

**Transcript of Interview with Elissa Karp Hirsh  
Small Town Jewish History Project  
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Transcription:

**Eric Lidji:** Today is July 14, 2015. This is the Small Towns Project. I'm Eric Lidji and I'm talking to Elissa Hirsch. We're in her home in Shadyside and we're going to be talking about Kittanning. So let's start with how your family gets to Kittanning. And you can go as far back as you'd like.

**Elissa Hirsch:** Oh, okay. Am I speaking loudly enough? Because my voice feels a little funny.

EL: Yeah I'll turn up the reception a little bit there.

EH: Okay. My memory of how my family got to Kittanning, well, it happened before I was born, so what I understand is both of my grandparents immigrated to, from Russia, one came from Odessa and one came from Latvia. And Riga area where he had been trained to be a watchmaker, and the other was trained in Odessa. And they both immigrated in through Philadelphia because of some connection they had. And then eventually they each settled in a small town in Western Pennsylvania. The one went to Barnesboro, Pa., and one went to Altoona. And the name Luxembourg is interesting because one worked for a Luxembourg and the other did, too, and it was a cousin of that family. Not that these two men knew each other at that time. One is Abe Berman and one is Reuben, is David Karp. Both got jobs with a jeweler because they were trained as watchmakers in Russia, and then moved to these small towns because of some connection to somebody Jewish, and then opened their own stores. And then my father was born to David Karp, lived in Barnesboro, and when his father became ill and couldn't run the store, he wanted to leave it for his brother, sister, and expand the Karp's Jewelry Store business. And so he opened a store in Kittanning in 1939, and by then my brother was born and my sister was born that year. I think she was a few months old when he opened the store. And then he opened that store and his brother Elchan ran the store in Barnesboro after their father died and then Lil was working in the store and got trained as an optometrist too. And so the question is how did they get, how did he get to Kittanning?

EL: Yeah.

EH: Okay, so we're in Kittanning.

EL: You're in Kittanning. How did your parents meet?

EH: Okay, so my mother's side of the story is her father, Abe Berman, who also had a jewelry store, and was, as I said, in Altoona, Pa. And the two men knew each other, because small town jewelers from Barnesboro to Altoona would have had the same jewelry salesman coming from town to town. And my father went to Berman's jewelry store for some reason with his father, I think, and met my mother who was working in the store for her father that particular time. And so they met and began dating and it seems like there was instant chemistry. And her letters all show she stopped dating the other

men she was dating and was very enamored with my father, and shortly after that they were married. And my mother at that time went to live in Barnesboro, Pa. with her, near her in-laws. And at that particular point my father had a shoe store because his father still was alive and had, was running the jewelry store and so they opened a shoe store, which my father didn't like and which I think failed.

EL: What are your earliest memories of Kittanning?

EH: My earliest memories are of being a very happy child living on a, in a section of Kittanning that had no other Jewish people, but was high up on a hill and we had a beautiful view of the whole town. And a street, across the street from our house was a grassy area so we had total freedom of running and playing and there were children my age on the street, much to my sister's unhappiness, they weren't her age. And so I was totally free to run and play, we didn't lock our doors, we didn't take, nobody took car keys in, you left them right in the ignition. It was truly a different period of history.

EL: Did you go into the town a lot?

EH: Well, we had to take a bus, well we could walk, but it was a long walk across the bridge, etc., so we took a bus for a nickel. And my mother didn't like us to waste those nickels because she was penurious. We of course drove, we always had a car, but so I would go downtown for Sunday school where I met the other Jewish children. And there were two girls my age and I was thinking about this, the Sunday school, when I was five or six was just this old, ugly house, it was really embarrassing and eventually there were fifty Jewish families so they got together and decided to build a very nice synagogue. And so I would go to Sunday school with these two girls who were in my class, and I think sometimes [clears throat], excuse me, I was with two boys who were a year younger or with two boys who were a year older. So that's how few Jewish children there were. And so I met the other Jewish children, but I only saw them for Sunday school. And I was playing with all non-Jewish children and feeling very much a part of the community, except for in the morning, every morning we had, they read the Bible, we said the Lord's Prayer.

EL: At school.

EH: At school. And then I remember when I was in sixth grade they started to take all the children to a nearby church, every Monday morning.

EL: During school.

