

United States Holocaust Memorial Museum

William Helmreich Oral History Collection

Interview with Shirley Ragen and Manny Ragen
August 23, 1989
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PREFACE

The following oral history testimony is the result of an audio taped interview with Shirley Ragen and Manny Ragen, conducted by William Helmreich on August 23, 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.

SHIRLEY RAGEN AND MANNY RAGEN August 23, 1989

- WH: It seems to me that there are quite a few survivors who lived in Netanya. Is there a reason for that?
- SR: It is a resort town
- WH: what town were you born in?
- SR: In . . .Uzhorod . . . my two brothers didn't make it. My sisters made it. They live in Israel.
- WH: Did they come to Israel right after the war?
- SR: Right.
- WH: And your parents didn't make it?
- SR: No. We had a big family that didn't make it.
- WH: Was your family hasidische?
- SR: Religious, very religious, but I don't know if they were hasidish . . .
- WH: Were they Zionist in any way?
- SR: . . .no . . .
- WH: Basically, in other words, if you were religious, you didn't belong to the Zionist group.
- SR: We belonged but the parents (inaudible) . . . it was downgraded by the Hasidim to be a Zionist.
- WH: . . . what year were you born in?
- SR: In 1925.
- WH: Where were you during the war?
- SR: A year in Auschwitz . . .we were selected . . .they put us in another block what they call these "houses," "bungalows" and they kept us there, and we always thought we gonna go to work, but they only took us out of Auschwitz in November when the Russians were already very near Auschwitz.

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WH: In other words, they were planning to take you to work.

SR: Yes, I guess. I never knew why they didn't take us. They didn't number us . . . most people that they took for work, they right away gave them the number . . .

WH: . . . were you put together with Polish prisoners also . . . (inaudible) . .

SR: Eventually when we went to a factory to work.

WH: Oh, so you did work.

SR: Towards the end we did work, we went to Leipstock, a factory that we worked there. There we were put together with Polish also.

WH: After the war, where did you go?

SR: After the war . . . we went from place to place . . .

WH: Were you with your sisters?

SR: Yes, all this time.

WH: That was very important, wasn't it.

SR: Oh, yes. That was the most important – I had a younger sister with us, and she's here in Israel, she was very young, and she was little and we were always afraid they shouldn't take her out, and an older sister.

WH: . . . in America, did there seem to be more Polish survivors or more Hungarian survivors over the years?

SR: I think there are more Polish, and maybe they are more organized, because they used to attend the Warsaw Ghetto, the yearly meetings, the yahrzeit.

WH: . . . do more Hungarian Jews come to Israel than Polish Jews. . . ?

SR: In my estimation, is like Hungarian Jews, if they came to Israel, they stay on in Israel. I noticed that the Jews from Poland, or from our area, they went (inaudible) to the States, and eventually, they came back . . .they retired, and they came back to Israel . . .

WH: When you say, "our area," you are differentiating between yourself – and someone who came from Czechoslovakia, compared to someone who came from Budapest.

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SR: Right.

WH: . . . how many children do you have?

SR: Two . . . a son here and a daughter in the States. My son is 43 and my daughter is 41.

WH: Your son is married?

SR: Yes. He has 4 children . . . the oldest is 8. . .

WH: Is he pretty religious?

SR: Yes, very religious . . . the kids are all going to religious school . . . he lives in Jerusalem . . .Gimmel . . . they had lived in the States for a few years . . .my son is in computers – programmer.

WH: What brought him (briefly) to the States? To make some money?

SR: Yeh.

WH: What about your daughter.

SR: My daughter is not religious, she is very different, even though she also went to yeshiva and everything, but she is not interested in being religious, and she lives in Main, and her husband is a doctor.

WH: Is he Jewish?

SR: Yes. And he would come to Israel, he loves Israel, but it is my daughter, she knows that a doctor cannot make here what he makes in the States . . .and it would not have made a difference to her if he wasn't Jewish. She is very much, you know, the typical teenager of the '60's, that identified with the underdog and how (inaudible) they liberal, animal lover, you know, very, very, very different from us.

WH: Must have had quite a time with her.

