half to my grandfather and his sister. Since Sophie was never married and had no children, her 1/3 was divided between Mortie Lichenstadter and Goldsmith heirs. The estate was mainly real estate.

MORRIS BERNSTEIN



MORRIS BERNSTEIN – BETTY BERNSTEIN – HENRIETTA NEWMAN BERNSTEIN



SOUTH SIDE OF HUNTSVILLE'S COURT HOUSE SQUARE

MAURICE BERNSTEIN'S CLOCK REPAIR SHOP - THIRD BUILDING FROM THE RIGHT



MORRIS BENSTEIN'S SIDTUR DATED 1840

My great great grandfather, Morris Bernstein brought a small pocket size Siddur with him on his journey to America during the 1840's. It was printed in 1840 in Hanover, Germany, his home. Morris was Orthodox and became Reform after he immigrated and the movement, which began in Germany, spread through the American Jewish community. The Siddur is approximately three inches by three inches and was printed for travelers to carry in their pockets. Other than the first page, which is in German and gives the date published as 1840, it is all in Hebrew. It contains the daily prayers and abbreviated excerpts for the Sabbath and the holidays.

Morris received the Siddur before immigrating to America, likely from his parents. He arrived in Huntsville Alabama before 1849 when we know he married Henrietta Newman in a civil ceremony. The Siddur remained in Huntsville for over 161 years.

Morris' daughter, my great grandmother Betty Bernstein Goldsmith, inherited the Siddur at her father's death in 1898. Betty's son, my grandfather, Lawrence Bernstein Goldsmith, inherited the Siddur at his mother's death in 1928. Lawrence's son, my father, Lawrence Bernstein Goldsmith, Jr. inherited the Siddur at his father's death in 1972. I inherited the Siddur at my father's death in 1995. I had it rebound so that it could be used and in 2010 I gave it to my son John, (Yonah Hanaw) who lives in Jerusalem, Israel. Yonah is the first member of our family who is able to read the Siddur since his great great great grandfather died in 1898.

Before giving the Siddur to my son, I wondered how to present it and how it could be kept. The most appropriate way to honor and preserve it was to keep it in a meaningful box. My grandparents, Annie Schiffman and Lawrence Bernstein Goldsmith had a silver cigarette box that had been gold plated that my parents and I gave them on their fiftieth wedding anniversary in 1958. (My grandmother smoked cigarettes). The box was engraved with a "G" on top along with the date of their wedding anniversary. The cigarette box had lost most of its gold plating and the silver had tarnished, leaving a lovely antique patina. I had engraved on the top of the box "Siddur history on bottom of box." On the bottom I had engraved a history of the Siddur and the names of family members who have owned the Siddur and the dates the Siddur was received by them. The history begins with Morris Bernstein and ends with my son Yonah and the date I gave the Siddur to him. Yonah uses the Siddur every day for his daily prayers.

I would like to have kept the Siddur in our family collection of archives and artifacts since it was the oldest object in the collection; however, I felt it more important that Yonah have it. He has promised to give the Siddur to his eldest son Elisha at the appropriate time and have engraved at the end of the history, his son Elisha's name and the date that he gives it to him. This will be the next chapter in the Siddur's history which I hope will continue for many generations.

The Bernstein House: A Case Study

“The Historic Huntsville Quarterly” Winter 1996

The Bernstein House at 206 Gates Avenue has been owned by my family since 1874, when it was acquired by my great-great grandparents Henrietta and Morris Bernstein. Over the last 121 years it has been occupied by family members including great-great grandparents, a great uncle and aunt, grandparents, and parents. It has also been rented at various times.

I grew up there during the forties and fifties. My parents continued to live there until 1995. My emotional ties to the house were strong and the thought of selling it when it came under my stewardship was one I could not bear to consider. Since I did not plan to live there nor did I want to sell it, my options were to either rent it as a residence or an office. The first option was not economically feasible. The second option, to convert the property to an office through the process of adaptive reuse, was feasible. That option was made somewhat more attractive because of the federal historic preservation tax incentives available to convert qualified historic structures to commercial use subject to depreciation.

For me however, the main reasons to retain and restore the house were not the economic incentives as much as the opportunity to keep the house in the family, and to attempt to correctly restore the house maintaining its historic 1924 decor and Colonial Revival Architecture. It was my opinion that if I had sold the house as a residence a typical purchaser would have wanted a different floor plan. They would have likely enlarged the house, changing the ratio of building to lot and altered the proportions of the dwelling in order to have a home convenient to today's lifestyle. In so doing a residential purchaser would likely have built a modern kitchen and family room, enlarged the bedrooms, modernized the bath, changed the traffic pattern and virtually destroyed the 1924 interior decor.

It was at this juncture that I decided to keep the house virtually as it was and rent it as an office. When a tenant was found I planned to rehabilitate the property according to the guidelines set forth by the federal government for historic preservation investment tax credit. I wanted to retain the 1924 decor of the Bernstein House in order to preserve in Twickenham one of the few examples of Colonial Revival style architecture that exists in the district today, and thus do my part to help preserve the diversity of styles that makes this historic district unique.

The historic preservation certification application is in three parts, each part must be reviewed by the Alabama Historical Commission and then sent to the National Park Service of the Department of the Interior for review and certification. Part 1, "Evaluation of Significance," is an evaluation of the property as to whether it qualifies for rehabilitation. The property must be either on the National Register or it must qualify as "contributing to the significance of a National Historic District and be a certified historic structure for the purpose of rehabilitation."

Part 1 of the application involved writing a complete description of the interior and exterior of the house with details of the three different restorations since it was built in 1818, as well as a site description. The last restoration occurred in 1924, Colonial Revival Configuration, the style the current restoration would be required to honor. It might be noted that my own taste might have dictated deviation from maintaining the Colonial Revival style. I would have liked to remove some of the 1924 oak flooring and expose sections of the charming 1818 period random width tongue and groove wide pine floor boards. I would also have liked to remove the 1924 plaster covering of the 1834 brick fireplace and expose the old brick. It also would have been fun to find a good spot for a skylight or a stained glass window. However, none of these changes

would have been considered as maintaining the integrity of the 1924 decor, and could have disqualified the project for historic tax credit.

My experience in restoring the Bernstein House brought me to an understanding of the importance of remaining true to the architectural period of the property and not to be tempted to impose my own taste, or submit to personal whims in carrying out an historic restoration. To avoid these pitfalls I strongly recommend that anyone considering an historic restoration have someone familiar with the historic period to be maintained review all anticipated changes to the property.

The second section of Part 1 of the certification application required an explanation as to why the property was significant within the Twickenham Historic District where it is located, as not all properties within a historic district are necessarily significant. Two sets of photographs, maps of the immediate area from 1866 through 1913, and drawings of the existing floor plans completed Part 1.

In order to describe the various elements of the house for Part 1, I called on a local architectural historian and a local architect to assist me by supplying the correct terms to describe the various architectural details.

Although I wrote the description and the statement of significance of the Bernstein House myself, I would, if I were to attempt the project again or if I were to advise someone undertaking a similar project, suggest hiring a professional to write this part of the certification. The National Park Service requires a clear and complete description of both the interior and the exterior of the property, plus good photographic coverage, in order to make a determination as to its historic significance. A professional can do this quicker and with greater expertise than someone without professional background.

After Part 1 is returned from the National Park Service and the property is deemed historically eligible for restoration, Part 2 is submitted. Part 2 of the certification, "Description of Rehabilitation," requires a complete description of the anticipated rehabilitation plus illustrations and details through drawings and two sets of photographs. The descriptions of the existing conditions and the anticipated work plus the accompanying photographs, must be presented according to the instructions with no deviation, or else the application is returned for correction.

The Park Service requires that Part 2 be submitted before any work is begun, as the anticipated work and methods to be used might not meet requirements. By submitting Part 2 before work is begun, the Park Service has the opportunity to point out areas of work anticipated that do not meet requirements. Changes can then be made prior to beginning work. In the case of the Bernstein House, I was unable to wait for the Park Service to respond to Part 2 as I had a tenant requesting occupancy within three months, not sufficient time for the Park Service to respond. It takes two months for each of the three parts of the certification process.

By proceeding with the work I risked losing the investment tax credit if some of the procedures had not met approval. For example, I considered removing the 1924 radiators since a central HVAC system was to be installed. I later decided to allow them to remain to maintain the 1924 interior decor. Fortunately this was the right decision, as the tax credit might have been disallowed had the radiators been removed.

I was fortunate in that the proposed work for Part 2 was approved, although at the time the approval was received the work was already completed. My advice in this case, and the procedure I would follow in the future, would be that when work has to proceed before Part 2 can be approved, review the proposed work with a qualified architect familiar with historic

restorations. In addition, I would also suggest reviewing proposed work with the Alabama Historical Commission. If time allows and someone is available, I would ask someone from the staff of the Alabama Historical Commission to make a personal visit and inspect the property and the restoration plans, at the owner's expense, in order to review the proposed alterations for suitability.

The third part of the Certification Application is "Request for Certification of Completed Work." This part requires the completion of a simple one page form and two sets of photographs duplicating the sets sent with Part 1 and Part 2, showing every aspect of completed work. Like the first set of photographs, these sets must include certain details including address, name of property, date of photograph, view and details as to what is being shown written on the back of each photograph. If the work is approved, the Secretary of the Interior then returns the form stating that the rehabilitation meets the Secretary of the Interior "Standards for Rehabilitation," and is consistent with the historic character of the property or the district in which it is located. Twenty percent of the cost of the rehabilitation is then eligible for historic preservation tax credit. The remaining eighty percent of the cost is capitalized and depreciated according to the straight line method.

The restoration of The Bernstein House at 206 Gates Avenue has been a challenge and a learning experience. I began the process without realizing the many pitfalls present along the way, in particular possibly making alterations that would have disqualified the project for historic preservation tax credit. I also did not realize the difficulty for a person like myself, with no background or knowledge of historic architecture to complete the certification application. I was fortunate and lucky that the certification was approved for the Bernstein House.

I thought that my experience and suggestions might be helpful to someone attempting a similar project. Hopefully my experience might encourage someone wondering whether or not to attempt an historic restoration to do so. This was the reason, when asked to share the completed forms and photographs of my historic preservation certification of the Bernstein House with the Huntsville community through the Historic Huntsville Foundation "Quarterly," I agreed.

Although each historic restoration is unique, a copy of the completed forms for the Bernstein House can serve as a sample guide to anyone following the application instructions and completing their own set of forms for historic preservation certification. Good luck!

THE BERNSTEIN HOUSE

Located at the corner of Gates and Green Streets



RUBY COLORED DRESSER GLASS ETCHED "H. BERNSTEIN," CIRCA 1880



STERLING SILVER WATER DIPPER

My grandfather Lawrence B. Goldsmith remembers this silver dipper hanging above an oak rain barrel near the front door of his grandparents Morris and Henrietta's summer home on Monte Sano Mountain in Huntsville, Alabama. Circa 1880.



STERLING SILVER PUNCH/SOUP LADLE

Engraved M.B. for Morris Bernstein (Circa 1880)



STERLING SILVER CANDELBRA
Engraved "MB" for Morris Bernstein



HERSTEIN FAMILY

ROBERT HERSTEIN (1832-1878)

My great great grandfather Robert Herstein was born at Battenfeld Grand Duchy Hess, Darmstadt, Germany. My daughter Barbara and I spent a summer during the early 1990's traveling through Eastern Europe and Germany. While in Germany we visited Darmstadt. Today Darmstadt's new synagogue is thriving with a congregation of Russian immigrants. The old synagogue and the German Jewish community were destroyed during the Holocaust. The early cemetery is still in existence. The grave markers are large with inscriptions all in Hebrew.

We don't know when Robert immigrated to America, he settled first in Leesburg, Virginia, according to my grandfather's notes. We know he came with some of his brothers, as our file has some business papers indicating that during the 1870's there was a Herstein & Bros. clothing store in Huntsville. However, other than Robert, none of the brothers remained in town. Robert settled in Huntsville around 1855 and sometime prior to 1860 went into business with a Mr. Smith. In 1860 their business was located in the building that is now the I. Schiffman Building, purchased by Robert's son in law, Isaac Schiffman, in 1905. There is an 1860 photograph of the building in the collection that has a sign above the door, "Smith and Herstein." Robert purchased a building on the North Side of the Public Square prior to 1878 in a joint venture with his good friend, my other great great grandfather, Morris Bernstein. Likely Robert did not have the funds to buy the 10,000 square foot three story building alone. The Hersteins paid the Bernsteins rent for their interest in the building until it was sold by the Herstein heirs to the Bernstein/ Goldsmith family in 1945. The building remained in our family, passing from generation to generation until I gifted it to my children during the late 1990's. It has since been sold and renovated by the purchaser, who restored the exterior of the building to what it resembled during the 1870's. Robert died an untimely death at age 46 of "pernicious bilious fever" (likely food poisoning), following a business trip. After her husband's death, Rosa continued to run the business, the Trade Palace. The files our family had on this building were quite extensive, including a number of letters exchanged between my grandfather and the Herstein heirs. I named this collection "The Bernstein Herstein Building Collection." It was given to the Huntsville-Madison County Archives during the 1980's.

An interesting reference to Robert Herstein, with regard to his conduct and consideration for his patrons, is in "A Bell of the Fifties," the Memoirs of Mrs. Clay: of Alabama, covering Social and Political Life in Washington and the South, 1853-1866, Gathered and Edited by Ada Sterling, Published by New York Doubleday, Page and Company 1904. It was sent to me by my good friend, John Shaver. John owned a book store in Huntsville. According to her memoirs, Mrs. Clay was preparing for a trip to Washington to seek the release of her husband Clement C. Clay, Jr. from Fortress Monroe, a Union prison. She wrote, "The middle of November had arrived ere, by the aid of Mr. Robert Herstein, a kindly merchant of Huntsville ("may his tribe increase"), who advanced me \$100 in gold (and material for a silk gown, to be made when I should reach my destination), I was enabled to begin my journey to the Capital."

Robert married Rosa Blimline in 1859 according to the inscription on the bottom of a silver bridal flower basket that was given to Rosa, my great great grandmother, by the Har Sinai Congregation of Baltimore. The flower basket is in the collection. (For more information on the flower basket and Har Sinai Congregation, see the Rosa Herstein vignette.) I have to assume that Robert met Rosa on a trip to Baltimore either on business or to visit family, some of whom may have settled there. Robert and Rosa returned to Huntsville after their wedding. In 1860, they first rented an apartment and then purchased a house on Madison Street in 1862 for \$6,500 in Rosa's name. Today the house is used as an office as the neighborhood has become commercial. It has been listed in the National Register of Historic Places. (There is a separate file on the house and a copy of the floor plan in the archives of the collection.) The house has a one story section, in the style of a Federal cottage. Prior to the Civil war, the house was modified by the addition of a two story wing by then owner Clement Clay in the Greek Revival style. Robert and Rosa also built a summer home on Monte Sano Mountain next door to the Bernsteins. Robert died in the couple's summer home.

In addition to his business, Robert bought and sold real estate. The Huntsville city records list these transactions. He was quite prosperous and left a comfortable estate when he died. Robert was also on the board of trustees of the first bank in Huntsville which is now Regions Bank. I have noted that after this first generation of German Jews, no Jewish person, or woman has been on the Bank's board.

Our collection has very few artifacts from the Herstein family and no pictures of either Rosa or Robert. However, there is a great deal of information in the B'nai B'rith first minute book and a "Tribute of Respect" published in the newspaper that provides insight as to my great great grandfather's character.

Some years ago I had the opportunity to read the original first B'nai B'rith minute book (1875-1882) that belonged to Isidore Miller and his son Sol. During 2011 the Millers gave the minute book to the Breman Jewish Heritage and Holocaust Museum in Atlanta, Georgia. Copies are at the Huntsville Madison County Public Library Archives and at the American Jewish Archives. (For further information, refer to the B'nai B'rith Minute Book narrative.)

There were a number of references to my great great grandfather in the minute book, indicating that he was quite active in the organization. I kept a copy of a letter I wrote to Isidore (Buddy) Miller, thanking him for letting me read the minute book. The letter follows.

Dear Buddy,

I read the B'nai B'rith minute book (1875-1882) cover to cover and found it fascinating. Thank you so much for letting me read it. For your information, my great great grandfather, Robert Herstein, was my grandmother, Annie Schiffman Goldsmith's grandfather. He was the first president to be elected by the Esora Lodge. He was elected shortly after the organization was formed and the temporary officers, who served during the first quarter, were relieved of their duties. Robert died in 1878, the only charter member to pass away during the period covered by the first minute book. Robert was one of the more verbal Brothers and from the minutes, appears to have been an outstanding member. Many of his motions, after being voted upon, laid the foundations for the early organization. At the first meeting he made a motion that, "a sick committee be elected during each change of officers." He described the

function of this committee, "to visit the sick brothers and their families and assist the wife in nursing care both day and night." There were seven brothers elected, each one to be responsible for one day of the week. At the sixth meeting, Robert and two other brothers were elected to a committee, "whose duty it was to attend the welfare of orphans of deceased members and to their conveyance to the Orphan Asylum." There was one orphans home in Cleveland and one in New Orleans. Both received regular contributions from the Esora Lodge. 3/26/76 the minutes note, "The next meeting day, the 9th of April being the first day of Pesach, be it resolved to hold Devine Services under auspices of the Lodge. Brothers Robert Herstein and J. Klaus appointed to arrange the Hall and invite all the Jehudim to attend. " 8/13/76 a motion was made by Robert Herstein, "that every member of the Lodge pledge themselves to keep the first day of Rosh Hashanah and the Day of Kippor their Business Houses closed carried unanimously." The above quotes from the minute book gave me a very special insight into my great great grandfather. He felt strongly about his religion and his fellow Jews. He was compassionate of the other members. He shared his abilities and his capabilities continually. Robert was serving as secretary of the organization at the time of his death in 1878. Reading the pages he had touched and had written by hand was a thrill words cannot explain. His obituary was recorded in the Minute Book, the same obituary the Lodge had published in Jewish papers, the "Israelite," and "The Jewish South." Although this was not mentioned in the Minute book, I will add that Robert's activities went beyond the confines of the Jewish community. He was treasurer of City Government during Reconstruction and was a member of the City Council at the time of his death. In addition to being a founding member of B'nai B'rith, Robert was also a charter member of Congregation B'nai Sholom, formed a year following the organization of B'nai B'rith.

Robert was father to seven children ranging in age from three to eighteen at the time of his death. The \$1,500 death benefit mentioned in the minutes, received from his brothers all over the region, was a tremendous help to his widow, Rosa.

What I knew about Robert previously was from my grandfather's notes. Reading the minute book made him come alive for me. Thank you for your generosity, I feel as though I had known him. You have given me something quite special, an insight into the personality and character of my great great grandfather. I am even more proud of Robert than I could ever have been otherwise.

I signed the letter and dated it, 1/4/82.

A "Tribute of Respect" was published October 8, 1878 from the Mayor's Office.

"At a regular meeting of the Mayor and Aldermen of the City of Huntsville, held on Tuesday evening, Oct. 1, the Mayor appointed Messrs Cooper, Wise and Green, Aldermen, to report a preamble and resolution in reference to the death of Robert Herstein, former Treasurer of said City.

The committee begs leave to submit the following report:

The death of Robert Herstein falls heavily on our community. For twenty-three years, he has been identified with the commercial interests of our city. Commencing business here as a young man, he had, by strict business habits and fidelity to every trust, succeeded in accumulating a competency sufficient for all the wants of life. As a public-spirited citizen, this community appreciated his worth, and any public enterprise, calculated to promote the interest of his adopted city, elicited from him a warm and cordial co-operation. As an Alderman, his counsels reflected the judgment of a well-balanced mind, and he was ever willing to subordinate personal interests for the public good.

As Treasurer of the City, his accounts exemplified the integrity of his high moral character, and always, from his body, merited the welcome plaudit, "well done, good and faithful servant."

Therefore, be it resolved – that, in the death of Robert Herstein, this community mourns the loss of one of its most enterprising citizens, and the City an efficient and exemplary officer.

Resolved—That, as an appreciation of his worth, we dedicate a page in the official Journal of the City to his memory.

Resolved—that a copy of the above preamble and resolutions, under the official seal of the City, be furnished by the Clerk to the family of the deceased, assuring them of our deep commiseration and sorrow in this time of sadness and bereavement, and that the same be published to the newspapers of the City.

The document was signed by J.L Cooper, M.B. Wise and W.B. Green, Aldermen.

From the above information, accumulated over a number of years, much of which was sent to me by friends and local historians, and in the case of the B'nai B'rith ledger, lent to me to read, I have a good understanding of the character of my great great grandfather. It is amazing what he accomplished during his short forty-six years. I have often wondered what he may have accomplished had he lived as long as his wife Rosa, for another thirty one years.

ROSA BLIMLINE'S SILVER BRIDAL FLOWER BASKET

My great great grandmother, Rosa Blimline Herstein, received a delicately carved silver bridal flower basket as a wedding gift. It is inscribed on the bottom, "Presented by the Har Sinai Congregation of Baltimore to Miss Rosa Blimline on the day of her wedding, February 23, 1859, as a token of gratitude." Rosa passed away in 1909. The flower basket was inherited by her eldest daughter, Betty Herstein Schiffman, my great grandmother. Betty died in 1932 and left the flower basket to her eldest daughter, Annie Schiffman Goldsmith, my grandmother. Annie left the flower basket to her son, my father, Lawrence B. Goldsmith, Jr. in 1959 when she passed away. I inherited the flower basket from my father in 1995.

Har Sinai was organized in 1842 by a group of men who were dissatisfied with the ultra-orthodox tradition of the only synagogue in Baltimore at that time. These pioneers had heard of the liberal experiments in Germany and of the new Reform Temple in Hamburg. Except for an abortive venture into liberalism in Charleston, South Carolina, nothing like this had been undertaken in America. Thus, Har Sinai is the oldest continuously Reform congregation in the United States. Its first rabbi, David Einhorn (1855-1861) had been a Reformer in Europe and became one of Reform's early leaders in America. He would have performed the 1859 wedding ceremony of my great great grandparents, Rosa Blimline and Robert Herstein.

During the mid 1980's I became interested in family history and thinking that my Baltimore ancestors might be easy to research, I obtained the 1850 Baltimore census records. In that year there is listed a Joseph Blimline age 33, a tailor from Germany. Three children are listed as members of the household, the eldest was a girl named Rosa, age 10 years. This would have very likely been my great great grandmother who would have been nineteen in 1859. There was no wife listed, but a woman named Mary Meads, age 33 who must have been a housekeeper, indicating that Rosa's mother, Joseph's wife was deceased. I then wrote to Rabbi Malcolm H. Stern, genealogist, at the American Jewish Archives, wondering if he had any information on the Baltimore Blimlines. He wrote back that his book on Jewish families prior to 1848 lists a Joseph Blumline, who he suggests was the same person as Joseph Blimline, my great great great grandfather. My file on the Hersteins and Blimlines has some additional correspondences that relate to my research as well as information regarding the above information on the Blimlines and Har Sinai Congregation.

My great great grandfather, Robert Herstein is listed in the 1859 Huntsville City Directory which indicates that he may have established residence in Huntsville before his marriage to Rosa. If that were so, he may have first lived in Baltimore after immigrating to America and then traveled south to establish himself in business before returning to marry. Another supposition would be that he and Rosa married and then traveled south together to find a place to settle. It is reasonable to assume that Joseph Blumlein is the same person as Joseph Blimlein and that his marriage in Norfolk was a second one, since the 1850 census was lacking a spouse." I did not pursue this second marriage history nor did I order Rabbi Stern's book, I wish now that I had done so. The other suggestion that Rabbi Stern had was

to write Mr. Ira Rosenwaik of Bala Cynwyd, PA who had written a great deal on Baltimore's Jewish population of that period. I wrote to Mr. Rosenwaik. He responded to my inquiry saying, "the Maryland Hall of Records, according to my notes indicates that Joseph Blumllyn married Betty Schloss, March 26, 1838." He had no other information regarding the Blumllyns. With this information, I believe I have identified my great great great grandparents, Betty Schloss and Joseph Blumllyn. The spelling of their last name was later changed to Blumlein and then to Blimline. They were in America as early as 1838. Their first child, my great great grandmother Rosa, born two years later in 1840 also helps to confirm that they were my great great great grandparents. Another important fact is that Rosa named her eldest daughter "Betty," which would have been in memory of her mother. An additional document in my Herstein family file is a census record from 1870 that lists Robert and Rosa Herstein living in Huntsville Alabama. Robert is listed as age forty and born in Germany. Rosa is listed as thirty one and born in Maryland. The first five of their seven children born prior to 1870 were listed. The eldest, Betty, my great grandmother was noted as being age ten.

I have no pictures of Rosa or Robert Herstein. The couple had seven children some of whom moved to other areas of the country. Their eldest, Betty, my great grandmother, her sister Lina and her brother Monroe remained in Huntsville and are buried in Maple Hill Cemetery near their parents. According to "A Tribute of Respect" from the Mayor's office printed in the newspaper at the time of Robert's death in 1878, Robert had been in business in Huntsville for 23 years. Therefore, he must have lived in Huntsville as early as 1855, four years before he married Rosa. I would assume he lived in Baltimore prior to 1855 and may have known Rosa and her family before moving to Huntsville. More than likely he had family himself that had remained in Baltimore and he met Rosa during return visits.

Robert and Rosa settled in Huntsville after they married. They first rented an apartment and then purchased a house on Madison Street in Rosa's name. The house was placed on the Historic Register some years ago and today serves as an office as the area surrounding the house is now a commercial district. The couple had seven children between 1860 and 1875. Robert was successful in business and in civic affairs. In addition to the house on Madison, the couple had built a summer home on nearby Monte Sano Mountain next to Morris and Henrietta Bernstein's summer home. Their good fortune and happiness came to an end September 20, 1878 when Robert passed away quite suddenly of "pernicious bilious fever, at his summer home on Monte Sano, shortly after a business trip." Rosa was left with her husband's business to run, The Trade Palace, a dry goods and clothing store on the North side of the public square and the couple's seven children to take care of alone. Their youngest two were ages three and six. Although Rosa was financially secure, life was not easy with running the business and taking care of her large family. Her two eldest daughters, Betty and Lina were eighteen and seventeen and would have been some comfort to their grieving mother. Likely the Huntsville Jewish community which numbered over thirty five families provided support to the young widow. By 1878 a B'nai Brith Chapter had been organized as well as Congregation b'Nai Sholom. According to the early minutes of b'Nai Brith, Rosa received a sum of over a thousand dollars from their national office when Robert died. The organization provided death benefits to widows of deceased brothers. Rosa's daughter, Lina married Henry Lowenthal in 1882. Henry joined Rosa in the family business, which became known as Herstein and Lowenthal. I know very little about Rosa, as my grandmother, Annie Schiffman spoke a great deal

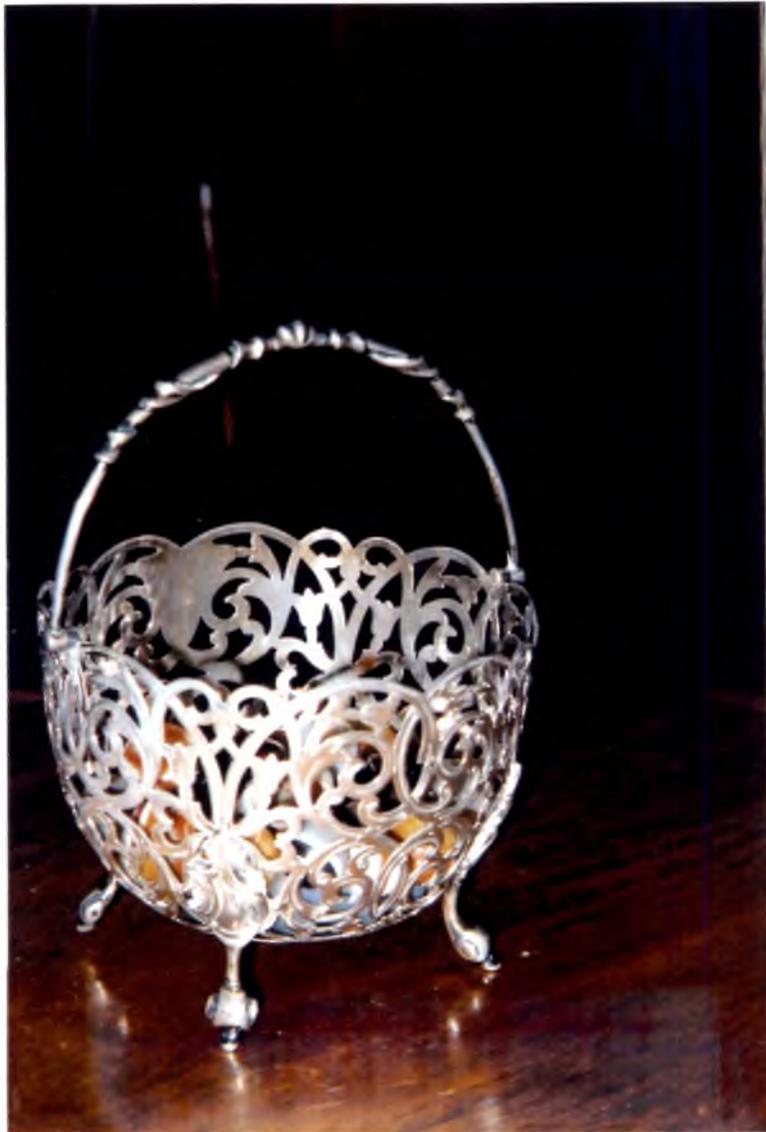
about her mother Betty, but I don't remember her mentioning her grandmother Rosa who died in 1909, the year my father was born. In fact, it wasn't until I began my family research that I knew anything about my great great grandmother Rosa Herstein. According to the early minutes of Congregation B'nai Sholom, when the Temple was built in 1898 and 1899, Rosa purchased a stained glass window in Robert's memory. It remains intact today, on the west wall of the sanctuary. The other information I have on Rosa is with regard to her estate which is on file at the Huntsville Madison County Public Library. Executors of her will were her brother Bernard Blimline and her son in law Henry Lowenthal. Her assets included the house on Madison Street, two rental houses and her interest in the store. Rosa's heirs were her seven children, however three had predeceased her. Her daughter Miriam who died in 1899 is buried in Maple Hill near her mother and next to her two young children, daughter Theresa and son Samuel Harold who died at ages two and four. Rosa's son Monroe (1862-1893) is also buried near his parents. Rosa's son Jacob had also passed away but is not buried in Maple Hill. Rosa's daughter Lina (1861-1930) and her husband Henry Lowenthal (1856-1921) are also buried nearby on the Herstein family plot. The census records has left some confusion as to the birth dates of Robert and Rosa. Their grave stones establish the correct dates, Rosa (1839-1909) and Robert (1832-1878).

It is just a coincidence that for the last ten years I have lived on Monte Sano Mountain in the same block where my great great grandparents, the Bernstiens and Hersteins had their summer homes which were torn down years ago. Today there is a single house on the lots that seem to have been combined. I think of my great great grandparents every time I turn the corner onto Lookout Drive. Now that I have written about my great great grandmother and what I know about her life, I feel quite sad. It is as though I have known her and now that she is gone, I miss her. Perhaps it is that I miss not having known her during her lifetime. She must have been a strong capable woman, very much loved by her children to whom she was apparently devoted as they were devoted to her. The proximity of the Herstein children's graves to their parents attests to a strong family relationship.

STERLING SILVER FLOWER BASKET

Engraved "To Miss Rosa Blimline on the day of her wedding February 23, 1859

By the Har Sinai Congregation as a token of gratitude."



THE HERSTEIN HOUSE



HERSTEIN CHILDREN PORTRAIT BY NOTED ALABAMA PAINTER WILLIAM FRYE CIRCA 1864

The portrait of my great grandmother Betty Herstein, who was born in 1860 and her two siblings, Lina and Monroe, was painted by Alabama portraitist William Frye. Although the painting is not dated, I assume from the apparent ages of the children that it was painted around 1864. Betty is dressed in pink, Lina in blue and Monroe, the baby, is wearing white. The painting likely was done from a daguerrotype photograph, as paintings of small children were often done from photographs rather than from life. The painting was commissioned by my great great grandparents Rosa and Robert Herstein. It may have hung above the mantel in their home on Madison Street purchased in 1862. When my great great grandmother Rosa passed away in 1909, the portrait was inherited by her eldest daughter, Betty Schiffman, my great grandmother. Betty gave the portrait to her eldest daughter Annie Schiffman Goldsmith, my grandmother, when Betty moved to New York to live with her younger daughter, Irma. My grandmother left the portrait to my father, Lawrence B. Goldsmith Jr. when she passed away in 1959. I inherited the portrait in 1995 when my father died. In 1909, the portrait was moved from the Herstein family home on Madison Street to the Schiffman home on Clinton. When my grandmother Annie received the portrait from her mother, it was moved to our family home on Gates Street where my grandparents spent their summers. After my father and step mother married in 1952 and moved into the house on Gates, the portrait continued to hang in the grand hall connecting the living and dining room wings until 1995 when my father passed away. When I inherited the portrait in 1995, I moved it to the large front room of my apartment on the third floor of the I. Schiffman Building where Robert Herstein had his dry goods and clothing business over 135 years earlier. The portrait, painted by one of Alabama's finest artists, having been purchased by Robert and Rosa, is a statement as to their social status and economic means at that time.

