**United States Holocaust Memorial Museum**

**William Helmreich Oral History CollectionPRIVATE**

**Interview with Ruth Berger**

**August 16, 1989**

**RG-50.165\*0003**

**PREFACE**

The following oral history testimony is the result of an audio taped interview with Ruth Berger, conducted by William Helmreich on August 16, 1989 as research for his book *Against all odds: Holocaust survivors and the successful lives they made in America.* The interview was given to the United States Holocaust Memorial Museum on Oct. 30, 1992 and is part of the United States Holocaust Memorial Museum's collection of oral testimonies. Rights to the interview are held by the United States Holocaust Memorial Museum.

The reader should bear in mind that this is a verbatim transcript of spoken, rather than written prose. This transcript has been neither checked for spelling nor verified for accuracy, and therefore, it is possible that there are errors. As a result, nothing should be quoted or used from this transcript without first checking it against the taped interview.**RUTH BERGER**

**August 16, 1989**

WH: …what camp were you in?

RB: Auschwitz…for 3, 4 months. I was very sick, I don’t know exactly…then they took us to Stutthof…and then to (?Branoff?). I think it was in Poland…

WH: Did your sister live in America after the war?

RB: No, she came to Israel. She is younger than me.

WH: Where were you born?

RB: Munkaten…I was born in 1919…My family was religious, but not hasidish religious…but he (my father) had a beard…

WH: After the war, where were you?

RB: We came home before the war ended…we were liberated not far from ?Warsaw?…

WH: What year did you come to America?’

RB: 1947.

WH: How did it happen that you came to America?

RB: I’ll tell you, we wanted to go to Israel, we have family here, and family there, but our closest family was in Israel, an aunt that we loved very much…but we had family in New York, so uncles sent papers, and to Israel you couldn’t go because it wasn’t a state yet…and to go illegally, I didn’t want to go.

WH: Why?

RB: My brother went, he was on the Exodus with his wife…and my sister went…and my husband was in the American army…, I mean, we were third cousins, and I ask him if there was a way to come to America. So he send me papers as if his fiancée would come, and then we wanted to get married, if we liked one another, is fine.

WH: You were single then?

RB: I was single. And he was also single.

WH: He was already in America?

RB: He was in the American army…He left Europe long before the war…

WH: Oh, so he wasn’t a survivor?

RB: No…he lost his family. His parents and everybody.

WH: You said to me that he doesn’t like to talk about the war.

RB: No, because it hurts him very much. (inaudible)…he’s more sensitive about it than I am…(inaudible).

WH: What I’m curious about is that you said to me that you were more capable of surviving than the others.

RB: I was stronger. Physically and emotionally.

WH: You were always like that, you would say, as a child?

RB: I don’t know as a child, but when I was 20 or so, I was the third in the family, and my sister had a baby, so you know, she was emotional about the baby, and so, I was always taking care of things.

WH: How many brothers and sisters?

RB: Four boys and three girls.

WH: How many made it through the war?

RB: Four of us. I have a sister and two brothers.

WH: …two brothers are alive, one lives in Israel?

RB: Yes…and the other one in California…

WH: Did your brothers and sister all stay religious after the war?

RB: One brother has a religious wife…not as religious as we are…the one that’s here, in Israel, yah, like B’nei Akivah, like Mizrachi type religious…

WH: You came to America…your brother and sister…left for Israel. Didn’t you feel like joining them?

RB: See, the idea was, to leave Europe altogether, and then later you’ll think about getting together. You understand? Because that was getting Communist…I lived in Prague, wasn’t yet,…but you hear how they talked about Communism, that’s the only way to live, and you know, against Capitalism. A lot of people were trained in Moscow for that. So these (Russian) officers, we invited for Friday night dinner, and they, after dinner, when we said ‘goodbye,’ they said that in a short time we won’t be able to live like this. To be religious and everything. So they gave us a warning…this brother (who is now) in California was very sick. He had all kinds of things that he went through from the Army…so I had to be near him. (inaudible) from one sanitorium to another…so, I said, ‘how can we take him (to Israel he is so sick).’ So, ‘first of all, we have to get out of here (Prague), and then we’ll think about getting together again.’…and as sick as he was, he wanted to come to Israel. (this brother who lived in California)…so I left Prague and he was suppose to follow me, because our uncles sent us papers. So he said, ‘He decided to go to Israel.’ And I said, ‘(inaudible) they suffered so much, they don’t have have what to eat here.’ because we kept on sending packages. They don’t have clothing, nothing, I said, ‘You’ll be just a burden on them. Why don’t you come here, and then later, we’ll all go there.’ So he did me a favor, and he came there, and he went through operations, and all kinds of sicknesses, but he’s the type that he always pulls up. This is some will power…

WH: Did you really think that when you left for America, was it in the back of your mind, did you think you were really going to Israel later?