SR: It was not easy. Believe me. It separates our family very much. Very much. She's very good friends with her brother, I mean, it doesn't interfere – only when it comes when a child, (inaudible) my granddaughter, was (inaudible) in the States for the summer and, like we don't approve – she (our daughter's home) was never a kosher home, - she (our granddaughter) should stay in her house. She did stay because she loves her aunt very much, but she had a hard time with kashrut you know, and all that. You know, it's already a problem. It's not easy.

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WH: Did you get close with her as she got older?

SR: Not very much, because she never lived in the same town with me.

WH: Does she come to Israel to visit.

SR: She has a few times . . .and now we gonna meet in London next week.

WH: So she has a relationship with you.

SR: Yah.

WH: It's not your fault, the period of the '60s . . .

SR: (short laughs) I never felt that it was my fault. Some kids, they just - .

WH: Well, when she said, she probably told you at some point that she wasn't interested in religion, right?

SR: Yes, she explained to me.

WH: What did you say then?

SR: Well, I didn't want to force her to religion. I didn't want to force her, but of course, before (inaudible) home Friday nights and Shabbat, and no television which she found hard because she didn't believe in it. And eventually, when she was able to say that, "I'm already 18" you know, you can't fight it too long.

WH: Where did she go to school?

RB: . . . she went only to 8th grade to the yeshiva . . .in Brooklyn.

WH: Why didn't you send her to yeshiva high school?

RB: Because she didn't want to go, and I didn't force her, because I felt maybe it's hard for her, she was not the student that my son was. I saw that it wasn't as easy for her as it was for him, so I told her, you know, but it didn't make any difference. The same student in public high school or she was in the yeshiva school. Same grades. . . after high school . . she went to night classes (Brooklyn College) and she got married very young, -nineteen... they have 3 children . . .our 19 year old grandson was here in Israel last year . . .he liked Israel very much . . .

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WH: You know what they say, “What the children forget, the grandchildren try to remember.”

SR: Maybe. That’s our dream. But I don’t know. Kibbutz does not appeal too much to him.

WH: . . . where were you born?

MR: In (same area but different town) . . . Tecso . . .

WH: A religious family?

MR: No . . .

WH: Were they Zionistic?

MR: No. I was a Zionist. I belonged to Betar.

WH: . . . what year were you born?

MR: 1912.

WH: . . . you had everything in Muncautch. You had a Shomer Hamatzer, and Betar and you had Hasidim.

MR: We had Mizrachi (inaudible) . . .

WH: You made formal aliyah here?

MR: Yes . . . in 1977 . . . they offered us citizenship but we didn’t accept it . . . I thought I wouldn’t have to pay taxes . . . and I had to pay the taxes anyways, so what happened then, later on, I went down to the (inaudible) to inquire, I want to become a citizen, but the girl told me, “Mr. Ragen, I’m going to call your attention. We offered you, you didn’t want it. Now, if you ask for it, it might jeopardize your American citizenship. You go and find out with the A.C.I.” So I went down and they told me exactly the same thing. I should ask for it now.

WH: So you haven’t asked for it . . .

MR: No.

SR: . . . and then there’s the army . . .

WH: . . . do you belong to the A.C.I.?

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SR: Of Course!

WH: You say “of course” why? Does every American who comes here, join?

SR: Almost . . .

WH: Are most of your friends Americans?

SR: Yes. (inaudible) But they Israel friends (inaudible) . . .

WH: You were not in Siberia, you were near Don? Where is that?

SR: The Russians broke the front in 1941 . . . the town Don . . . (inaudible) my age I was drafted first in 1938 in the Czechoslovakian army . . .after that I came home and I went into the Hungarian occupied (inaudible) area . . . a couple of months later they took me for forced labor, and I was there for five years . . .(inaudible) . . . coming back from Russia . . . it was in January, I think, the Russians broke the front, they started to chase back the Germans and the Hungarians and I started to come back, and I was walking to Kiev, this is 2,000 kilometers – to the Ukraine.

WH: That were conditions like while you were working?

MR: . . . the condition was unbelievable. We were without food, without anything, and below zero all the time, between 30-35 below zero. Most of the people froze to death (inaudible) they couldn't take it.

WH: How were you able to stay alive? Were you a strong person, a young person?

MR: You know who the first one who couldn't take it? The husky guy . . .they couldn't take the hunger. Needed more food. And I was never too fat. I was heavy a little bit, but I was able. You know what I did? As we were marching back, you know, there was a time we had nothing to eat, and we picked up snow, and not only that, believe it or not, we find dead horses, on the way back, we chopped off meat from them, and then we stopped for the night some place . . . (inaudible) . . .the Russian there, we asked him to give us a pot to boil the horse meat. . . (inaudible) . . .when you are hungry, you'll eat anything. . .