William Frye (1819-1872) painted throughout Alabama, but Huntsville remained his home from the time of his marriage in 1848. He was a native of Bohemia and immigrated to America to paint the Indians. Instead, he chose as his subjects the prominent citizens of the south and landscapes of the area. In 1852 he became a U. S. citizen. In addition to painting from nature, he painted from photographs. An advertisement in the Southern Associate which ran from April through November, 1861 read, "William Frye, artist, has returned home, and will be found at his office opposite the Episcopal Church, where he is ready to paint portraits from life or from daguerreotypes. Robert Herstein was in business with his partner, Mr. Smith during 1860 in the corner building at the intersection of the public square and Eustis Street, across the street from the Episcopal Church. Since Robert Herstein and William Frye were neighbors, suggests that the painting of the Herstein children would have been by Frye even though it is not signed. Note that there is a copy of a photograph of the building at the corner of Eustis Street and the Public Square dated 1860 in our family collection. There is a sign above the door of the corner bay seen in the photograph, "Smith and Herstein."

"Alabama Portraits Prior To 1870," printed by Gill Printing and Stationary Co., Mobile, Alabama was compiled by the Historical Activities Committee Mrs. Orville Lay, State Chairman, for the National Society of the Colonial Dames of America in the State of Alabama. Copyright date is 1969. My patron's

copy is numbered 387. (Donated to the National Museum of American Jewish History.) The book contains a number of paintings by artists who painted in Alabama, including thirty six portraits by William Frye. Unfortunately, the portrait of the Herstein children is not included in the book. I remember that when compiling their book and photographing portraits in Huntsville, I happened to be at my parents' home when a committee from the Colonial Dames came by to see the Herstein children's portrait. They asked to photograph it as they were especially interested in including a Frye portrait of children in the book they were compiling for publication. My father refused to allow them to photograph the painting. Later, I heard him talking to my stepmother who wondered why he refused their request and he answered, "I don't want people looking at my grandmother." I disagreed as I knew that it would be important to have the painting included in a published book of Alabama artists. I believe my father responded emotionally. He was extremely fond of his grandmother, Betty Schiffman, and spoke of his memories of her often.

The portrait of the Herstein Children was moved to the National Museum of American Jewish History in 2011 where it will be exhibited at various times. Visitors both national and international will be able to view it. I wonder what my ancestors would think and how they would react if they could all be here for a moment to tell me. It is an interesting thought. During each ancestor's stewardship, they had a family member to whom the portrait could be given. My three children have said that the large portrait would not fit in their more modern smaller homes and so I have no heir who wishes to receive it. I believe that for each generation who has stewardship of an important artifact, it is their responsibility to make a decision that in their opinion is the best plan based on present circumstances. I had this discussion with my youngest daughter, Laurie Lev. Laurie made a wise observation. She said, "Mom, if our ancestors were here today, they would have been able to travel through time and would be aware of current circumstances. They most likely would commend you on your decision and be pleased." If I had been with Laurie in person and not on the phone, I would have given her a hug for what she said, validating my decision.

PORTRAIT OF THE THREE ELDEST HERSTEIN CHILDREN, BETTY, LINA AND MONROE, CIRCA 1864

The little girl in pink is Betty Herstein (who would later marry Isaac Schiffman). The little girl in blue is Lina and the baby in white is Monroe. Oil on canvas, 41" high and 35" wide.



ARTIST WILLIAM FRYE 1819-1872

A native of Bohemia, Frye emigrated to America and settled in Huntsville in 1848. For his portrait work Frye worked mainly from photographs. Paintings were often signed on the back.

SCHIFFMAN FAMILY

DANIEL AND SOLOMON SCHIFFMAN

According to my grandfather's records, brothers Daniel and Solomon Schiffman immigrated to America from Hopstadten Germany in 1857 when Solomon was twenty two and Daniel sixteen. They lived in Cincinnati for several years and then in Paris Kentucky. Both moved to Huntsville before the Civil War where they went into the dry goods business together in a rented store. I am not sure how long their partnership lasted. Daniel likely ventured out on his own after a few years since Solomon brought his nephew Isaac Schiffman over from Germany in 1875 to help him in his store.

Daniel Schiffman (1/1/42-5/16/92) served in the Confederate military services during the Civil war. Shortly after the war he married his first wife, Rosa Wise who was born in 1845 in Cincinnati, Ohio. Rosa and Daniel had four children; Isaac 1871- 1929, Mayme born 1873, Henrietta 1875 – 1950 and Sidney 1878-1959. Rosa died sometime after 1878 when Sidney was born and before February 26, 1882 when Daniel married his second wife Flora Kahn (1855-1922) of Evansville, Indiana. My father told me that Rosa Wise was from the distinguished Stephen Wise family of Cincinnati. Steven was one of the founding fathers of the early Reform Jewish movement in America. My father went on to tell me that Rosa's family did not want her buried in Huntsville because the Jewish community in Huntsville was just getting established. I am sure this was a difficult time between families; nevertheless Daniel at the urging of the Wise family accompanied her body to Cincinnati for burial.

Flora and Daniel had three children; Samuel born 1884, Cora 1885-1961 and Lenora born 1893 and died September 9, 1896. My father told me that Lenora died from burns sustained from a fire where leaves were being burned. There is a statue on Lenora's grave of a little angel, with the following wording, "Rest my darling rest in quiet sleep while mother in sorrow over thee does weep." Daniel had passed away prior to Lenora's birth. After Daniel died Flora was left as a widow with her young children to take care of alone. The four children from Daniel's first marriage were teenagers and young adults when their father died and may have still been in the household with Flora. Daniel was a charter member of both B'nai Brith and Congregation B'nai Sholom and a member of the Huntsville City Council from 1881-1882. He is buried in Maple Hill Cemetery.

Solomon Schiffman (1835-1894) married Bertha Stromberg (1842-1921) of Cincinnati, Ohio. He was a founding member of Congregation B'nai Sholom and B'nai Brith which he served as treasurer. He was an active mason and when he died he was buried with "full Masonic orders."

Solomon and Bertha had no children. In 1875 Solomon brought his young nephew Isaac Schiffman, born in 1856, to America to live with him and help him in the store. Isaac continued to live with Bertha and Solomon until he married Betty Herstein in 1885. They may have lived with Isaac's aunt and uncle for a period but eventually they moved to their own home. When Solomon died in 1894, Betty and Isaac brought Bertha to live with them. Bertha continued to live with Betty after Isaac died in 1910 until her death in 1921. Some years after Isaac died in 1910 Betty and Bertha moved to New York to live with Betty's young daughter Irma who was recently divorced.

SOLOMON SCHIFFMAN



GRANDFATHER CLOCK

The grandfather clock that has belonged to our family for generations was purchased by my great great uncle and his wife, Bertha and Solomon Schiffman. My parents had it appraised in 1975, the description made by the appraiser follows.

"Grandfather clock 7'9" in height, 1'11" wide at the base, 1'3" deep with mahogany case, three weight movement and Westminster chimes. Silvered dial with applied gold numerals and pierced scrolling on corners. Moon dial and calendar by Elliott. London. Frank Herschede, Cincinnati label. Case with broken pediment, turned side finials, and front with turned and reeded columns. Glass door with shaped and beveled glass, flanked by quarter turned and reeded pilasters over paneled bottom case having applied carving on front, over carved front feet." The clock is in perfect condition and in excellent working order. It is interesting to note that in 1975 the appraiser valued it at \$5,000.

My great great uncle, Solomon Schiffman immigrated to America from Hoppstadten, German in 1857 along with his brother my great great uncle, Daniel Schiffman. Solomon was 22 and Daniel 16. The brothers first lived in Cincinnati, Ohio. While in Cincinnati, Solomon married Bertha Stromberg and Daniel married Rosa Wise. Both brothers together with their wives left Cincinnati and traveled south to eventually settle in Huntsville before the Civil War. It was during a return visit to Cincinnati sometime after 1885 and prior to 1894 that Solomon and Bertha purchased the Frank Herschede grandfather hall clock. Herschede began his clock business in Cincinnati in 1885. Initially he imported the parts for his clocks and had the cabinets made by a local cabinet maker. Later he began manufacturing clock parts himself. Solomon died in 1894. This would indicate that Solomon and Bertha purchased the clock between 1885 and 1894 and that it is one of Herschede's early clocks, made while he was still importing clock parts. The Schiffmans probably ordered the clock to be made, and when finished, had it shipped by train to Huntsville. The clock had to be carefully packed with the parts separated from the cabinet; then after it arrived in Huntsville, it had to be reassembled. It just may have been my great great grandfather Morris Bernstein, who had a watch and clock repair shop on the court house square in Huntsville, who reassembled the clock for the Schiffmans.

Solomon brought his nephew, my great grandfather, Isaac Schiffman to Huntsville from Hoppstadten in 1875 to live with him and help in his dry goods and loan business. Since Bertha and Solomon had no children, Isaac was like a son to them. This close relationship continued when Solomon died in 1894 and Bertha moved in with Isaac and his wife Betty. When she moved in with her nephew and her niece, Bertha would have brought the Herschede hall clock with her.

After Solomon's death, Isaac who had inherited his uncle's business began to expand and diversify the dry goods and loan operation to include real estate, stock and commodity trading and banking. He was quite successful and soon became a wealthy man. It was also around this time that Isaac took his entire family to Germany to visit his parents, siblings, nieces and nephews in Hoppstadten. I have one photograph of the trip on board ship with Isaac's children including my grandmother Annie, her siblings and several passengers. At that time Annie appeared to be around twelve, her sister Irma and her brother Bob were younger. A sixth member of the entourage, although not photographed, was the children's nurse Henrietta who my grandmother remembered was the first African American many of the folks in Hoppstadten had ever seen. Aunt Bertha would have also accompanied the group.

Isaac and Betty Schiffman lived in a large Victorian House on West Clinton Street, a prestigious street just a few blocks from downtown. The grandfather clock must have been placed in the hall where it chimed every quarter hour, once on the first quarter, twice on the second, three times on the third and four times on the hour, after which it struck the hour.

During the Isaac Schiffman's previously mentioned trip to Germany, Isaac's nephew Leo Schiffman asked to come to America and Isaac brought him shortly thereafter to live with the family. The house on West Clinton was then filled with extended Schiffman family.

In 1908 my grandmother Annie and my grandfather Lawrence Goldsmith married and moved to their new house on the corner of Gates and Franklin that my grandfather's parent's Oscar and Betty Goldsmith had had built for them. Two years later Annie's sister Irma married and moved to New York. During 1910 my great grandfather Isaac passed away. Aunt Bertha, my great grandmother Betty and Uncle Robert Schiffman were the only ones left in the house on West Clinton. Several years later Bob married Elsie Steiner of St. Louis and the couple moved in with Bob's mother Betty and Aunt Bertha. While living on West Clinton, Bob and Elsie had their only child, daughter Carol. When I moved back to Huntsville in 1995, during her last years, I would often call Carol from my office to where the clock had been moved. We would always talk long enough for Carol to hear the clock strike. She would remark. "I hear the clock," and would begin to talk about her youth and living in the house on West Clinton.

My grandmother's sister Irma's marriage came to an end around 1915 and her mother Betty and Aunt Bertha moved to New York to live with Irma who didn't want to move back to Huntsville. In those days it would have been improper for a young girl to live alone in New York. After the older ladies moved, Bob and Elsie wanted a more efficient place to live. The rambling house on West Clinton was sold and Bob, Elsie and Carol moved to Mims Court, a new apartment building on the corner of Lincoln St. and Holmes Ave, a block from Temple B'Nai Sholom. They took the grandfather clock with them.

Bob, Elsie and Carol lived in the apartment until 1924 when they rented the Bernstein house on the corner of Gates and Green Street that belonged to the Morris and Henrietta Bernstein Estate. Bob and Elsie had an architect from St. Louis renovate the house in Dutch Colonial Style. When they moved, the clock was moved from Mims Court to the Gates Street house where it must have stood in the corner of the entrance hall near the living room.

It was during the late 1920's that my grandfather Lawrence Goldsmith conceived of the idea for a grand hotel in Huntsville. He gathered a group of friends and family members together including his brother and sister in law, Elsie and Bob Schiffman, to help finance the building of the hotel along with several bank mortgages. The Bernstein Estate owned a group of small stores on West Clinton at the corner of Spragins Street. My grandfather had the stores removed and contributed the land to the project. The Huntsville Hotel Company was formed and construction was begun for the elegant twelve story building that was named for native son, Russel Erskine who had become president of the Studebaker Company. The board of directors had the hotel named for him in hopes that he would be a large investor. Unfortunately Russel invested only a token five hundred dollars in the project.

Each floor of the Hotel had twelve rooms, a maid's closet and a T-shaped hall to accommodate the guest rooms and the two elevator shafts. On the ground floor there was a large parking garage and on the main floor a restaurant, "The Coffee Shop," a kitchen, a ballroom, a grand lobby, rooms for parties, both barber and beauty shops and the manager's office and reception desk area. Bob and Elsie Schiffman, and my grandparents Lawrence and Annie Goldsmith moved from their homes on the two opposite corners of Gates Street to suites on the twelfth floor of the new Russel Erskine Hotel. Elsie and Bob's rooms were not large enough to accommodate the grandfather clock. The Hotel lobby had high ceilings, crystal chandeliers, heavy red damask curtains, and comfortable seating areas. The southwest corner of the lobby near the ballroom was the perfect place to put the grandfather clock. Bob and Elsie had it moved there where they could continue to see it every day and share it with the hotel staff and guests. Jimmy Taylor, who is in his nineties, remembers the clock well. He was the manager of the hotel for many years, having come there to work as a night bell boy when he was sixteen. In addition to his bell boy duties during those years, it was his job to wind the clock every week.

At some point during the years the clock was at the hotel, for the first time in its history, it stopped working. One of the divisions of I. Schiffman & Co. was the automobile business which included not only the Dodge dealership but also a service department. The head of that department was Buck Sublett, a

man of many talents. He was a marvelous mechanic and he also liked to work on clocks. Buck tried his hand at getting the grandfather clock to work but was unable to do so. Buck was known to carry a large amount of cash on his person. A tragedy occurred early one morning when Buck came to work before anyone arrived and was hit over the head with a blunt instrument and robbed by a fellow employee. Buck died and the fellow who committed the crime received life in prison. It was on the day that Buck died that the clock began to strike and started to work again. I remember my family and everyone in town talking about this unexplainable turn of events. I also remember that the story was written up in a well known detective magazine. It is interesting to note that Buck and my grandfather were also good friends and fishing buddies. There was a third member of their fishing party whose last name was Moss. My grandfather had a small motor boat that the three used for fishing which he named "GOMOSU," the first two letters of each of their last names, Goldsmith, Moss and Sublett.

The Hotel opened in January 1930 and managed to remain open through the depression and continued in operation until 1973. During that period, from its vantage point in the Russel Erskine Hotel lobby, the clock watched Huntsville grow from a small farming and mill town to the space age when Huntsville became known as "Rocket City USA." Over the years the clock witnessed a parade of important people as well as business men, snow birds from the northeast and Huntsville locals who entertained, conducted business and attended meetings. Nationally known patrons included movie stars, native daughter Tallulah Bankhead, senators, congressmen and army brass, the entire entourage of the Barnum and Bailey Circus every autumn, and most important, the German Scientist team led by Wernher Von Braun.

During the late 1930's when Huntsville was being considered for a munitions center by the U.S. Government, the site selection team from Washington stayed in the Russel Erskine during the time they were in Huntsville evaluating sites. I feel sure that being wined and dined there by my grandfather, who was in charge of showing the selection team possible sites for the arsenal, helped influence their decision to select Huntsville as the location for the munitions center that became known as Redstone Arsenal. The Arsenal was closed after the War to shortly thereafter be transformed to the site for the Government's defense and space operation NASA, the National Aeronautics and Space Administration. The German Scientist Rocket Team was brought to Huntsville after the War to spearhead our country's guided missile and later space and rocket program. I would imagine that the grandfather clock marked the events that literally "took us to the moon." .

The clock was indeed a silent witness to the growth of Huntsville from its advantageous location in the Russel Erskine Hotel, the focal point for many of the social and business gatherings that played a role in Huntsville's transformation. One of the most important transformations that occurred during this period was when integration came to the deep south during the 1960's. My grandfather and my parents often talked about how my grandfather and Dr. Drake, one of Huntsville's African American leaders, worked together to make sure that the role the Hotel played in the transition from segregation to integration went smoothly and provided an example for the rest of the community to follow. I like to think the clock had some sort of mystical influence on the turn of events. Its presence throughout the decades in the Russel Erskine Hotel lobby certainly serves as a metaphor for the phrase, "as time marches on."

As Huntsville grew, the hotel that had played such an important role in the town's growth, became functionally outdated. People wanted larger rooms with king size beds, easy parking for larger cars and all the amenities that came with the new competing motels that lined Memorial Parkway located at the boundary of Huntsville's original downtown. The Parkway was fast becoming the center of business and commerce for the town that was growing into a small city. The Hotel closed in 1973 and again the clock had to be moved. Fortunately my father and stepmother Jewell and Lawrence Goldsmith, Jr. were living in the family home on Gates Street, the Bernstein House where Bob, Elsie and Carol Schiffman had lived earlier. My father and step mother both wanted the clock and so the hotel board of directors gave it to them. The clock was then returned to one of its former homes as it was placed in the large hallway in the corner near the living room.

My father passed away in 1995 at which time I inherited the house on Gates and the grandfather clock that had been listed in his will as a bequest to me. My stepmother moved to a smaller more manageable

brick rancher nearby. I had the house renovated, altering it to accommodate a commercial use and rented it to Westfam, the company that has the Burger King franchise in Huntsville.

The grandfather clock had to be moved once more. The perfect place of course was to my office in the I. Schiffman Building on the southeast corner of the court house square. The clock had come full circle as I had it moved to the building that was purchased in 1905 by Solomon Schiffman's nephew, my great grandfather Isaac Schiffman.

The grandfather clock that I inherited in 1995 was then under my stewardship. As I approached my seventh decade in 2011 it was time to plan for the clock's future. My children and I decided to donate it to the National Museum of American Jewish History along with the Bernstein, Herstein, Schiffman and Goldsmith Collection of archives and artifacts. The Museum is a wonderful place for such a grand clock to be viewed by future generations.

BERTHA AND SOLOMON SCHIFFMAN'S HALL CLOCK, CIRCA 1885



ISAAC AND BETTY SCHIFFMAN AND OUR SCHIFFMAN ANCESTORS

The following is an article I wrote that appeared in the Winter 1994 issue of "The Historic Huntsville Quarterly." It provides an excellent overview for the Collection of Isaac Schiffman and our Schiffman ancestors who lived in Hoppstadten Germany for a number of generations.

THE SPIRITS OF MY ANCESTORS ARE IN LOVING HANDS

MARGARET ANNE GOLDSMITH HANAW SHARES HER 1994 TRIP TO HOPPSTADTEN GERMANY, THE ANCESTRAL HOME OF THE SCHIFFMAN FAMILY OF HUNTSVILLE.

"Margaret Anne, thank you for the amulet you had made for me, it is a wonderful and great surprise. It must have been telepathic that you sensed that I would like the three pines motif. When I wear the amulet I think of you and Bobbie for it is a beautiful symbol and a sign of our spontaneous and wonderful friendship. The fossilized ivory from which it was carved too is meaningful to me that it belonged to a creature that lived on a different continent long ago. Your ancestors lived many years ago on a different continent, ancestors with whom you are now better acquainted."

"Margaret Anne, the more I learn about your religion, cultural and social background, the more I am realizing how fatal it can be to not know or to ignore other peoples' background. One can avoid many misunderstandings and conflicts by knowing and accepting other people's wants and opinions. That's why it feels so good to be able to talk to you, to share our experiences and to feel that we understand each other."

The above are excerpts from a letter to me from Lissy Bamback written six months after I met her in Hoppstadten Germany, birthplace of Isaac Schiffman, my great grandfather. It is also the train stop from where all my Schiffman relatives who did not escape from Nazi Germany to America were deported to Auschwitz.

Early last summer my daughter, Bobbie, and I traveled through Germany, visiting cemeteries, museums and former sites of Jewish presence including the villages and towns where our ancestors once lived. Although no remaining family survived in Germany, we sensed their spirits which seemed to guide us. It was in Hoppstadten, home of the Schiffmans, where we made our strongest connection with our roots and our past.

On a warm July morning we took the train from Frankfurt and traveled southwest through the rolling hills of wine growing countryside to the village of Hoppstadten, a town of two thousand located near the River Nehe Nehe. It was noon when we arrived, lunch time, and all the stores were closed. Luckily, the

door to one shop was open and we went in to ask for the location of the Jewish cemetery in a mixture of a few words and sign language since the proprietor did not speak English. He said, "Moment," while he phoned his daughter. Within five minutes a lovely young woman appeared on her bicycle with a warm Hello, followed by an offer to be our guide for the day.

As we strolled up a hillside on the edge of town Lissy chatted away as though we were old friends. She told us how she often goes to the Jewish Cemetery to pick hazelnuts and to think about the fact that there are no Jews left in Hoppstadten to visit the graves. It makes her sad, she said, so she visits them. Through her visits Lissy has developed a connection to and a sense of guardianship for the spirits of the past. When we reached the hilltop, Lissy pointed out three pine trees which, like three sentinels, guard the gates of the cemetery. The gate was locked but Lissy showed us a place where we could slip through the wooden fence. The old gravestones made of local rock are weathered and many have lost the metal plaques identifying the graves. However we easily found the brown marble headstone of great great grandmother Caroline Schiffman, the largest gravestone in the cemetery, purchased by Isaac for his mother. We did not find great great grandfather Gustav's grave; however near Caroline's marker we did find Lob Schiffman's grave, my great great great grandfather. The children of Joseph, Isaac's brother all came to America during the thirties. There are no graves for the children of Isaac's sister Johanna. My grandfather helped one of Her children and his family to escape to America, one escaped to Israel, the others died in death camps.

Just outside the fenced 1870-1937 section of the cemetery is a much older section hidden in the woods that dates back to the sixteen hundreds when Jewish settlers first came to the village. Nature is reclaiming this part of the cemetery with many of the headstones broken, half buried and covered with moss. We sat there in the shade sharing our bread and cheese while I told Lissy about my Schiffman ancestors and what I knew about my great-grandfather Isaac and his wife Betty Herstein.

Isaac immigrated to Huntsville Alabama from Hoppstadten Germany in 1875 to work for his uncle and to live with his Aunt Bertha and Uncle Solomon Schiffman. The Solomon Schiffman's had no children and so Isaac became a son to them. Solomon and his brother Daniel had immigrated to America in 1857. They lived in Cincinnati and Kentucky for awhile sometime before the Civil War and eventually settled in Huntsville. Solomon had a dry goods and clothing store on the north side of the public square, identified today by the municipal number 119 North Side Square. Perhaps young Isaac asked to come to America. Likely Solomon with no children needed him to help run the store. Young Isaac joined his Uncle Solomon in 1875 and went to work in the mercantile business. In 1885 Isaac married Betty Herstein, the eldest daughter of Rosa and Robert Herstein. Robert Herstein had immigrated to Huntsville from Darmstadt Germany before the Civil War and married Rosa Blimline of Baltimore. Isaac and Betty had three children, Annie, my grandmother, Bob and Irma. After his uncle died Isaac brought his Aunt Bertha (Solomon's widow) to live with him and his wife Betty. Isaac remained in the mercantile business until 1905 when he became engaged in the investment and cotton business. In 1908 Isaac's son Robert and his son-in-law Lawrence Goldsmith Sr. joined him in business and a partnership was formed. In 1905 Isaac bought the wonderful limestone faced building on the southeast corner of the East Side of the public square that today bears his name on the façade to house his growing business interests which included banking, investments, and a horse and buggy business. By coincidence Robert Herstein, Isaac's

father in law, rented the same building in 1860. We learned this from an old photograph of the building dated 1860 that has painted on the window "Smith and Herstein." Isaac died in 1910 of diabetes, relatively young, for during those days there was no treatment for that condition.

The other facts I knew and shared with Lissy about Isaac were that he was chairman of the building committee for Temple B'Nai Sholom constructed in 1899. I knew too that Isaac returned to Hoppstadten around 1900 with his family for a visit. By then he had become a successful business man. During the visit in 1900, Isaac granted each of his nieces and nephews a request or gift. One nephew, Leo, asked to come to America. Isaac granted his request and Leo came to America to live with Isaac and Betty until he was an adult. It is important to note that because Leo had come to America that he was able to bring his mother and his siblings to America during the early 1930's when living in Germany was becoming more and more difficult for Jewish people.

Until that July day in Hoppstadten, surrounded by family graves dating back to the sixteen hundreds and talking to my new friend Lissy Bambach, this was all I knew about the handsome elegantly dressed middle aged man with graying brown hair, kind eyes whose portrait hangs in the front office of the I Schiffman Building. (Note that in 2011 this picture of Isaac was donated to the National Museum of American Jewish History.) I knew Isaac had religious training, for I had his Confirmation certificate from the synagogue in Hoppstadten which marks the completion of his religious education. (Note that this certificate has also been donated to the National Museum of American Jewish History as of 2011). I told Lissy that I had often wondered about the influences during his young life that molded his character and led during his adult life to his philanthropy and generosity.

We returned to Lissy's home where she made several telephone calls. The calls led to two visits to Hoppstadten residents. First we went to see Lissy's 80 year old great Aunt Luzia, whose childhood home was next door to Leo Schiffman's family, all of whom Leo brought to America during the 1930's.

Luzia's recollections of the Schiffman family were that her mother would exchange eggs for motza with Leo's mother Lina during Passover. I realized the family was fairly observant and traditions were followed even though it must have been difficult to get matzo in this small village away from the mainstream of Jewish life in the cities. Luzia also recalled that when Lissy's father was baptized, the rabbi at the synagogue down the street was praying so loud that his prayers could be heard along with the priest's. She added that Hoppstadten was actually the center of Jewish life for the surrounding towns because of the synagogue. She remarked that the mayor insisted that the entire community, both Jewish and non Jewish sweep and clean the streets before the Sabbath for respect for the out of town people who would come to town for religious services on Friday night. Of course Aunt Luzia was curious about us and so we answered her questions with the help of Lissy who did the translating. Before we left Aunt Luzia gave us big hugs and a wonderful box of chocolates. We gave her our promise to return to Hoppstadten.

We then visited Mr. Karl Rumpel, an engineer by profession, who moved to Hoppstadten during the 1950's. Mr Rumpel, a Catholic, was fascinated by the Hoppstadten Jewish community's history and has been researching the history of that community since his move to the town. We wondered what precipitated his interest. Mr Rumpel explained that when he moved to Hoppstadten it was just after the last Jewish resident died, a woman the town was able to save from the Nazis because she was married to a non-Jew. Mr. Rumpel was intrigued by the town's sense of loss, as if with Fannie Loc's death the village residents were reacting as though an entire community had been lost. Mr. Rumpel then began to research the Jewish community's history and today his bookshelves and files house a store of information sufficient to write a book, a project he hopes to achieve after he retires.

According to Mr. Rumpel, Jewish settlers first came to Hoppstadten during the sixteen hundreds. As boundaries shifted through the years, Hoppstadten, once a part of France, became German. Through the centuries, France's treatment of its Jewish community was more hospitable than Germany's and even after Hoppstadten became part of Germany, that hospitality was continued by the local authorities so that Jews were allowed to farm and own stores when their co-religionists in nearby Frankfurt were living in gettos. This was the reason that Hoppstadten, although a small village had a proportionately high percentage of Jewish residents. In fact, the synagogue for the entire Burkenfeld region was located in Hoppstadten and remains there today, used now as an apartment house. I asked Mr. Rumpel how it escaped destruction during Crystal Night, when synagogues were destroyed all over Germany. He said that the local non-Jewish community persuaded the Nazis to only break the windows and not burn the building.

Mr. Rumpel shared with us records of our family, when members immigrated to America, and also articles he had found about Isaac Schiffman. We learned that when Isaac returned to Hopstadten around the turn of the century, the community had asked for help to build a water system which he generously funded. During 1910 we learned that the German government forbade Jewish children from going to school with the Christian children. The Jewish community had no money for a building and according to Mr. Rumpel's research, the elders wrote to "Isaac Schiffman , a successful businessman in America, to ask for funds to build a Jewish School." Isaac sent the money, apparently shortly before he died, while he was quite sick. Now I began to better understand the influences that molded the character of young Isaac and led to his accepting the responsibility to act as chairman of the building committee of Temple B'Nai Sholom as well as his generosity to family and community. These influences included having been surrounded by the sensitive, caring larger community of Hoppstadten with tolerance for its Jewish residents plus the exposure to religious devotion both within Isaac's family and within the local Hoppstadten community.

Today Mr. Rumpel lives by design three doors from the old synagogue. He feels a personal sense of custodianship for the building. In fact, he had a local artist make an ink sketch of the synagogue as it once was, a copy of that original drawing he gave us when we said goodbye. He is proudest of the plaque that was presented to him by the regional Jewish community for his research and his commitment to the Jewish community of Hoppstadten. The plaque indicates that a grove of trees were planted in Mr. Rumpel's honor in a forest in Israel, a country he hopes to visit one day after he has published his book on the Hoppstadten Jewish community.

Lissy then took us home for a late dinner with her family and showered us with wine and cakes for the long train ride back to Frankfurt. As we embraced and said good-bye at the train stop, I asked Lissy how I would find the Jewish cemetery if I returned to Hoppstadten and she no longer lived there. She smiled and pointed to the hill and said, "just look for the three pine trees."

The following is an excerpt from a letter I recently wrote to Lissy. It expresses what I feel and what the experience of my trip to Hoppstadten meant to me.

"I received your loving letter and am happy to hear that you are pleased with the amulet with the three pine motif that I had made for you. At the time I first spoke to the artist, I thought of the symbolism of the pine trees which mark the physical spot where you, our guide and our friend, joined Bobbie and me to our past and our roots. Our roots, like the roots of the three pine trees give meaning to our lives and support us. Now you have embellished that image with still another metaphor – that of the fossilized ivory, the material from which the amulet is carved. In your last letter, you called my attention to the fact that the ivory belonged to a creature that had lived on another continent, long ago. Similarly, in a symbolic way, you have brought Bobbie and me close to the lives of the people who are our ancestors who lived long ago on another continent. We have met your aunt who knew them and has shared stories with us of their lives. Mr Rumpel knows and has shared with us their personal history and the history of their community. Through this process our Schiffman ancestors and especially great grandfather Isaac Schiffman has become more vivid and alive than ever before and for this I thank you Lissy. Most importantly I am comforted that now, that although there are no family members left in Hoppstadten to visit the cemetery, that the spirits of my ancestors hovering on a hillside on the edge of town guarded by three pine trees are in the loving hands of my friends.

Note there are photographs in the Catalogue of the Bernstein, Herstein, and Goldsmith homes but none of the Schiffman home. The reason is that the Schiffman home along with all the lovely Victorian homes on West Clinton was demolished during urban renewal in the 1960's. The street was straightened and expanded to four lanes.

ISAAC SCHIFFMAN



BETTY HERSTEIN SCHIFFMAN



GOLDSMITH FAMILY

DAVID GOLDSMITH AND HENRIETTA HENLINE

David and Henrietta Goldsmith were my great great grandparents, the parents of my great grandfather, Oscar Goldsmith and the grandparents of my grandfather, Lawrence B. Goldsmith. David was born in Klein Heubach, Germany in 1804 and his wife, Henrietta Henline was born in Albersweiller, Germany in 1822. They married in New York City where they met, after immigrating to America. Both died in Huntsville, Alabama, Henrietta in 1890 and David in 1898. This information is from my grandfather, Lawrence B. Goldsmith's records.

The Goldsmiths had four children that I have identified; Henry, Mo, Oscar and a daughter who married Samuel Strauss. Henry Goldsmith is buried in Maple Hill in the front portion of the Goldsmith plot. According to the grave stone, Henry was born in 1840 and died in 1917. Since the records indicate that the Goldsmiths married in New York, they would have immigrated during the late 1830's based on Henry's birth date. Likely, Henry was the eldest of the Goldsmith children. David's wife Henrietta, my great great grandmother, born in 1822, would have been eighteen at the time of Henry's birth. I remember my father, who was born in 1909, saying that he remembered Uncle Henry visiting his grandparents, Oscar and Betty Goldsmith. Likely Henry moved in with his brother and sister in law during his last years, since he died in Huntsville at age 77.

In the collection there are large portrait photographs of David and Henrietta Goldsmith and their daughter and her husband, Samuel Strauss. I asked my father who they were, since there was no identification written on the back of any of the four photographs. My father identified the photographs as being his great grandparents, David and Henrietta Goldsmith and their daughter and son in law whose last name was Strauss. In the inventory, there are two walking sticks with tags that my grandfather attached, identifying the owner as being David Goldsmith. One of the walking sticks has a gold head engraved, "David Goldsmith from Samuel Strauss."

My grandfather often spoke of his Uncle Mo Goldsmith, one of his father's brothers, who lived in New York and had done quite well in business. My grandfather also mentioned that Mo spent all his money during his lifetime. Mo and his wife had a summer home in upstate New York on a lake where Mo kept a steamboat with a crew. Mo and his wife, who was not Jewish, had four children; Myra, Hilda, Sam and Nat. I also remember my grandfather saying that Mo's wife had a breakdown when their youngest son, Nat died as a child. The family had what my grandfather called a "trained nurse" with her after the tragedy. The Mo Goldsmith family's summer home was called Myhisana for the first two initials of the four children. My grandfather spent summers at Myhisana and after he and my grandmother Annie Schiffman married, the two of them spent summer vacations at Myhisana with my grandfather's favorite cousins, Sam Goldsmith and his wife Margaret. During those vacations, my father Lawrence, Jr. would stay with his grandmother, Betty Schiffman in New York City. After her husband Isaac died, Betty moved to New York to live with her daughter Irma. In the collection there is a scrapbook that my grandfather kept that has a number of pictures taken during his summer vacations at Myhisana, but none of Mo and his wife. The scrapbook pictures of my grandparents, Sam and Margaret and their

friends provide an insight as to what life was like at Myhisana. My grandfather also mentioned that Mo bought his son Sam a seat on the New York Stock Exchange, however, that Sam never made much money. Sam's wife Margaret worked at Sacks Fifth Avenue, I assume out of necessity. I remember Sam and Margaret, who was not Jewish, as they visited my grandparents in Huntsville when I was a young girl. They had one child, a daughter named Peggy who I never met.