EH: During school. They would walk out, and I and one Jewish boy, who was two years older than I was in the building, and the two of us would be left in this school all by ourselves. It was a four room schoolhouse, all the teachers left, all the children left, I don't know if there was a janitor in the building with us. You would never do such a thing today.

EL: Do you remember how you felt about that?

EH: Yeah, I felt bad about that because that made me different. That really meant you're not one of them. You, you're another, you are another. And the other time was singing of Christmas carols, and my mother would say go ahead and sing, just don't say the name of Jesus or Christ or whatever. But those were the moments that, and Jewish holidays of course, we never went to school on the High Holidays. And we would go to services at the synagogue, but I would always feel uncomfortable that somebody would think I was playing hooky, they wouldn't know why I was out of school that day. Maybe the teachers wouldn't think it was a good enough excuse. So those times I felt singled out.

EL: Yeah. The Sunday school building, the original one, the house, was that also the synagogue? Did that also serve as the synagogue?

EH: Yes, that's right.

EL: Just a rented space?

EH: Just a rented old house. The only memory I have is singing Hatikvah every week and I never really knew the words, I just, I mean they were singing Hebrew and I was never given a transliteration and I didn't know what we were saying, but I sang. I felt like that at services, too. Of course it was, the services were always a lot of Orthodox men, and what I thought was mumbo jumbo, and my mother was scornful of Orthodoxy and so she was very quiet during services and wouldn't really participate. And so we didn't know what was being said.

EL: How often did you go to services?

EH: Just High Holidays. And maybe in junior high or something when the rabbis insisted.

EL: Yeah.

EH: That if we wanted to be confirmed, we had to do something.

EL: You had said your mother was scornful, what was your father's feeling about it?

EH: My father didn't participate at all. There's this story that when he was thirteen, at his own bar mitzvah, because his father was very religious, religiously observant, at my father's bar mitzvah he was supposedly handed publicly a thousand dollar check from his father. And then when they got home from the bar mitzvah his father said, "Give me that check back." So my father washed his hands of all religion, feeling it was so hypocritical.

And his participation at the synagogue was to get it built, to have a community place, to recognize the importance of a facility that brought us together as Jews, that educated the

children. But he was more of a handyman that fixed things, he worked on the stained glass windows that were put in. He studied that Chagall windows at Hebrew Institute or Hebrew College in Jerusalem to get, to design them. The synagogue was very important to my father. But he absolutely didn't go to services unless my grandmother was in town. And then he would close the store on the High Holidays to be there with my grandmother. But otherwise, and he came to our confirmations.

But my mother's life was to be there as an educator, to develop curriculum, to train the students, but not to do anything blindly. Not to follow any religious observance without understand why she was doing it. She was really a Reconstructionist, but I'd never heard that term, I didn't know it. But because my daughter became a Reconstructionist rabbi, I learned and then I found that my mother had the book by Mordecai Kaplan from 1947, which I find astonishing. Because there she was in that small town with very little peer interaction about what she was reading and studying and she understood how important Judaism as a civilization was and she got it that you didn't have to do blind observance to be a good Jew, to be a good person. And she would say that's what her father, he emigrated, Abe Berman emigrated from Russia, and totally stopped attending any services, but he joined a temple so his daughters, his four older daughters, four daughters, could be educated in the temple. So she had a completely different background than my father in an Orthodox synagogue in Barnesboro. She was hearing things in English, she was learning. And he was a socialist, but who was living a very good life and who...

EL: Her father?

EH: Her father. And who was basically, I mean she believed, was very religious in the sense of living a good life and having the values. And so I think that's what my parents both lived by, too. And one rabbi who did a eulogy for my father talked about how he used to argue with my father and tell him how religious he was even though he didn't go to synagogue, even though he said he didn't believe in God, because of his way of life was everything that religion should be.

EL: Did you sense a contradiction, when you were growing up, between your father's beliefs and their religious practices? I mean they were, they were skeptical or agnostic, but then they were also very involved in the community.

EH: I don't think. I don't think I ever thought of that. I think, I think my mother talked enough. And we talked about Judaism a lot in the home, the history and the, the issues, the sensitivity, the worries about what other people were thinking. My father knew he had to be more honest than the other jewelers in town because of anti-Semitism and never really, so I think no, I never felt what you're suggesting there.

EL: Yeah. Was your mother sort of culturally or intellectually lonely in Kittanning?