SR: You know, people that were never hungry, you wouldn't believe that how a raw potato tastes good. But really good! You had pleasure! From that food, that you were able to find, and that tasted so delicious. That you wouldn't eat (inaudible) certainly you wouldn't eat the raw potato.

MR: It was 3 months from there until we arrived in Kiev, the capital of the Ukraine. . .

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WH: Was it 5 year your were in Russia?

MR: Not in Russia, coming back I was in Poland, and Chechoslovakia.

WH: As a Jew?

MR: . . . forced labor . . under the Hungarian . . .

WH: You were under Hungarian command, because otherwise if you were under the Nazi – they would have killed you.

MR: You'd be surprised. On the front, if we met the German, you know, those (inaudible) German soldiers, they don't trouble themselves, I was was not afraid that the German is going to do any harm to me. I was afraid from my Hungarians. Without any reason . . .

SR: It's history. The Hungarians gave out the Jews right way . . .in Rumania a lot of Jews saved . . .

WH: How would you compare that? Are the Hungarians worse than the Poles.

SR: Yes. Because the Poles suffered also from the Germans, so they were anti-Semitic anyway, so the Germans would tell them, "its because of the Jews" but the Hungarians had no reason – simply because Germany promised them all this land.

WH: After the war, did you go to a D.P. camp?

SR: . . . we came home. And we couldn't look them in the eye. How the goyim went into the home and took the Jews out of the home, they were all standing in the streets, and they rejoiced (inaudible) . . so we just wanted to see if somebody came home. Then we met boys . . .from a Zionist organization and they are organizing groups to go to Israel. And, imagine how happy we were to hear about this.

WH: You were with your sisters?

SR: Yes. And we were also with two other girls from my hometown, these are the five that we would stay in line all time together . . . we planned on to go . . .they put us up in beautiful villas . . .about 100 people and we had our own housekeeping, and there was money and these boys supplied, they gave enough money to have everything, they made us ready for aliyah. They took us to Budapest to a bigger house. They were gathering other groups from other cities and then they told us that it has to stop, because they stopped so many boats going to Israel and they send them to Cyprus and they hope in a week . . . ad we stayed another week . . .and other month. And another month, and

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another month. And . . . we didn't have it so bad. I don't why we didn't stick it out. You know, when you are young, you are so impatient, you already want to see what's gonna be. (inaudible) . . . I wanted to go, my sisters said "No, we gonna wait here. If you want to go, go, you could always come back, or maybe you'll find a place for us. (inaudible) . . .

WH: Were you different from your sisters?

SR: Yes. I was more ambitious. I had no patience to stay. I was the one that wanted to run away from the Germans as soon as we started out on that walking, on that march, that was a real Death March, there was no food, in the rain and the snow. And then they put us into these cattle trains, wet and everything. But, it was true, it was dangerous to run away. But I would often try, because then I was discouraged, because they almost shot some people . . .

WH: So where did you end up?

SR: I went to Czechoslovakia . . . and I met my husband . . .

WH: . . . how did you wind up coming to America?

SR: My husband, his sister sent him an affidavit -.

WH: You met in Czechoslovakia?

MR: Yes, in 1945.

WH: Was your sister (in-law) here before the war?

SR: In American, yes. He never met that sister.

MR: She was 16 in 1940 . . .

WH: Did you have other sisters and brothers?

MR: Yes. One of my brothers survived . . .one of my sisters survived with 10 children. . .

WH: You went by boat (S.S. ?Washington?) . . .from South Hampton, England . . .at the end of '48 . . . what did you think about the American Jewish attitude towards survivors when you came to America? Do you think that they understood, that they cared?

SR: They cared, but then later on they thought that all the survivors had money, and because there were some people coming from Germany with money and it's really irony that after

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what we through, that people were still so ambitious, and materialistic. Did you notice that among the survivors?

WH: It's almost like you're giving Hitler a slap in the face. You tried to kill me look how rich I am.

SR: Yeh. You would think that what we went through, we would be just happy to have a roof over our head and a potato. Not even cooked, like I told you.

WH: When you lived in New York did you ever go away to hotels, like the Pioneer, the Pine View?