I don't know what my great great grandfather, David Goldsmith did for a living, nor do I know when he and my great great grandmother, Henrietta Henline immigrated to America. I never checked the 1840 or 1850 New York census records which would provide more information on the Goldsmith family. I do know that David and Henrietta moved to Huntsville to live with their son and daughter in law Oscar Goldsmith and Betty Bernstein Goldsmith during their latter years. Their move would have been prior to 1890 when Henrietta died in Huntsville. David also died in Huntsville in 1898, eight years after his wife passed away. Both are buried on the Goldsmith plot in Maple Hill. My grandfather said that the Goldsmiths lived in the small front room on the second floor of their home at 204 Gates. The house was built for Betty and Oscar by Betty's parents, Morris and Henrietta Bernstein. My grandfather, born in 1883, would have been living at home along with his sister Theresa when his grandparents from New York began living in Huntsville.

This is the information I have on David and Henrietta. There are many questions I wish now that I had asked my grandfather about his Goldsmith grandparents.

OSCAR GOLDSMITH

Oscar Goldsmith affectionately referred to as "Papa Oscar" was born in New York City on October 6, 1849 (also my birthday). His parents met and married in New York after they immigrated to America. Oscar's father, David Goldsmith, was born in Klein Hiebach, Germany in 1805. His mother, Henrietta Henline, was born in Albersweiller, Germany in 1811. They lived in New York continuously until their last years when they moved to Huntsville to live with their son and daughter in law, Oscar and Betty Goldsmith.

It is not known when Oscar moved to Huntsville. As a young man he traveled for a jewelry concern. The B'Nai Brith Esora Lodge Minutes dated October 19, 1879 noted that, "Visiting brother Oscar Goldsmith was admitted and took his respective seat." Perhaps Oscar met Morris Bernstein at the Lodge meeting and Morris invited him to dinner and to meet his daughters. Oscar also may have had business dealings with Morris who was in the jewelry and watch repair business. After a brief courtship Oscar and Betty married in the year 1879 and later had two children, Theresa and Lawrence, my grandfather.

Oscar Goldsmith began his career in Huntsville in the dry goods business and later had a men's clothing store. Family legend has it that during the 1890's he was instrumental in the location of Dallas Mill in Huntsville, and helped persuade the developer of the mill to build here. Oscar was a major stockholder and served as Assistant Treasurer of the mill until his death in 1937. During Oscar's term as treasurer of Dallas Mill, he was also president of Huntsville Land Company incorporated in 1892. The purpose of the Land Company was to buy land and construct houses for the mill workers. The village that was built became known as Dallas Village.

A few years after Oscar and Betty's marriage, Morris and Henrietta Bernstein built a house for the young couple on the lot next door to them at 204 Gates. It was a large Victorian style house that fortunately was able to accommodate visiting members of the Goldsmith family, and most importantly Oscar's parents during their last years and Betty's maiden sister Sophie after the Bernsteins died. It is interesting to note that Oscar and Betty built houses for their two children when they married on the two remaining lots on the block that belonged to the Bernstein estate. The Oscar Goldsmith's five grandchildren have shared with me many happy memories of having their grandparents living next door to them as they grew up. They remembered that the house was always filled with fragrances from the kitchen and from Betty's garden and Papa Oscar's cigars. My grandfather Lawrence Goldsmith Sr. remembered his father enjoyed smoking and told me that the dome topped leather chest in our living room was a humidior that held Papa Oscar's cigars. Also there was a ceramic Negro head wearing a turban that was in one of our bedrooms that was also a humidior. It was hollow inside and the top came off exposing a small sponge used to keep the cigars moist. (Both humidors were donated to the National Museum of American Jewish History with the Collection.)

In civic affairs Oscar was on the executive committee of the Huntsville Board of Trade formed in 1892 and later served as Secretary. He was an Elk and A Shriner and served on the original Board of Trustees of the Huntsville Infirmary which later became Huntsville Hospital. Oscar was active in Temple B'Nai

Sholom and served as treasurer of the Congregation in 1907. He was a member of the Temple Building Committee in 1898. A marble plaque in the vestibule of the main entrance of the Temple bears his name.

Oscar died in 1937, nine years after his wife, Betty.

Following is the memorial resolution presented to the family by Dallas Mill when Oscar died.

“Whereas it has pleased an all Wise Providence to remove from our midst OSCAR GOLDSMITH who for more than thirty years has served efficiently as a Director and Assistant Treasurer of the Dallas Manufacturing Company; and Whereas we feel that in his passing an Irreparable loss has occurred to the Official Personnel of this Institution; and Whereas, it is our desire to pay a Tribute of Respect to the memory of this Man, whose Gentle Mien and Friendliness has endeared him to us and to all who were fortunate enough to enjoy his association: Now therefore, be it resolved that the Directors of The Dallas Manufacturing Company do deeply Deplore the death of Mr. Goldsmith, and realize in his death the Company has sustained the loss of a faithful and capable Official and the loss of a Wise Counselor and Sincere Friend. Be it further resolved that these Resolutions be spread upon the minutes of this meeting, and a copy thereof delivered to the bereaved family. “

December 15, 1937 The Resolution was signed by six directors.

OSCAR GOLDSMITH



THE GOLDSMITH HOUSE

Located on Gates Street, next door to the Bernstein House



DALLAS MANUFACTURING COMPANY'S MEMORIAL RESOLUTION IN MEMORY OF OSCAR GOLDSMITH

Whereas, it has pleased an all Wise Providence to remove from our midst

Oscar Goldsmith

who for more than Thirty Years has served efficiently as a Director and Assistant Treasurer of The Dallas Manufacturing Company; and

Whereas, we feel that in his Passing an Irreparable Loss has occurred to the Official Personnel of this Institution; and

Whereas, it is our desire to pay a Tribute of Respect to the Memory of this Man, whose Gentle Mien and Friendliness has endeared him to us and to all who were fortunate enough to enjoy his association: Now therefore, be it

Resolved, that the Directors of The Dallas Manufacturing Company Deeply Deplore the Death of Mr. Goldsmith, and realize in his Death the Company has sustained the Loss of a Faithful and Capable Official, and we, the Loss of a Wise Counselor and Sincere Friend.

Resolved, that these Resolutions be spread upon the minutes of this meeting, and a copy thereof delivered to the Deceased Family.

Humblett, Oklahoma, December 12th 1937

Ed. E. ... *Samuel ...*
... *...*
... *William ...*

The Dallas Manufacturing Company's memorial resolutions in memory of Oscar Goldsmith their Treasurer for over thirty years made shortly after his death in 1937.

OSCAR GOLDSMITH'S CIGAR HUMIDOR, CIRCA LATE 1800'S

Copper lined with dome-top chest covered with leather décor, hand painting on stand with turned legs and stretchers. Carved top rails and wrought iron decoration between legs. 13" wide by 9" deep and 33" high.



OSCAR GOLDSMITH'S CIGAR HUMIDOR, CIRCA LATE 1800'S

Ceramic of Negro head with turban as cover in colored glazes. 8 ½" wide and 11" high.



OSCAR GOLDSMITH'S SHAVING MUG AND COFFEE/TEA CUP



BETTY BERNSTEIN GOLDSMITH

Betty Bernstein Goldsmith, fondly remembered by grandchildren and community as “Mama Betty” and “Miss Betty” grew up during the Civil War and years of Reconstruction. She was born in 1859 on the second floor of her father Morris Bernstein’s watch repair shop on the south side of the public square. Betty and her two sisters, Lilly and Sophie, grew up downtown and in 1875 the family moved to a large house a few blocks away at 206 Gates Street. During Reconstruction the Bernsteins sent their two eldest daughters, Sophie and Betty, to school in Germany for several years during their teens. We have a charming letter written by Betty to her parents while in school in which she writes, “work and study is my principal occupation.” She goes on to describe a ball her dancing master gave as follows, “my first impression spread such a spell over my imagination that I shall be well contented if all the balls that it will be my lot to assist will satisfy me as that first.” She closes as, “Your dutiful and affectionate child, Betty.” Both this letter and an autograph book filled with verse in German and signed by some of her classmates have been donated to the National Museum of American Jewish History and are included in the Collection.

When Betty was twenty she met and married Oscar Goldsmith who was in Huntsville on a business trip from New York. The couple lived at first with Betty’s parents, Henrietta and Morris Bernstein and after their children were born they moved to the lovely Victorian house her parents built for them on the lot next door. It is interesting to note that across the street from the Bernsteins lived one of Huntsville’s most noted artists, (Miss) Howard Weeden. The Bernsteins purchased several of Howard’s paintings for Betty when she married. The paintings have remained in the family and were passed down to me. Recently I donated the Weedens to the Huntsville Museum of Art.

Betty was one of first ladies in Huntsville to expand her role beyond that of wife and mother to volunteer work in the community. She began by taking soup every day to the “poor and needy.” We have a simple metal soup tureen included in the Collection that likely was one she used on a regular basis. Betty was instrumental in founding a group called The United Charities, forerunner of the United Way, whose first meeting was held at the Jewish Synagogue August 12, 1895. Based on the list of members, Betty and just a few others had Jewish names, the majority were Christian. Their first project was to campaign for a hospital for the growing town. Betty was chosen to approach the city fathers who at first refused her. She returned to the United Charities group and gathered the ladies and some of their husbands and returned to make her request a second time. She was not refused again and the ladies opened Huntsville’s first hospital in a small cottage on Mill Street. The cottage was soon outgrown and the hospital moved to a larger house bequeathed to them by Huntsville’s local “Madame,” Molly Teal. The hospital was initially called the Huntsville Infirmary. Betty was on the original Board of Control and remained as a board member until her death in 1928.

My grandfather, Lawrence B. Goldsmith Sr., would talk about his mother always with a great deal of affection. Besides her work with the United Charities and the Hospital he talked about her wonderful family meals that always began with soup and beaten biscuits, an old southern favorite. Gathered

around the table would be Betty's two children, Theresa and Lawrence; sometimes her parents, Morris and Henrietta Bernstein; and in time Oscar's parents, David and Henrietta Goldsmith who lived with them during their latter years; and Betty's maiden sister Sophie after the Bernstein's died. When her children married there were always Sunday dinners with her children, their spouses and the grandchildren, five in all. In addition from time to time one of Oscar's brothers would visit. It must have been a merry household. Before leaving the subject of Oscar and Betty's home, I would be remiss not to mention Betty's garden and the beautiful collection of vases she left, including a pair of delicate female figures holding cones for Betty's garden flowers. My grandfather remembers this special pair of vases on his mother's dressing table which have been donated to the National Museum of American Jewish History to complement the Collection.

It was only a few years ago when I was taking a careful inventory of Temple B'Nai Sholom that I noted a small brass plaque over the Ark that reads, "donated by Mrs. Oscar Goldsmith." The Ark is a lovely late 1800's East Lake carved enclosure for the Temple's Torahs. Although the Temple committee was all male, Betty contributed this important piece when the Temple was constructed in 1898. In addition she contributed two of the stained glass windows in memory of her parents, Henrietta and Morris Bernstein. Knowing how involved Betty was in the larger Huntsville community and as a leader, I feel sure that she was also a leader in the Congregation B'Nai Sholom "Ladies Aid Society," forerunner of the Temple Sisterhood. It is interesting to note from the Congregation minutes that many of the stained glass windows were donated by the ladies in the Congregation. Unfortunately there are no minutes remaining from the Ladies Aid Society. I would assume Betty was a leader in the group as well. Likely it was at her urging that a number of the women in the Congregation donated the windows and the Bimah furniture while the men took charge of the building of the Temple. When I attend services, the Ark and the stained glass windows are constant reminders of my very special great grandmother Betty Bernstein Goldsmith whose life was her family, her community and her Temple.

BETTY BERNSTEIN GOLDSMITH



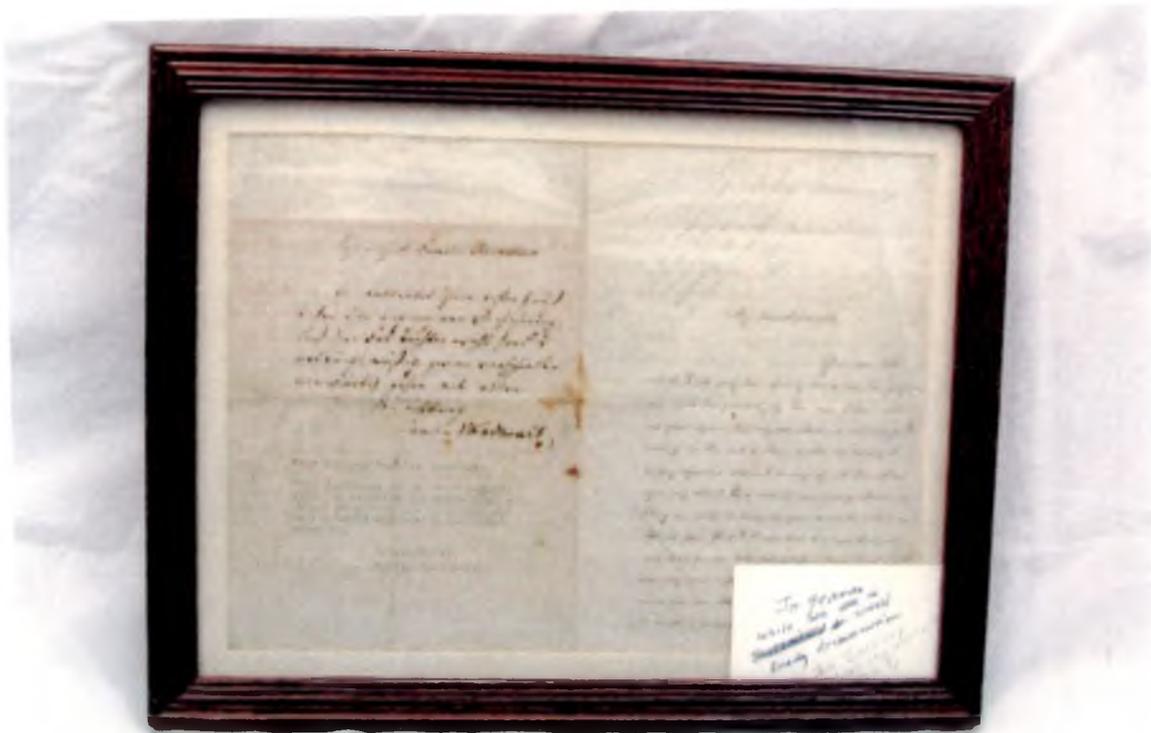
BETTY BERNSTEIN'S AUTOGRAPH BOOK

In German, messages and poetry from her classmates from boarding school in Germany when she and her sister Sophie went there to study after the Civil War, during the years of Reconstruction.



BETTY BERNSTEIN'S LETTER TO HER PARENTS

Letter written while in Germany at boarding school. (Circa 1875)



BETTY BERNSTEIN'S VASES, CIRCA LATE 1800'S

Seated female figures in flowing robes with hand painted florals, 9 " high by 5" diameter. Her son, Lawrence B. Goldsmith remembers these vases on his mother's dressing table.



BETTY BERNSTEIN'S METAL SOUP TUREEN

Oval classic shape on foot with side handles, cover with handle. 14" long, 8 ¼" wide and 10" high. Betty Bernstein took soup to the sick in the mill villages daily.



LAWRENCE BERNSTEIN GOLDSMITH, SR

My grandfather, Lawrence B. Goldsmith, Sr. was born in 1883 in the east wing of the Bernstein Home on the corner of Gates and Green Streets. A few years later Lawrence, his older sister Theresa and his parents moved to the handsome Victorian house his grandparents had built for them on the lot next door. Lawrence was educated at Weingarts, a school for Jewish boys in New York and as a young man he attended a business school in Cincinnati, Ohio.

Lawrence began his career in partnership with his brother in law, Edward Grosser. For eight years the two operated a men's clothing store on the court house square, "Goldsmith and Grosser Co." Lawrence married my grandmother Annie Schiffman in 1908 and in 1909 he joined his father in law, Isaac Schiffman, in the investment and cotton business. Isaac died in 1910 and Lawrence's brother in law Robert Schiffman became President of the firm, serving in that office until his death in 1936. The I. Schiffman Partnership was incorporated in 1933 as "I. Schiffman and Co., Inc." After Robert died, Lawrence served as president of I. Schiffman & Co. until his death in 1972. His activities at I. Schiffman ranged from operating one of the oldest automobile dealerships (Dodge) in Huntsville for more than forty years to buying, selling and leasing commercial property in town and overseeing the Company's farm properties throughout Madison County. In addition I. Schiffman functioned as a bank during its early years and as a manager of the business affairs and estates of many of the members of the extended Bernstein, Herstein, Schiffman and Goldsmith families. He oversaw these activities as well. (The I. Schiffman & Co. Inc. papers have been given to the archival department of the Huntsville Madison County Public Library.)

My grandfather's business career which spanned sixty-four years witnessed Huntsville's growth from a city of seven thousand to twenty times that size and the expansion of its economic base from that of agriculture and cotton milling to space age industry. The following is Lawrence's own account of his role in that expansion described in a letter from him to local historian James Record dated July 26, 1971. "In 1938 the Federal Government was considering Huntsville along with other sites in the Tennessee Valley region in which to locate a large munitions and storage complex. Another businessman and I were appointed by the Chamber of Commerce to escort several government officials through the lower district of Madison County to the Tennessee River for inspection of possible sites. After a ten day inspection by Jim Center, Col. Paul English and his group; Major General William N. Porter, Chief of the Chemical Warfare Services came to Huntsville for further inspection. Soon afterward Huntsville was chosen as the site for the Munitions Complex. General Porter suggested the name "Redstone" after the red stone and dirt that was on location. The complex was later named Redstone Arsenal." This was undoubtedly the single most important event determining Huntsville's future development.

Lawrence was responsible for organizing a group of businessmen including some of his relatives to finance the construction and development of the Russel Erskine Hotel in 1930. The idea of a grand hotel for Huntsville was his dream and I often wonder at the courage and perseverance it took to bring it to reality. There were major obstacles along the way as the hotel opened at the beginning of the

depression. Nevertheless because of my grandfather's leadership, the hotel remained open throughout the lean years. The hotel was quite successful during the times that followed and in addition to satisfying the needs of resident and transient guest, it played an important role in the city's growth and development. It was "the place" for wedding receptions, club meetings, parties, and business meetings. Except for summers spent at the family home on Gates, my grandfather and grandmother lived at the hotel from shortly after it opened until their deaths. My grandfather's continued advice and guidance to hotel management during those years that he lived there greatly influenced the hotel's success. (His collection of Russel Erskine Hotel papers have been given to the Archival Department of the Huntsville-Madison County Public Library.)

Lawrence was treasurer of the Huntsville Industrial Expansion Center, on the Board of Education, and a member of the first Board of Huntsville Utilities. He was a thirty second degree Mason and a member of both the Elks and Kiwanis clubs. Lawrence was an active participant and supporter of the boy scouts and served as treasurer on the local council from 1927-1937. His contribution to that group is evidenced by the commendation they gave him, the "Silver Beaver." (An artifact donated to the National Museum of American Jewish History.) (His Boy Scout Papers have been given to the Archival Department of the Huntsville Madison County Public Library.)

My grandfather was active in Temple B'nai Sholom and served as treasurer for the Temple Board of Directors for a number of terms. I found in his papers a receipt for keeping the Congregation's important documents in his office vault until the 1960's when the papers were transferred to a bank box at the First National Bank. However, his most important contribution to the Huntsville Jewish community was his management of the Jewish Section of Maple Hill Cemetery for the Congregation. For over thirty years he collected funds from the local Jewish community for the maintenance of the Cemetery and he personally saw to its care. (His collection of Maple Hill Cemetery papers have been given to the Archival Department of the Breman Heritage and Holocaust Museum in Atlanta Georgia.)

Lawrence was a staunch Democrat and served on Governor Dixon's staff (1939-1943). He often would recall the day Roosevelt was inaugurated as he was at the ceremony. (A number of artifacts he had as souvenirs of that event as well as uniform hats he wore as a member of Governor Dixon's staff have been given to the National Museum of American Jewish History.)

My grandfather was an active sportsman, and went hunting and fishing every season even to his last years. He was a founding member of the prestigious Byrd Springs Rod and Gun Club and organized a group of Huntsville gentry who went fishing, played poker and spent holiday weekends at a "gentleman's camp" called "Hollytree" located on the Paint Rock River between Huntsville and Scottsboro. He was treasurer of the Gun Club and Hollytree. (His papers relating to those organizations have been given to the archival department at the Huntsville-Madison County Public Library.)

Regarding the international Jewish community, it is with great pride that I note my grandfather's contribution to the United Jewish Appeal as it was called in his day. From the late 1930's until the mid 1950's he single handedly solicited and collected annual gifts for the campaign within the Huntsville Jewish community and within his circle of Christian friends as well. (His papers regarding this activity

have been given to the archival department at the National Holocaust and Memorial Museum in Washington D.C. along with another most important collection of his papers relating to the Holocaust.) This collection documents his efforts to bring my grandmother's five first cousins and their families to America from the late 1930's until 1941 when all correspondences were stopped. He was successful in bringing one family over. One family escaped to Israel and the others perished. These heart wrenching letters back and forth to the cousins, the officials and to his good friend Congressman John Sparkman are letters that hopefully one day will be documented and published in some scholarly work.

The two acts of philanthropy in which my grandfather participated that are most noted are the gift of the Goldsmith Schiffman Field to the City of Huntsville and the gift of Mountain View Cemetery to the Big Cove Community where the family's Big Cove Farm is located. After my great grandmothers Betty Schiffman's and Betty Goldsmith's deaths; my grandmother and grandfather, my grandmother's brother Robert Schiffman and his wife Elsie and my great grandfather Oscar Goldsmith gave to the city of Huntsville the land for the city's first night athletic field in memory of the two ladies. Not a week goes by that someone doesn't stop to tell me their wonderful memories of playing or watching football games at the Goldsmith Schiffman Field. Land for the Mountain View Cemetery was given to the Big Cove Community by my father Lawrence B. Goldsmith Jr. and my grandfather Lawrence B. Goldsmith Sr. in memory of my grandmother Annie Schiffman Goldsmith. This gift too has been very much appreciated by the Big Cove community.

Lawrence was affectionately called "Big Daddy" by his family and friends, a name I gave him as a child. It was a name that aptly described his openness and generosity. He died at the age of eighty-nine, outliving his wife, my grandmother Annie, by thirteen years. I am so very thankful that I knew my grandfather for over 30 years. In the eighteen years that I have been president of I. Schiffman and Co. Inc. I have learned more about him from his papers as I have read and then contributed them to various library and museum archival departments. I feel that I know him even better now than I did during his lifetime. He is my mentor, the one I think of most when I wonder what to do regarding the decisions I make both in business and in my personal life.

There are a number of vignettes in this catalogue relating directly to my grandfather including: Artifacts 1850-1920 and Artifacts 1850-1930, Holiday Card Collection, Marble Collection, Boy Scouts Collection, Lawrence Bernstein Goldsmith and Solomon Schiffman Masonic Documents, Lawrence B. Goldsmith and Redstone Arsenal, the Jewish Section of Maple Hill Cemetery Collection, Names of Southern Jews and the article on the Russel Erskine Hotel.

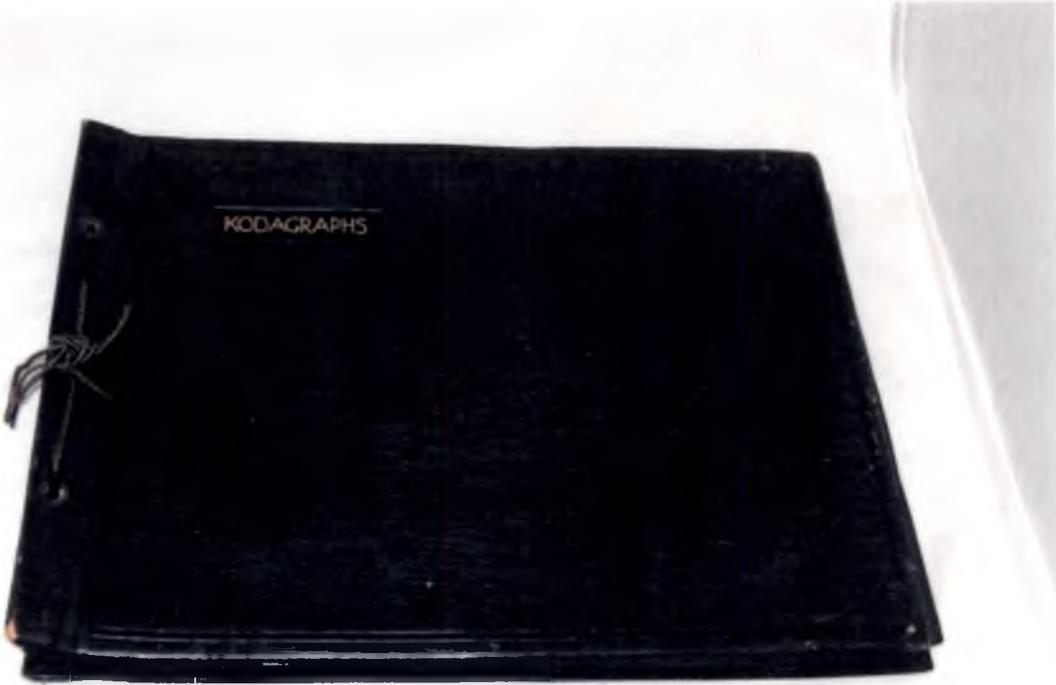
LAWRENCE BERNSTEIN GOLDSMITH, SR.



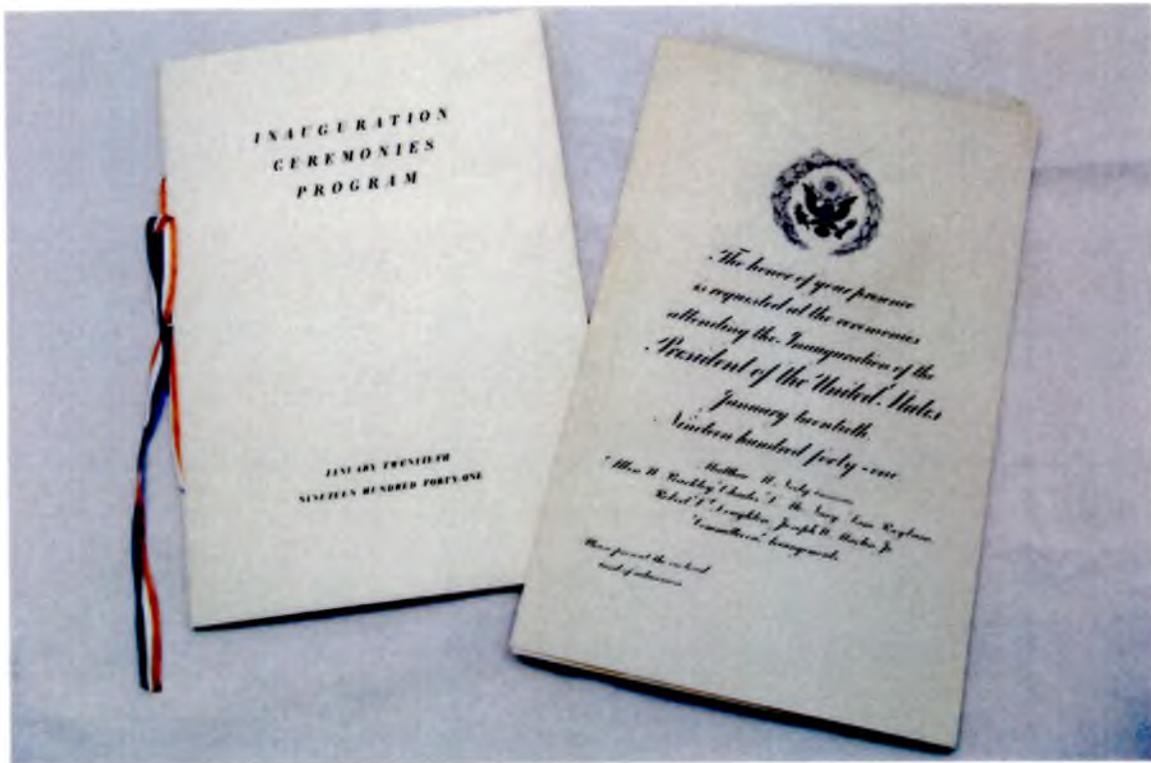
ANNIE SCHIFFMAN AND LAWRENCE BERNSTEIN GOLDSMITH "COURTING" H



LAWRENCE BERNSTEIN GOLDSMITH, SR.'S KODAGRAPH BOOK



LAWRENCE BERNSTEIN GOLDSMITH SR.'S INVITATION
TO THE INAUGURATION OF FRANKLIN D, ROSEVELT AS
PRESIDENT OF THE UNITED STATES OS AMERICA



Holiday Card Collection of Lawrence Bernstein Goldsmith, Sr.

My grandfather Lawrence Bernstein Goldsmith Sr. was an avid sportsman. During the winter months he hunted quail, dove and wild ducks and during the warmer months he fished. As a founding member of Huntsville's prestigious Byrd Springs Rod and Gun Club, he hunted with the other members on the Club's property until he was eighty nine years old, the year he passed away, 1972. The "boys" called him "Chief," "Larry" or "Boss." Weekly meetings to "draw for duck stands" by club members were always held at his office in the I. Schiffman Building on the Court House Square during duck hunting season. The "Chief" was admired and respected by the entire club.

My grandfather had a wonderful collection of "duck callers" which my parents gave to his friends when he passed away. I would often ask him to perform for me when he was cleaning his guns after a hunt. If I close my eyes and remember I can hear those special duck sounds he was able to imitate now as though it were yesterday. His guns were also beautiful collector pieces. Since none of my children hunt we gave his guns to my stepmother's nephews after my father who used them occasionally passed away.

My grandfather's love of hunting influenced his selection of Holiday cards each year which he ordered from various organizations and card printing companies. The cards always had pictures of ducks or other wild birds on the front. Inside there was a simple greeting for the holidays and the New Year. His collection, which contains over thirty cards, was likely even larger as some of the cards have been given away. During the fall each year he would order his cards, always retaining one to keep for his collection. Some of the cards are samples that he selected for the following Holidays and have sample names and addresses printed on the cards and envelopes. Others have his name printed on the card. Many have the date the card was sent written in pen on the front.

Looking over the collection today I am impressed with their beauty as I have never seen such exquisite cards in typical card shops. I am sure the lucky individuals on his Holiday Card list were delighted with his special "collectable" cards and looked forward to receiving them each year. As a child I remember his friends complimenting his cards and writing notes of appreciation.

It is my pleasure to donate my grandfather's Holiday card collection to the Huntsville Madison County Public Library. Hopefully they will be exhibited over the years during the Holiday season in a special place for the community to enjoy and admire. Old timers will remember him then and his love of wild birds and the excellent hunter that he was.

MARBLE COLLECTION

That belonged to Lawrence B. Goldsmith Sr, and Lawrence B. Goldsmith, Jr.

My father called the marbles "stoners." They are actually agates and are of varying sizes and colors. The collection contains a total of 40 agate marbles. There are two agates that are larger than the rest of the collection. Those my father called "shooters." He told me they were used to start the game by breaking up the marbles grouped in the center of a circle outlined on a dirt surface. The collection originally belonged to his father, my grandfather Lawrence B. Goldsmith, Sr. who gave them to my father when he was a boy. There is a frayed note with the collection that my father typed that explains that the marbles were use by both his father and himself when they were boys.

My grandfather and father both grew up on Gates Street, only a block from the court house located in the center of town. The old courthouse had a wrought iron fence around it and deer were kept inside. The deer kept the grass off the grounds leaving exposed the bare dirt. It was a perfect place to play marbles because you could easily draw a ring in the dirt to play. For generations young boys in the nearby neighborhood met on the court house grounds to play marbles, especially on long summer evenings after supper and on Saturdays.

My father explained the game to me. It begins by each player putting some of his marbles in the center of the ring. The first player uses his "shooter" to break up the marbles (like pool). Then each player in turn attempts to knock the other marbles out of the ring one at a time using his "shooter." When a player knocks a marble out of the ring, he gets to keep it. My father and I played with the "stoners" occasionally when I was around ten but the game held little interest for me. It wasn't necessarily a girl's game and I never found any other girls to play marbles with me. My friends and I were more interested in playing jacks.

It is important to note that after the War (WWII), agate marbles were no longer available. Marbles you could buy in my day were made of colored glass and not as lovely or as hard as the agates of an earlier era. Today agate marbles are unheard of and would be considered antiques. Although the collection was played with for a number of years by two generations of young boys, there are no scratches or chips on any of the marbles.

I gave the marble collection to my two eldest grandsons, Elisha and Elazar Hanaw.