RB: I wouldn’t have wanted to be separated from the family. Because that was very important. But, it was no way to go, because they needed us, of course from there, you know, financial support. And packages, food and clothing, and everyting, so I thought, ‘Someday,’ we’ll come. It was always in the back of our minds.

WH: And they had already gone before you. How much later after they went to Israel, did you go to America?

RB: The same year.

WH: …where does your sister…and brother live?

RB: In Tel Aviv.

WH: …now, you had this affidavit, from your cousin, who later became your husband…when you left for America, you left from where?

RB: I flew to Sweden…and I took (inaudible-?D…? and RB can’t remember exactly) a boat from Sweden to America…a regular commercial boat…I think my husband sent me the tickets…

WH: …when the boat came into New York who greeted you?

RB: My husband.

WH: Did he know you in some way?

RB: Yes…but he didn’t know that we’ll get married. (He knew me) just as a cousin.

WH: He lived in New York?

RB: No, Cleveland.

WH: So, he came from Cleveland to meet you. Then you went by train to Cleveland. What was it like when you came to Cleveland? What were the people like in Cleveland?

RB: They were nice. See, most of the people, who came right there, they were full of complaints about their relatives who didn’t make a big deal out of them. You know, they came from--they thought, they’ll be so happy with them, and they’ll give them everything, the rich Americans. I didn’t need that. Because I came, and we decided almost right away to get married. It was love at first sight, there, when he came to the boat, and the first thing, he was so pleasant, and so good-looking, and everything, and so, I wasn’t there like a ‘greener,’ what you call them. I spoke a little English…and I was dressed nicely, and so we decided to get married, so I was treated like a businessman’s wife. Not like the people who came, and they start a new life. (My cousin, my husband) already had a business. He had a restaurant at the time.

WH: Was he observant?

RB: Not as much as now…(here in Israel) some Hasidim moved in, and I’ll tell you, sometimes you get—we got more than we bargained for. We wanted a religious community, but we didn’t-I wasn’t very happy that I have to-I cover my head when I go out… I don’t have to, but I don’t want my husband to be offended if I didn’t. He is very close with all the rabbonim here. And so, it wouldn’t be nice for him. And I have a son, who is also, he married a rabbi’s daughter here… the younger one---he wears a black hat, he wouldn’t go out without a suit jacket, so- …he has four children…he does a little writing, translating, for a yeshiva, but his main parnose comes from his wife. She is a music teacher. Organ and accordion. She’s Israeli. The rabbi’s daughter.

WH: …what kind of rabbi is he?

RB: A rabbi of a small community…a small -(RB struggles to remember) I don’t know, my mind is kind of, doesn’t work so good. I have a little fever today. I don’t know, a little cold or something…

EH: In America…did you feel that the American Jews that they were in anyway prejudice towards the people that came from Europe, who came from the Holocaust? That they looked down on them? That they thought that they were ‘greener?’

RB: I never felt it.

WH: Some of your friends-?

RB: No, not my friends, but sometimes I overheard, we have some relatives who came after us, and they got together a lot of friends there, and each one was complaining about their uncle and aunt. You understand?

WH: I understand.

RB: So, and then I came in, and (inaudible) my husband’s nieces, they didn’t complain, they said, ‘Now I see why you don’t complain, because see, those are the ‘greener’.’ Because he treated them like-but I don’t know, I didn’t see it. Depends. I don’t think you can be in general, you say that they were-. Some of them were nicer, they didn’t put their niece or nephew through college, like they did their own, and some of them expected it.

WH: The nieces of your husband?

RB: Not our nieces, the friends who came to visit them, and they were talking about their American uncles and aunts, that they don’t-.

WH: That they don’t help them.

RB: Yes. But that doesn’t mean–maybe they expected too much…especially at that time, right after the war, it wasn’t such a-people weren’t as prosperous as they were 20 years later. They worked hard for their money.

WH: In Cleveland, were most of your friends survivors?

RB: I had very few survivor. Most of them were Americans.

WH: When did you come here (to Israel)?