SR: Yes. Yes. Not too much, we were not so - .

WH: . . . isn't it a blessing that we can forget certain things?

SR: Of course. If God forbid if we couldn't forget. You know, imagine if you always – (inaudible). . .

MR: I try not to think about it. I cannot watch it on television.

WH: You don't watch it (referring to Holocaust stories).

SR: No. You know, Jews, maybe you feel you have to watch, but I don't think we have to watch.

WH: What about your children? Are they aware and sympathetic and caring about what happened?

MR: I guess so,

SR: I'll tell you, there is so much talk about – I mean, we never told our children until they were – I mean, when it really came out, they knew it from reading already. Simply, you know, people say we should have told them. Maybe we should. I don't what difference it would have made.

WH: Do you think that your daughter would have had a stronger identity maybe if she had been told earlier?

SR: By then she knew already by the time she was 16 she knew.

WH: Would you say that your children fall pretty much within the normal range, whatever their beliefs are. Would you say that they don't have any particular problems?

SR: Mine sure did. They would ask me where's your family and my daughter, she has this very close friend, and a grandmother across the street, and you know how grandmother is, and she was like jealous of her. She would say, "Why don't we have? Where are our grandparents?" So I would tell that they died. But I would not tell her the story. How could you tell you a child that she's growing up into a world that this is possible.

WH: At what age?

SR: I couldn't even tell that child when she was 10 or when he was 10 or 12. I – you know, you see that the kids are happy, and everything, so go tell them a story that there was a time when they killed like this, they burned Jews, and-.

WH: And she wouldn't understand it?

SR: No. I was afraid to tell her stories like that to the children. I don't know.

MR: I didn't want to go through it.

WH: And you also didn't want to.

MR: No –(inaudible) I felt like ashamed even to tell them.

WH: You mean ashamed that you weren't able to fight back?

MR: To fight back even.

WH: Even American Jews who were adults didn't understand why Jews didn't fight back because they didn't understand the situation.

SR: How could you, you couldn't fight back. You couldn't really.

MR: Not without outside help. (inaudible).

WH: Do you agree that children of survivors have a lot of problems?

SR: They may, they didn't have such a happy envir – you know, they didn't have so much family. (inaudible).

WH: Did they have adjusted problems?

SR: There are children with problems, there are children of non-survivors also, they have problems.

- WH: That wasn't your case (that they had more problems)?
- MR: (inaudible) talking about our son, he can't stand a goy in general . . . (inaudible).
- SR: I wouldn't hurt a goy, I mean, I wouldn't hurt him. But I wouldn't be friends with him. I mean, I never, you know, I'm never gonna say this to his face or anything, but I would never become friends. Like when we lived in (?) all the neighbors were goyim – very nice to us, and everything, but I would never be personal friends.
- WH: Where?
- SR: In Czechoslovakia . . .
- WH: What about when you lived in Carnasie, in Brooklyn.
- SR: I would never become friends - I worked with goyim.
- WH: What kind of work?
- SRL I used to work in a dress factory.
- WH: What kind of work did you do?
- MR: The same thing . . . at Three G Clothes . .
- WH: If either of your children had intermarried, what do you think you would have done – you would have sat shiva?
- MR: No.
- WH: You would have accepted them?
- MR: God forbid, I don't know if I would have accepted it, but (inaudible) but it would have been a terrible thing.
- WH: . . . isn't it great, though, that when you walk around here, in this country, that your really feel you're in your own home?
- SR: Why do you think we came here?
- WH: How come you made aliyah?

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SR: Don't talk on to us, I don't expect any credit for it, because, I mean, we came and we retired. We have no parnosos.

WH: You mean that you think Israel is a lot better than Florida?

SR: of course. (inaudible) . . .

WH: I don't mean financially, but spiritually,

SR: Of course. I mean, how could you compare going out in the street here, or in Florida.

WH: Look at all the people who go to Florida who are Jewish?

SR: They don't know any better, I guess. This is good for them.

MR: My wife was 100% set to coming here many times. She want to come here even before. But I was hesitating you know, when our friends went to Florida . . . in 1975 (inaudible) we decided to go down to Florida . . . (inaudible) . . .we decided Florida was not for us.

WH: Why?