LAWRENCE BERNSTEIN GOLDSMITH, SENIOR'S BOY SCOUT COLLECTION

According to my grandfather, Lawrence B. Goldsmith, he was instrumental in the organization of The Tennessee Valley Council of The Boy Scouts of America. Knowing my grandfather I believe that his services and abilities to organize and lead contributed to the success and stability of the organization during its formative years. His collection of records described below were donated to the Huntsville Madison County Public Library Archives. They cover the period 1927 - 1934, during which time he served as treasurer of the organization. In addition to acting as treasurer he organized the fund raising drives for the organization. According to his records, I have noted that the main contributors each year included names of many of his close friends. Because of his contributions to the organization he was awarded the Silver Beaver, an award he treasured. This artifact along with a Boy Scout paperweight inscribed with the motto, "Be Prepared," were donated to the National Museum of American Jewish History in Philadelphia with the Bernstein, Herstein, Schiffman and Goldsmith Family Collection which dates from the late 1850's through 2012.

LAWRENCE BERNSTEIN GOLDSMITH SR.'S RECEIVED THE SILVER BEAVER AWARD
FOR HIS SERVICE TO THE BOY SCOUTS



Lawrence Bernstein Goldsmith's and Solomon Schiffman's Masonic Documents

The membership certificate of Solomon Schiffman shows his membership in good standing as a Master Mason in a lodge under the jurisdiction of the Grand Lodge of Kentucky. The Scottish Rite Patent of Lawrence Bernstein Goldsmith shows his membership in the Orient of Alabama as a thirty-second degree Mason of the Southern Jurisdiction of the Ancient and Accepted Scottish Rite. Thirty-second degree Patents were significant in the Scottish Rite as some foreign jurisdictions required more than the presentation of a membership card for admission into Lodge, therefore the entire original patent was transported. Lawrence Bernstein Goldsmith's membership as a Master Mason was with Helion Lodge Number One, Huntsville, Alabama, established 1811, of the Free and Accepted Masons of the Most Worshipful Grand Lodge of the State of Alabama. Lawrence Bernstein Goldsmith served as Treasurer of Helion Lodge, and he was also affiliated with the Shriners of Zamora Temple in Birmingham, Alabama.

LAWRENCE BERNSTEIN GOLDSMITH, SR'S FEZ

Worn as a member of the Shriners

The Zemora Temple, Birmingham, Alabama



LAWRENCE B. GOLDSMITH, SR. AND REDSTONE ARSENAL

My grandfather, Lawrence B. Goldsmith, played a significant role in Redstone Arsenal (a munitions center) located in Huntsville during World War II. To explain my grandfather's role I have included in this portfolio of photographs and vignettes an article written for the Spring-Summer Issue of "The Historic Huntsville Quarterly" by Eliese Stephens.

WHEN UNCLE SAM CALLED: THE CREATION OF REDSTONE ARSENAL

ELIESE H. STEPHENS

Spring Summer Issue "The Historic Huntsville Quarterly" 1992

Few other cities can make the claim about their military installation that is heard here: Redstone Arsenal is incontestably the best thing that ever happened to Huntsville, Alabama. From humble beginnings in corn field and cow pasture, its future will soon be crowned by a major new role as MACOM and a major new building – The Sparkman Center- will bear the name of the man many say "almost single – handedly" brought the Arsenal to Huntsville.

My topic for today is "When Uncle Sam Called: The Creation of Redstone Arsenal." As with other acts of creation, certain "creation myths" have gained currency over the years. Bob Ward in last year's wonderful TIMES tribute commemorating the 50th Anniversary of the Arsenal, quoted the plaudits as saying "in the beginning...there was John Sparkman."

Redstone Arsenal is the generic name for three separate entities which originally shared the nearly 40,000 acres purchased from 320 landowners in the fall of 1941. Displaced from this land were 550 families. 76% of whom were blacks. First came the chemical War Plant which became the Huntsville Arsenal. 7,700 acres were set aside for the Gulf Chemical Warfare Depot. A 4000 –acre tract, the Redstone Ordnance Plant, was later elevated to arsenal status in February 26, 1943. The two arsenals and depot coordinated to deliver Uncle Sam's powerful punch in WWII. Not until well after the war when then Colonel H.N. Toftoy had secured Redstone Arsenal for the United States Ordnance Guided Missile Center did the army in the summer of 1949, consolidate most of the deactivated Huntsville Arsenal with Redstone and make them one, preparatory of the arrival of 120 German scientists from Fort Bliss.

For the purposes of history and for today, the Redstone Arsenal traces its origins back to that thrilling and memorable July 3rd when fire engines clanked and honked their way through the city's streets tossing our "Huntsville Times Extras" which headlined the good news, HUNTSVILLE GETS CHEMICAL WAR PLANT, COST OVER \$40,000,000. A front page picture of John Sparkman accompanies the lead article. Its caption reads: "DISTRICT GETS PLUM—Rep. John Sparkman, above, played a major role in the selection of Huntsville as the site for the new chemical plant. Representative Sparkman and Senator Lister Hill have been working untiringly since early June to land the plant.

Lister Hill's biographer, Virginia VanderVeer Hamilton, says Hill "induced the Army Chemical warfare Service to locate a plant in Huntsville to take advantage of cheap electricity to produce gas."

If Hill “induced” the birth of the Arsenal, exactly what was the role of John Sparkman, the Chamber of Commerce, and other individuals? John Sparkman’s papers are housed in the W.S. Hoole Special Collections Library at the University of Alabama in Tuscaloosa. It is to them as well as to the newspapers and interviews that I have gone to piece together for my own satisfaction (and I hope your interest) the course of events and actions that culminated in the creation of the Arsenal.

A native of Hartselle, Alabama, Sparkman rose from humble beginnings to become Adlai Stevenson’s running mate for president in 1952. He attended the University of Alabama, taking three degrees, BA, MA, and law. Politics came easy to this young man who edited (THE CRIMSON AND WHITE) and served as Student Government President. Coming to Huntsville in 1925, Sparkman taught school in the mornings and practiced law in the afternoons until established in his profession. It wasn’t long before Huntsville became Sparkman’s oyster. Active in most things civic, he gained a reputation for effective leadership.

In 1936, in the midst of the Depression when Roosevelt’s New Deal was sputtering, and the TVA was under attack, John Sparkman won election to the Congressional seat from the Eighth District. In Congress he came to the attention of Representative Lister Hill.

The Montgomery Democrat had sponsored enabling legislation for TVA, joining with Senator Norris in 1933 to create the Tennessee Valley Authority. This agency was overseen by the House Military Affairs Committee on which Hill served for fourteen years, many as the ranking Democrat and from 1937 to 1938 as Chairman. When he went to the Senate in 1938, Hill and House Speaker John Bankhead worked to get Sparkman appointed to Hill’s old seat on the Military Affairs Committee.

In the days before the Arsenal was announced, John Sparkman must have thought of his seat on that all important committee as a hot seat, as his constituents kept trying to light a fire under him.

On February 22, 1939, John Sparkman put a bill in the legislative hopper. It became HR4408, “A bill to authorize a survey for the establishment of a chemical warfare unit in the Tennessee Valley in north Alabama.” Like all such bills, HR4408 was referred to Sparkman’s Committee on Military Affairs.

Important connections were made. Sparkman met Walter C. Baker, then Major General and Chief of the Chemical Warfare Service, who escorted him and his colleagues through Maryland’s aging Edgewood Arsenal in May of 1939. Baker later wrote Sparkman hoping he had given the Representative “an intimate grasp of the affairs of this service” and assuring him “I am available at anytime.”

Sparkman later admitted that Major General Baker, in 1939, came to Huntsville under cover simply as “Mr. Baker” and surveyed the city and environs, unbeknownst to anybody except Sparkman, Lister Hill and the TVA.

Thus was set into motion a proposal that would culminate in the creation of the Redstone Arsenal. From bill to building, the route was circuitous, filled with detours, dead ends and much hometown grumbling.

The Chamber of Commerce watched as war clouds gathered and Uncle Sam began to spend millions of dollars on defense industries. All around them it seemed, towns were landing defense plants, aviation schools, chemical or munitions industries. When an ordnance plant was announced for Gadsden, Chamber of Commerce Jack M. Nelson wrote Sparkman, July 5, 1939, in urgent tones: "This story has certainly started everyone in this town after you and me. They seem to think we have gone to sleep on the job."

Further, Nelson wrote: I am advised, pretty reliably from Washington that the War Department is planning for munitions plants, depots, and aviation posts in the South. We feel that Huntsville should be given consideration on these and that something should be done ... and that you, as a member of the Military Affairs Committee, could investigate and allow us an opportunity to present Huntsville's claims in this connection. I am having this thrown at me on all sides and so is President George Mahoney..."

In January, 1941, he expressed the same conviction to Claude Pipes, the new Chamber Secretary.

"The way I see it, there is no need for us to butt our heads uselessly against a stone wall. Huntsville is simply not properly located for such a plant, for instance, as went to Gadsden, or Childersburg, or to Talladega. We are properly located for aviation, both manufacturing and training."

Sparkman zapped a letter back dated July 7, 1939, expressing a view he was to hold firmly until 1941:

"General Wesson has told me that it would be foolish to build a munitions plant outside of an iron and steel area ... and that ... any such plant would almost have to be located in the Birmingham-Anniston-Gadsden area."

The need for a respectable airport was given dramatic punch when, on the evening of March 15, 1938, eighteen army planes radioed that they needed to land in Huntsville enroute to their destination. Citizens were frantically called upon to hasten to the airfield in their automobiles so that their headlights could serve as beacon lights to guide the pilots as they landed.

From 1939 until May 26, 1941, he championed an airport, an air school, the encouragement of airplane manufacture and the idea of Huntsville as a "hub," probably before the concept had originated.

Tremendous local energy went into the creation of the airport off Whitesburg Pike on a 720 acre stretch of the old Garth farm called the Sibley farm. Carl T. Jones of G. W. Jones and Sons was the engineer who laid out the three landing strips. A fourth was to be added later. To finance construction, city and county leaders looked to Washington and John Sparkman.

A barrage of telegrams appraised Sparkman. Major McAllister wired:

It's up to you now to secure approval of War Department WPA Application for National Defense Airport Project for Huntsville ...nothing short of its approval will be tolerated.

County Commission Chairman, Joe Van Valkenburgh wired:

... Huntsville has asked little of you, but this time everyone is expecting results.

Sparkman gave them results. On August 12, 1940 he wired the good news to Robert K. (Buster) Bell, then President of the Chamber of Commerce. But the good news soon soured. Hopes that the airport could be a nucleus of a major flight school was smashed.

In a four page letter dated 26 May, 1941, Commanding Brigadier General W.R. Weaver wrote to Sparkman that the Huntsville airport site was too cramped, "approached at a slope of 30 to 1," instead of the Air Corps requirement of 40 to 1. Student flyers had to be able to take off and land into the wind, which could not be done with the present topography of the three runways. There had to be four runways and only three had been built. They weren't all long enough. And furthermore, these could only be used for non-military use; yet the mayor and county commission had stipulated that they wished to reserve the right for its use "in the event we can secure the routing of a commercial airline. "

The fallout from this rejection of everyone's fondest hopes could have led to some bitter acrimony and finger pointing had not the arsenal been waiting to be born. I am reminded of a sign behind my desk at school: "When My Ship Came in, I was At the Airport." When Huntsvillians' ship finally came in, John Sparkman and most Huntsvillians were still at the airport!

On April 9, 1941, President Roosevelt met with the governors of six southern states, among them Alabama's Frank M. Dixon, Chairman of the Southern Governor's Conference. They were advised that 18 new plants would be located in the South and West, among them would be ordnance and chemical units. The governors urged "decentralization of defense industries" and Roosevelt listened. Within a week, Sparkman wrote Claude Pipes alerting him to "a new procedure" for plant selection. A Plant Site Committee located in Washington would give "full and sympathetic consideration... to any proposal setting out availability of particular sites." The controlling factors would be "availability of labor, necessary supplies, housing, strategic geographical locations, and such other factors as may relate to the particular class of defense project."

Sparkman suggested that the Chamber send the Committee Chairman any map or plat showing available sites, setting forth their advantages.

On April 24, 1941, Sparkman wrote Pipes, "I have obtained from the War Department a memorandum setting out requirements for new munitions plants...I am enclosing a copy."

Huntsville was getting closer and closer to pay dirt. Within a fortnight of the airport rejection letter, while still smarting from that blow, Sparkman received a curious letter from Lawrence B. Goldsmith, Sr. who had all along been busily at work with George Mahoney and others pushing for Huntsville. It was dated June 9, 1941.

June 9, 1941

Hon. John Sparkman

House of Representatives

Washington D.C.

My Dear John:

On yesterday, Mr. Senter, connected with the N.C. & St. L. Railroad phoned George Mahoney that he had two men flying down from Baltimore Sunday afternoon, who would be in Huntsville Sunday night, and these gentlemen were interested in looking over Madison County in the area south of the airport, and as far south as the Tennessee River, an area of approximately 7 square miles.

This morning George and myself took these gentlemen and covered the entire area from Huntsville south to the Tennessee River; Whitesburg Pike on the east and Triana and Madison on the west. They had maps and knew exactly what they wanted to see.

Their names were Lt. Col. Charles Ernest Loucks, located in the War Department, Annex #1, Washington, and the other was Mr. R. F. Graef, connected with the engineering firm of Whitman, Requardt, and Smith, 1304 St. Paul Street, Baltimore. They did not tell us very much except that they wanted about 1500 acres for a building site, and the entire project would require 30,000 acres in all. They had looked at several sites, one in West Tennessee, others I do not know where.

They were not inclined to talk very much, but knew exactly what they wanted, and where they wanted to go. They were very much impressed and liked the area that we showed them very much. What firm they were representing, or who they were representing, I could not get the information from them.

I am writing you this for what it is worth. Perhaps you can enlighten me on the subject. They were especially interested in keeping the matter as quiet as possible. Get what information you can and write me. Thanks.

With best wishes,

Sincerely

Lawrence (Signed)

Lawrence Goldsmith

COPY OF A WESTERN UNION TELEGRAM

OFFICIAL BUSINESS

Washington, D.C.

June 11, 1941

Mr. Lawrence Goldsmith

Huntsville, Alabama

Have discussed matter fully with Colonel Loucks, also with Senator Hill. Five sites, all told are under consideration. Engineers report will be made soon based on which final selection will be made. Am keeping in close touch with situation urging strongly favorable action on Huntsville Site. Senator Hill promises full cooperation.

John Sparkman, M.C.

COPY OF WESTERN UNION TELEGRAM

OFFICIAL BUSINESS

Washington, D.C.

June 12, 1941

Mr. Lawrence Goldsmith

Huntsville, Alabama

Forced to cancel telephone call due to another engagement. When convenient tomorrow call me. Suggest you have a stenographer available to take notes.

John Sparkman, M.C.

Air MAIL

June 12, 1941

Hon. John Sparkman

House of Representatives,

Washington, D.C.

My dear John,

Thanks for your telegram. I certainly hope that we can get a favorable action on the Huntsville site.

I also phoned Senator Hill on yesterday, and he promised to do everything possible in the matter.

Huntsville is counting on you. This is our only chance.

Many thanks,

With best wishes,

Sincerely,

Lawrence

Lawrence Goldsmith

COPY OF WESTERN UNION TELEGRAM

OFFICIAL BUSINESS

Washington, D.C.

June 14, 1941

Mr. Lawrence Goldsmith

Huntsville, Alabama

Confirming telephone conversation yesterday. Major General Porter and Colonel English leaving Washington this afternoon will reach Huntsville eleven tomorrow morning. Will be on Memphis Pullman. Meet them at the station and have reservations at Russel Erskin Hotel. Have informed them that you would and that you would be completely at their disposal. Have assured them of every cooperation by people and officials of Huntsville and Madison County.

John Sparkman M.C.

(exerpts only)

June 14, 1941

Mr. Reese T. Amis

Huntsville, Alabama

Dear Reese:

...As soon as Lawrence Goldsmith told me what had happened. I got in touch with the War Department; and finding that it was the Chemical Warfare Service involved, I immediately went to the heads of that Service and discussed the whole matter with them. I found that the Huntsville site was recommended by the Engineers as No.2 out of 5 on which engineering studies had been made. Nevertheless, before I left the office, General Porter, the Chief of Chemical warfare Service, and his executive, Colonel English, made their plans to leave this afternoon for Huntsville in order to see the site personally. I feel very good over our prospects and, of course, intend to stay behind the matter until a definite decision is reached.

After my talk with General Porter, Colonel English, and Colonel Loucks, I called Lawrence Goldsmith and discussed the matter with him, arranging for him to meet General Porter and Colonel English Sunday morning and to take them over to the site.

Sincerely

John

(exerpts only)

June 16, 1941

Dear Reese:

You will be pleased to know that Saturday afternoon before the gentlemen left Washington they called me and told me that the letter of recommendation – 20 pages long—had already been prepared, would be signed before they left and would go over to the War Department.... Today. Their trip was simply for the purpose of fortifying them to answer any questions...

I believe it will go through all right. Lister (Hill) thinks so too. He promised me right off that he would go all the way for this particular site regardless of what other sites might be on the list in Alabama. This he has done.

You know, I believe, that I have been working on the Chemical Warfare proposition for three years or more, I knew well the last Chief, General Baker. At my request he made a trip more than two years ago to Huntsville and Decatur and Muscle Shoals, traveling simply as Mr. Baker. His visit was known to me, Lister and the TVA. Col. English was his executive officer, as he is for the new Chief, General Porter. He

has been of invaluable assistance in the present matter, making suggestions and often "grabbing the ball and running with it" himself.

Regards,

John

WESTERN UNION

1941 June 16PM

Congressman John Sparkman,

Army officials delighted may make favorable recommendation today please watch and notify me immediately when any developments pop for publication.

Reese

(exerpts only—referencing a letter from Reese Amis to John Sparkman)

June 18, 1941

Major General William N. Porter

Chief of the Chemical Warfare Service

War Department

Washington, D.C.

Dear General Porter:

... "It is my intention to prepare for an extra edition, to be issued if Huntsville gets this plant.

...I will have a story prepared and set in type ready for release whenever you wire me that the decision has been officially made.

... The whole matter has been kept pretty quiet here, and no more than a dozen or so local people have been let in on it."

Sincerely

ANNIE SCHIFFMAN GOLDSMITH

My grandmother, Annie Schiffman Goldsmith was born on October 25, 1886. She died February 7, 1959 and is buried in Maple Hill Cemetery. She preceded my grandfather in death by thirteen years. I called my grandmother, "Annie," since everyone else called her Annie or Mrs. Annie." She grew up in a large Victorian home on West Clinton Street, a home that besides her parents was shared with her great aunt, Bertha Schiffman (Mrs. Solomon) and cousin Leo Schiffman from Germany along with her two siblings, Bob and Irma.

Annie was educated in the Huntsville schools and as a young lady attended Ward Belmont in Nashville, Tennessee which was a "ladies seminary" providing secondary and higher education for young women. Annie must have been quite popular as a young lady judging from her collection of post cards from young men that date from 1902-1909. In 1902 she was sixteen and beginning to entertain young men including my grandfather, Lawrence B. Goldsmith, Sr. who was five years her senior. They married in 1908 at Temple B'nai Sholom, where I married fifty-five years later. Both our wedding dresses were donated to the National Museum of American Jewish History as well as invitations to our weddings and other archival materials.

In addition to Annie's postcard collection (addressed in a separate vignette) a sterling silver Chantilly punch bowl and ladle were also given to the museum. The punch bowl and ladle were wedding gifts to Annie from the Blimline family in Baltimore, her grandmother's family. It was used at her wedding reception in 1908 and at mine in 1963. Other than the Grandfather Clock, the punch bowl and ladle are the most valuable items in the Collection.

Annie and Big Daddy, my grandmother and grandfather made an interesting couple. As outgoing as my grandfather was and involved in the community, my grandmother was quite the opposite. Her life revolved around her family and to be supportive of my grandfather. In addition to running her household, which she did splendidly, she loved to play cards and mahjong with the Jewish ladies in the Huntsville community. I also remember Annie and my grandfather taking regular trips to New York City every spring and fall to shop and see Broadway plays. They took me with them one spring when I was in the fourth grade, a ten-day trip I remember vividly. We took the train there, which included an overnight in the double drawing rooms my grandfather had booked.

My father and I lived with my grandparents from the time I was less than a year old until my father remarried when I was twelve. We spent our winters in the Russel Erskine Hotel and our summers at the family home on Gates Street, once owned by Henrietta and Morris Bernstein, my great great grandparents. After my father married my stepmother in 1952, although we lived on Gates Street, we spent many evenings with my grandparents and always had dinner with them at the Hotel on Sunday nights. Annie and my stepmother, Jewell, got along famously. I was fortunate to have grown up in a loving circle of extended family. Annie died in 1959 when I was away at prep school in Washington D.C. I came home immediately for the funeral. She was the first of my immediate family to pass away.

ANNIE SCHIFFMAN GOLDSMITH



STERLING SILVER PUNCH BOWL AND LADLE, CHANTILLY BY GORHAM, CIRCA 1908
Engraved "ASG" (Annie Schiffman Goldsmith), a wedding present used at the wedding receptions of Annie in 1908 and her granddaughter Margaret Anne Goldsmith in 1963.



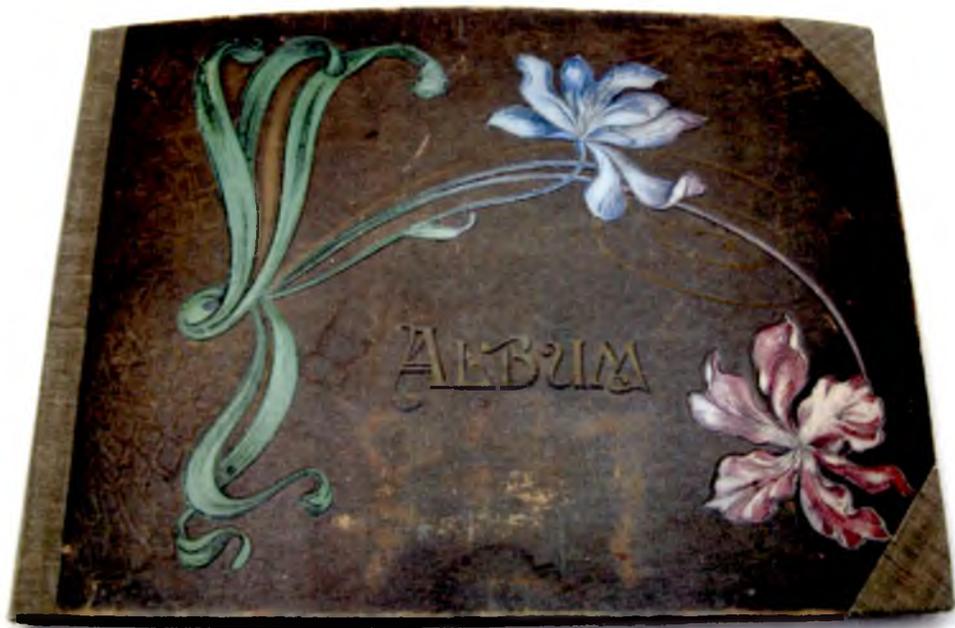
ANNIE SCHIFFMAN GOLDSMITH'S POSTCARD COLLECTION (1902-1909)
(The collection contains approximately 130 postcards)

My grandmother, Annie Schiffman Goldsmith, kept a scrapbook for postcards she received from 1902 until 1909, the year my father Lawrence B. Goldsmith, Jr was born. A few of the cards were from family and friends, the rest were from her suitors, many of whom seem to have been traveling businessmen. They address her as Anne, Ann, Anna and Sue. Unless otherwise indicated, all cards were addressed to her at her home 310 West Clinton Street, Huntsville, Alabama. On some of the cards the street address was eliminated, a practice not uncommon in those days when the town was small and everyone knew each other or at least would know a family as prominent as the Isaac Schiffmans and where they lived. Some of the cards have no stamps which may have been lost over time or else were hand delivered. Handwriting was often artistic and in some cases the writers wrote in Spenserian script. Most of the stamps are intact. Domestic postage was one cent and foreign postage two cents. Note that post cards were cheaper than letters and far less costly than telephone calls. During the period my grandmother collected, postcards mailed at a train or trolley depot were delivered the same day, as fast as telegrams.

Be sure and take note of the "hold to light card," the one that was the Official Souvenir of the 1904 World's Fair in St. Louis. When holding with the back to a light, the windows in the card light up and the colors become more vibrant. The postcard of the horse and buggy with a young couple embracing is novel. When I had the scrapbook rebound in 1980 I could pull the flap up and the couple could be seen inside the buggy kissing. The flap seems to have gotten stuck over the last 30 plus years. There are also a number of series cards, several of which were sent by my grandfather. The page following the cards has some information about postcards that I found interesting and included with the collection.

Over the years my grandmother's scrapbook had fallen apart. In 1980 I had it rebound, retaining the original front cover. Below each card is the postmark date and place of origin and any brief message or postcard description that appears on the address side.

ANNIE SCHIFFMAN'S POSTCARD COLLECTION



LAWRENCE BERNSTEIN GOLDSMITH, JR & JEWELL SHELTON GOLDSMITH

Lawrence Bernstein Goldsmith, Jr. was born June 19, 1909 in the house at the corner of Gates and Franklin, next door to his father's sister, his Aunt Theresa Grosser, her husband Edward and their three boys; Cousins Maurice, Edward Jr. , Oscar and Betty. On the opposite corner of Gates was the Bernstein house which was now rented since the Bernsteins had both passed away. Between the Bernstein house and the Grosser house, was the Goldsmith house where Lawrence's grandparents Betty and Oscar Goldsmith lived. It was quite a family compound with three generations of family on the same block. Lawrence's Schiffman grandmother lived on West Clinton Street on the other side of downtown Huntsville, but within walking distance.

When my father grew up, Huntsville was a sleepy southern town, surrounded by farming country and the new cotton mills that had been built at the end of the nineteenth century. During his early years, he was educated at Wills Taylor, a private school. For his high school years he went to Webb School in Bell Buckle, Tennessee. He had many stories to tell about his days at Webb as Webb was quite the Exeter of the south and had its share of Rhode Scholars. The students studied Latin, Greek, Mathematics, and History, a classical education. After Webb, he attended the University of Alabama in Tuscaloosa where he joined the fraternity Zeta Beta Tau. Being in a Jewish fraternity was something new for Lawrence, since he had gone to the Christian Science Religious School as a boy. When he was growing up the Congregation had no Rabbi and had shrunk to the point there was no religious school being taught at Temple B'nai Sholom. His parents, my grandparents, sent him to the Christian Science school along with the other Jewish parents in Huntsville. They wanted him to have some religious education and Christian Science was the faith of choice. He went to services at Temple occasionally with his parents but there was little or no Jewish observance at home. Acculturation had taken its toll.

My father first worked for Mr. Shelby Fletcher who was in the cotton shipping business. In 1936 he became affiliated with I. Schiffman & Co. Inc. His Uncle Robert Schiffman had passed away, an early death, and his father needed him in the business. My father's activities at I. Schiffman included overseeing the farming operation. He expanded the farming operation from raising cotton and corn to include cattle, registered polled Herefords (white faced beef cattle without horns.) He also expanded the crops to include soy beans on certain fields better suited to that crop than cotton and corn or as a rotation crop. Most important was his real estate development of some of the farm property, mainly the areas around the perimeter of the crop and pasture fields. I. Schiffman & Co. Inc. carried the mortgages until the lots were paid for and the mortgages canceled. The interest and the proceeds from the lots made for good diversification especially during years when the crops were below average. These early subdivisions actually were the first real estate developments in the Big Cove area where the Company had its largest farm.

My father served as Secretary – Treasurer of I. Schiffman & Co. for thirty-six years until his father, my grandfather, died in 1972. From that time on he served as President of the company until his death in 1995. During his years as president he ran all the operations of the Company.

My father married Marguerite Newton in 1940. Marguerite was not Jewish. I was born in October 1941, their only child. Six months after I was born my father received custody of me as my mother was not well and it was determined that she was unable to care for me. They divorced in 1945. In 1953 he married Jewell Shelton of Florence, Alabama. Like Marguerite, she too was not Jewish.

Unlike my grandfather, my father was not involved in community organizations. He was an avid golfer and spent many a weekend on the golf course at the Huntsville Country Club where we were members. He also enjoyed his boat. He had a motor boat that he kept at the Tennessee River Boat Harbor just south of town. During the summer and off seasons we spent weekends on the river, picnicking on the banks.

After my grandfather passed away, and my father became president of I. Schiffman & Co., I became Secretary Treasurer. I was living in New Orleans and so my father essentially ran the company alone. That is until his later years when I traveled back and forth to Huntsville to assist him. He died in 1995 of a series of medical problems including diabetes and heart trouble. He passed away peacefully at home. Both my stepmother and I were present.

Jewell Shelton and my father married in 1953, when I was twelve years old. Jewell was from Florence, Alabama, but was living in Birmingham, Alabama, when a mutual friend and fraternity brother of my father, Norman Lefkovits introduced them. Although not Jewish, Jewell was supportive of my father's faith. She accompanied us to services when we went and saw to my religious education at Temple B'nai Shalom. In fact she became quite active in the Temple Sisterhood and also taught religious school for several years.

Jewell's activities outside the home revolved around the Red Cross and Huntsville Hospital. She began work with the blood mobile and in 1955 some twelve years later received an award for her many years of work as Chairperson of the Blood Program. For her outstanding work as a Gray Lady Volunteer at Huntsville Hospital she received the highest honor, the Clara Barton Award. In 2005 we celebrated her fifty years of volunteerism at the Hospital. The local Red Cross Chapter, Huntsville Hospital and I joined together to celebrate her achievement with a party. Over 200 people attended including friends, relatives, many of the local doctors and Hospital personal.

Jewell authored a book with her good friend Helen Fulton called "Medicine Bags and Bumpy Roads," about the early Huntsville doctors. The book was well received and continues to be an important reference book, according to the archivist at the Public Library. Although Jewell's activities took her in a somewhat different path from my great grandmother, they were both vitally interested in the hospital. In her book Jewell paid tribute to my great grandmother, Betty Bernstein as being her mentor.

My grandmother Annie was not well for a number of years before she died with cancer. Jewell was like a daughter to her during these years. After my grandmother died, Jewell and my grandfather were also devoted to each other. Jewell was fourteen years my father's junior and she took care of him during his last years. In 2009 she died peacefully at home at the age of eighty-six.

LAWRENCE BERNSTEIN GOLDSMITH JR – A EULOGY FOR MY FATHER, AUGUST 26, 1995

All week long you said to me

“Let’s go,”

but you were reluctant to take the leap.

Then came Saturday.

I laid my head near yours and held your hand,

while we dreamed together

of fall days past – kicking mountain leaves,

and of winter days in snow.

We dreamed of spring clover chains,

and summer days on the river Tennessee.

I began to breathe in sync with you but could not keep up.

How tired I knew you were,

and yet I couldn’t say

“let go.”

I opened your hand in mine,

and invited the spirits’ help,

but they could only wait.

Your wedding anniversary came at four,

And mama kissed you.

You were ready when Owen came and spoke to you alone.

Later he told me what he said.

“Mr. Lawrence, although I can’t take you where you want to go,

I can present you to the Lord.”

Minutes later Mama called,
you were looking somewhere far beyond.
I could only watch in awe.
You took two breaths and in a flash were gone,
leaving your crumpled body behind.
I wanted to clap, but could not,
you see, I was already missing holding your hand.
Then I remembered Tom's toast June 19, last year,
Your 85th and father's day '94.
He said,
"Lawrence, may you live as long as you want to live."
Now, to his toast I add,
let us celebrate together,
what was, and is, and what will be –
the love and joy of you ---- Daddy,
in our hearts forever.

JEWELL SHELTON GOLDSMITH & LAWRENCE BERNSTEIN GOLDSMITH, JR



MARGARET ANNE GOLDSMITH

I was born October the 6th, 1941 at Huntsville Hospital (the same month and day my great grandfather, Oscar Goldsmith was born.) My father received custody of me within six months of my birth, and the two of us went to live with my grandparents at the Russel Erskine Hotel. It was shortly thereafter that I met Cora Barley, the maid on the eleventh floor of the Hotel, who became my nurse. Cora lived with us (See the vignettes “Looking for Treasures in Huntsville”, and “My Eulogy for Cora Barley Binford”). Cora was with me during my formative years and had a great influence on me. She remained with us until I was twelve and my father remarried. During those years I lived at the Russel Erskine with my father and grandparents in the winter and at the family home – the Bernstein House at 206 Gates- in the summer. When my father married we moved into the Gates Street house full time and my grandparents lived in the Russel Erskin.

I was educated in the Huntsville public schools through the 10th grade and then went to Mount Vernon Seminary in Washington D.C. for my last two years of high school. From 1948 until my Confirmation in 1957, I attended religious school at Temple B’nai Sholom. (Note that in 1948, the religious school at Temple B’nai Sholom was reorganized. There had been no religious school there since 1915.) I was fortunate to have had the benefit of religious school and the benefit of a visiting student rabbi from the Hebrew Union College through the year of my Confirmation. From the time I was eleven until I was fifteen I spent my summers at Tripp Lake Camp in Poland, Maine. Tripp Lake is a Jewish camp; however, although all the campers were Jewish, the only adherence to Jewish practices during my summers there were the Friday night services.

After graduation from Mount Vernon I went to Newcomb College of Tulane University where I graduated in 1963. The following fall I married John Jerome Hanaw of New Orleans (Jerry). We married October 19, 1963 at Temple B’nai Sholom where my grandparents, Annie Schiffman and Lawrence Bernstein Goldsmith were married in 1908. Rabbi Sherman Stein officiated at our wedding. Rabbi Stein was the Temple’s first full time rabbi since 1915. Our wedding reception was held at the Russel Erskine Hotel. At the reception, we used the same silver punch bowl that was used at my grandparents wedding reception and had been received by them as a wedding present. (The punch bowl and ladle were donated to the National Museum of American Jewish History in 2011 as part of the collection.)