EH: Oh yeah, I really think she was. She, my mother was very close to her sisters though, and they were in small-town synagogues, too. So there was a similarity that they were all writing shows and creating fundraising programs for their temples or synagogues

and these women loved to write parodies to Broadway show tunes. And she could communicate with them. Now, by letters, because they wouldn't spend money on telephone calls very much. But in Kittanning she felt that she was smarter than the others, than she was more educated. She was quite snobbish, I guess. And maybe rightfully so, although there certainly were other people who could have been her peers. She only socialized with Jewish people. My parents' life was the synagogue, the store, and their family. They never had any friends. There was a country club, there were more sophisticated people, the judges, the lawyers, the doctors, they didn't socialize with them.

EL: How come?

EH: Their comfort level, I think, was just to stay within that Jewish world. My friends' parents on the street where we lived, they were all blue collar workers, and all of their parents we called by the first names, but my mother was Mrs. Karp, my father was Mr. Karp. And so they didn't socialize with non-Jews who lived near us, in proximity, and then I don't think they ever tried to join. I don't think, I think there were Jews, I know there were Jews who belonged to the country club. They played golf there, just my parents didn't do that. I don't, I think they could have if they wanted to. My mother used to give tours of the synagogue to the non-Jews, to the ministers who would ask her to. She would be the person who gave a tour and explained all the Jewish things. And so she had a little bit of a relationship with some ministers. But I think they chose not to. I think it was secure to just be with Jews.

EL: Why do you think they lived where they did and not where most of the Jews were living in Kittanning?

EH: I think my father loved the view of this, overlooking the town. I don't think it ever entered their mind. They bought a house where they found a house. I was three years old, and I just think then they liked it. And then when I was in junior high school they moved even further out where there was a lot of land and another beautiful view, but we were really isolated out there with very few houses near us. And acre and a half of land. He rode his lawnmower like a gentleman farmer, he planted trees. I guess they liked being separate.

EL: Huh, that's really interesting.

EH: It is. And the Jewish people would come out to visit Sunday afternoons, go for a ride, go to the Karp's. And I think it's real interesting that the rabbis in town always were friends with my parents because it was stimulating for the rabbi to have them to talk to, too. And there was one rabbi, who was single, and very often he would arrive at my father's jewelry store at about five o'clock, just as he was closing up, and my father would bring him home for dinner. And they loved that because they could have interesting conversations then.

EL: That's really interesting.

EH: Uh huh.

EL: What sort of observance was there in the home?

EH: I think my mother made a very nice dinner every Friday, but we didn't talk about it. She didn't light candles. She didn't say a prayer. She was creating some flavor. At the same time we were still allowed to go out to football games. We were allowed to have any kind of activity with friends. We never had to make a choice of having a Shabbat dinner or doing something with non-Jewish friends. But I think she was a little embarrassed, I think she was afraid my father would laugh at her for creating this atmosphere, but she liked it and she needed it. And that's about all. Now I just want to say one thing about my father that I was thinking of. Although he wouldn't be a part of the minyan, and the men often called him to come because they didn't have ten men, he would go if someone died. He would wash the body and he would stay up all night with the body.

EL: As part of the chevra kadisha.

EH: Mhm. He would do that. I think that was for families. He understood the loss, he understood what they were feeling. But as for tradition, he wouldn't follow.

EL: Huh.

EH: Just go to services to help others pray. Prayer was, prayer was not a word that we understood in our family, nor do I still understand it.

EL: What was your schooling like?

EH: Well, my schooling in elementary school was probably very poor. Ten children in my grade and two, two grades in one room. I should have been a good student, but I wasn't. I really was more, I wanted to be popular, I wanted to be one of the group and so I, I never excelled in any way. When I look back, I certainly should have done better. Then I went to junior and senior high and was pretty average. I don't think the school was very stimulating. I just remember school years being so long, so I think I was pretty bored.