MR: First of all, the climate, and in May we couldn't go out . . .too humid . . .and that time it was with the Puerto Rican (Cubans) (inaudible) wasn't safe to go out at night on the street and even during the day . . in Miami . . .

SR: A lot of people will tell you so many stories here, when they come, that there is such problems and such problems, and maybe because of the way we feel, especially I feel about Israel, we never had any problems here that somebody would be rough to us, (illegible text) . . .treat us right. We didn't expect anything, of course, from no one.

MR: John Kennedy, what he said, (inaudible) "Ask not what your country can do for you, what you could do for your country. Not what your country could do for you." And we came with that attitude, and we, thank God, we had no problem.

SR: Thank God, we had no problem, we bought an apartment, othher people had such problems . . . (inaudible).

MR: We go to the States very oftern, you know. And hardly wait, we should come back home. (inaudible).

SR: I don't know. I just – little narrisher things, really, I'm just – because I hate the goyin so, really. But I recently I had to go to the hospital, so when you get off the bus, and there's a Hatikvah, so everybody gets off that stop goes to the hospital. Everybody goes off that

stop. And the bus driver tells everybody, “refuah shalayim, refuah shalayim,” you know?
The bus driver.

WH: A Jewish country.

SR: Yeh. And not a driver with a kepan. But he knows that everybody goes, this stop is for the hospital . . .(we are) in the building with mostly Sephardim. They such good people. They so nice. If somebody, chas vesholem, is sick, or –they run and they, I have no – (inaudible) . . . I’ll tell you, I think that Netanya is an ideal place for retired people.

WH: . . . what do you enjoy most about life here?

MR: (inaudible) . . .everybody know you, you know them, you know, they’re friends, you know, like a (inaudible) family.

SR: . . . I feel very close to everybody.

WH: (ineligible text) . . .son was here a big factor in you deciding to come here?

SR: Maybe it was involved. But I think that the first time I came to Israel, I right away, especially when we came to Netanya . . . (inaudible) we were (inaudible) to come to Israel. (inaudible).

WH: This would be the place. When was the first time you visited?

SR: In 1968. My wife was here in 1963. And that was (1968) the time when we retired . . .

WH: If your wife had two sisters here, and your were in Betar, and you were Zionistic, what was the reason why you didn’t come earlier in the early ‘60’a or late ‘50’s. The job you had in America, that wasn’t keeping you there, was it?

MR: No . . .(inaudible) . . .I wanted to see, to know my sister (in America). I never knew her. She was 55 years old when we met her the first time by the boat. (inaudible).

WH: That must have been something when you saw her.

MR: Very seldom you hear these kind of stories, you know. And sure enough, we lived together for 15 years. And we tried to be near each other, but you know, she (inaudible) have even children older than I am. They used to call me “Uncle, uncle.”

WH: It was a joke.

MR: It was a joke.

WH: Where did they live?

MR: Eastern parkway . . .Brownsville. . .

WH: . . . did you feel that there was a lot of anti-Semitism in America?

MR: Here and there.

WH: In America, were you more conscious of being Jewish? That you were a minority.

MR: Somehow . . . (inaudible) . . I (like to live) among Jewish people. (inaudible) . . you know, after the war, a lot of people, you know, didn't want to live so much, you know . . (inaudible).

WH: Where you religious right after the war?

MR: (inaudible). Modern. Our son was going to the Yeshiva University . . .the High School . . .BTA . . then to Brooklyn College . . .then N.Y.U. . .

WH: . . .after the war, you did question, though, after you found out all the terrible things that happened, didn't it shake your own belief in God?

SR: Yes.

MR: Did shake, but you know, we still (inaudible) . . .our children were born (inaudible) we tried, you know.

WH: A lot of people who are religious, and they say it is very good for the children, but they have a very difficult time believing in it . . . ?

SR: Even today things happen that makes me question.

MR: Sometime, you know, you -.

WH: If you believe what?

SR: That sometime you question, but you don't want to, you know, you don't want to go deep into anything . . . (inaudible) . . .

WH: . . . is it possible to go into shul and say, "I believe . . . " it's a very hard thing, It's a hard thing for people who didn't go through the war . . do you ask, "how could God allow this to happen?"

SR: Of course we raise the question.

MR: Many times. . . (inaudible) . . .

WH: . . . Rabbi Hunter wrote, “because the Jews sinned that they were punished. Do you believe that?”

MR: No.