After we married, Jerry and I lived in New Orleans, Jerry’s home town, where we raised our three children, John, Barbara, and Laurie. We belonged to Temple Sinai, an ultra Reform synagogue (where Jerry and his family had been members for generations.) John and Barbara were confirmed at Temple Sinai and Laurie had her Bat Mitzvah there. In addition, we belonged to the Jewish Community Center where the children went to day camp and participated in after school activities. Before college all three children had been to Israel on a family trip and on trips there individually. John went to Israel on a trip for high school students, Bobbie spent a year working on a kibbutz between high school and college and Laurie spent a summer in Israel working on a kibbutz.

Shortly after Jerry and I married, and before we had children, I went to work for the Louisiana Welfare Department and then worked part time for Travelers Aid, a United Way organization. After the children were born and were in school, I worked for a real estate company in the mornings and early afternoons for several years. During that time I took courses in real estate and real estate appraisal. I then began working part time for local appraisers as an independent contractor, preparing myself for the job I knew I would have one day in Huntsville, taking care of the family business.

In 1980, when the children were older, I began to get involved in the New Orleans Jewish community. I was invited to be a member of the Jewish Federation's young leadership group, Lemann Stern. The leadership program began with a mission to Israel, (my first trip there), and was followed by an internship on a Federation board and monthly meetings with my Lemann Stern group. This experience had the greatest affect on me and through me, on my family. We began celebrating the holidays at home and I made sure all three children had visited Israel before their college years. After my Lemann Stern experience I began to serve on various Jewish Federation boards including the Community Relations Committee, Family Service and the Jewish Endowment Foundation Board. My involvement in the New Orleans Jewish community had an influence on my husband also. Jerry eventually chaired the Federation Campaign and served as President of the Jewish Federation of Greater New Orleans.

While in New Orleans I returned to Huntsville regularly to assist my father in our century old family investment business, I. Schiffman & Co. Inc. In 1995 after my father died I returned to Huntsville permanently to assume the presidency of the company and to transition the family's rural property holdings to residential and commercial developments as the city's urban growth pattern expanded. (See the vignettes on I. Schiffman & Co. Inc.) In 2001, my marriage ended and I resumed my maiden name.

It wasn't but a few years after I settled in Huntsville that I began to get involved in local organizations, both Jewish and non-Jewish. My activities in the Jewish community involved chairing the Temple event for its 100th anniversary celebration in 1998 and becoming a member of the Huntsville and North Alabama Jewish Federation board where I served as President. I am now a board member emeritus and continue to attend meetings regularly and participate on committees. In the non-Jewish community I served on the Symphony Board, Interfaith Mission Service, The Historic Huntsville Foundation Board, and I spearheaded the formation of Huntsville's Community Endowment Foundation, where I served on the board and am now a board member emeritus. I continue to attend meetings and am active on committees.

My concept of philanthropy was learned from my ancestors the Bernsteins, Hersteins, Schiffmans and Goldsmiths whose history dates from the 1850's and is intertwined with Huntsville's history. My ancestors have been my role models as they served Huntsville most notably as builders of the Goldsmith Schiffman Field, in leading the group that founded Huntsville Hospital, as builders of Temple B'nai Sholom, and in providing the leadership that helped bring Redstone Arsenal to Huntsville.

I have observed that each generation felt a responsibility to give back to the community that provided for them. This concept has influenced me greatly with my own philanthropy, which has included establishing four endowment funds at the Birmingham Jewish Foundation: The Lawrence B. Goldsmith

Cemetery Maintenance Fund for the Jewish Sections of Huntsville's Maple Hill Cemetery; The Goldsmith Fund for Temple B'nai Shalom, sponsoring educational and cultural events; The Goldsmith Schiffman Fund for The Emergency Needs of the International Jewish Community in Israel and Throughout the World and The Goldsmith Schiffman Fund for the Huntsville and North Alabama Jewish community. In addition to the endowment funds, my children and I have donated 300 acres of farmland to the City of Huntsville for a nature preserve, The Goldsmith Schiffman Wildlife Sanctuary, and 30 acres to the City for The Goldsmith Schiffman Elementary School. (See the vignettes in the last section titled Philanthropy.) In addition to the archives and artifacts donated to the National Museum of American Jewish History in 2011, I have donated family papers and archival collections to various Institutions including: my grandfather's Holocaust and United Jewish Appeal Collections to the Holocaust Memorial Museum in Washington D.C.; The I. Schiffman & Co. Inc. Collection and family papers and archival collections to the Huntsville and Madison County Public Library and the Lawrence B. Goldsmith Cemetery and Cemetery Trust papers to the William Breman Heritage and Holocaust Museum in Atlanta GA.

I have received both awards and honors including the Daughters of the American Revolution Conservation Award and The National Conference for Community and Justice Brotherhood and Sisterhood Award. Other awards have been for leadership in the Huntsville Jewish community and awards for historic preservation.

As of this writing I live with my dear friend and partner Mike Maples on Monte Sano Mountain fifteen minutes from downtown Huntsville and within a block of where my Bernstein and Herstein great great grandparents had summer homes. My office is in the historic I. Schiffman Building built in 1845 that our family has owned since 1905. In addition to work, local community activities, and my efforts as a steward for the archives, artifacts and land that I have inherited, I spend time traveling to visit my three children and ten grandchildren. (See the vignette "The Fifth Generation of our Family" for information on my three children.

THE NATIONAL CONFERENCE OF COMMUNITY AND JUSTICE BROTHERHOOD AND
SISTERHOOD AWARD HONORING MARGARET ANNE GOLDSMITH

HUNTSVILLE ALABAMA AUGUST 10 2006



LIVING AT THE RUSSEL ERSKINE HOTEL - CHILDHOOD MEMORIES

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Employees and resident guests alike knew me as Mr. Lawrence Goldsmith, Sr. and Miss Annie Goldsmith's granddaughter, and Mr. Lawrence Goldsmith Jr.'s daughter. I lived in the Russel Erskine Hotel for most of every year from the spring of 1941, when I was about six months old until I was twelve. In 1952 my father remarried, and my new mother, my father and I moved from the hotel to our family home on Gates Street.

In 1941 Huntsville had a population hovering around 13,000 residents. There was no Parkway, and out Whitesburg Drive the road was lined with cotton fields. Huntsville, a farming and cotton mill town since the late 1800's, was on the verge of transformation. The "talk" was about the recent establishment in Huntsville of Redstone arsenal, an army munitions factory, a facility that after the war would become a major installation for government defense work and space exploration. The seeds had been planted for Huntsville to become "Rocket City U.S.A."

The Terry – Hutchens building at the corner of Clinton and Jefferson Streets had been built in 1925 and was Huntsville's first skyscraper. The Times building, a twelve-story office building, was completed in 1928. The only other buildings over four stories at that time were the Twickenham and Yarborough Hotels. The twelve-story Russel Erskine Hotel, built in 1928 and 1929, opened on January 3, 1930. The Terry-Hutchens, the Times building and the Russel Erskine dominated Huntsville's skyline for almost thirty years.

The Russel Erskine Hotel had two entryways: through the garage on Spragins Street, a block from the Big Spring, and through the main entrance on Clinton Street. The garage was always packed with old fashioned cars, the kind with running boards. Luna, the garage attendant, would have to jockey around five cars in order to pull out the one needed by a guest checking out of the hotel. I always marveled at how Luna managed never to scrape the large beams that supported the hotel tower as he maneuvered around.

After entering through the garage, I would walk past the cars into the hotel proper. As I entered, long winding corridors jutted off to my left and right and led to the engineering rooms, the boiler, and laundry rooms that smelled of heat and freshly ironed linen. I would wait for one of the elevators in the dark basement lobby next to the men's room, and then get on the elevator with my nurse, Cora, and go up to the eleventh floor where Cora and I lived. Room 1101 was a corner room next door to my father's and one floor below my grandparents' twelfth-floor apartment suite.

The elevator always stopped first at the main lobby, then went up to the mezzanine and on up to the eleven guest floors, two through twelve. I remember the sounds the elevators made at *night* as I listened to them starting and stopping, lulling me to sleep. The elevator boys, not too much older than I,

wore uniforms and caps and white kid gloves to open the heavy green elevator doors with their brass handles. Sometimes the elevator boys let me run the elevators.

Tourists came in through the garage, but most townsfolk entered through the main entrance on Clinton, across from the First Baptist Church (now located on Governors Drive.) Once inside, they turned left to go into the barber shop for a haircut, right to go to the Blue Room, perhaps to a luncheon, or straight ahead toward the lobby, with its marble floors and elegant crystal chandeliers. Some visitors climbed the stairs on the left to the mezzanine to go to the beauty shop or the Office of the Automobile Association of America, which later became the Rocket Club. Others continued on to the hotel's coffee shop, then Huntsville's most elegant restaurant, or they walked through the lobby to the ballroom to a club meeting, a party, or a prom.

On Sundays, folks flocked to the hotel from the town's six or seven downtown churches, wearing hats and gloves and suits and ties. They were headed to the coffee shop to be greeted by Cristo, the head waiter, then seated and served lunch by one of the gentlemen waiters who dressed in dark pants and white coats. Some of the townspeople's favorite menu items were the shrimp appetizer, the hotel's home-made rolls, and chicken croquettes, red snapper, prime rib, steak, and, of course, ice cream or apple pie for dessert. There was also the Hotel's specialty, water cress salad with bacon bits and French dressing. Water cress was locally grown and Huntsville was claimed to be the water cress capital of the country.

I remember the kitchen and Horton, the chef, the coffee makers and large commercial stoves. The catering manager's room was in the back near the walk-in freezers. I remember the cooks, the waiters, and the tables on rollers that were used for room service, with their white cotton table cloths, cloth napkins, and white china with blue trim.

Resident guests sat in the lobby surrounded by red damask curtains and thick area rugs that covered the marble floors. At the end of the lobby was Miss Josephine's news stand, filled with magazines, candy, tobacco goods, and, best of all, comic books. There was the brass and marble reception desk with the hotel registers, and behind the desk the old switchboard with its long connector tubes and red board lights. Katherine Taylor stood behind the desk greeting everyone. Her husband was the hotel manager, Mr. Taylor – Jimmy. Jimmy could always be found in his office talking to the employees or out front visiting with guests.

Continuing past the reception desk, through the lobby, I would come to the ballroom to peek in and admire its high ceilings and elegantly carved walls or just to see what was going on. The ballroom was always booked. At night there might be high-school proms or parties, and during the day, club luncheons or business meetings and sometimes conventions.

During the week, the rooms were filled with businessmen and traveling salesmen. They were joined during the winter months by tourists making their yearly trek from the northern states to *Florida*. I remember the bell boys carrying their bags and receiving a quarter or sometimes a fifty-cent tip. There were also a number of resident guests. I especially remember the Robinson sisters, Miss Nora and Miss

Hazel, from Texas. Miss Nora taught home economics at Huntsville High school and Miss Hazel was one of the town's two dancing teachers. I took dancing from her and learned to tap, ballet and toe dance.

The guestrooms were furnished with either twin or double beds. Each room had a tile bath with special running ice water faucets, a radio and a Bible. Steam heat radiated from old –fashioned radiators with pipes that made knocking sounds in winter. I remember listening to the whirling oscillating fans in warm weather and looking out through open windows with Venetian blinds, and I remember that the wind rattled those windows as I watched flocks of birds fly south in autumn.

On rainy days I liked to run up the twelve flights of stairs or take the elevator and stop on each floor to visit with and watch the maids (one for each floor) in their gray and white uniforms. Each maid cleaned twelve rooms a day, taking only one break at noon to go to the Big Spring Café a block away on Spragins Street for a hamburger wrapped in waxed paper to bring back for lunch.

I went to West Clinton School through the sixth grade. The school was located just down the street, about where the North Hall of the Von Braun Civic Center stands today. After school I would come home, drop my books and take the elevator downstairs. I would then run down the street to the Big Spring to ride the Little Lion or climb the bluff overlooking the Big Spring. Some days I would spend hours throwing bread to the goldfish and ducks. At other times, if I could find a large piece of cardboard to use as a sled, I would slide down the big hill behind the tall buildings that used to be on the west side of the Court House Square, known as Cotton Row.

This was the hotel as I remembered it during the 1940's and early 1950's. My father and grandparents shared with me stories and memories of the hotel during the 1930's and 1940's. It was my ancestors who played a major role in making the Russel Erskine a reality back in the twenties. It all began with an idea of my grandfather, Lawrence B. Goldsmith, Sr. His idea was to build a first class hotel to put Huntsville on the map and provide a much needed public facility for the town. He gathered together a group of friends and relatives, including Morton Hutchens, Wells Stanley and brother and sister-in-law Elsie and Bob Schiffman, to discuss the idea. All who listened trusted my grandfather, known to all as Mr. Lawrence or Mr. Goldsmith or the Big Boss, or Captain. They respected his wisdom and business acumen. It was this group of brave farsighted individuals who invested their dollars along with my grandfather to build the hotel.

The land on which the hotel was built was acquired from my family. It was originally the site of a row of buildings owned by my great-great grandfather, Morris Bernstein, who had immigrated to Huntsville from Germany before the Civil War. The buildings he had owned long ago were demolished during the late 1920's so the hotel could be built. Although the hotel's grand opening coincided with the early days of the Great Depression, through the guidance of my grandfather, it remained open and solvent so that when the economy recovered the hotel fulfilled its promise and became Huntsville's social and civic center. It was the gathering place for most club meetings, civic and social, for weddings, proms, business meetings, and birthday parties. The hotel was the social, business and civic heart of Huntsville for many of the city's residents from the 1930's until the 1960's, "providing a facility for everything but funerals," in former manager Jimmy Taylor's words.

By the time my grandfather died in 1972, the hotel had contributed greatly to Huntsville's growth. It had served as caterer for most of Huntsville's major events both in the hotel and at other locations. It operated the restaurant at the old lodge on Monte Sano. It had been a major player in luring the generals who chose Huntsville as the site for Redstone Arsenal which in turn became the site of the space and rocket industry that brought prosperity and growth to what might otherwise have remained a farming and mill town. But as the town grew, it outgrew the hotel, and larger, more modern facilities were wanted to meet the needs of a growing community.

The Russel Erskine had seen its day; in fact, hotel operations had been discontinued in the 1970's. The building was rented for some time after the hotel's closing, until several investors purchased it. Their alteration of the building into a suite hotel was abandoned, and eventually the building was purchased by a group who converted it to HUD apartments. Today the hotel is anticipating a major renovation, having been sold to a new group of investors who plan to renovate the apartments and restore the public rooms to something of their former glory.

In 2001, Jimmy Taylor organized a reunion of the Russel Erskine Hotel family, including more than sixty former employees, managers, suppliers, stockholders, and directors and their families. Over a hundred people came from miles around to embrace each other and share their memories of the time when their lives had been so closely intertwined with one another and the hotel. It was very special for me to be there for it was indeed an extraordinary event. After more than thirty years, the loyalty everyone continued to have for the hotel and their years there was something unheard of today. I had childhood memories of the hotel, but now as an adult experiencing the reunion, I knew what it was about the hotel that gave it the aura of a grand dame. For all the people who lived and worked there for so many years, the Russel Erskine Hotel had, "A sense of place."

THE RUSSEL ERSKING HOTEL

Built in 1928 and 1929. Located at the corner of Clinton and Spragins Streets



HUNTING FOR TREASURES IN HUNTSVILLE

By Sandy Berman, Curator of The William Breman Jewish Heritage and Holocaust Museum in Atlanta GA
2011

The first Jews to settle permanently in Huntsville, Alabama were Morris Bernstein and Robert Herstein who emigrated from Germany in the 1840s. These two men were the paternal great great grandfathers of Margaret Anne Goldsmith, a Huntsville native and the keeper of her family's legacy. Margaret left Huntsville for boarding school in 1957 returned as a permanent resident upon the death of her father, Lawrence Bernstein Goldsmith, Jr., in 1995. Since then she has devoted herself to continuing and enriching the contributions that five generations of her family have made to the growth of that city.

When the staff of The Breman first spoke with Margaret Anne, it was hard to imagine the depth of her collection or the contributions made by one family. To actually understand the significance of the Bernstein-Hertsein- Schiffman-Goldsmith legacy, we knew a trip to Huntsville was in order. Margaret Anne arranged to meet us at the building that she still owns in downtown Huntsville that continues to be the home of I. Schiffman & Co. Inc. Upon crossing the threshold you are immersed in the past. The original fixtures, office equipment and furniture are still there as is the vault that housed the business records of I. Schiffman's commercial and farming properties, automobile and loan businesses as well as the financial and personal papers of family members. The upstairs of the building has a small apartment and several rooms, where Margaret Anne has displayed the objects, documents, photographs and textiles that give life to her family's story. Included amongst the items are objects that speak to the day-to-day lives of this particular German Jewish family, a lifestyle that was mirrored by others in small towns throughout the South. These possessions, including shaving mugs, snuff boxes, a poker set, and eyeglasses, along with rare documents and photographs dating back to before the Civil War, tell a story that was repeated again and again by Jewish families who peddled and eventually settled in communities much like Huntsville.

The staff of The Breman spent several days with Margaret Anne interviewing her and viewing her collection. Her reminiscences revealed wonderful stories from her childhood. One of the most heartfelt of her memories was her description of her relationship with her nurse, Cora Barley, the black woman who was hired to care for Margaret Ann when she was only nine months old. Years later Margaret recounted that when Cora was first hired by her grandmother she was told, "Now Cora, you will be responsible for not letting the baby cry." Cora replied, "Now Mrs. Goldsmith, the baby is going to cry as babies do and I might as well turn around right now and go back to the hotel (where she worked as a maid) if you expect me to keep me her from crying." According to Margaret Anne, Cora stayed and her grandmother never questioned her again. Cora never had children of her own, and the mother-daughter relationship that ensued lasted until Cora's death several years ago when she was in her early 90s.

Margaret-Anne's relationship with Cora was indeed special but not unique. In interview after interview Jewish southerners have reminisced about the closeness that developed between themselves and the black maids, nurses and cooks who lived and worked in their homes. It was a complicated relationship,

one that included love and deep devotion, but one which also respected the cultural mores of the South. This dichotomy is no better illustrated than by one of the objects that Margaret Anne owns and still holds dear to her heart, "Cora's Plate." While Cora was in many ways considered part of the family and was responsible for the care and raising up of Margaret Anne, she still was not given access to the family's dishes or drinking glasses. She used a yellow plate on which she ate every meal. This was just the way it was in the Jim Crow South and it was an established southern custom in white homes regardless of religion. While today, Margaret Anne is troubled by what the plate represented, she keeps it safe because it reminds her of Cora and the bond that the two of them shared.

The plate is just one example of the treasures found in Huntsville. These objects along with the stories collected by The Breman will continue to protect and the preserve the contributions and the accommodations that Jews throughout the south made as they lived, prospered and helped to build the communities in which they lived.

CORA BARLEY BINFORD & MARGARET ANNE GOLDSMITH



MY EULOGY FOR CORA BARLEY BINFORD

(Delivered at her funeral)

Cora and I believed that G-d brought us together. She would often say, "G-d was in the plan."

I was born in the fall of 1941. When winter came my father and I moved to the Russel Erskine Hotel to live with my grandparents, Annie and Lawrence Goldsmith, Sr. My grandparents lived on the twelfth floor of the hotel and my father and I lived on the eleventh floor, where Cora was the housekeeper.

My nurse, Alice had nursed my father and was now nursing me. One day she told my grandmother that she was going to retire. When my grandmother protested, Alice told her not to worry, that I had found her replacement. I was only nine month old at the time. As a child I would beg Cora to tell me the story of how she came into my life. Her story follows.

"Every day I would hurry through my duties of cleaning the rooms on the eleventh floor and then spend the afternoon playing with you. You became so attached to me that you would cry when I tried to leave so I would get down on my hands and knees and crawl out of the room. This worked until you were able to stand up and see me crawling out of the room."

My grandparents, my father and I spent our summers at our family home at 206 Gates Avenue. It was during my first summer that Alice retired and my grandparents contacted Cora to offer her the job of taking care of me. Cora said that she arrived with suitcase in hand and my grandmother took her upstairs to my room. Before she put her suitcase down my grandmother said, "Now Cora, you will be responsible for not letting the baby cry." With that, Cora said in true Barley fashion, "Now Mrs. Goldsmith, the baby is going to cry. I might as well turn around right now and go back to the hotel if you expect me to keep her from crying." Cora remained and my grandmother never questioned her again.

Cora believed in eight glasses of water a day, proper diet, fresh air, sunshine and sufficient exercise. As soon as I could walk, Cora took me out every day on adventures. Some days we would go to the Big Spring where I would throw rocks into the water and watch the ripples spread out in circles, or I would feed the ducks or spend hours riding the little cast iron lion. When I was older, Cora would let me climb on the limestone bluff above the spring or slide down the hill behind Cotton Row on pieces of cardboard. Some days we would visit Cora's sister, Aunt Leona, at the service station where she worked. Aunt Leona would let me select any cold drink I wanted from the old Coca Cola cooler in her office. On other days we walked down Oak Avenue and visited with Mrs. Annie Cooper with whom Cora lived when she first came to town to work. Mrs. Cooper always kept a room for Cora in case she ever wanted to return. However, that would never happen because I would never let Cora leave me. By age three or four I had become a Barley myself. You know, you don't cross a Barley.

Cora provided all the enrichment opportunities Huntsville had to offer in the 1940's. Our daily adventures took us all over town. There were visits to the Big Spring Ice House or to the Coca Cola Bottling Company. Regularly we went to the old Carnegie Library where we would check out books

several times a week and attend the Saturday afternoon story hour. Other mothers who brought their children to story hour would consult Cora on child rearing. Cora's ability had spread through Huntsville.

When it came to religious school at Temple b'nai Sholom, Cora learned all the Hebrew prayers herself and would teach them to me. She was so well regarded that the teachers and other mothers always gave me the lead in holiday plays because they knew that I would know my part perfectly under Cora's tutelage.

Cora never spanked me. She often said there was no need to, that she would just redirect me when I was getting out of hand. Ours was a most unusual relationship. Living together in one room created a special bond between us, greater than many children have with their mothers.

Cora was the center of my life. One story she told me reveals our closeness. Cora was taking a trip to Chicago to visit one of her siblings. When she arrived in Chicago there was a message to call my grandmother immediately. When she did my grandmother said that I had been hysterical since she left and that they had been unable to calm me down. My grandmother and father asked Cora to please come home right away. Cora came home on the next train. It was not because they asked her to do so, it was because we came first with each other.

Cora had a special ability with children, to understand them. She knew my thought process and could judge when it was appropriate to scold me and when not to do so in order to encourage my creativity. One of her recollections in her own words illustrates that ability.

"Ada the cook would let you do anything you wanted to in her kitchen. One day I took you into the back yard to play in your sandbox that was close to the water hydrant under the old mulberry tree. On that particular day I had to go inside. Ada said she would watch you from the kitchen window. I was gone only a few minutes and when I returned you were in Ada's kitchen with your feet full of sand. I said, why did you come into the kitchen to get water when I had told you to stay in the yard and use the water there? You replied that the water was wetter in the kitchen than it was in the water hydrant. I decided you had a good explanation and I didn't punish you. "

Years passed. I went to West Clinton to grammar school. Cora would walk me to school and be there when school was out and we would walk home together. Before going out in the afternoon, Cora would help me with my lessons, seeing to it that I made straight A's. While I was in school Cora did not remain idle. The schools in Pond Bead where she grew up only went to the seventh grade, so Cora spent her mornings and early afternoons completing her high school education through a correspondence course. She was able to complete all her courses except for algebra for which she needed tutoring.

The tutor she found was Reverend Elmer Binford who was also a teacher at Council High. Reverend Binford fell in love with Cora and began courting her. My only compensation was to get to eat all the boxes of chocolate covered cherries, Almond Joys, and Baby Ruth candy bars he would bring during their courtship. Their wedding took place on a hot summer afternoon at Big Mama's house. I was so distraught that I began fanning myself, lifting my dress up and down. I was doing this to keep from bursting into tears. Cora often remembered that day, saying that she was so distracted watching me

and knowing how distressed I was, that she could hardly concentrate on what the preacher was saying. The wedding continued, Cora and Reverend Binford were married, and I survived. Their marriage was a blessing and I am thankful that he and Cora had many years together, however at the time I was jealous. It took me a long time to recover.

After her marriage, Cora continued to take care of me during the daytime until my father remarried in 1953. I was older and my step mother wanted to take responsibility for my care. Cora found another job taking care of children. After Cora left she continued to visit me and when I learned to drive and got my license I would go see her. Years passed and I went away to high school and then to college. After graduation I married and moved to New Orleans where I began raising my own family. Whenever I came home for a visit, either I would visit Cora with my children or she would come to visit me. I have three children, John , Barbara and Laurie, who are now all married and have their own children. Cora and I have retained our close ties for almost sixty five years. I have continued to seek her advice and comfort when life's struggles have come my way, and I have shared my joys during happy times.

During my adult years I often asked Cora about her philosophy of life which she shared in a number of wise sayings. I call them Cora's proverbs. A few of them follow.

"Come day go day, G-d send Sunday."

"Don't worry if the horse is blind, just hold the line."

"On making it to the top, if you don't get there, find a seat along the way."

Cora had no expectations and accepted whatever came her way. If there was a problem, she confronted it. If there was joy, she rejoiced. When Leona asked Cora what she would do when she got sick. Cora responded, "When I get sick I'm going to sing, open up your arms Lord, I'm coming home." Leona then asked Cora what the Lord would say back to her. Cora answered, "The Lord would say, you just stay there till I get ready for you, you don't need to volunteer. I'll come get you when I'm ready." Through the years my devotion to Cora deepened. As I raised my own children, I realized that Cora was the most instrumental person in my life. I realized that she had been my mother. Some years ago I wrote a tribute to her that she kept framed in her living room. The poem follows.

A TRIBUTE TO CORA

How blessed I am that I could choose my mother.

G-d guided Cora to me and I chose her,
knew then that she would give birth to my spirit, my soul,
all that remains when my body turns to dust.
Cora became and continues to be my teacher,
whose teachings I strive to follow, whose person I try strive to emulate.
Cora introduced me to the world, she introduced me to the beauty and goodness of life.
Cora gave me roots and pride in who I am,
and at the proper time, she gave me wings to fly.

Cora was a person of sterling character, with a strong work ethic and a desire to become the best that she could be, taking advantage of every opportunity to improve herself. She was a spiritual person with a generous soul, who gave unselfishly of herself to her family and her community. Her sense of self worth carried her through the difficult times, as she faced the world steadfast and with courage. Her judgment of what was good and right was impeccable. She had an overflowing heart. It was my good fortune to have had her with me during my first twelve years. She has always played a major role in my life. I am thankful to have had the good fortune to have been her daughter.

During the last ten years Cora's health began to fail. Her devoted nieces and I began taking her meals. By then I had moved back to Huntsville. Eventually Cora became too frail to live alone and her nieces moved her to an assisted living facility. Her past began to blend with the present. She talked about Big Mama, her siblings and her wonderful Reverend Binford as though they were there with her. She was finishing up what she needed to accomplish on earth. Then on Monday Cora started singing, "Open up your arms Lord, I'm coming home." This time the Lord answered, "I'm ready for you now, come on home," and Cora did.

Cora has entered into the peace of life eternal. She still lives on earth in the acts of goodness she preformed and in the hearts of those of us who cherish her memory. May the beauty of her life abide among us as a loving benediction.

JEW JOINT

"No -- No -- Cora was not my nanny!" That is what most people would call her since she took care of me from the time I was about eight months old. She was truly my mother since my natural mother wasn't able to care for me. My father received custody of me when I was about four months old. Daddy and I lived with my grandparents in Huntsville Alabama's Russel Erskine Hotel, a grand hotel for its time that my grandfather had been instrumental in developing during the late 1920's.

Cora was the maid on the hall for the eleventh floor where my father and I lived. My grandparents had a suite on the twelfth floor. My nurse at the time was Alice, an older woman who had taken care of my father when he was a baby. According to Cora, she would hurry up and finish her work cleaning rooms and during the afternoon would come play with me. I was so wild about Cora that I would have a tantrum when she left. She would get down on the floor and crawl out of the room which worked until I could pull myself up and see her crawling out.

During my first summer my father and grandparents moved to our ancestral home on Gates Street to spend the summer months. It was then that Alice's health began to fail and she announced to my grandmother that she would have to retire. My grandmother truly was at a loss and told Alice as much. Alice responded that she shouldn't worry because I had found her replacement. Cora always said that, "G-d was in the plan." Alice told my grandmother about Cora and what followed was that Cora was asked to come for an interview. During that interview my grandmother told Cora that she would be responsible to "keep the baby from crying." Cora responded, "now Mrs. Goldsmith, babies are going to cry and if that's what you expect I'll take my bag and return to the hotel." That was quite a statement for a black woman to make to a white woman back in the 1940's. My grandmother said no more but hired Cora and the rest is history much of which has been shared during my interview with the Breman Museum's archivist Sandy Berman in 2011.

Cora took care of me around the clock except to go to church on Sundays until she married and then came only during the day. That was when I was eight years old. My father remarried when I was twelve and soon after my step mother fired Cora for being disrespectful while I was away at summer camp. Truth of the matter, my step mother was jealous of Cora. Wise woman that she was, Cora knew it was time to move on. I was devastated but by then my world had expanded to peers and of course my new family consisting of a father and a mother and living in a house like everyone else all year long rather than a hotel.

Through the years I stayed in touch with Cora including the times I was away in prep school and then college. When I married and moved to New Orleans I always visited with Cora when I returned to Huntsville. I was at her side when her husband died and throughout her last years when I played a role in her care. I regretted that she had given her power of attorney and health care directive to one of her nieces rather than me as I could have made sure she had the best of care. There were certain lines not to be crossed between races and Cora's family was to play that role for her.

During the 1990's, I began attending the Barley family reunions every summer. My children were grown and I had greater freedom to come to Huntsville more often. It was during one of those reunions when the "Jew Joint" event occurred. Black family reunions, which often number around two hundred or more people including children, follow a pretty standard schedule. Everyone arrives on Friday and there is registration and a get together. On Saturday there is a family picnic at one of the town's parks if the "old home place" doesn't exist any longer. On Saturday night there is a large banquet. One of the senior family members gives the key note speech followed by a "program" which includes more talks, tributes to ancestors and often a video. On Sunday the family goes to their ancestral church. In the case of the Barley family, it is Lakeside Methodist. During this particular reunion I was sitting next to Cora at church on Sunday morning. One of her nephews, Cory Brown, not an ordained preacher but a preacher nevertheless was invited to give the

sermon. At one point in the sermon Cory was warning everyone not to go to places where there was drinking and other questionable behavior going on. He called these places "Jew Joints." When I heard that remark I was devastated. Here was my family, folks I had played with as a child and I'm hearing from one of them a remark like that. I thought Cora hadn't heard it and so I said nothing to her.

The following week I phoned ADL, the local rabbi and was told not to make a big ordeal but to get some books on Judaism and talk to Lakeside's minister and ask him to convene a meeting with Cory Brown to discuss what I had heard him say. I phoned Lakeside's minister who agreed to convene a meeting. I also invited one of Cora's nephews to join us. We all arrived after dinner. First the minister suggested we join hands and pray which we did. We sat down and he told Cory that I had something I needed to say to the group. I began by saying that I was Jewish and that during Cory's sermon at the family reunion church service I had heard a remark that had disturbed me greatly. Cory was looking more and more baffled. I then mentioned his reference to "Jew Joints." Cory began to laugh and then explained that he would never have said anything negative about the Jewish people. Further that he had lived in Mississippi during the Civil Rights era and had made many wonderful Jewish friends from the north who had actually saved his life. He then told me that what he had said was "Juke Joints." I then remembered what juke joints were from reading Alice Walker's "Color Purple." I was initially embarrassed but recovered quickly because what followed was a bridging of a cultural gap between races that we all recognized. We hugged, prayed some more and parted as new friends.

Since then I have shared this story at various appropriate places. Once was when Dillard and Tulane Universities were having a gathering with the local New Orleans Jewish community with everyone sharing their slave stories, attempting to outdo one another. It occurred to me that there was a deeper understanding missing and raised my hand to offer my "Jew Joint" story. As I was telling it the Jewish folks were on the edge of their chairs and the African Americans were smiling, knowing exactly what had happened to me. Telling the story made such an impression that the wife of Dillard's President asked me to sit next to her during the rest of the meeting. Later she invited me to be her guest the following week to listen to B. B. King who was performing at Dillard at a by invitation only performance. I've told my "Jew Joint" story countless times even to Abraham Foxman when he was in New Orleans. It illustrates so beautifully the real issue between races --- which is a cultural one. Another issue between blacks and whites is the concept of TIME -- which I have discussed at length with one of Cora's brothers. That story will have to wait for the right occasion to share. It too illustrates a cultural gap between the races.

I Schiffman &CO, INC

THE HISTORY OF I. SCHIFFMAN & COMPANY, INCORPORATED

My great great uncles Solomon and Daniel Schiffman immigrated to America from Hoppstadten Germany between 1848 and the early 1850's. They first settled in Cincinnati, Ohio and then moved to Kentucky. According to my grandfather's records, they were in Huntsville around 1857. Initially the brothers were in partnership in the dry goods business, but eventually they separated and went into business individually.