RB: Fourteen years ago…we came in ’75 and he (my son) came in ’77. (my other son) is religious but he is not so-he walks around-no jacket, no hat or anything…

WH: Did you feel anti-Semitism in America?

RB: I personally didn’t feel it. I knew that there was.

WH: Cleveland has a large Polish people.

RB: I knew that there was anti-Semitism, but I didn’t feel it, I didn’t provoke it, and I didn’t look for differences.

WH: And your children in school?

RB: No…and they went to public school…I never saw, -if you looked for it, you find it. We didn’t look for it.

WH: Did you think at any time of sending them to yeshiva high school?

RB: No. I was glad with public school. I was happy with public school, they run very nice schools. My husband would have been happier with-(inaudible) but somehow it didn’t work out….

WH: But you believe that there is a good deal of anti-Semitism in America. It didn’t happen to you, but you read about it?

RB: Yes, but I don’t know, my husband never had it, we had customers, a lot of goyim. We’re in the wholesale egg business and cheese…the restaurant, he went out soon and then we were in the egg business, eggs, butter, cheese, and we had a lot of goishe customers and there were no problems. And goyim were working for us, and also Jews.

WH: You never had any problems?

RB: We never did. But they said that there were, but we didn’t. We had some goishe neighbors and they were very friendly and everything.

WH: What finally made you come to Israel in ’75?

RB: First of all, we retired. My husband sold the business and there was no reason any more to be away from the family, and if there is a Jewish state, what our parents would never even dream about, I mean, dream yes, but they never thought that it would happen to them. So, why not live there.

WH: And you had a brother and sister there.

RB: And every week a letter. And in fact, our children, maybe that’s why they felt so close with (inaudible) I read the letter at the table when we ate. I read the letters always about (inaudible) so they knew my heart, everybody.

WH: Had you visited Israel before that?

RB: Yes, I came with the children…when they were little, in 1958 (without my husband) and then I came with my husband in ’70, and then once more…right after the Yom Kippur War…so we decided to get out of business, and we decided to look around to see where we want to live.

WH: Now, it’s changed a lot.

RB: Yes. But there are a lot of nice people here. A lot of nice people. So we came, and we thought, ‘I don’t want to move again. I don’t want to go into an absorption center, or anywhere, I don’t want to move again.’ That’s a very ugly business, to move’…so in ’75 we came and we moved in.

WH: So, when you say that you got more than you bargained for, here-.

RB: No, no! I don’t mean that in a positive way. I wanted to-like Young Israel type community. And it’s not.

WH: ‘ How does that present a problem?

RB: It doesn’t present a problem, because I found a lot of nice people among them, but, I would have felt much more comfortable-I have friends who are like me, and they live in other places, and they still live the same way as in Cleveland.

WH: You mean, like to go to a movie once in a while?

RB: I could go to a movie if I wanted to…but I like it here, really, but it was an adjustment…and they treat me like one of them, and I made sheva bracha, sholom zuchort, or things like that, they all eat in our house, and that time I didn’t even cover my hair.

WH: In other words, they respect you the way you are.

RB: Yes. But they knew I am frum, and especially my husband, he is one of the popular people here…(inaudible –Someone rings her doorbell during interview. She comes back and remarks on the caller.) Yesterday about twenty people came to the door. (inaudible-asking for charity). At least twenty.

WH: You gave each of them?

RB: We give half a shekel or a shekel. This time I give a shekel, a grown man came. (inaudible) Who knows what he is. But my husband says, (needs translation). You have to give them. It is written somewhere. (inaudible) It’s not a pleasant business. I don’t like it. Because, no matter, you have company, you are doing something important, they disturb you, but what can you do? You can’t say ‘no’ because you don’t know how badly it’s needed…(inaudible)…you can’t, no. If somebody comes, and I see he doesn’t look very-he looks like a liar or somebody, but I still give him, but I give him less.

WH: Basically you came here to join your family.

RB: My family, but you see…if I didn’t have anybody here, we most likely would have come anyway. Because if there is a Jewish state, why should we sit in America?

WH: You didn’t come all those years before then.

RB: We were in business, and what can we start here with something new?-and especially in business, if you had a trade that they needed here, you are a doctor and they need you, or you’re an engineer…but we had to raise the children, and we had a business.

WH: Were you sorry that you didn’t raise your children in Israel?

RB: I don’t know. I never thought of it…I wasn’t unhappy there.

End of Tape #1, Side A

**Tape #1, Side B**

WH: …why is it that some people, who are survivors, decide to come to Israel, after living in America, and others decide not to?