I was thinking about when I went to college. I really was uncomfortable with the Jewish students at, I went to Chatham College in Pittsburgh. And we all were given a Jewish roommate, and I actually think we were even pretty much grouped in the dorm. It was like black students got black roommates and I thought it was done, I was so naive, I thought it was done for social reasons. I thought it was to help us with our dating and so I didn't realize it was really discrimination and we were being segregated. But anyhow, I had a New York Jewish roommate and we didn't get along at all. And there were a lot of very attractive Jewish students from cities, Chicago, New York, Cleveland, Baltimore, and I was not one of them. I did not fit in at all. I was very intimidated and I really believe that's a measure of having gone to Kittanning high school and having been with

all these small town people, and I wasn't nearly as sophisticated. And I found myself seeking out all small town people, although they were not Jewish. So my friends at Chatham my first year were all small town gentiles, because that's who I was comfortable with, which I think reflects on the small town that I grew up in and that it was a way of life for me. Now as the years went on at Chatham, I became friends with Jewish students and it was not an issue. But it was definitely, I was very unsophisticated compared to the others.

EL: That's really interesting.

EH: Mhm.

EL: Was it hard being Jewish in a small town?

EH: Not until I got to high school. And I, I believe I didn't know that it mattered to my friends. I mean I knew we talked about it at home. I know that everything about us was aware of our Jewishness at all times, but I still felt my friends were true friends and that I was one of them until I was about sixteen. I know that because we were driving in a car and we were, most of the merchants were Jewish in town, but we were looking for something in a drugstore, five or six friends, I guess we didn't have seat belts in those days so we were in the car. And we went to a drugstore and it was closed and one of my friends said, "Oh, that dirty Jew." And there was total silence in the car. I was stunned. I just couldn't believe what I heard, I couldn't process what I had heard. And I, I remember nobody said anything. Nobody said anything to this girl, how could you say that, why, it was just dropped. And everybody started chattering about something else, and I never said anything. But that moment was momentous to me. That changed everything for me. That told me what went on when I wasn't around. That said, oh, their parents talk like this, they do see Jews as different, there is anti-Semitism. It was shocking.

And so then I really developed a friendship with the one other Jewish girl that was my age. There were two, but I didn't get close to the one, but I did get close to the other. It was like I knew we needed each other. We are different and we became best friends. And those other people remained my friends, and I still see them every five years or so when we have a lunch in Kittanning, and I've never mentioned it, they've never mentioned it, the person who said it is there. And I just, my antennas out, I just knew that it was hard then, it was, I was different. I think it affected me in having empathy towards others. I think when I identified with the Civil Rights movement in 1960 while at college and then for the Civil Rights Bill in 1964, I think all of that identification with African Americans came from an awareness of being a minority. It was easier to work for them and to care about their issues than to fight for my own. So I was much more comfortable.

EL: Were there a lot of Jews in Kittanning? How many Jews?

EH: How many Jews?

EL: At the peak or when you were...

EH: Fifty families out of five thousand people.

EL: And what did most of the Jews do?

EH: Oh, they were merchants. They had jewelry, they had clothing stores, shoe stores, everywhere we shopped for anything we got a discount. We got the shoes wholesale because they were good friends. It was...there was a junkyard run by Jews and about five Jewish families were connected to that. And there were, a lot of the Jewish families would go to Florida every year to see each other there.

EL: Did you guys go to Florida?

EH: Yeah, we would go to Florida. My father would just come home from the store one day and say, "I've had it, I need a break, and we're going to Florida in two days or three days", and my mother would have to call the school, take us out of school, take our homework with us, which we never did. That probably affected my education, too, by the way, that being out of school for periods, a month in arithmetic in third grade, fifth grade, that could have been significant. But as much as their values were on education, we did this. And it was, it again made us different. It made us seem rich, which we weren't. We would stay with my grandparents. Some years both grandmothers would come when they were both widows. I remember driving once, my mother was driving a car. It was for both grandparents though. My grandmother and grandmother, Grandpa Berman, she was driving one car and my father was driving our family car and so Danni, Norman and I would switch cars and we would, and my mother had to tell the same stories over and over in the car. Anyhow, those were treats. And nice. But again they did make me different than my friends and they did make us stand out as Jewish, rich, different.

EL: Was that pronounced because of the business your father was in?

EH: Because he was jewelry business versus clothing?

EL: Yeah.

EH: I'm not sure. I don't know about that. I can't answer that. I know there were two other jewelers in town and I know, as I said before, he did think he had to be more honest because he had that handicap, quote, handicap of being Jewish.

EL: What do you remember about the store?