Solomon and his wife Bertha Stromberg had no children. I assume they longed for a son and also Solomon needed someone to work with him. Probably they had met Solomon's nephew Isaac Schiffman on a return trip to Germany and were impressed with him. Shortly before 1875 Solomon offered to bring Isaac to America to live with Bertha and him and work in the store. Isaac was nineteen and I'm sure was quite pleased with the offer. He immigrated in 1875 to go to work for his Uncle Solomon. He was a good student and Solomon was pleased so that by 1885 Isaac was well established and had become Solomon's junior partner. That was the year he married Betty Herstein and began his family. The couple had three children; Annie, (my grandmother) Robert and Irma.

The records of Solomon's business, S. Schiffman & Co., date from 1881-1905. Solomon died in 1894. Isaac continued the business under the S. Schiffman & Co. name until 1905 at which time he changed the name to I. Schiffman & Co. In 1896 he began buying farm land. In 1901, Isaac bought property at the corner of Madison and Franklin. According to an advertisement in our files dated 7/15/01 and a picture of a #750 American Beauty End Spring Buggy, Isaac still operating under the name of S. Schiffman & Co., advertised a new department added to his business, "consisting of buggies, surreys, carriages of all kinds, wagons and harnesses to be shown at his warehouse on Franklin Street." In 1904 he bought the lot next door to the buggy business and expanded into farm implements.

In 1905 Isaac became engaged in the investment and cotton business. The same year he purchased the Southern Savings and Loans bank building on the corner of the East Side of the Public Square and Eustis Street, the building we today call the I. Schiffman Building. In addition to his new businesses, Isaac's loan business had also grown and the bank configuration of the first floor of the building suited his needs. In 1908 Isaac brought his son Robert and his son-in-law, my grandfather, Lawrence Goldsmith into the business as his partners. Robert was twenty and Lawrence was twenty five and had just married my grandmother, Annie, Isaac's daughter.

In 1910 Isaac died an untimely death from diabetes and his son Robert became the senior partner. 1910 was the year the company name was changed from S. Company to I. Schiffman & Co. It was also the same year the company discontinued the buggy business and went into the automobile business, selling and financing Dodge cars. A showroom and a car repair shop were built on the lot on Franklin Street in the transition from the buggy business to the automobile business. At that time, the company was well diversified. The car business continued to develop as did the buying and selling of farm land and farming. By 1926 when the company acquired Big Cove Farm, they already were *farming Green Grove* farm near the Tennessee River that would eventually be taken by the federal government.

In 1932 Isaac's widow, Betty Schiffman, my great grandmother died and the partnership and various properties and securities in her estate were divided between Robert, Annie and Irma. It was at this point that Robert and Lawrence decided to incorporate the I. Schiffman & Co. Partnership. They thought that a corporate structure would make it easier to pass the assets of I. Schiffman from generation to generation at inheritance time and other situations. The incorporation occurred 8/1/33. The assets consisted of cash, loans, farm properties, the automobile department, stocks and bonds, city property and machinery, equipment and trucks. Total value was \$694,000.

On 1/10/36 Robert Schiffman died unexpectedly of Hodgkin's disease and Lawrence became senior partner and brought his son, my father, to help him in the business. No new businesses were added, my grandfather managed the town properties, the liquid assets and the automobile business and my father took care of the farm lands. In 1940 cattle breeding was started which eventually developed into a herd of registered polled Herefords (beef cattle with white faces and no horns.)

December 14, 1942 the federal government purchased the Green Grove farm along with a number of farms in the area for the development of Redstone Arsenal. Many of the company's buildings were dismantled at Green Grove and reconstructed on the Big Cove Farm which then became the main farming operation of the company. Also around this time Robert's widow Elsie sold her stock in I. Schiffman & Co. to my grandfather and grandmother, 500 shares each. Elsie also sold the I. Schiffman building to the company that she had inherited from her deceased husband Bob.

During the 1950's and 1960's my father began to develop residential subdivisions on the perimeters of the pasture and croplands. The company sold and financed the lots. During this period the loan business was beginning to phase out other than the financing of the subdivision lots and automobiles.

Isaac's younger daughter, Irma died in 1956 and left her estate to my grandfather who had taken care of her and managed her affairs after her brother Robert died. In 1959 my grandmother died and left her estate to my grandfather and a portion to my father and me in trust.

In 1962 the automobile business was discontinued. The manufacturers were requiring dealers to take more and more cars and the company did not have the space to put them. Rather than acquire land out of the downtown core and expand the automobile business, my grandfather decided to liquidate that division of the company. He was 69 years old.

At this point the remaining businesses were the farmland, the subdivisions, the downtown properties and stock investments.

My grandfather died 2/17/72, leaving his estate divided equally between my father and me. He had owned the majority of the company stock other than the portion of my grandmother's estate left in trust for my father and me and gifts of stock shares from my grandparents to my father and me during their lifetime.

At this time in the life of the company the collection of I. Schiffman & Co. Inc. papers at the library end.

By 1973 my father was 63 years old and I was living in New Orleans, having lived there since my college years with my husband and our three children. My father and I made the decision to have a partial liquidation of the company and remove the farmland and farm operation including the cattle and put these properties in a partnership. The partial liquidation process was completed 4/30/76, and the company's assets were greatly reduced by 60 % more or less.

Following the partial liquidation, my father and I continued the cattle operation which had discontinued the registered cattle business and operated with only grade cattle. In 1977 the cattle business ended in a liquidation sale.

My father wanted to sell some of the farmland to have a more liquid estate. I wanted to keep the land. We solved the problem by having an exchange of some of the properties between my father, the Annie S. Goldsmith Trust and me. The property my father acquired individually in the exchange he sold. I kept mine and we continued to farm the acreage we still owned together and held in the farm partnership along with my grandmother's trust.

At that time the company had a few downtown properties and a stock portfolio acquired with the money received when in 1968 the City took the land where the car dealership was located by eminent domain to build Constitution Hall Village, a reproduction of early Huntsville's downtown. The subdivision land continued to be sold and interest received from the mortgages.

My father died in 1995. He left a Q Tip Trust for my stepmother and the balance of his estate he left to my children. This worked out quite well. I made an exchange with his estate of the estate's interest in the remaining farmland in our partnership with a property I had that could be easily sold. The estate then sold the exchanged property which made his estate completely liquid to disburse to the children.

The rest of the story of I. Schiffman is my story. During the last ten years of my father's life the land in the Big Cove began to transition to urban as the city limits of Huntsville spread over the mountain into the Big Cove neighborhood. I had begun to transfer my individually owned farmland and my stock in I. Schiffman & Co. Inc. to my children by gift, exchange and sale as early as the 1970's. After my father's estate was settled in 1998 I began developing the property the children owned and some I owned into subdivisions both commercial and residential. As of this writing I am in the process of selling both my remaining land and the children's.

In order for me to own the company 100%, the company bought all the stock belonging to the other stockholders including my children, my stepmother, my husband, and my secretary Maggie Bradley. Their stock was then retired. This depleted the cash in the company and allowed me to own the remaining 175 shares.

Next, I purchased all the downtown real estate from the company, including property on the north side of the Square and the I. Schiffman Building. The only assets left in the company were the stock trading account and cash. In 2004 I transferred 60% of the company assets to a charitable remainder trust that after twenty years will be distributed to two funds that I established at the Birmingham Jewish Foundation. The funds are named The Goldsmith Schiffman Fund for the Emergency Needs of the

Jewish Community in Israel and throughout the world and The Goldsmith Schiffman Fund for the Huntsville and North Alabama Jewish community. At my death the balance of I. Schiffman & Co. assets will be distributed to these two funds. The two funds will be a memorial to the Goldsmith Schiffman families who built I. Schiffman & Co. Inc.

My writing thus far has dealt solely with the company itself. Throughout the years of S. Schiffman & Company, I. Schiffman & Company, and I. Schiffman & Co. Inc., family members' assets were managed by the company officers and secretaries. Family members included the principals of the company plus a number of related family members. Their money was kept by the banking division of the company and invested in loans to provide interest income to them. Although the family members' estates had executors, their estate records and transactions were kept by the company. In fact, the boxes of papers in the collection at the library have almost as many family papers as papers belonging to the company itself. Anyone researching and writing a paper on the collection would most likely include the family papers and the management of their affairs in their writing.

THE I. SCHIFFMAN BUILDING

The I. Schiffman Building, listed on the National Register of Historic Places in 1980, was built around 1845. Originally it was a Federal style building consisting of three bays. During Urban Renewal in the 1960's the northern two bays were demolished leaving only the south bay, the footprint of which is 1/3 the size of the original building. The surviving south bay had been stylistically transformed in 1895 by the Southern Savings and Loan Association from its original Federal style to Richardsonian Romanesque. Today it is one of the few surviving commercial examples of Richardsonian Romanesque architecture in Alabama. During renovation the limestone facade was added, the archways cut, and the building interior reconfigured to side hall and offices on all three floors. The interior was fished out with pressed tin ceilings, carved cherry wood on the first floor, oak on the second and third, mission style chandeliers using carbide for lighting, corner fireplaces, carved mantels and two walk in vaults located on the first floor and basement.

My great grandfather, Isaac Schiffman purchased the building in 1905 for his business operations, adding his name to the facade above the entrance. Through the years it became known as the I. Schiffman Building. Isaac had immigrated to Huntsville from Hoppstadten, Germany in 1875 to work for his uncle, Solomon Schiffman in Solomon's dry goods business. After Solomon died in 1898, Isaac expanded the business to include investments and banking. Over the last 100 years four generations of Schiffman and Goldsmith families have owned the building, using it for their family business, I. Schiffman & Co. After Isaac's death in 1910 his son Robert Schiffman, my great uncle, became president of I. Schiffman & Co. Robert died in 1936 at which time my grandfather Lawrence B. Goldsmith Sr. became president of the company and continued in that capacity until his death in 1972. After Lawrence Sr.'s death, my father Lawrence B. Goldsmith Jr. became president. After his death in 1995 I became president of the company and steward of the I. Schiffman Building.

A number of interesting people have been associated with the building. In the early 1820's Huntsville portrait painter John Grimes advertised that samples of his work could be viewed in the rooms above Tilford's store in the first building on this site. Eighty years later, an illustrious Alabama family lived briefly in the building. The lawyer William Brockman Bankhead lived in a second floor apartment. He was attorney for the City of Huntsville, 1899-1902. He later served in the U. S. Congress for over twenty three years and was the Speaker of the House for four years before his death in 1940. While occupying the apartment, his wife Ada Eugenia Bankhead (1880-1902) bore two children. Their second child, Tallulah was born January 31, 1902 in the front room of the second floor. A month after Tallulah's birth, her mother became ill and died. Shortly after his wife's funeral William Bankhead moved his young family to his family home in Jasper, Alabama, where Tallulah and her sister were raised by their aunt and grandmother.

Tallulah Bankhead (1902-1968) had a remarkable acting career that spanned over fifty years. She was nationally renowned for her dramatic roles in the theater, film, radio and television. Her career began as a young girl in silent film. She then went to England where she became the toast of the London

Theater in the late 1920's. She returned to this country in the early 1930's to make six movies for Paramount and began her long career as one of the leading actresses of the American theater. A ravishing beauty in her youth, she was known for her deep sultry voice and for calling everyone, "Darling." Her quick wit and uninhibited exuberance added to her fame. Her best known dramatic performances are her award winning roles in Lillian Hellman's, "The Little Foxes" (1939), Thornton Wilder's "The Skin of Our Teeth" (1942) and the movie "Lifeboat" (1944). For two years audiences listened every Sunday night to her sultry voice on "The Big Show." After writing her biography in 1952, Tallulah appeared regularly as herself in numerous television productions. During her career, which spanned over 50 years she appeared in 56 plays, 19 movies, and scores of radio and television productions. She died in New York in December 1968 at the age of 66 and is buried at St.Pauls Kent on the Eastern Shore of Maryland.

Today, as the owner of the I. Schiffman Building, I have my ancestors to thank for the honor and privilege of being the steward of the I. Schiffman Building that I inherited. From 1905 until 1995 my great grandfather, my great uncle, my grandfather and my father cared for the building and kept it in good repair, making sure there were no changes that would alter its architectural integrity. They guarded it from the ravishes of senseless modernization and destruction that took so many of Huntsville's nineteenth century buildings, and kept it intact for the benefit of Huntsville, its citizens and future generations. A second renovation carefully modernizing the building according to strict historic tax credit standards occurred in 1997. Now with good maintenance in the years to come, the life of the building will be extended for another hundred and fifty years.

Before closing, it is most important to give credit to the I. Schiffman Building itself for the role it has played over the years as the repository for the Bernstein, Herstein, Schiffman and Goldsmith Collection of archives and artifacts. The Building with its wonderful walk in vaults on the first floor and in the basement has been the place where the archives and many of the artifacts of the four families mentioned above have been collected and stored over the last 100 plus years. My ancestors were meticulous in saving their important family artifacts, documents, letters, photographs, books and business records through the generations. Due to their efforts along with the I. Schiffman Building serving as the repository for the Bernstein, Herstein, Schiffman and Goldsmith Collection, a real treasure was assembled. In 2011 the Bernstein, Herstein, Schiffman and Goldsmith Collection was donated to the National Museum of American Jewish History in Philadelphia where it is considered to be one of the major collections of the Museum.

THE I. SCHIFFMAN BUILDING

Built in 1845 (Renovated in 1905 in the Romanesque Revival Style) Located on the southeast corner of the east side of the courthouse square.



THE I. SCHIFFMAN & COMPANY, INC.

The following is from the preface of a history of I. Schiffman & Co. Inc. that as of 2013 is being researched and written by Huntsville resident Paul Hays. Paul is using the I. Schiffman Collection at the Archival Department of the Huntsville Madison County Public Library as his primary research material. Since retirement Paul has become a writer of nonfiction, histories of various subjects related to Huntsville. His published works include but are not limited to histories of public institutions, businesses and local sports as his subject matter. I appreciate his agreement to allow me to include verbatim some of his thoughts and observations in my catalogue.

The I. Schiffman & Company is a multi-generational, multi-faceted, entrepreneurial family enterprise. Involved businesses were: farm purchases, rentals and sales; farm loans; city property purchases, rentals and sales; cotton markets; securities markets; automobile sales and repair; crop and cattle farming and family bank. The "family" consisted of different names and ancestries, but the inter-marriage relationships continued to survive as a part of the business.

The story begins in 1877 with the first land acquisition by Morris Bernstein and then gradually increases operations under Solomon Schiffman, to be followed by his nephew and apprentice, Isaac Schiffman. The bulk of the records from the 1890's and the estate ledgers of Morris Bernstein into the 1930's as his estate continued to be administrated by Oscar and Betty Goldsmith, and then by the Goldsmith heirs.

Isaac Schiffman was born 1856 in the village of Hoppstadten, Rhineland-Pfalz, southwestern Germany. He migrated to The United States in 1875 and moved south to join his uncles, Solomon and Daniel Schiffman in the mercantile business in Huntsville, AL. In 1885 Isaac married Betty Herstein. They had three children, Robert, Irma and Annie. Robert was born 1888.

After mentoring by his uncle, Solomon Schiffman, Isaac "Ike" Schiffman became the progenitor of the family business. He was followed by his son Robert, son-in-law, Lawrence B. Goldsmith, Sr., Lawrence B. Goldsmith, Jr., and Margaret Anne Goldsmith.

Isaac was an "apprentice," to Solomon Schiffman in court house square property business until Solomon died in 1894. Isaac continued to expand business under Solomon's name until 1905 at which time he changed the company name to I. Schiffman & Company and started in the investment and cotton business. It is at this point that the first box of family business records available in the Huntsville Madison County Public Library archives room starts with a financial statement for the month ending January 31, 1906, which is an early chapter.

The staff of the archives of the Huntsville Madison County Public Library organized into logical groups the material given by Margaret Anne Goldsmith. There is not a continuity of material in each subject area. This researcher moved methodically through the boxes in the order in which they were shelved, as I did not know what would be in the next box. It was exactly like Forrest Gump's "Life was like a box of chocolates, you never know what you're gonna get." At any rate, the box numbers in which specific

material was found are listed to aid further research, rather than breaking up the items chronologically or another system.

The beginning and the end of each different type of business are not definitive, because the records are incomplete. The farming went from 1896 to 1976. The family and company income tax returns cover the period 1913-1956. The automobile business was from 1910-1962. The cattle business was from 1940-1977. The rental of farms and city buildings seem to have no end points. The records only show selective windows into different businesses, which provide an excellent insight into the I. Schiffman Company panorama of business life in Huntsville and Madison County for over 100 years.

The Schiffman family established its businesses where there was a void or opportunity start-ups with minimal ease of entry. The buying of farms and town properties fit this category. The banks would loan money to persons of good character and reputation, not itinerant farmers. It was the Schiffman family which fulfilled the role of middlemen and risk takers between the bankers and the folks with no assets. The late 1880's and the early 1900's were not prosperous times for the residents of Madison County, population of 40,000-45,000, and Huntsville, population of 8,000.

The story of I. Schiffman and Company is also a story about the Deep South after the Civil War. Huntsville was a sleepy southern town going nowhere, and Madison County was no better. Cotton was king and cotton fields and cotton mills were the biggest things going. The area was totally rural. The archives of the Huntsville Madison County Public Library feature pictures of the North Side Square filled with wagons overflowing with bales of cotton for sale. It was a microcosm of the Deep South, going nowhere fast. Huntsville's population of 8,068 in 1900 just could not get started, as it took 50 years to double to 16,437 in 1950. Everything was small business, very small. It was ripe for opportunity and organization.

Paralleling the slow growth of Huntsville was the more rapid growth of the I. Schiffman Company. It was energized by German immigrants from four separate but similar families: Goldsmith, Bernstein, Herstein and Schiffman. They merged their skills through marriage and expanded their operations. They were entrepreneurs who helped Huntsville grow. Always keeping the family in mind, they grew businesses, but gradually the family ties grew narrower in terms of inheritances. But Huntsville was also changing. In 1950 Huntsville started its growth toward a Federal city with the arrival of Wernher von Braun's rocket scientists. Cotton fields still existed, but the cotton mills were on their way out. High technology was replacing no technology. Farmers found jobs with the Federal governments. Land prices were changing. The agricultural environment was being replaced by knowledge workers. Investment opportunities gravitated toward manufacturing and financial markets. Family business found it hard to grow in competition with the larger companies. The Schiffman style of business gradually withered because of the change in American business and the lack of male heirs to keep pace with American business.

The businesses cited in the initial paragraph represent both a taxonomy of related endeavors and of diversification. One perspective of demonstrating the above relationships is through the model of the game of Monopoly. The game was not invented before the "family" went into business, but the general

concepts apply. I have used the ideas from an article in the "Wall Street Journal." February 9, 1913 by Philip E. Orbanes. He is the chief judge at the World Monopoly championships and the author of "Money, Monopoly and You." His first point is diversification. "Monopoly makes a time – honored point about the importance of spreading your investments across several classes of property and not slavishly following the "smart money." Solomon and Daniel came to America with an entrepreneurial mindset. Germany in the middle 1800's was primarily an agricultural and small business economy. There were no large corporations to employ thousands of workers in an urban setting. Farm inheritances followed the primogeniture model, whereby the eldest son inherited one hundred percent of the father's business and prevented the breakup of lands into smaller pieces which were incapable of supporting further families. The other sons had to find another business. Germany was also a nation of small villages, with the farm lands surrounding the outside of the villages, a holdover from the medieval feudal days of the center of the village (castle) providing protection for the farmers, who then had to go outside that protection to their fields. The small villages were considerably self-sufficient, and were inhabited by bakers, butchers, mercantile retailers, grocers, tailors, carpenters, and most important, brewers.

Orbanes points out that Monopoly is like the actual real estate market, because Monopoly is real estate. It is location, location, location that counts heavily. The game was invented in 1910, so it is doubtful that the Schiffman family was exposed to the game for some time, but they knew how to play the game of investment and rental real estate. The Schiffman family owned and rented properties 8, 9, 10, 11, 12, 13, and 14 on Exchange Row, later called North Side Court Square, because they are convenient to the courthouse and had high rental possibilities. The family controlled the prime property on North Side Square. The family also controlled property along West Holmes. The expensive places, as in Park Place and Boardwalk, are important, but having a suite of other colored spaces can be just as good. The orange group of St. James Place, Tennessee Avenue, and New York Avenue are good because folks who just got out of jail frequently land on them. In the early days the west side was called Bank Row with few rental possibilities.

Orbanes second point is cash management; that is, you can't sit on cash. You need to take the risk of converting cash to deeds, buildings and farm lands while retaining enough cash to pay for bad luck such as taxes and rental defaults. The company did that, and also renting farm land and loaned money to farmers to get them through the season until the crops came in.

Later in the book will be an instructive case study on the process of partial liquidation of the business to private ownership.

The material only skims the depths of the rich details which provide a series of snapshots into the microcosmic window of life and business in Madison County and Huntsville over a period of almost 100 years. One aspect goes back to 1818, the year before Alabama became a state.

TIMELINE

1854 (at least) – Morris Bernstein arrived in Huntsville, thereby establishing the genesis of the eventual I. Schiffman Company with Robert Herstein.

1855 Robert Herstein moved to Huntsville.

Prior to 1859 – Morris Bernstein purchased Lot 13, South Side Square and established a jewelry shop, the first identified property purchased to be eventually managed by the I. Schiffman leadership.

1875 – Isaac Schiffman arrived in Huntsville.

1878 – Robert Herstein died.

1891 – Solomon Schiffman rented 8 Exchange Row.

1892 – Daniel Schiffman died.

1894 – Solomon Schiffman died, thereby leaving his nephew, Isaac Schiffman, as the oldest male in the family business to follow. Isaac was already a junior partner at the time.

1896 – Land was being acquired under the name of S. & I. Schiffman, 2 years after Solomon died.

1898 – Morris Bernstein died, thereby establishing the first significant distribution of assets that would eventually be managed by the leadership of the I. Schiffman Company.

1904 – S. & I. Schiffman was making loans to farmers.

1905- Isaac Schiffman was into cotton investment.

1906 – First financial documents of Isaac Schiffman, as discovered in the library files.

1908 – Isaac's son, Robert L. Schiffman, and son-in-law, Lawrence B. Goldsmith, Sr. joined Isaac in a partnership. Robert was 20 and Lawrence was 25.

1909 – Rosa Herstein died, thereby setting up a second major distribution of assets which continued for the next 50 years, and may still exist.

1910 – Isaac Schiffman died. His son Robert became the senior partner.

1910- The automotive business started.

1913- The Federal Income tax started, thereby initiating a new era of significant paperwork to justify every little thing. Pity the poor bookkeepers.

1921 – Bertha Stromberg Schiffman (Solomon's widow) died, opening up new areas of property for management by the Schiffman leaders.

- 1926 – The company acquired the Big Cove Farm, 6-9 miles southwest of Huntsville, which was a large gain in farm acreage and set the stage for the gifts that Margaret Anne Goldsmith eventually bestowed upon the citizens of Madison County.
- 1928 – The Huntsville Hotel Company was formed, which led to widespread contributors to the endeavor.
- 1932 – Betty Schiffman, Isaac's wife, died. She was an equal partner in the company until her death, which led to another distribution of assets to be managed by Lawrence Sr. and Lawrence Jr. The Schiffman archives hold great amounts of paperwork to probate and settle the estates of the various deceased.
- 1933 – The company was incorporated, which produced more paperwork.
- 1934 – The Federal Reserve Tax Act increased the taxes on estates.
- 1936 – Robert L. Schiffman died, thus Lawrence Goldsmith, Sr. became the president and the Schiffman family leadership was no more.
- 1936 – Lawrence Goldsmith, Jr. joined the company as the follow-on leadership candidate.
- 1937 – Oscar Goldsmith died, which led to another distribution of assets, and further management complications.
- 1940 – Cattle breeding business started.
- 1950 – Quarterly tax payments were introduced, increasing the accounting and paperwork.
- 1962 – The automotive business ceased.
- 1972 – Lawrence Goldsmith, Sr. died and Lawrence Jr. became president, with no new male heirs in sight.
- 1977 – The cattle breeding business was transferred from the company to Lawrence Jr. and his daughter Anne Hanaw (Margaret Anne Goldsmith Hanaw.)
- 1995 – Lawrence B. Goldsmith died and Margaret Anne Goldsmith became president.
- 2000 – Margaret Anne Goldsmith is now the president, sole director and officer of I. Schiffman and Company.

OFFICE EQUIPMENT AT THE I. SCHIFFMAN BUILDING

The I. Schiffman & Co. Inc. office staff never included more than three people since the 1940's. After the automobile business was discontinued there were only two secretary/bookkeepers working in the office who kept the records for the city and farm property, farming operation, loans, liquid assets and the affairs of members of the family and extended family. There may have been more employees earlier.

The equipment was used by everyone, family members and employees alike except for typewriters. The secretaries did most of the typing. In addition to Ediphones, adding machines and typewriters, the equipment includes small desk objects and objects that were kept on the long bookkeeping tables where everyone stood up to write. The automobile business bookkeeping was done by Mr. Bill Davis in the back office. The actual operation of the automobile business was a block away in a group of three buildings including a showroom, a shop, a large storage area we called "the hole" and a back lot. The two secretary/bookkeepers worked in the large third room. The front two rooms were offices. I. Schiffman & Co. occupied the first floor of the building only which is approximately 1,700 square feet including four rooms and a hall plus a walk in vault. The second floor has always been rented to other businesses. The third floor has been rented as a residence until the 1980's when I began using it as a temporary residence when I returned to Huntsville. Since the year 2000, I have used it for out of town guests and for social gatherings. The building has a full basement with a second walk-in vault. It was in the two vaults, the one on the first floor and the one in the basement, where I found most of the collection's artifacts and archives which family members had stored there over the years.

I.SCHIFFMAN & CO. INC. OFFICE EQUIPMENT



POLLED HEREFORD CATTLE, I. SCHIFFMAN & COMPANY'S FARMING BUSINESS

REFERENCE THE PHOTOGRAPHS OF THE AERIAL VIEW OF BARN, THE COTTON FIELDS , SEVERAL PHOTOS OF CATTLE AND A SIGN ON PAINTED PLYWOOD ADVERTISING I. SCHIFFMAN & CO'S POLLED HEREFORDS

Circa 1950's aerial view looking north toward the mountains that surround the town of Huntsville. Alabama. Huntsville lies in the valley on the other side of the mountains about 15 miles away. This photograph was taken shortly after the new brick cattle barn in the foreground was built. It was prior to the time that the cattle were moved to the fields of various sizes surrounded by white wooden fences supported by concrete posts. This was a "show barn" for I.Schiffman & Co. Inc's developing registered polled Hereford cattle business.

Just beyond the barn is an intersection. Roads converging at this intersection are U.S. highway #431 that extends to the north and curves to the east, Sutton Road that extends west of the intersection and Taylor Road that extends south in front of the fenced area. At the intersection are two country stores with gas pumps and a cotton gin. North of the intersection are two older wooden barns, one with a mansard roof and across the highway is the Company's farm foreman, James Long's house and out buildings, (smoke house, well house, etc.)

During the 1950's, I.Schiffman & Co. owned the majority of the land at this intersection excluding the one acre gin tract and the field across Taylor Road from the brick barn. The field surrounding the gin was sold during the 1990's to the Hays family for their development of Hampton Cove. As of this writing our family is developing the tracts on the west side of Highway 431. Note that after my grandfather died during the 1970's I. Schiffman & Co. had a partial liquidation. All farm real estate was transferred to my father, me and my grandmother's trust and the company retained its downtown properties and liquid assets.

Slightly over a half century since the 1950's Huntsville's city limits expanded over the mountain to incorporate this area and extend in all directions. Today, 2011, all roads mentioned above are four and five lanes. Highway 431 has been straightened and runs at an angle between old #431 and Taylor Road. Sutton Road has been extended over the mountain to the west to connect with south Huntsville. Taylor Road has been realigned to bisect where the cattle barn once stood and extend south. All the buildings in the 1950's photo have been demolished and in their place are shopping centers, commercial developments including Walmart and Lowes and a branch of Huntsville Hospital. All four corners at the intersection are in the development stage as of this writing. .

Polled Herefords are white faced beef cattle with coats of rusty brown color. The cattle were "polled" meaning without horns. The herd grew to include several hundred cows and three or four prize registered bulls that had been purchased for over \$5,000 each which was a large sum in those days. The bulls were given names. I remember Super, Mickey (a mean one) and Mastemode. The Company's registered cattle business lasted about 20 years at which time the herd developed a genetic problem known as "dwarfism" and the registered business was converted to grade beef cattle. Eventually the cattle business was discontinued and the herd sold at a liquidation sale. The business records of I. Schiffman & Co. Inc. including the cattle operation were donated during the 1980's to Huntsville Madison County Library Archives.

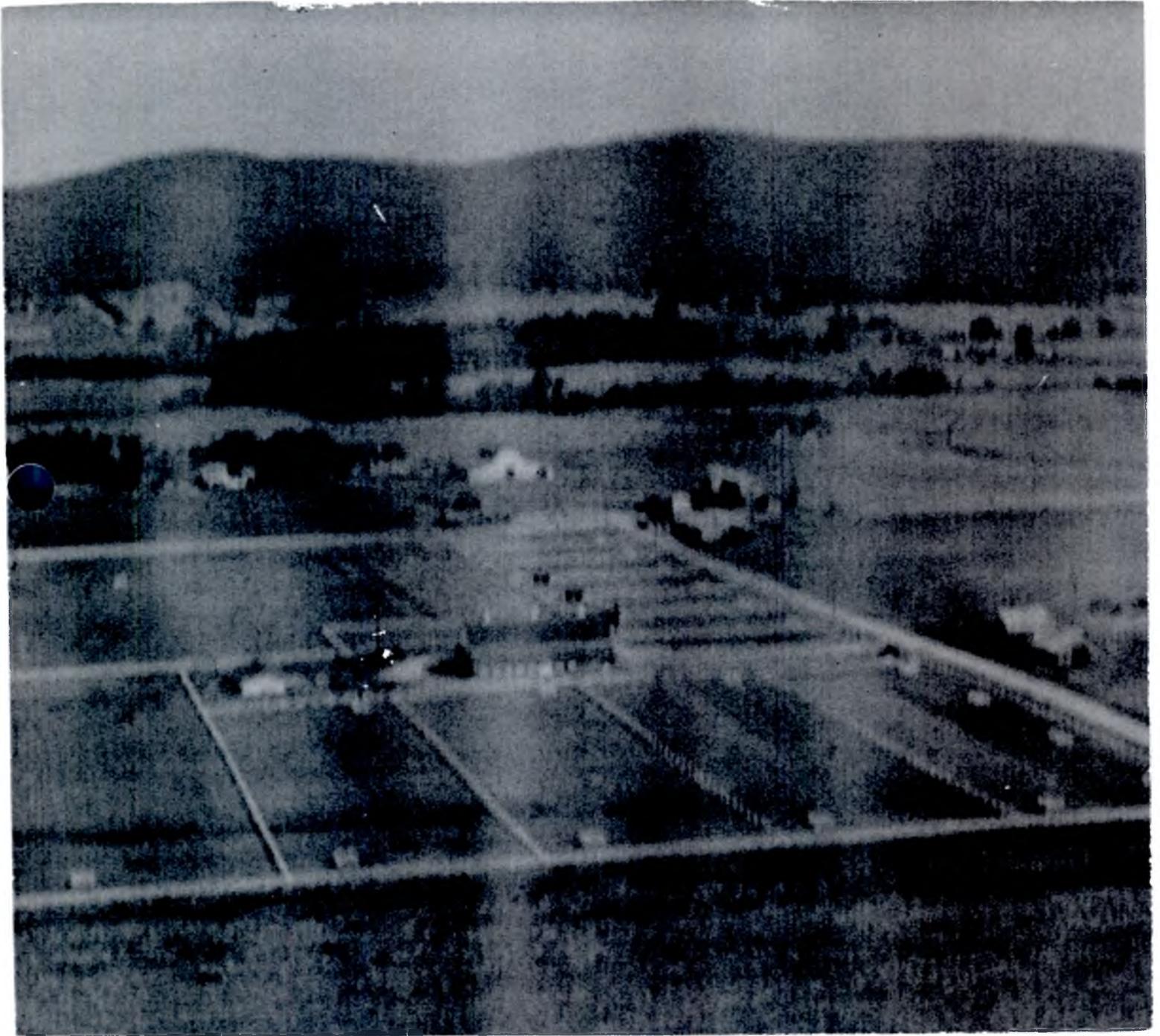
I used to play with the farm foreman's two older children, Larry and Adonis. We picked cotton for fun in the fall and practiced walking on the white wooden fence behind the smoke house. During winters we played in the barn lofts, climbing up the stacked hay bales and jumping off into the loose hay below. We all learned to milk the cows and then watch Larry and Adonis' mother Nell Long churn the milk and make butter. I had a pony named "Trigger" after movie star Roy Rodger's horse. Trigger was pretty frisky and I preferred to ride old "Dixie," Larry's pony. When I was in middle school I had a horse and his name was "Showboy."

Daddy would show the cattle at the county fair each year and won a number of blue ribbons.

One interesting memory I have of the cattle involves their nursing. It was important that the registered Hereford calves have the best nutrition. Herefords are beef cattle, not dairy and they don't give large quantities of milk. The herd was expanded to include Holstein (milk) cattle to address this situation. When a Holstein and a Hereford calved at around the same time gunny sacks were cut and slipped over the bodies of the Holstein and Hereford calves and left on for several weeks. Then the sacks were exchanged so that the Hereford calf wore the Holstein calf's sack and vice versa. The mother cows would then accept each other's calves as they identified them by smell. The Hereford calves then received the best nutrition from their adopted mother.

Larry Long and I have remained great friends and are working together with the Sanctuary Artists. Larry found the old "I. Schiffman & Co. Polled Hereford" sign in the old well house before it was demolished and gave it to me. I hung it on my office wall, never dreaming that it would become an important artifact for our family collection and a gift to the National Museum of American Jewish History.