RB: It’s the nature of the person. I remember the first time we came here…we (inaudible)…didn’t have a telephone, about 6 months or so..and that time it’s winter, and it’s raining, and I have to put on the boots, and go every night to call my sister, to Tel Aviv, or with my husband to go somewhere in the storms, and it wasn’t so smooth, there was no (inaudible-track?) here for quite a few years, and when we left, I said, ‘Can you picture this or this, that they want to go through that, to rough it up like that.’ For us, it was,-okay. We didn’t mind. It was the privilege of living in Yerushalayim. And, so what…(one time) a woman (from America) she said, ‘After you read on the paper-‘ (inaudible)… somebody was killed or something…

WH: You mean that someone from America said to you-.

RB: ‘ Yes. ‘After what happened in Israel, you still want to go?’ Or somebody else said, ‘You want to give up all these things you have here, and go to Israel to live?’…I had a Cadillac…then my husband said that we don’t need a car in Yerushalayim.

WH: How did you feel about giving up your house in Cleveland?

RB: Oh, I was glad! Because I didn’t need…it’s not a headache, but it was more than I needed anymore. The boys were out, just the two of us.

WH: Is the language a problem?

RB: I can get by…but for instance, the news I don’t understand…

WH: Between the two of you, you felt more strongly about coming here?

RB: I would say it’s even. And I would say that he has more feeling even than me. He’s so frum, and he’s so full of heart for everything here. He loves everything here. And he’s very tolerant. You know, you have to be tolerant to be able to live here.

WH: In what way?

RB: See, in America, the customers always right. Here, you can come in the store, ‘No-.’…You know, they (the store owners) didn’t come and welcome you, and ask you what they can do for you or anything, you have to go and ask them, to mutcher them, to –(laughs) …it’s a mixture of people. And they are wonderful…

WH: What was the hardest adjustment?

RB: I didn’t think that I had such a hard adjustment.

WH: What was the biggest problem?

RB: I would have had it much easier if I (inaudible) to take on the language easier…we had already easy adjustment.

WH: Your children, they like the idea of moving to Israel?

RB: In fact, my son was a few years in the States, because he went for some reason, and he insisted to come back. His wife would rather stay there, and he wanted to be here.

WH: Which son?

RB: The older one.

WH: So, you have two sons, both of which are Zionist?

RB: Yes..

WH: …did you belong to any Jewish organizations in Cleveland?

RB: Yes. Mizrachi. Before that I belonged to Pioneer Woman…

WH: You supported Zionist causes the time you were there?

RB: Yes…I’ll tell you, we has a business, we had parnoses, we didn’t get rich, but we had a nice business. So to throw this away, and to come here and struggle, it was-we did much more for Israel than they needed, (inaudible) war or something, we went to the checkbook there, to the meetings.

WH: You always planned to come to Israel?

RB: Yes. There was no question about this…but I didn’t know when…(when we retired) to go to Florida, to Fort Lauderdale, it wouldn’t make much sense for people who feel like us…

WH: …most American Jews don’t come here. Why? What’s the problem? Why can’t we get them to come here?

RB: Because they want it easier. How about now the Russians?

WH: They want-.

RB: An easy life.

WH: …and were your parents Zionists?

RB: No…(but) they were not anti-Zionist.

WH: Where did you get this strong feeling from?

RB: I don’t know. There was a time when I was growing up, that a lot of people belonged to B’nei Akivah. And one cousin came here…in the 30’s. And I had an older brother, and he didn’t survive, and he sometimes he was talking about someday we’ll be in Tel Aviv…(inaudible) we didn’t know that if it will come true or not.

WH: What do you like most about Israel?

RB: There are a lot of nice people, friendly people. Some of them are a little bit nosey, but most of the people I think, they are nice people. I don’t think everybody is nice anywhere. There’s a mixture everywhere.

WH: So, what is it that you like about the country?

RB: Well, most of them will say, ‘Nothing to like,’ because there are a lot of them that criticize the government, and-but, I really, just plain, I think it’s nicer here than other place, I mean, for a Jew. You can-there are all kinds of things to go, to cultural things, and there are shiurs everywhere, and we go to (? inaudible) Center there, you can find speakers there that I don’t think they would ever have speakers like that anywhere. And Rabbi Riskin. Or, Rabbi Wise. And there are others, too. And here, for instance, we had now on (inaudible and needs translation) speakers, in every neighborhood, they were talking against loshen h’ora. And they were such good speakers. (inaudible)…there’s a lot to offer here. And I would never have such friends like I have here. And, so friendly with so many rebbetzins here. They know that I’m like a b’nei akivah, but they are good friends. In Europe, and in America, when somebody, like for instance there were people who were a little more frum they were so snobbish.