SR: No. Because throughout (inaudible) Jews suffered all though - .

WH: Compared to the Nazi’s we were such sinners?

SR: Compared to anybody.

WH: . . . on the other hand, we do have one miracle, which is that we have this country.

SR: Yes. This is the one thing. I mean, it’s a very high price. I don’t think that it’s a fair deal that we had to pay this price for getting a country, because every other nation has a country, and nobody has to pay this price. But, that’s why I value this country so much and I’m very upset and deeply (inaudible) with the survivors, they become such a big shot, that “it’s 30 years, and it’s this year,” I mean, - (inaudible).

WH: I can see that the most important thing to you is not to become rich. That wasn’t a big deal, right?

MR: No, no.

SR: No.

WH: . . . is it your opinion, that what happened in Europe could happen in America?

MR: After that, what happened in Europe, nothing is impossible.

SR: You see, nothing is impos – I don’t think no matter, today, I think people, I hope, that people can not be so sadistic.

WH: The decision you made to come to Israel, it wasn’t a sudden decision, was it? It was slow, over a period of years?

MR: Over a period of years. It was not planned so much . . . (inaudible).

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WH: You were less involved in a Zionist organization, yet you were pushing even more . .
. (illegible text) . . .

MR: Because I had a lover for Israel. (inaudible) I felt very good in Israel among my people. .
.

WH: did the fact – that your sisters were here?

MR: Maybe that too, and then my son was here. And Israel, I said, is really home. I feel at
home in Israel. I'll tell you an incident that upset me terribly, and I really saw the goy,
who he is. I went to visits a group of people, Americans, goyim, and they were very nice,
and they called me a nice Jewish girl, in America, and when the '67 war broke out, they
were all going around, (inaudible) (saying) "They going to annihilate now Israel, and
what's going to happen to the Jewish people, and this is the end of Israel," and you know,
for a minute there I was thinking, are they that concerned? I don't have to tell you how
sick I was. We, all Jews. I was thinking that in America that Israel didn't matter so much
to them, and we felt very scared. Very scared. And as soon as the war started truing to
our advantage, we did not hear a word from them. If (we would have hear), "Thank
God" from somebody. You know, they were just happy that there were no Jews
anymore, now, this happened in Europe, and now in Israel, and there were no Jews
anymore.

WH: So you felt the tears that were shed were crocodile tears.

SR: Right! Right! Just so I could hear it, how they were so worried about - .

WH: As a survivor, do you look at Arabs the same way that you look at other goyim? . . .
(inaudible) . . . Do you see him the same way as a Hungarian or Pole?

SR: Yeh . . . Yes, about the same. . . because I feel though, maybe, there was done an injustice
to him, but he has so many other Arab countries to go to.

WH: Why does he have to take this (country)?

SR: Yes. And we only have this one.

WH: What about when he tells you that he came from Yaffo, and he came from Haifa, and this
is his home.

SR: So, he (inaudible-should get) compensation.

WH: . . . (inaudible) . . you think that Israel should stand firm?

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SR: Yes.

WH: They shouldn't give back Yehuda and ShomRom?

MR: That's right. It wouldn't help . . in 1967 they had divided. . . (inaudible).

WH: . . . (inaudible) and they started up anyway.

SR: Yes . . . (inaudible) . . .

WH: . . feelings for Israel . . what's the difference. How does a person come to feel that one does and one doesn't. I didn't see that you were in a Zionist organization your whole youth, and I didn't see that you ran to Israel right after the war, but you feel it, and it's very important to you. Why isn't it important to all those other American Jews? Even the ones who go to Young Israel, and who daven . . ?

SR: I understand the people that have to make a living here, say. But even so, you could say -

MR: People are very nice here too.

SR: But nobody died of hunger here, believe me. . . (inaudible) . . .

WH: When you think back on your life, and when you think back about everything that happened to you, what achievement in like would you say that you best about. You feel most proud of?

SR: I don't think that we achieved anything special in our life. It's just accidental, everything that happened. But we are very happy about coming to Israel. This is - makes us very happy. And the children, and the grandchildren. I think that we are very lucky, yes. That we were able to - .

MR: We made the right decision.

SR: Yes, we made the right decision.

WH: You're here 12 years now . . you never looked back, you never regretted it.

SR: No. You know, when we sold the house, that today we would have gotten a lot - .

Conclusion of Interview