AERIAL VIEW OF BIG COVE FARM



LAWRENCE BERNSTEIN GOLDSMITH . JR EXPANDED THE FARMING OPERATION OF I. SCHIFFMAN & CO.
TO INCLUDE THE BREEDING OF REGISTERED POLLED HEREFORDS (WHITE FACED BEEF CATTLE WITHOUT
HORNS)

AN OLD ADVERTISEMENT SIGN FOUND IN AN OLD WELL HOUSE ON BIG COVE FARM.



THE SHOWBARN AND MY BARN DANCE

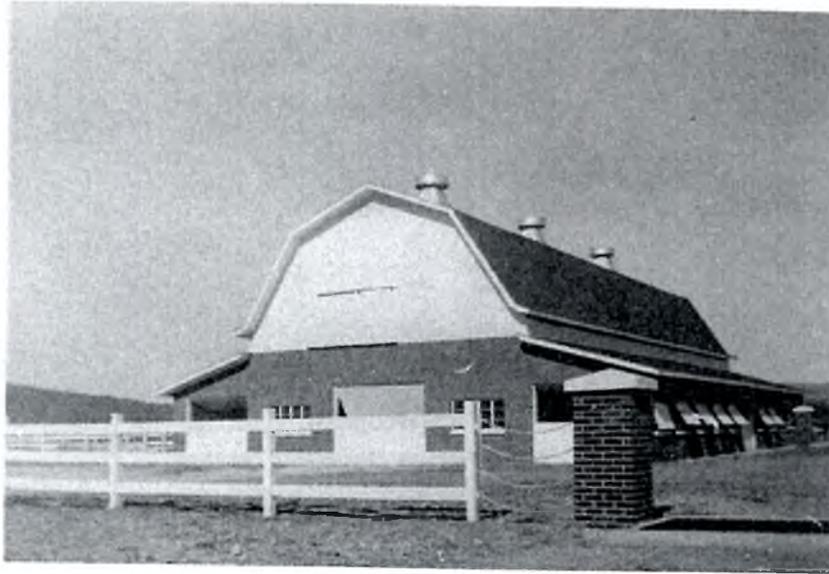
When my father expanded the farming operation of I. Schiffman & Co. Inc. to include registered polled hereford cattle, he built a fine show barn for the herd. The barn had a mansard roof and was built of wood and brick. Brick was the material used on the ground floor and wood for the loft area. The flooring inside was concrete so that it could be easily washed down with a hose. The ground floor was divided into metal pens filled with straw and hay. Each pen had a trough for water and one for feed. There was a special area in the back of the barn where the feed was mixed to provide the best nourishment for the cattle which were raised for breeding purposes. In addition to the pens my father had an office in the barn and a private bathroom. The loft was floored with wood and filled with straw, hay and grain for the cattle. The field surrounding the barn was divided into holding pens and the fence surrounding the entire field was constructed of concrete posts and wood slats that fit into the posts and were bolted together.

When the barn was completed and before any cattle were moved in, my parents had a barn dance for me. I was twelve years old and in the sixth grade. At the time I was taking ball room dancing from Miss Hazel Robinson who we invited to organize the dancing. I invited my dancing class to come and a number of other friends. In addition, folks from the Big Cove area were invited. We had a local band that in addition to dancing music, played square dance music. I remember we served hot dogs and potato chips, cokes and Moon Pies for desert. After about an hour or so into the party we had a hay ride around the field. After the hay ride many of the younger kids who had not taken dancing played in the hay, jumping off stacked bales into the loose hay below.

Now the most fun part was the drive to and from the dance. We met in the garage of the Russel Erskine Hotel and my folks had several men who worked at the hotel drive the children to the dance and back. We were packed about eight to a car, the girls sitting on the boys' laps. Going over everyone was pretty shy, but on the return ride, after the dance was over, everyone was more comfortable and the kissing games began. The game of choice was "This, that and the other." The couple whose turn it was either hugged, kissed or the girl slapped the boy. As we took turns everyone chose the kissing option ---- except for me. You see, I had never kissed a boy and was too shy to do so then. I agreed to let my date for the evening, Eddie Myhand, kiss me on the cheek. That's how I got the name "henpeck." The name got around and for a long time afterwards all the kids called me "Henpeck."

The barn was used for several years when one summer we had a bad thunder and lightning storm. The loft, which had just been filled with hay, was struck by lightning and went up in flames. Having only a volunteer fire department out in the county, there was no hope and the barn was a total loss. My father was devastated. A much simpler barn was built in its place. The registered cattle business was never quite the same.

THE NEW SHOW BARN BUILT FOR MY FATHER'S
REGISTERED POLLED HEREFORD CATTLE
& MY BARN DANCE



MY BARN DANCE



288 SUTTON ROAD

As Huntsville grew and the city limits spread over the mountain to the Big Cove farming community, the barns, the tenant houses, the old cotton gin and other structures that were no longer needed had to be taken down or burned to make room for subdivisions and shopping centers. Of course I have been pleased with the increase in land values; however, the changes as a result of a growing urban landscape have not always transitioned easily. I have had to demolish several tenant houses, barns and a country store during my period of stewardship of the Big Cove Farm. The burning of 288 Sutton Road caused me to pause and wonder about those changes.

288 SUTTON ROAD

April 6, 1996

I knew
the house was dying
a skeleton
rafter bones stripped
exposed to elements
it was prepared to go
having lived its time

I burned the house
on Sutton Road
it was hard to destroy
the growth of trees
that were the house
where Jim Nunn lived
who built the house
dogtrot style
like his father's
where he grew up
on this hill
years ago

Jim Nunn
reared his family
in this house
then lost it

in the depression
to pay the note
covered by my ancestors
who took the house
and farmed the land
with tenant help
for thirty years

Before the burning
by Big Cove
Fire Department Volunteers
early morning
April six
on the porch
a baby carriage lay
overturned

In the attic
clothes and mattress
lay memory of naked lovers
beneath bare rafters
open to sky
where mountains stretched
through broken windows
above red fields
plowed for
spring seed sowing

Firemen came
executioners
to do my work
to break ceiling holes
to spread gasoline
to light the fire

Then smoke began
rising slowly
thin at first
then thick and black
with leaping flames
bright yellow and orange
hot so hot
they singed my face

Out the chimney
smoke billowed
one last time

Flames leapt
through doors
through rooms
engulfing all
rafters and doors
walls and floors
the growth of trees
that were the house
and memories past
of many years

I drew back
away from heat
burning my face
scorching my hair
watching the inferno
devour remains

Left behind
a root cellar
two chimneys
silent markers
and foundation stones
above smoldering ash
and lone stairs
leading nowhere

The house
could have sheltered
or its remains
built warming fires

Those thoughts
haunt me-

but

I

I had no choice
but to burn it,
or did I?

PHILANTHROPY

Endowment Funds

Archival Collections

Properties, Land, Art, and Heirlooms

ENDOWMENT FUNDS

Note that all four funds are held and managed by the Birmingham Jewish Foundation in Birmingham, Alabama.

1. The Goldsmith Endowment Fund for Temple B'nai Sholom was established in 1982 in memory of Annie and Lawrence B. Goldsmith, Sr. and in honor of Jewell and Lawrence B. Goldsmith, Jr. This fund is to provide educational and cultural programs for the Congregation of Temple B'nai Sholom.
2. The Goldsmith Schiffman Designated Fund for the Emergency Needs of the International Jewish Community in Israel and throughout the World was established in 2004 in memory of the Goldsmith and Schiffman families.
3. The Goldsmith Schiffman Designated Fund for the Huntsville and North Alabama Jewish Community was established in 2004 in memory of the Goldsmith and Schiffman Families. In keeping with its purpose, the income from this fund will be contributed to the annual campaign of the Jewish Federation of Huntsville and North Alabama.
4. The Lawrence Bernstein Goldsmith, Sr. Cemetery Maintenance Fund of Temple B'nai Sholom for the Jewish Sections of City owned Maple Hill Cemetery was established in 2011 in memory of Lawrence B. Goldsmith, Sr. The fund will provide maintenance of monuments, the removal and planting of trees, restoration if vandalism should occur and any repair or maintenance not done by the City of Huntsville.

ARCHIVAL COLLECTIONS

The Collection of Lawrence B. Goldsmith, Sr.'s Holocaust Papers was donated in 1986 to The Archival Department of The United States Holocaust Memorial Museum in Washington, D.C. A set of copies are at The University of Alabama Huntsville in the Salmon Library Archives.

The Collection of Lawrence B. Goldsmith, Sr.'s Fund Raising efforts as Chairman of the United Jewish Appeal in Huntsville was also donated in 1986 to the Archives of The United States Holocaust Memorial Museum in Washington, D.C. A set of copies are at the University of Alabama Huntsville in the Salmon Library Archives.

For Reference --- The U.S. Holocaust Museum Archive

Title: Margaret Anne Goldsmith Hanaw Collection 1874-1986

Extent: Original Records 4 boxes

Master Copies 56 Microfisch

Protection Copies 56 Microfisch

User Copies 56 Microfisch

Summary: Primary correspondences between Lawrence B. Goldsmith, Sr. and various members of the Goldsmith and Schiffman Families. Also contains correspondences concerning the Huntsville Alabama United Jewish Appeal and information related to Jewish life in Alabama.

Language in English and German.

Location Archives Call Number: RG – 10.237

Collection of I. Schiffman & Co. Inc. papers 1881- the mid 1970's was donated in 1987 to the Archival Department of the Huntsville Madison County Public Library.

Collection of Papers of Family Members mid 1800's to the present donated 1980's to The Archives of the Huntsville Madison County Public Library. The Papers include estate papers.

The Lawrence B. Goldsmith, Sr. Boy Scout Collection 1927-1934 was donated during the 1980's to the Archives of The Huntsville Madison County Public Library.

The Lawrence B. Goldsmith, Sr. Holly Tree Camp Collection 1920-1961 was donated during the 1980's to The Archives of The Huntsville Madison County Public Library.

The Lawrence B. Goldsmith, Sr. Byrd Springs Rod and Gun Club Collection was donated during the 1980's to The Archives of The Huntsville Madison County Public Library.

The Collection of Papers of the Russel Erskin Hotel 1927-1973 was donated during the 1980's to The Archives of The Huntsville Madison County Public Library.

The Bernstein Herstein Building collection (1909- mid 1940's) donated to the Huntsville Madison County Public Library in the 1980's.

The Jewish Section Maple Hill Cemetery Collection (1874-2011) donated in 2011 to the Breman Jewish Heritage and Holocaust Museum in Atlanta GA.

The Bernstein, Herstein, Schiffman and Goldsmith Collection of Archives and Artifacts 1850 - 2011 was donated 10/28/11 to the National Museum of America Jewish History

PROPERTIES, LAND, ARTIFACTS AND ART

PHILANTHROPY OF ISAAC SCHIFFMAN

During the 1890's my great grandfather Isaac Schiffman provided the funds for a public water system for his native Hoppstadten, Germany. Shortly before he died in 1910, the Jewish community wrote to him requesting funds for a Jewish School when according to German law, the Jewish children of Hoppstadten were no longer allowed to go to school with the Christian children. Isaac sent the funds as requested. Isaac's philanthropy in Huntsville was to provide leadership to the Huntsville Jewish community as Chairman of the Temple building committee in 1998 and 1999. I feel sure that based on his earlier philanthropy to his native Hoppstadten, Germany, that as Chairman of the Temple Building committee he would have made a leadership gift to the building of the Temple. (See vignette on Isaac Schiffman).

TEMPLE B'NAI SHOLOM INTERIOR, CIRCA 1899

Featuring the Building Committee plaque, Chairman Isaac Schiffman



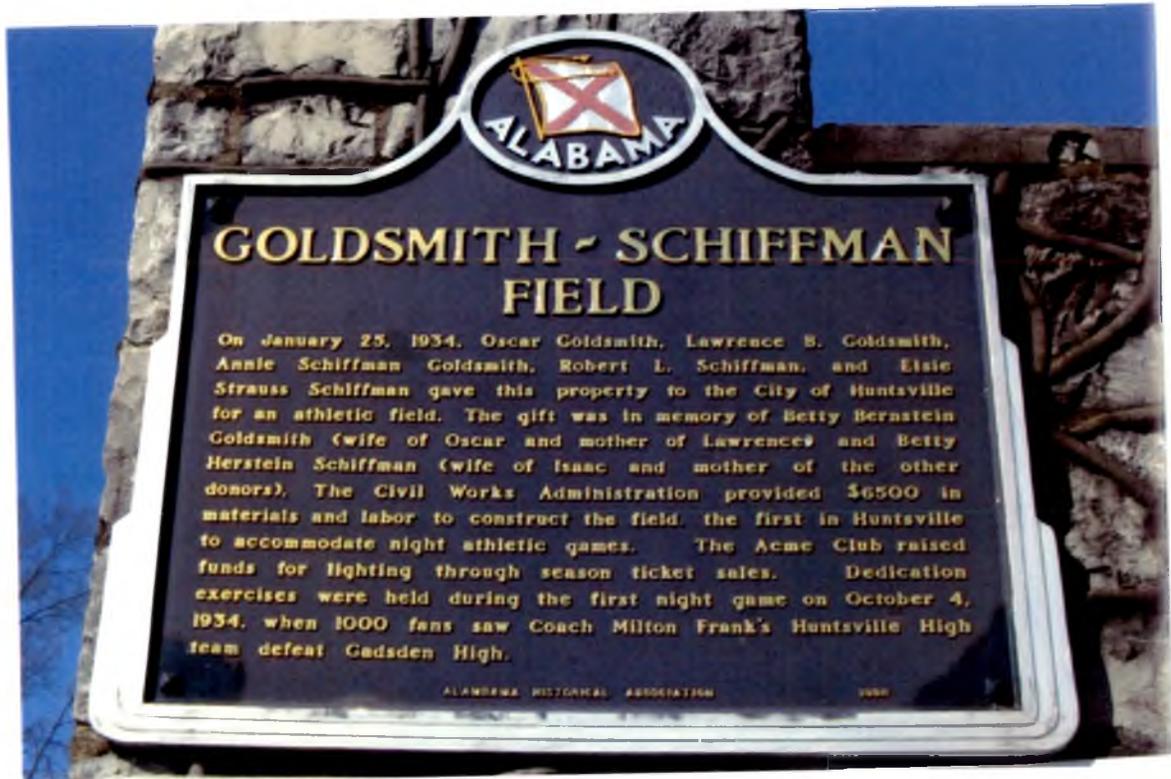
THE GOLDSMITH SCHIFFMAN FIELD

The historic plaque on the wall surrounding the field reads as follows:

On January 25, 1934, Oscar Goldsmith, Lawrence B. Goldsmith, Annie Schiffman Goldsmith, Robert L. Schiffman, and Elsie Steiner Schiffman gave this property to the City of Huntsville for an athletic field. The gift was in memory of Betty Bernstein Goldsmith (wife of Oscar and mother of Lawrence) and Betty Herstein Schiffman (wife of Isaac and mother of the other donors.) The Civil works Administration provided \$6,500 in materials and labor to construct the field, the first in Huntsville to accommodate night athletic games. The Acme Club raised funds for lighting through season tickets sales. Dedication exercises were held during the first night game on October 4, 1934, when 1,000 fans saw Coach Milton Frank's Huntsville High team defeat Gadsden High.

As of this writing, 2013, it was 79 years ago that the above listed family members donated two city blocks to the City of Huntsville for an athletic field, the first act of philanthropy in Huntsville made by our family. Now in looking back from the vantage point of almost eight decades hence I am aware as to how wise this donation was. Not a week goes by that I don't run into someone who after hearing my name, asks if I am related to the people who gave the land for Goldsmith Schiffman Field. After I answer, "yes," they proceed to tell me about their wonderful memories of playing football there or watching games.

THE GOLDSMITH SCHIFFMAN FIELD, CIRCA 1934



GREEN VALLEY CEMETERY

The historic plaque reads as follows :

IN LOVING MEMORY
OF ANNIE SCHIFFMAN GOLDSMITH
THIS LAND WAS DONATED TO
THE BIG COVE COMMUNITY FOR
GREEN VALLEY CEMETERY
BY LAWRENCE B. GOLDSMITH, SR &
LAWRENCE B. GOLDSMITH, JR.

AUGUST 29, 1960

When my grandmother, Annie Schiffman Goldsmith died in 1959, my father and grandfather were looking for a suitable memorial for her. They chose a shaded hilly five acre tract on Old Big Cove Road at the boundary of our property for a cemetery to be used in her memory by the Big Cove Community. Today, 2013, over a half century since the gift was made, the Green Valley Cemetery is almost filled with graves.

GREEN VALLEY CEMETERY, DONATED IN MEMORY OF ANNIE SCHIFFMAN GOLDSMITH 1960



“THE SEVEN FESTIVALS” BY DAVID SHARIR

In honor of my forty-fifth birthday, October 6, 1986, my family; John, Barbara, Laurie and Jerry Hanaw, gave Temple B’nai Sholom a series of serigraphs, “The Seven Festivals,” by David Sharir. The gift was presented to the Temple at the 1986 Hanukah celebration sponsored by the Goldsmith Fund of Temple B’nai Sholom.

Born in Israel in 1938, Sharir grew to maturity during the emergence and development of the State of Israel. That influence of the spirit of Israel during Sharir’s youth, a country which turned to the Bible for its inspiration, is evident in the artist’s work. A son of the land which united Eastern and Western cultures, Sharir blended the two in his art.

After his studies in Tel Aviv, the artist went to the Academia del Belle Arte in Florence and then studied architecture and theater at the University of Rome. Upon return to Israel he designed scenery and costumes for the theater.

He was influenced by Hebrew manuscripts of the Middle Ages, calligraphy of the Torah scribes and the work of Italian primitives. Sharir found medieval worlds populated by aristocratic Oriental characters and distinguished figures from the Bible as old acquaintances from his childhood, which was under the spell of Russian art. All these elements can be found in Sharir’s brilliantly colored paintings and graphic works.

THE SEVEN FESTIVALS BY DAVID SHARIR



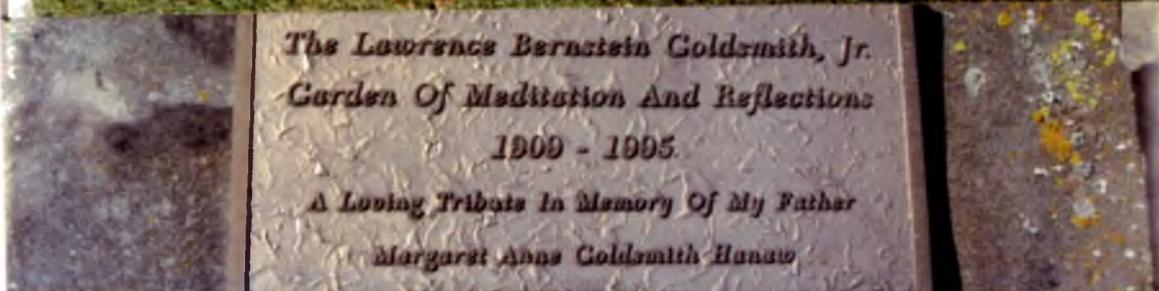
The plaque reads as follows:

THE LAWRENCE BERNSTEIN GOLDSMITH, JR. GARDEN OF MEDITATION AND REFLECTIONS 1909-1995

A LOVING TRIBUTE IN MEMORY OF MY FATHER. MARGARET ANNE GOLDSMITH HANAW

When my father passed away in 1995, I created a garden in his memory in Maple Hill Cemetery . To do so, I used six of the grave plots I had purchased from the City a number of years ago. The garden is at the edge of Block 10, the oldest Jewish section of Maple Hill Cemetery where all our ancestors are buried. To outline the garden, I used a number of large sandstone stepping stones from the old walkway behind the Bernstein house at 206 Gates Avenue. Two additional antique stones were used for the garden. The first was Oscar Goldsmith's circa 1883 mounting stone (for mounting horses) that was originally in front of the Goldsmith house at 204 gates Avenue. The second stone is a circa 1875 property marker engraved "Bernstein." In years gone by people would mark their property boundary with a large stone. This particular stone had been at the corner of Franklin and Gates after Morris Bernstein purchased the house at 206 Gates and the half block of property bounded by Gates, Green, Williams and Franklin Streets in 1875. There was an old wrought iron bench in the Jewish section of Maple Hill cemetery that I had sand blasted, repainted and placed in the middle of the garden. Behind the bench I planted an ornamental Japanese Maple Tree.

THE LAWRENCE BERNSTEIN GOLDSMITH, JR GARDEN OF MEDITATION AND REFLECTIONS



NINETEENTH CENTURY DAIRY KEEPER DONATED TO THE BURRITT MUSEUM, HUNTSVILLE ALABAMA

As long as I can remember, the long narrow limestone trough that was partially buried about fifty feet from the back of our house at 206 Gates Avenue was referred to as “the bird bath.” My grandfather, Lawrence B. Goldsmith said that his grandmother, Henrietta Bernstein kept milk in it. As a child, I imagined my great great grandmother carrying milk jugs to and from the house every day and wondered if everyone long ago kept their milk in bird baths. I never asked my grandfather, I was too busy playing in ours. Every summer I considered it my job to clean the bird bath, scoop out stagnant water, scrub its limestone sides and bottom and refill it with fresh water. I would then put on my bathing suit and play in the bird bath. There were two sections, a shallow one with two rows of indented areas, the other section was deeper.

The house on Gates has been in our family since 1874 when it was acquired by my great great grandparents, Morris and Henrietta Bernstein. They were the first Jewish family to settle in Huntsville and remain. They were charter members of Congregation B’nai Sholom , the first Jewish congregation established in Huntsville. Henrietta and Morris are buried in Maple Hill Cemetery. Henrietta died in 1896 and Morris in 1898. Morris was born in Hanover, Germany in 1824, and as a young man apprenticed for a watch maker in Switzerland. Henrietta was born in Bischofsheim, Germany in 1829. Morris immigrated to America during the 1840’s and traveled south, settling in Huntsville where he met and married Henrietta Newman in 1849. According to the City Directory, by 1859 Morris had his own business in a building on the south side of the public square, a watch repair shop and jewelry store. Henrietta operated a ladies notion and accessories shop on Commercial Row. Morris was involved in civic affairs and was one of the early directors of what is now Regions bank. Morris and Henrietta had three daughters; Betty, Sophie and Lilly, all of whom were born on the second floor of the watch repair shop where they had their living quarters. Their eldest daughter, Betty, was my great grandmother, the mother of my grandfather, Lawrence B. Goldsmith.

The property at 206 Gates, acquired by Morris and Henrietta in 1874, has been owned by our family for 130 years. Having such a long family history of ownership, when I inherited the house in 1995, I decided not to sell, but to renovate and keep it. Since I did not plan to live there, I offered it for rent. The family who own the Burger King franchise leased it for their corporate office. They required a parking lot which meant enlarging the existing driveway. I knew I would have to move the bird bath. I had it dug out with a back hoe and placed on railroad ties, away from the anticipated parking lot. I was amazed to note that it was a single piece of limestone rock. I knew it had taken a great deal of effort to carve the inside with no power tools. When the bird bath was out of the ground, the water drained from a small hole that had been clogged while it was buried. The drainage hole meant that it had not always been buried.

I wondered what it had been used for and called local architectural historian, Harvie Jones, to take a look. He told me that it was a dairy keeper and that the deeper section was for milk crocks and the shallow section was for butter and cheese, the circular indented areas were for eggs. He explained that before running water and refrigeration, affluent people had dairy buildings where perishable food was

stored. The dairy building usually had a dairy keeper where water from a well or spring could be poured in to keep the eggs and milk cool. The presence of a dairy building on a man's property suggested the variety and richness of his table which included butter, cream and cheese. Dairy buildings were designed to keep the interior close to fifty degrees all year.

The original section of the house at 206 Gates was built in 1818. "The Alabama Republican" dated Dec. 14, 1819, advertised the house at public sale as follows: "Lots #62 and #70. On these lots are a new convenient and well furnished two story framed house with two rooms and a passageway below and two rooms and a closet above stairs, a new brick kitchen and meat house, a good stable and carriage house, and a large well enclosed garden." After 1819, there were a number of different owners of the property and through the years the house was enlarged. The dairy building housing the dairy keeper was likely on the property in 1818 when the early section of the house was built. In 1823 the City built its first water system. This system consisted of cedar log pipes connected to many of the houses around town within a one mile radius of a pump house located at the Big Spring. A wooden reservoir at the intersection of Williams Avenue, Adams and McClung Streets stored water for the system. At that time the well for the house was replaced by the City water system to fill the dairy keeper. From then until ice boxes became available, the dairy keeper was used to preserve milk and eggs. At that time, the dairy keeper was no longer needed for its intended use, and was moved to the back yard where it was partially buried and used as a bird bath.

After researching the history of the dairy keeper I had a decision to make. I could have kept it in the yard as an historical object. However, I thought it deserved more than to be observed by a few people. I called the Burritt Museum on Monte Sano Mountain and they agreed to take it. A group from the museum put it on a truck and moved it to the grounds of the Burritt. Shortly thereafter, the board and administrative staff had a spring house constructed for the dairy keeper and piped in running water to simulate a spring, depicting how it would have been used during the nineteenth century. They named it the Bernstein Spring House.

My story has come to a happy ending, or more appropriately, a new beginning. The bird bath that gave me such pleasure as a child has been returned to its original use as a dairy keeper. Its mystery has been solved and I am assured that it will be an attraction for children as well as adults, offering an insight as to how food was preserved before modern refrigeration.

THE BERNSTEIN SPRING HOUSE



1953 SOUTHERN RAILWAY BELL

Donated by Margaret Anne Goldsmith

To The Huntsville, Alabama Railroad Depot Museum

In memory of her grandfather Lawrence Bernstein Goldsmith, Sr.

July 10, 2006

The following letter documents how my grandfather acquired the railway bell. After Holly Tree Camp was discontinued my grandfather had the bell removed from the Camp and placed on a tall wooden pole in our yard at 206 Gates Street. When I inherited the house and bell from my father, I brought it to my office in the Schiffman Building where it remained until I donated it to the Huntsville, Alabama Railroad Depot Museum in memory of my grandfather.

Hollytree Camp was a gentlemen's fishing camp on the Paint Rock River located between Huntsville and Scottsboro, Al. The men went there on weekends to fish and on holiday weekends to play poker.

Southern Railway System

Washington 13 D.C.

Sept. 17, 1953

Dear Mr. Goldsmith

My colleague, Mr. T.H. Seay, has told me that you would like to have one of our old locomotive bells for Holly Tree Camp, of which you are president. I'm happy to say that you're going to get one out of the small "private stock" we set aside some time ago in anticipation of such a request as yours. Here's hoping the bell will serve the camp as faithfully in the future as it has served the Southern in years gone by.

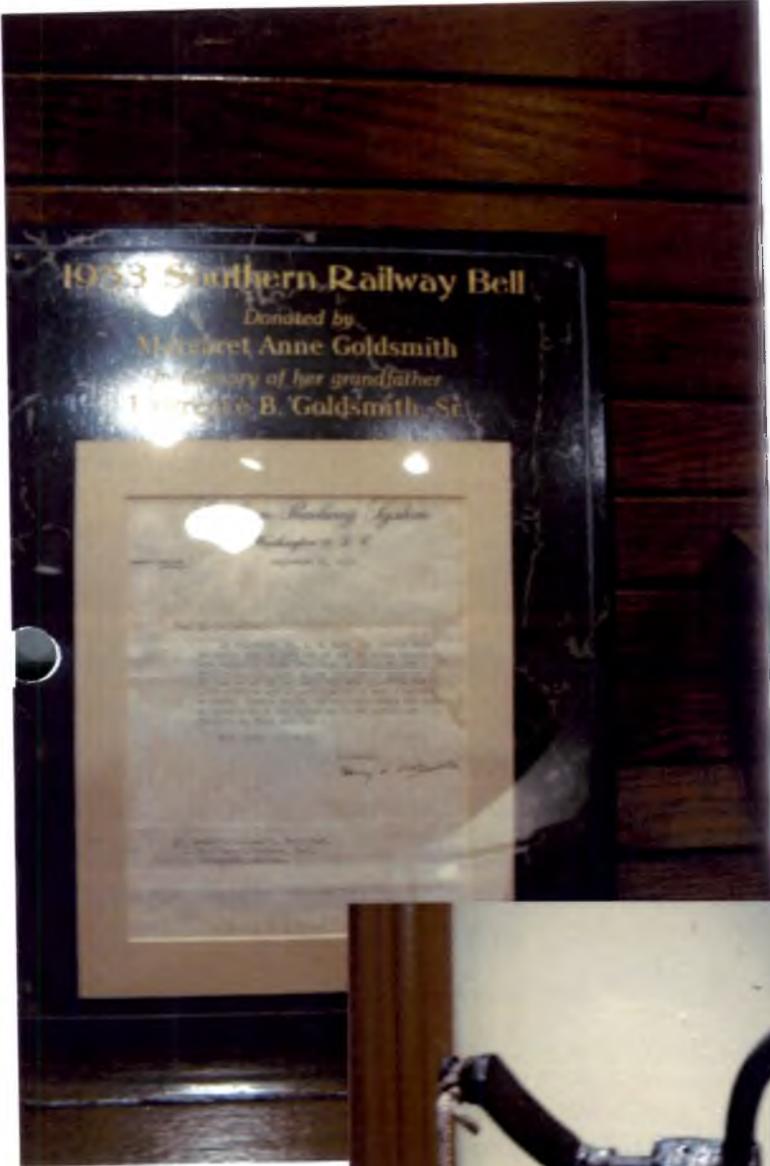
With every good wish,

Sincerely,

Harry A. DeButts

Mr. Lawrence Goldsmith, President
Schiffman & Company, Inc,
Huntsville, Alabama

SOUTHERN RAILWAY BELL



THE GOLDSMITH SCHIFFMAN WILDLIFE SANCTUARY

The Goldsmith Schiffman Wildlife Sanctuary is a park, a gift to the City of Huntsville December 18, 2003 from our family; son John Hanaw, daughters Barbara Esther Wyso and Laurie Hanaw Lev and me. Inspired by our ancestors, our gift to the City is dedicated in their memory, four generations of Goldsmith and Schiffman families and their parents, the Bernsteins and Hersteins, who lived in Huntsville for a century and a half. We learned from their examples of service and philanthropy that each generation has a responsibility to give back to the community that has provided for them in ways that benefit the citizens of today and those of tomorrow. We felt there was no better way for us to accomplish this intent than by preserving land we had inherited from them for the enjoyment of future generations.

We named our gift of land to the City of Huntsville in memory of our ancestors, "The Goldsmith Schiffman Wildlife Sanctuary." A total of 300 acres, the land consists of bottomland forests, wetlands and spring runs on the banks of the Flint River between Highway #431 and the intersection of Taylor and Terry Drake Roads. When completed, the Sanctuary will include numerous hiking, biking and handicap trails as well as an educational welcome and resource center. For its visitors, "The Sanctuary" is intended as a wildlife refuge, a haven for people to interact with and appreciate the land and its wildness. It is our hope that for those of today and for the generations to come, "The Sanctuary" is a place suspended in time, yet ever changing, a retreat from the distractions of city life. It is a place to look and listen, observe and learn , and experience the soaring of soul found in sacred places.

The Goldsmith Schiffman Wildlife Sanctuary and The Sanctuary Artists

In the beginning there was the river. Over millions of years it carved a bottom-land forest through the land known today as “The Goldsmith Schiffman Wildlife Sanctuary.” The Sanctuary’s springs further shaped the land, their waters meandering through the forest and filling the creeks and ponds before flowing into the river. The land and the river soon filled with animals and plants, and became a “sanctuary” for the wildlife.

Early “hunters and gatherers,” the Paleo Indians, came to the Sanctuary fifteen thousand years ago. They were followed five thousand years ago by The Five Civilized Tribes (Creek, Cherokee, Chickasaw, Choctaw and Shawnee) who lived in the valley nearby. The Indians camped at the Sanctuary during the hunting and fishing seasons, preparing their fish and game in open fire pits along the river banks. The Indians gave the river its name, “The Flint,” because of the Devonian black shale, commonly known as flint, found along its banks. The Tribes were removed in 1835 during “The Trail of Tears.”

The first settlers received land grants from the government during the early 1800’s. They built cabins on the high ground near the river and cleared the river-bottom of some of its forest to plant crops. As the land passed from generation to generation it remained essentially undisturbed, with only the farmers coming and going, planting, cultivating and harvesting.

During the 1930’s, the land was acquired by my ancestors, the Goldsmith and Schiffman families, who continued to farm the land. Then during the 1990’s, Huntsville began to expand its boundaries over Monte Sano Mountain into the valley near the Sanctuary. As subdivisions and shopping centers developed in the area, my children and I realized the need to preserve green space not only for the welfare of the community but also to provide a safe haven for the wildlife. To accomplish this we donated 300 acres of land that we owned along the Flint River for a park. This park is named in memory of our ancestors, “The Goldsmith Schiffman Wildlife Sanctuary.”

In February 2009 Huntsville Museum of Art President & CEO Clayton Bass and I conceived an idea of creating an artist group to visit the Sanctuary, be inspired by its beauty, and memorialize it through various art mediums. We included visual and literary artists as well as naturalists in the group. For over a year “The Sanctuary Artists” have hiked together through the Sanctuary and met periodically to share their paintings, photography, pottery, stories, poetry, videos and scientific research. This exhibit, “The Art of Nature,” represents a collection of their individual and collaborative works inspired by “The Goldsmith Schiffman Wildlife Sanctuary.”