WH: They would look down on someone who wasn’t as religious?

RB: Right.

WH: …and here you don’t find that to be the case?

RB: I’m telling you, in the beginning, I didn’t even cover my head. If somebody comes here, I don’t cover it. But when I go out, I feel that it’s not such a big deal. I’ll put on a beret. And they all ate in my house. And that means a lit. It means that they are menshen. Right?

WH: Right.

RB: And we have very many nice neighbors. Like we didn’t have there such nice neighbors.

WH: …your children are happy living here?

RB: Yes.

WH: No complaints.

RB: Our younger son would never dream of going back

WH: Do you think that another Holocaust would be possible in America?

RB: No. I’m an optimist.

WH: You certainly are.

RB: There were certain times you know, a person feels low, but I hope not.

WH: Then you don’t think so.

RB: See, there is a lot of bad in this-not only in the world, but (inaudible) even in people, good and bad, and I think that the good should win. But in America too, there are for instances, in the South, what’s going on with the Ku Klux Klan and all these-but I don’t think they have enough power.

WH: …are there more survivors here that you know…?

RB: …you see, I don’t look for somebody who is from here, or from there, or a survivor. I am communicating with people, I’m being friendly with people who I feel comfortable with. Who I like. It doesn’t matter if they are religious or non-religious.

WH: In Cleveland the survivors had an organization of ‘New Americans’…

RB: I don’t know. I remember at the beginning, there were meetings and I went sometimes to these, everybody paid a certain amount in, and I don’t know if this is the same group, to help people who are in need. And all these people, were survivors in the group. So I don’t know if this is what you are talking about. That’s a long time ago. It was 20 years ago. Or maybe longer,

WH: What should we (Israel) do about the intifada>

RB: It’s very hard to say…send them back, away from here, there is enough land everywhere for them, but I don’t know. It’s hard to say. That would be the best solution. But you can’t do that.

WH: Which leader in Israel today do you think would do the best job?

RB: I don’t know. Most of them I don’t care for them.

WH: Do you vote here?

RB: I do.

WH: Which party do you vote for?

RB: I don’t remember…I think Likud.

WH: You liked Begin.

RB: (inaudible) it’s just a shame that the way he ended…(inaudible),

WH: Do you think that we should give back the (inaudible -? Yehuda and Shalom Rah?).

RB: I don’t think so. It would be terrible, it’s not only the land, but a lot of people, real, good people, then they had to protect the land, and they lived there, and they raising the children, if it would be like in (inaudible? Keyameet?) it would be horrible.

WH: You mean that if you had to pick up and leave like that.

RB: Right…(inaudible-?Keyeameet?) was bad enough. But this would be much worse.

WH: …and you’re happy that you are in Yerushalayim, right?

RB: Yes.

WH: Do you ever go to the kotel?

RB: My husband goes Friday night and Shabbas most of the time. I used to go on Shabbas, but now its hard for me to walk so far…on Fridays…he took a bus there and started to walk back…through (?Shartzehem?).

WH: He’s not afraid? How come.’

RB: He’s also an optimist. (she calls in her husband…and they discuss Atlanta).

WH: What I was discussing with your wife was, why it was that you felt so strongly that you made aliyah…in America, only 1% of all American Jews ever come to Eretz Yisrael, and half of them didn’t even stay. So I am always interested to know, what is the strength of commitment that a person has. Does it come from their parents? Does it come from what they learned in school? Where does it come from? Why are they different? Why are they the ones that come?’

RB: In our families, we have cousins, like the cousins were raised…and most of our cousins never came even for a visit to us.

WH: Why? Are they religious cousins?

RB: Some are and some aren’t.

WH: And you have religious cousins who have never visited Israel?

RB: Yeh…one religious cousin, first time, last year…it’s hard to tell. His brother’s children, one is like my age, and he comes almost every year. They are not frum at all…and he volunteers for the army, and all kinds of things. And the other two, not interested at all. Not all.

WH: Are they religious?

RB: No, none of them. The whole family is not religious.

WH: What’s your maiden name?

RB: Feld…my brother is Leo (in California)…and he wanted to come so badly. But how can he leave the children there and to come here? And then something else, he’s not well. And there, he gets better medical care. He couldn’t get that medical care here…he has two children there, and they wouldn’t come here. When you are raised in California, it is a different story.