EH: Oh I worked in the store in high school and I remember the store being a very important part of our lives because my mother would work there at Christmas, so October, November, December, our whole income for the year would depend on those months. And my mother would be working and maybe we had babysitters, or maybe I

was just with Danni, my older sister, you know I'm not quite sure. But I remember how terrible it was that the whole buildup of Christmas and all the hubbub and hubbub and then came Christmas Eve and we went home and it was this crash landing. Because all our friends were going to get Christmas the next day and we were going to have nothing. So sometimes, if it was near Hanukkah my mother would maybe give us a few Hanukah presents. But it was a whole way of life year after year, Christmas. But, and then my father would get on the phone. The only time he ever used the telephone, called all his siblings, my mother's siblings to talk about how this jewelry business had been that season, and they would compare what sold, what didn't sell, how much money they had made, there was only one uncle who wouldn't share how much he made. So that was a real family time. That was when you were in touch with all your relatives, and fun. But Christmas was hard for me, although I did go to my friends, and I did see their Christmas trees, and I remember baking Christmas cookies beforehand. I think that's a time when a small town Jew really knows they're Jewish and different.

EL: Where you working at the store throughout the year at all?

EH: In the summers of my, if I didn't have a job I had to work at the store in the summer besides babysitting or being a camp counselor, I would work in the jewelry store. I never learned much, I dusted, I would try to sell things but I never knew what I was selling. Oh that was one good thing about Christmas, at the end of, on Christmas Eve, we were allowed to pick something, a gift for ourselves from the store. We were always paid, like fifty cents an hour or something, but this was good, I mean you could pick a necklace or ring or wallet or something. That was a treat, so you could spend hours making that decision. But yeah, I worked there. My father tried to teach me to engrave and I was left handed, so the engraving machine was in the basement, and when he, I can't say this on the tape, but when he came back I was all distorted with my hand over my head, and he said, "Oh, for God sakes, I give up on that." So he didn't teach me to be an engraver, and apparently had a reason for each of his other children that he thought couldn't engrave jewelry for him. I was very close to my father, we used to develop pictures together in our basement. He had set up a whole photography studio, and I loved doing that with him.

EL: A little darkroom?

EH: A darkroom, yeah. But I didn't like working in the store for him, he was a very serious businessman, and you didn't chatter. When he walked in the store, all conversation stopped. Only he could talk. I mean he was going to go to the back and work on his watch repair work or whatever or he would come out to sell to a diamond customer, but if he was in the store nobody was talking, it was just a given. And the minute he would go for a cup of coffee we could all relax and have a nice time. But he was very serious. And yet, you know, I feel at home it was very different.

EL: Yeah. What sort of expectations did he have for you?

EH: Well, I think I have to say at this point, I had a congenital heart defect, so I was diagnosed when I was five, so my whole childhood was affected by that, so I think it affected their expectations of me because they were told I wouldn't live past puberty. So when you're raising a child that you don't think is going to live past puberty you don't really have expectations and that's probably why I wasn't a good student or anything because they didn't put any pressure on me because why would you? They wanted me to live a quality life and be happy, as I was. So I don't think he really had it.

Now my parents knew I was very smart. I never didn't think I was smart but I didn't pursue anything academic. So I had an operation when I was seventeen and then they could develop expectations for me. And at that point I followed my sister and my cousin to Chatham because I still had to be at a Pittsburgh school, they didn't want me going away, they wanted me where my heart doctor was so I had a choice of Pitt, CMU, or Chatham. So I went to Chatham. That was good. And I had to do something, my father was not going to let me be a liberal arts major. I had to have some way I could make a living, so I became a teacher. And I did go to Boston when I graduated from Chatham and I taught for two years and then I decided this wasn't enough for me, I needed to go on. So I went back to Pitt for graduate school in social work and got my master's. They did not pay for that. They would not have paid past college. It was you're on your own, which I got scholarships and everything and it was fine. So they were very proud of me at my graduation with my master's degree and my father came up where I was sitting with the other graduates, and he said, "You're cum laude, you're cum laude!" He had, it was in the program of course, and so I know this was really important even though I never felt pressure.

EL: There was never an expectation for you to come back to Kittanning?