THE GOLDSMITH SCHIFFMAN WILDLIFE SANCTUARY

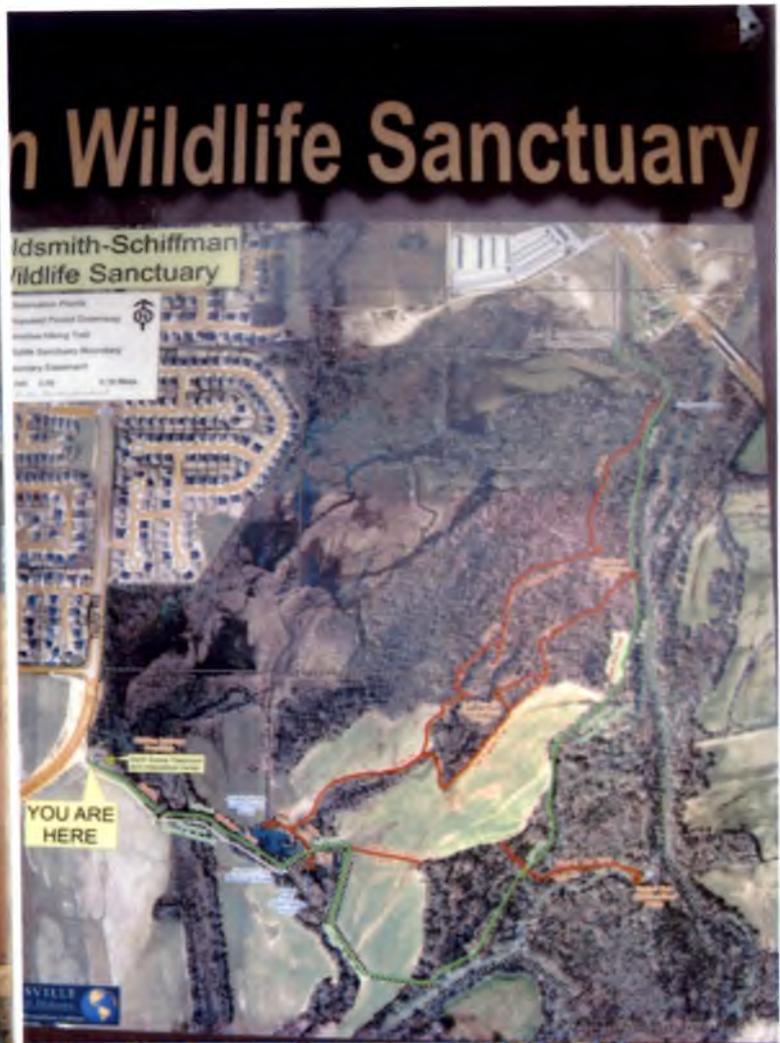


The Goldsmith Schiffman Wildlife Sanctuary

The Goldsmith Schiffman Wildlife Sanctuary was donated to the city of Murfreesboro in 2003, and abuts to the donated Elliott property that is mostly an open beaver pond to the north. This is truly a wildlife sanctuary, with no domestic animals allowed, nor any hunting or fishing. Human guests may enjoy its scenic beauty and wildlife diversity, while walking these few trails. More trails are planned when equipment can get into these wet bottomlands. The city has about 400 acres here of spring-fed runs (dammed up by beavers) and flood plain bottomlands along the Flint River. May you enjoy the day wandering this sanctuary, because we strongly feel...

"wilderness is the preservation of the world".
Henry David Thoreau

To report Illegal Activities call 651-2939 or 722-7100
For information call 532-5326



Goldsmith-Schiffman Wildlife Sanctuary

Map showing the sanctuary's location and trails. A yellow box labeled "YOU ARE HERE" is placed on the map. The map includes a legend with the following items:

- Sanctuary Entrance
- Sanctuary Parking
- Sanctuary Restroom
- Sanctuary Information
- Sanctuary Trail
- Sanctuary Boundary
- Sanctuary Entrance

MAPS



7100

THE GOLDSMITH SCHIFFMAN ELEMENTARY SCHOOL 30 ACRE TRACT

November 14, 2008, my children; John Hanaw, Barbara Esther Wyso , Laurie Hanaw Lev and I donated to the City of Huntsville, Alabama thirty acres of developed subdivision land fronting on the new extension of Taylor Road and bounded roughly by Terry Drake and Old Big Cove Roads located in the Big Cove neighborhood. The new school built on the property was named the Goldsmith Schiffman Elementary School. It serves Grades k-6.

The school is spectacular in architecture and facilities. Truly it is one of the most outstanding schools in Huntsville, Alabama. The school, along with the surrounding neighborhoods within walking distance of the Goldsmith Schiffman Wildlife Sanctuary, will be a model for future neighborhoods in Huntsville.

The land was donated in memory of our Goldsmith Schiffman ancestors, four generations of Goldsmiths and Schiffmans and their ancestors, the Bernsteins and Hersteins who lived in Huntsville for a century and a half. It is in honor of them and their philosophy of service and philanthropy that this gift was made.

THE GOLDSMITH SCHIFFMAN ELEMENTARY SCHOOL



THE BERNSTEIN, HERSTEIN, SCHIFFMAN AND GOLDSMITH COLLECTION OF (ARCHIVES) AND ARTIFACTS)

DONATED TO THE NATIONAL MUSEUM OF AMERICAN JEWISH HISTORY IN PHILADELPHIA, PA

OCTOBER 28, 2011

The Collection contains family heirlooms from five generations of the Bernstein, Herstein, Schiffman and Goldsmith families. They include pictures, paintings, silver, ceramics, porcelains, clothing, jewelry, documents, household and personal items and books.

One wonders how such an extensive collection spanning five generations could have been collected. My answer to that question is that five generations of some members of the families remained in Huntsville, Alabama and lived fairly close to one another. There were also marriages between families (my grandparents Lawrence Bernstein Goldsmith and Annie Schiffman Goldsmith represented the Bernstein/Goldsmith's and Herstein/Schiffman's respectively.) When individuals died, their possessions were handed down to the relative who lived nearby. For over one hundred years a number of the artifacts and also the family archives were deposited in the vaults of the I. Schiffman building which was owned first by the Schiffman family and then the Goldsmith family since 1905. I am sure some of the family artifacts were sold at estate sales, but always enough were not sold or passed down to an out of town relative, to create a sizeable collection here in Huntsville.

In 2011, I found myself as the steward of a large collection. I had passed on to my three children those items they wanted and that their homes could accommodate. There were still a large number of items remaining. I considered local museums, but none could accommodate such a large and varied collection. I recognized that I needed to consider that the Collection most importantly represented five generations of a Jewish family in the south since 1850. I knew I needed to find a museum that collected Jewish artifacts and archives and needed a collection that represented the "Southern Jewish Story since 1850." I was fortunate to meet someone who knew the director of the National Museum of American Jewish History and made the introduction. I had heard of the museum and had determined that it was the museum that should have the Collection. After an exchange of written material and a video of the Collection, Curator Josh Perelman came to visit. After inspecting the Collection he offered to take it. The Collection was donated October 28, 2011 to The National Museum of American Jewish History.

ARTIFACTS 1850-1920

(Left to right)

1. 1860 Slave Receipt of a boy named Virgil that belonged to Morris and Henrietta Bernstein.
2. 1867 Master Mason Certificate that belonged to Solomon Schiffman.
3. Picture of Lawrence B. Goldsmith Sr.
4. Picture of Lawrence B. Goldsmith, Jr.
5. Picture of Lawrence B. Goldsmith Jr., Lawrence B. Goldsmith Sr. and Oscar Goldsmith – three generations of Goldsmiths.
6. Isaac Schiffman's Confirmation Certificate, Hoppstadten Germany in Hebrew and German.
7. Picture not related to the Collection
8. 1859 Slave receipt of a woman named Sally that belonged to Morris and Henrietta Bernstein

ARTIFACTS 1850-1920

(Left to right) Slave receipt 1860, Master Mason Certificate 1867, Photograph of Lawrence B. Goldsmith Sr., late 1800's, picture of Lawrence B. Goldsmith, Jr, Circa 1920, picture of Lawrence B. Goldsmith ,Sr, Oscar Goldsmith and Lawrence B. Goldsmith, Jr. Circa 1920, Isaac Schiffman's Confirmation certificate , Circa 1875, picture not in the collection, Slave receipt 1859.



ARTIFACTS 1850-1930'S

1. Prayer Books that belonged to various members of the Bernstein, Herstein, Herstein Schiffman and Goldsmith families.
2. Wax seals that belonged to various members of the families listed in 1. above.
3. Snuff boxes that belonged to various members of the families listed in 1. above.
4. Pictures of Lawrence B. Goldsmith Sr., Betty Bernstein Goldsmith, Morris Bernstein and several unknown family members related to Morris Bernstein.
5. Eye glasses that belonged to Morris Bernstein.
6. Boy Scout Silver Beaver awarded to Lawrence B. Goldsmith Sr.
7. Diary that belonged to Betty Bernstein (Goldsmith) in German, containing poetry and signed by her classmates when she and her sister went to school in Germany during Reconstruction.
8. Shriner's hat that belonged to Lawrence B. Goldsmith, Sr.

ARTIFACTS 1850-1930

Prayer books, wax seals, snuff boxes, pictures, silver perfume bottle, eye glasses, Boy Scout Silver Beaver Award, diary and Shriner's hat.



PAINTINGS OF MARGARET ANNE GOLDSMITH, OSCAR GOLDSMITH AND A SELF PORTRAIT
BY MAURICE GROSSER

October 28, 2011, I donated three of my Cousin Maurice Grosser's paintings to the National Museum of American Jewish History to be included with the Bernstein, Herstein, Schiffman and Goldsmith Collection. The paintings included his self-portrait circa 1925, a portrait of me (Margaret Anne Goldsmith circa 1948) and a portrait of Maurice's grandfather Oscar Goldsmith Circa 1930's.

Maurice Grosser, son of Edward and Theresa, was born in 1903 in Huntsville, Alabama. He attended Webb School in Bell Buckle, Tennessee, and later Harvard University, where his major was mathematics. While at Harvard, Maurice became interested in art, took a number of courses and at graduation in 1925 was awarded a fellowship to study in Paris. While Maurice was in Paris, he met composer Virgil Thomson. Virgil and Maurice became lifelong friends. The two men moved in a circle of avant-garde artists, musicians and writers both in Europe and New York including Gertrude Stein, Ernest Hemingway, James Joyce, Ezra Pound, Igor Stravinsky and Pablo Picasso.

Other than a few years in New York during the late 1920's, Maurice remained in Paris until 1940 at which time he returned to New York where he lived for the remainder of his life. During summers Maurice traveled, painting picturesque landscapes, many in Morocco. He was best known for his still life paintings of flowers, various objects, fruit and vegetables that he called, "my groceries." In addition, Maurice painted portraits, including mine and two of Oscar Goldsmith, Maurice's grandfather. His fondness of "Papa Oscar" was mutual. Oscar played an important role in the lives of all his grandchildren, paid for their education and in the case of Maurice assisted with his support during his early years as a painter, encouraging the rest of the family including my grandfather Lawrence Goldsmith to do so also. Maurice lived modestly, I remember my grandfather saying that he lived in a tiny New York apartment in "the Village," and traveled with only a toothbrush. Maurice had friends all over the world, including those individuals we would today call "jet setters." Like F. Scott Fitzgerald's Great Gatsby, there were a number of wealthy individuals during the years before and after World War II who entertained lavishly, surrounding themselves with famous individuals and artists including Maurice. In addition to including the artists when they entertained, they also invited them to be their house guests.

Maurice was charming, intelligent, and had a great sense of humor. I adored being with him when he visited our family during the 1940's and on through the years. In addition to my grandparents, Maurice's Uncle Lawrence and Aunt Annie, his brother Oscar and sister in law Susan lived in Huntsville. Maurice's parents had moved to Chattanooga years earlier and later moved to Florida. His brother Edward and his sister Betty Johnston, along with their families, lived in St. Louis. I remember that on one particular visit the extended Goldsmith and Grosser families spent a weekend at Holly Tree Camp. Holly Tree was a fishing and gaming camp for "gentlemen," on nearby Paint Rock River where my grandfather went with his friends on weekends to fish, and on occasion, to play poker. There were two large cabins, one for the women and one for the men, a large common shower, bath rooms and a kitchen/dining hall. Maurice and I spent time together that weekend, exploring the woods and the river. I especially

remember his showing me how to look for river clams. We collected them in a bucket and brought them back to the kitchen to be cooked by the waiters and cooks my grandfather had brought from the Russel Erskine Hotel for the weekend.

It was during the summer of 1947, when I was six years old, that Maurice painted my portrait. He rode a bicycle while he lived in New York City and then a motorcycle. In 1947, Maurice decided that he needed a car. Our family had the town's Dodge dealership. Since he didn't have the funds, Maurice and my grandfather agreed that he would paint my portrait in exchange for the car down payment which was approximately two hundred and fifty dollars. I remember the experience vividly. Maurice did not like to paint portraits, especially of children because he said, "they wiggled." I knew to sit still and be quiet for the sittings. Maurice chose what I would wear, a white dotted swiss pinafore and a white ribbon in my hair. He perched me on a small wooden child's chair placed on a table top and draped my pink doll bed blanket over the back of the chair. I had long hair that my nurse Cora rolled up in pink rubber curlers every night for the "sitting" the next day. Maurice chose my corner bed room at our Gates Street house because it had three windows and provided excellent lighting in the early afternoon for my "sittings." The portrait looks very much like I did then. Maurice did change the color of my chair from white to light green. I remember sitting very still with my hands folded in my lap and not talking while Maurice painted. The portrait may have taken a week, but it seemed to have taken a much longer time. After my father and stepmother married and moved to the house on Gates, my grandparents gave them my portrait. I inherited it when my father passed away in 1995.

After I went away to prep school in 1959, and then to college, followed by my marriage and move to New Orleans, I saw Maurice only twice. The first time was when my grandfather passed away in 1972 and Maurice brought his windowed mother, Theresa, my grandfather's sister, to the funeral. The last time I saw him was in New York during a visit to the city with my former husband during the 1980's, a few years before Maurice passed away in 1986. I phoned him and made a date to come by his apartment early one afternoon, "after his nap." The building was three or four stories, with no elevator. I remember walking up a flight of stairs and knocking on the door. Maurice greeted me, we hugged, and it was as though time had stood still since we had last met. His apartment consisted of a large living room with little furniture but wonderful light from several large windows. Other than a couch and a few chairs, there was a draped easel. Off to the side was a tiny, old-fashioned kitchen where I had heard that Maurice prepared fabulous gourmet meals for his friends. I remember wondering how he managed that feat, because when the refrigerator door was open, you couldn't go out through the doorway. The only other room in the apartment was Maurice's small bedroom. It had a bed, a dresser and stacks of pallets where he stored his paintings. I didn't count them, but there must have been around fifty in several stacks lined against the wall. I remember asking if the paintings were insured. He said "no," and was surprised that I would suggest the idea. Although Maurice was doing well, he continued to maintain a simple lifestyle. "Things" weren't important to him. We visited for several hours with my asking questions about different family members who had passed away before I was born. He told me that my great Aunt Sophie had had "brain fever," as a young girl when she was away at school in Germany. That explained why my father had always described her as somewhat limited. Maurice also mentioned that my great Aunt Lilly who had moved to New York when she married, as looking like a "plum." He stayed

with her during his college years on weekend visits from Cambridge, Mass. Sophie and Lilly, who died before I was born, were my great grandmother Betty Goldsmith's two sisters. I would have liked to have remained longer, but I saw that Maurice was tiring. Before I left, Maurice pulled the drape off the canvas on the easel to show me the portrait he was working on. It was of a young nude woman in a modest position. What I found fascinating was the color and texture of her skin. The color reminded me of a pearl, and was almost translucent. It was absolutely beautiful.

I have a number of Maurice's paintings in addition to the portraits of me and the one of my great grandfather, Oscar Goldsmith, Maurice's grandfather. Three of the paintings I found sometime after I married, in an old box in my parent's storage room. My parents had never gone through the box since they moved to the house on Gates. My grandparents had never displayed the paintings and so I had never seen them before. I remember using a damp cloth to remove the layers of dust that had collected on them, which in later years I learned was the correct thing to do. I asked, and my parents gave them to me. They all were in poor condition. Likely, they were painted during Maurice's college vacations which he spent with his grandparents, Mama Betty and Papa Oscar Goldsmith, and were packed away when Papa Oscar died. Since his parents had moved to Chattanooga, Maurice preferred to return to Huntsville on vacations, because Huntsville had always been his home. I took the paintings back to New Orleans and over the years I had them professionally restored. One is a still life of red lilies in vases. My parents had the actual vases which I know must have belonged to my great grandparents. One of the vases is black enamel and has a painted peacock on one of its three sides. The other is pottery with strangely curving handles. The other two early paintings include a still life of flowers and a self portrait, likely painted when Maurice was around twenty. Over the years I have acquired several of Maurice's landscapes painted in Morocco and Florida, and the portrait of "Papa Oscar." Maurice's nieces, Jane, Sally and Joan gave it to me when they received it from their aunt and uncle's estates, Susan and Oscar Grosser. I have given five of my Grosser paintings to my two daughters. As mentioned earlier, Maurice's self portrait, the painting of me and the one of Papa Oscar were donated in 2011 to the National Museum of American Jewish History along with the archives and artifacts of our family collection.

Professionally, Maurice had his first Paris show in 1930, followed by exhibitions in The Hague, Amsterdam, Chicago and New York. His paintings are in permanent collections at the Museum of Modern Art in New York, the Columbus Gallery of Fine Art, the Virginia Museum of Fine Art, the Springfield Museum of Fine Art and the Huntsville Museum of Art. Maurice was a writer as well as a painter. He devised a scenario for two operas by Virgil Thomson and Gertrude Stein, *Four Saints in three Acts* and *The Mother of Us All*. In 1985 he worked with Thomson on "18 Portraits," a collection of lithographs accompanied by the composer's musical portraits. When Maurice died in 1986, he was composing a memoir, a section of which was titled, "Visiting Gertrude Stein and Alice Toklas." It appeared in the *New York Review of Books*. Maurice's published books include: "The Painter's Eye," (1956), "The Critic's Eye," (1962), "Painting in Public," (1964) and "Painter's Progress," (1971.) I felt quite honored when he published his first book, "The Painters Eye," and dedicated it to and his two nieces, Jane, Sally, and me.

Maurice died in New York in 1986 and was cremated. His brother Oscar Grosser told me later that he brought Maurice's remains back to Huntsville and buried him on his grave plot, located in lot 137, block 101.

I recently checked with the manager of Maple Hill Cemetery and learned that they had the information that Maurice Grosser was buried in Maple Hill, the date of his death and the date of his internment. However; their records did not note where he was buried. I then went to look for Oscar and Susan Grosser's markers and saw Maurice's at the foot of Oscar's grave. I gave the updated information to the Cemetery office so that now the Maple Hill records on Maurice are complete.

I am glad to have been able to add this important fact to Maurice's story, that after living in many cities in many lands, he has "come home."

MAURICE GROSSER CIRCA 1925

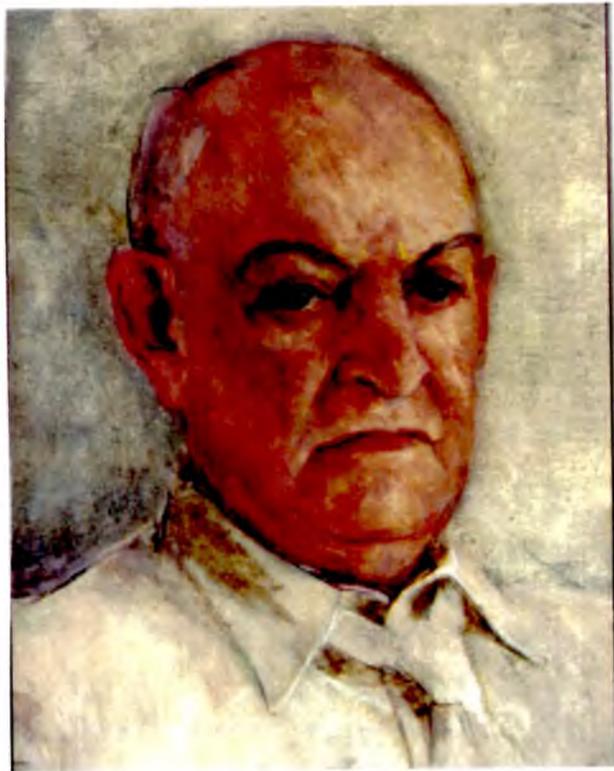
A Self Portrait



A PORTRAIT OF MARGARET ANNE GOLDSMITH BY MAURICE GROSSER CIRCA 1947



PORTRAIT OF OSCAR GOLDSMITH BY MAURICE GROSSER, CIRCA 1930'S



MARIA HOWARD WEEDEN PAINTINGS

On December 21, 2011, I donated three paintings by Maria Howard Weeden (1846-1905) to the Huntsville Museum of Art. Copies of the paintings follow this vignette.

Howard Weeden as she was known, lived all her life in Huntsville, Alabama in the house across the street from my great great grandparents, Morris and Henrietta Bernstein. The Bernsteins moved into their Gates Street house at the corner of Green Street in 1875. Howard would have known the Bernsteins and their three daughters quite well and likely painted their two former slaves Sally and Virgil. (See vignette on the Bernstein family.) When Betty and Lilly married, their mother Henrietta Bernstein bought for each of them three Howard Weeden paintings as wedding gifts. How pleased Howard must have been to have sold her work to her neighbor for her good friends that she knew so well, Betty and Lilly, who were both young ladies when they moved across the street from her. Since Betty lived first with her parents and then in the house next door at 204 Gates, she and Howard would have known each other the rest of their lives. The paintings have been handed down through our family for generations. Betty's to my grandfather Lawrence B. Goldsmith, Sr. who left them to my father, Lawrence B. Goldsmith, Jr. and my father to me. Lilly's paintings were handed down to her son Mortimer Lichtenstadter and Mortimer to his daughter Louise Lichenstadter who gave her paintings to me. It is interesting to note that the appraiser for the gift I made today values the paintings at \$10,000 each.

Howard gained international recognition for her watercolor portraits of formerly enslaved freed people. She also wrote poetry in the regional black dialect and published four books of poetry accompanying and illustrating her paintings which were in watercolor, her favorite medium. A combination of her extreme nearsightedness and using brushes of only three hairs for painting allowed her to capture delicate details of her portraits. My three paintings given to the Museum are paired with poems titled, "Old Times," "The Arabian Nights," and "When Manners were In Bloom."

Howard Weeden was born July 6, 1846, the youngest child of Dr. William Donaldson Weeden, a physician and cotton planter and Jane Eliza Brooks Urquart Weeden in Huntsville, Madison County. Weeden's father died returning from a trip to New Orleans six months before she was born. She was educated at Huntsville Female Seminary, where she showed a talent for music and art. Recognizing her talents, Weeden's mother hired William Frye, a well-known Huntsville portrait painter, to provide Weeden with private art lessons. Note that William Frye painted the portrait of "The Three Herstein Children." (See the vignette on the portrait of Betty, Lina and Monroe Herstein.)

During the Civil War, the family home was confiscated by Union troops in 1862 and Weeden, her mother and sister Kate moved in with their servants. Later they moved to the Tuskegee plantation of Howard's older sister. Returning to Huntsville in 1866, the Weeden's found their home plundered and their finances depleted. To help with finances, Weeden taught art classes and sold paintings, hand-painted note cards and mementos. She began writing inspirational poems and fables and essays that reflected her strong moralistic viewpoints for the "Christian Observer" newspaper, under the

pseudonym Flake White. She also painted scenes of Huntsville and of more than 200 wildflowers found on Monte Sano, a mountain near Huntsville, (where I live today.)

In 1893 Weeden traveled to Chicago for the World's Columbian Exposition and viewed the works of other artists. She was struck by the common portrayal of freed people in an exaggerated, caricatured minstrel-show style, such as A.B. Frost's illustrations for Joel Chandler's "Uncle Remus Tales." Recognizing the inadequacy of such depictions, Weeden was inspired to paint the people she had known all her life. She would spend many years painting the freed people she grew up with, cared for and respected. When she exhausted her immediate resources, she sought out subjects among the servants of friends and neighbors. Some freed people even approached Weeden to have their portrait painted.

During the last decade of her life, Weeden began writing poetry based on the stories that she had heard from those freed people whom she had painted. "Too late," "Beaten Bisquit" and "Mother and Mammy" were among her most notable. Weeden began creating hand bound books of her poems and portraits.

In 1898, M. Stolz and Company, a small publishing house in Boston, printed a collection of her work titled, "Shadows on the wall." Two later books were "Bandanna Ballads," with a forward by Joel Chandler Harris and "Songs of the Old South." "Old Voices," was published in 1904. Her books were well received.

Weeden died from tuberculosis on April 12, 1905. She was buried in Maple Hill cemetery, (where all my ancestors are buried.)

PORTRAITS BY HOWARD WEEDEN, CIRCA LATE 1800'S





THE FIFTH GENERATION OF OUR FAMILY

The Bernstein, Herstein, Schiffman and Goldsmith families, "A catalogue," is a history of our family in Huntsville, Alabama over the last 150 years. To provide a glimpse into the present and future, I asked my son John (now Yonah) Hanaw and daughters Barbara Esther Wyso and Laurie Hanaw Lev what being Jewish means to them, how they celebrate and what experiences they have had that strengthen their Judaism. Their answers follow.



Laurie Lev



Barbara Wyso



John Hanaw

BARBARA HANAW WYSO

My name is Barbara Esther Wyso. Growing up Jewish meant for me, going to religious school at Temple Sinai in New Orleans, being confirmed and celebrating the holidays with my family. However, it has been my life experiences as a young adult that have truly strengthened my Judaism.

During the year following high school and before going to college, I lived in Israel on Kibbutz Tzora near Jerusalem. My life on the kibbutz followed the Jewish calendar, my friends were all Jewish, and my boyfriend was preparing for the army. That was what life was like on the kibbutz. It was by living in Israel on Kibbutz Tzora that I began to truly feel Jewish. During Chanauka my parents and sister joined me for a two week tour of Israel. My brother John had already moved to Jerusalem to attend a yeshiva. John and I had the opportunity before and after the trip to explore Jerusalem together as young adults. This experience provided a special bonding time for us. The family trip also enabled us as a family to experience being together in Israel.

After college I spent three years biking with a friend through Asia, Eastern Europe, Germany and Israel. Wherever we went we looked for a Jewish presence in the community be it the synagogue or if there wasn't one, we looked for the cemetery. During the three summers of my travels my mother joined me for a month each summer. I stored my bike and mom and I traveled together. It was my last summer when my mother met me in Eastern Europe and we visited Czechoslovakia, Hungary, Poland and Germany that I learned more about our ancestors and our past. My Schiffman family came from Hoppstadten, Germany. We spent several days there visiting the cemetery, meeting the villagers and finding out what they knew about our family. That experience was most meaningful as I began to feel a strong connection to the generations that came before me. While in Poland we visited several concentration camps where many family members died. It was though our travels that summer that I began to feel a strong connection to the Jewish people. They had become my family. Before leaving for home I spent most of the next year in Jerusalem studying, learning prayers, songs, and Hebrew.

When I returned home, I went to graduate school and then to work. I married a few years later. My husband and I have two sons, Ezra Eugene and Ilan Isaac. Although my husband Marc is not Jewish, he is supportive of my desire to raise our children Jewish and participates with me and the boys at home in the celebration of Sabbath and the holidays. We celebrate Sabbath every Friday night. The holidays are celebrated at home and also we often celebrate the holidays with the Chabad community. With these celebrations we experience our tradition in an atmosphere of love, family, joy, and remembering. It is my hope that my children will celebrate their Judaism during their lives and pass it on to their children.

I have my mother to thank whose efforts were to pass on her Judaism to me

JOHN HANAW

My name is John Hanaw and I am a 5th generation descendant of the Goldsmith Schiffman family line. I was raised in a reform Jewish home, which was also the custom of the four preceding generations. After graduating from university, I elected to return to a more traditional orthodox manner of Jewish practice. I was given my Hebrew name “Yonah” by the Lubavitcher Rebbe, Rabbi Menachem Mendel Schneerson of righteous memory. Subsequently, I moved to Jerusalem, Israel to attend Yeshiva and met my wife Brocha Cooper. Today we reside in Jerusalem and have six children. Our tradition teaches that after one generation has abandoned the halachic level of Jewish observance, the Almighty grants only four consecutive generations time to return (teshuva), after which the continuance of any Jewish identity within the family line is taken away. This principal has shown itself as true in our family, as the choice of “Being Jewish” was given to me, and now after four generations our family has returned to Hashem and come home.

On Being Jewish

Being Jewish deepens my life by teaching spiritual and moral mindfulness and a way of living in this world.

Being Jewish links me to individuals, traditions, history and values much larger than myself, providing a sense of rootedness and identity.

Being Jewish calls me to act in accordance with proscribed patterns and to belong to a people that have held on to its life affirming principals against all odds.

Being Jewish brings meaning to the whole of my life, elevating the everyday to a sacred realm while offering moments of transcendence.

Being Jewish often means being different. It is my guide as I invest my life in the things that really matter.

Being Jewish means all of my life is rooted in the divine as I am commanded by God, to live according to His will.

LAURIE HANAW LEV

I am a Jewish woman who comes from generations of German Jews who became increasingly assimilated. My ancestors immigrated from Germany to the American Southeast and thrived in business. Growing up in the 1970's, I found spiritual strength with the likes of Cat Stevens and from being in nature, and not from within my religion. This was to happen to me later. Today, I am a mother of a warm, vibrant, and meaningful Jewish home. This is my story.

I was born in New Orleans, Louisiana on March 30, 1971 and named Laurie Anne Hanaw, after my great grandfather and my great grandmother, Lawrence and Annie Goldsmith. My family's Jewish life was part of the Reform movement. We had a mezuzah on the front door and went to temple on High Holy Days. I did not experience a traditional Jewish home life with meaningful rituals, and I found synagogue prayer unfulfilling. I was innately interested in learning Hebrew and, as a result of my studies, I was Bat Mitzvahed in 1984. This marked the first Bar or Bat Mitzvah in my family since my great, great, great grandparents immigrated to America. It was not until I entered into relationship with my husband that my spiritual identity and my Jewish identity began to converge as one.

My husband, Charles Rothschild Lev, was also born and raised in New Orleans and was Bar Mitzvahed at the reform congregation, Touro Synagogue. Charles was active in SOFTY (Southern Federation of Temple Youth) and he served in elected youth group positions in all four years of high school. Charles also attended Henry S. Jacobs Institute for Living Judaism as a camper and as a staff member from 1978-1988.

Through our early years together, Rabbi Aryeh Hirschfield of righteous memory at Congregation P'nai Or of Portland, OR was instrumental in introducing us to the world of Jewish Renewal. Rabbi Aryeh joined us in marriage in 2001. At this time, we chose to take "Lev" as our last name, embracing our Hebrew roots while celebrating this era of equality and transformation. Our son Shalem was blessed to have his Upsherinish (a first haircut ceremony for three year old boys) conducted by Rabbi Zalman Schachter-Shalomi, who inspired the birth of the Jewish Renewal movement.

We currently live in Portland, Oregon and have two sons, Shalem Emet Lev (Born 2002) and Reuben Ari Lev (Born 2010). Charles and I often struggle to find the kind of spiritual community life and prayer experience that we long for. We mostly attend our local Renewal Shul. Yet, we continually seek to build meaningful religious and spiritual connections through havurah prayer circles among friends in the Orthodox, Conservative, Reform and Jewish Renewal communities, as well as among Sufi zirkirs, Buddhist meditations and other expressions of universal Oneness.

At home, we connect spiritually to our Judaism by celebrating weekly rituals of Shabbat and seasonal holidays, singing and praying with guitar and other musical instruments. We strive to incorporate into our lives the teachings and wisdom of such rabbis as Sholmo Carelebach and Abraham Josuah Heshel. I adore crocheting kippot for my husband and my boys. Shalem, at eleven years, loves wearing his kippah

every day, to school at home and at play with friends. Little Reuben, at two years old, enjoys putting on his kippah as he comes to the table for Kabbalat Shabbat.

My mother and father were both raised as Jews. After college, my brother became a Baal Teshuvah and relocated his life in the Haredi community in Jerusalem. After going through his Orthodox conversion, he communicated his belief to our family that our mother was not Jewish because our maternal grandmother was not a Jew. Therefore, he told me that I was not a Jew. I had never questioned the validity of my Jewish identity. Yet, there I was in my 20's being told that I was not "really Jewish." I have wrestled with the widely held conceptions of matrilineal Jewish descent for years. I had a Beit Din (house of judgment) and a Mikvah (ritualistic immersion) in a wilderness river in northern California the day before my wedding to help me cleanse from this belief and to affirm my Jewish identity. I am still haunted, however, by this kind of fundamentalist belief wherever it occurs in civilization, especially when religion becomes a force to divide rather than to unify people. In the face of this, I remain a person of very strong faith, and I believe in and know to be true my love and connection to G-d and that love and compassion are at the root of everything that is real and true.

My spiritual life is a constant center to my daily awareness. I appreciate greatly the Chofetzy Chaim's teachings of Jewish ethics and laws of speech. I aim to speak every day in heartfelt fashion and not to participate in idle gossip. I believe that having a spiritual foundation is the key to helping me hold myself accountable in my relationships and in my daily acts of life. It is my prayer that my children will be blessed with the gifts of marriage and family. I am comforted by the thought that future generations will be able to look back upon our family tree and see the continuity of Jewish legacy passing into and through my own life.

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