WH: …after the war, is it possible in someway that you might have wound up going to Israel before your brother and sister?

RB: Yes. In fact, (She lowers her voice to a near whisper) I don’t want him (referring to her husband who is in the other room) to hear it. There was a young man, who wanted to marry me. And she was-she (her sister) said, ‘You’re not going to leave me to (inaudible…)’ and there was no way of both of us-(Her voice raises as her husband reenters the room)…The one brother was in D.P. camp in Germany…

WH: So really, all of your brothers and sisters are younger than you, and you like took care of them, in a way.

RB: Yes, in a way.

WH: …Isn’t it true, that one advantage of you coming here in 1975, was that when you retired, you had your wholesale business, and everything, you have, you bring some money with you. are younger than you, and you like took care of them, in a way.

RB: Yes, in a way.

WH: …Isn’t it true, that one advantage of you coming here in 1975, was that when you retired, you had your wholesale business, and everything, you have, you bring some money with you. You have something to retire on. If you had come to Israel right after the war, you wouldn’t have a business like you had then.

RB: No…

WH: But you love Israel, right?

RB: Yes…You know what he does? He walks all over the street. He knows the whole city. He walks everywhere, and he talks to everybody.

WH: Did you ever think, when you came here to Israel, you loved it, you came here in ’75, did you ever think that you missed all the years of being in Israel, all the 25 years that you were in Cleveland?

RB: I don’t think so. (inaudible) We were too busy there…(inaudible) But you didn’t hate it in America (she says to her husband).

B: No, (?cholilleh?). I didn’t. I come from a family, eight boys and one girl…my father spent five years in America and then a year later, after he came back, I was born. He was very against America…

RB: Not against America, against Jews going to America.

WH: …what year did you come?

B: In 1938. And I left a wife and two children. I didn’t have an affidavit for my family. And as soon as I got a job, in Pittsburg, I sent an affidavit for my family, that was in 1939, and they didn’t let them out any more…I was in the Army and (then) I came to Cleveland in 1946. I bought a business with two other partners in Cleveland…I lost most of my family, my parents, my-…we are first cousins.

RB: Our mothers-otherwise, we couldn’t have gotten married, -cousins can’t get married in Ohio. But, we didn’t have to tell them. (B: My name was Berger) and my name was Feld. Our mothers were sisters.

B: But she wrote me a letter that she wants to come to America, so-

RB: See, that time my uncle sent papers to all of us, we had two uncles here in New York. And they-one group came, and then they stopped giving visas for a long time. And they were going to-the Russians are getting, deciding to Communist take-over, so it was advisable as soon as possible to leave Prague…and then I came, and then I married him

WH: Did you say that you were his fiancée?

RB: Yes, because that’s the only way to come. ‘

WH: But your uncle gave you an affidavit.

RB: No, but they didn’t give any, they stopped giving visas under normal affidavits. And he (my husband) was in the army, and Truman gave me the law that the ones who are in the army can take out their fiancées right away.

WH: This was before the ’48 D.P. Act.

RB: I came in ’47, the end. But that was right after the war that he did that.

WH: He made a law-.

RB: See, a lot of people were in Europe and they got engaged, and in order to bring in their girls-.

WH: They said, ‘This is my fiancée.’

RB: Yes. And so, we thought that he’ll send me papers, and if we want to, we’ll get married. And if not-.

WH: And there’s no way to prove that. Right? If he says it’s a fiancée, you can’t prove it, right?

RB: Right.

WH: So don’t you think that hundreds of other people did this also-?

RB: No, because some people were afraid that for instance, somebody, a man, will take out somebody and then she’ll say ‘goodbye, I don’t need you.’ Or something. Or,-.

WH: And he’ll say it’s not true, we made it all up. That’s what they were afraid of.

RB: I don’t know. I didn’t hear of many people coming…

B: I had a by-pass and that made me sell my business, because I had it in mind to stay in the business as long as I possibly can stand on legs…

WH: …so if you retired, you figured, why not go to Israel if I retired already…let me ask you a question, what’s the reason why so many…frume yiden stay in America even when they retire.

B: I’ll tell you, you gotta find an excuse for them also. Maybe they are afraid that they won’t be able to exist, or maybe they are afraid of the Arabs…

WH: But you’re not. You come back from (needs translation-shoish chaim).

RB: (laughs) Not everybody is the same.

End of Tape #1, Side B

Conclusion of Interview

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