EH: No, although I was offered a job when I got my master's degree. There was a family social service agency and they knew about me because I guess it was in the Kittanning paper, and they asked me to come back. No. There was never a thought that I would come back there because they wanted me to marry somebody. I would say they didn't care so much if he was Jewish, but they wanted me to marry somebody professional and I don't think they thought I could find that in Kittanning. I did get involved with someone who wasn't Jewish for a while and think of marrying him and my parents were fine about it. They said as long as your values are the same, et cetera. That's why I say there wasn't any great pressure to have a Jewish husband or anything, but it was more the education. Never a thought I would come back, nor did I. And I mean, just, we were just typical of those who go to college, don't come back, or often I think about how the Pittsburgh Jewish children graduate high school, go off to college, to Harvard, Yale, whatever and then they don't come back. My one daughter did come back, thank heavens, I'm very happy to say. But my other is in Philadelphia, and she never thought of coming back to Pittsburgh.

EL: That's very interesting.

EH: And my daughter, my second daughter who did come back to Pittsburgh, only came because her husband thought about it. And they were in New York City and he realized they could do much better living in Pittsburgh and have a better quality of life. So otherwise she wouldn't be here either.

EL: Is your experience, when you look at your children and your grandchildren, is their experience with Judaism dramatically different than yours?

EH: Well, yes, because my daughter chose to become a rabbi, shocking Chaz and me, my husband. I said, why don't you get a PhD in divinity school? Go to Harvard Divinity School, what are you becoming a rabbi? It was just foreign to me. And I was very frightened because I thought I'm going to lose her, she'll become someone I can't relate to. Well, what I didn't know was what Reconstructionism was, and I can accept that and have no problems or issues with it and its enriched my life tremendously to become a Reconstructionist Jew. So when Erin became a rabbi, it only benefited Chaz and me and we joined Dor Hadash, and we love talking about all this. And she is a Jewish educator, she is not a pulpit rabbi. So she really took her father, the teacher, and me, the social worker, I think and put us into one career. And she took her grandmother, the superintendent of the Sunday school in Kittanning, and Erin has been director of religious schools or has written curriculum for the Reconstructionist movement. And now she works for Gratz College in Philadelphia. So her daughter's life is very different because it's been, had much more Jewish, Jewishness in it on a daily basis having a mother like that.

EL: Yeah.

EH: Now my other daughter is married to someone who isn't Jewish. And yet she is taking her son to anything I invite them to at Dor Hadash for toddlers, and he is being raised Jewish. And I'm not sure how this will go because if she doesn't join her own, she lives in the suburbs, if she doesn't join her own synagogue this child is out there in a very non..., he's like in a small town. Actually, he'll be, it'll feel to him like he's the Jew in a small town, being out in the suburbs, I think. We'll see how it turns out. But my second daughter, my first daughter, Erin, had a bat mitzvah at Temple Sinai, by her choice, not by mine. I was following my mother, I didn't think it was necessary, I didn't, girls didn't have bat mitzvahs and I didn't have a son, so I didn't deal with it. And then Erin said, "Oh yes, I want to learn Hebrew." Well that didn't come from us. And then her sister, two years younger, said, "No, I don't want to learn Hebrew." We said, "Fine." So she did not have a bat mitzvah and there's a big difference in their comfort level at services. And I sometimes think I wish we had had Mandy had a bat mitzvah, too. But at this point she is still saying she wants her son to be Jewish.

EL: You had mentioned something that I just would like to get on tape. It was a conversation that you had had with one of your grandchildren who had mentioned that she was the only...

EH: Oh, okay. Our, my granddaughter Zoe, who's ten now, but when she was in first grade she left the Hebrew nursery school, preschool she had been going to and went to her neighborhood local school and she was the only Jewish child in her class. And she called me, I mean, she didn't call me, we were talking on the telephone and she said, "Grandma, I'm the only Jewish girl in my class." And I said, "Oh, I know how that feels." And then I caught myself, stopped myself, from saying any more and said, "Well Zoe, what do you think about that? How's that feel?" She said, "Oh, I love it. It makes me special." And luckily I hadn't gone on and said how I felt as a child being the only Jewish child.

EL: Yeah.

EH: So, that's, she's, with a rabbi as a mother and a solid backing from her preschool and learning Hebrew it was a completely different thing for her.

EL: A different cultural environment too.

EH: Mhm. Right. And now she's ten and she's going to a middle school in this fall where she'll be back with some of those Jewish children that she was in preschool with. So as she goes into junior high, et cetera, she'll have a different experience than I had with that small town.

EL: Well is there anything else we should discuss? Is there anything else you wanted to mention?

EH: I think that we pretty much covered it.

EL: Okay, well thank you so much.

EH: Thank you, Eric.

END OF INTERVIEW