

What was your life like when you came here? Were you . . . You were involved. You and your husband were both involved in the community.

Yes, very much, and yes.

And you wanted to be part of a cooperative.

Part . . . absolutely. In everything. Everything for the welfare, the well-being of the community and the people in the community. And it didn't make any difference~~x~~, age, color, creed, religion, just didn't make any difference.

But most of the people were, in fact, Jewish people.

Yes, but we had non-Jewish people here too. And they were also part and parcel of the community. We just didn't make<sup>?</sup>. When their holidays came around, you went into their house to say Merry Christmas and Happy Holiday to you and everything. It just didn't make any difference. Everybody. And the children, the children never knew of . . . any form of bigotry to any other people. Because they ~~were~~ were always all together.

What, when we think about Jewish idealists, of a cooperative sort, Socialists, Labor people, whatever kind they were, everybody, I assume, had their own politics.

Yes, yes.

But they were all Jews. And they were all idealists, I would guess.

Yes, yes, they are, they were. Yes.

Um, so there were different ways of being Jewish and we've heard from other people that before there was a synagogue, there was a Yiddish aschula and your daughter went to that aschula.

Yes. Yes.

You wanted her to go to the aschula.

Of course, yes. And there was a very nice one too. We had a man come in. He didn't live in the community, but he used to come in from New York, and he would teach the children. Then we got one . . . I think . . . and she . . . they moved in, a couple moved in here. I forgot their name. I think their name was Albach. I don't remember. And she was involved in Jewish education, Not Hebrew. Not religious education. And she conducted a class. Then we had a few people. I think Yona Weismueller was one of the people that helped out with the Jewish children. And the children loved it. After . . . and they used to meet in the school building, so we had no problem for housing for a, for a Jewish school. We had got permission from the board of education to have it there after school hours. So children would go right in from one class to the other and get their education.

Now, when the . . . before the government got out of Roosevelt, before the houses were sold,

Yes,

Was there a borough council? Was there a school board?

Yes, yes. We had a . . . we had our own government body, yes.

And was Jack, your husband, involved in that from the beginning?

Yes, yes, oh, sure. Right away.

Yes.

Yes. So was I. I was president of the PTA so many years I was afraid to die president.

But everybody belonged to the PTA.

Oh, yes.

Yes.

Whether you had children or not, you belonged to the PTA.

You belonged to the PTA.

You get what the meaning.

What other organizations did you get involved in?

Well, I was in the League of Women Voters.

There was a branch here in Roosevelt?

Yes, we had a branch of the League of Women Voters. I was involved in the PTA, the Pioneer Women, the Zionist orga . . . the League of Zionist Women, what else, I'm thinking, uh, uh. I also worked on the election board for a couple of years.

Uh huh.

I'm thinking. Oh, we organized summer programs for the children. I was part and parcel of that program. I'm thinking back. Oh, I set up sewing classes, 4H program.

It began with the social life. But in the beginning, Hightstown, not only the Jewish community, the whole community was sort of, felt that we were imposing our, on their traditional life, That they had.

Do you think that changed over the years as you lived here longer?

Yes, yes, because again, it began with social. Like you went to a doctor in Hightstown, you went to a dentist in Hightstown. They looked at us in the beginning like we had horns or something. But in this one-to-one relationship that you developed, they realized we were people, we had no axe to grind with anybody, we're here to stay, we're not immigrants, we're not migrant workers, That the whole surrounding area was having problems with migrant people, that we were not, we were here to stay, we are workers, we are professional people, so they began to accept us. And when we walked into a store or a bank we were already Mrs. Grossman, we were part of a community. And they did accept us and we had a \_\_\_\_\_, \_\_\_\_\_ a community.

But most of your social life was in Roosevelt at that time wasn't it?

Yes. Yes.

What kinds of things did you, I mean, nobody had a lot of money. Were there a lot of parties, or . . . ?

Yes, we had a lot of parties. It depends what your interests were in life. I, my family, my husband personally, we enjoyed the theatre in New York and we were, had excellent opportunities because he worked in New York. So for me to go in to go to theatre was like nothing. And

you didn't have the problem that you're leaving three children alone with a babysitter because everybody in the community was your babysitter. You left, you're saying you're going away, and there was an automatic feeling that, "don't worry, the children are going to be taken care of." In that life you just go into New York and go, and as I said, Jack and I did a lot of that while the children were growing up. Of course, when they grew up, we, but they, we had a <sup>social</sup> club in my house, that term meaning, everybody just came in and had coffee. And then you, you digest everything, up to, a person had the discussion about it before and after; it was very interesting times.

Yes.

And we enjoyed everything. And one was learning from another. Somebody always. If you listened, a person would always learn from somebody, what he said. You're learning, you're giving and you're taking.

One of the things that we're hearing from a lot of people we interview, we know that Roosevelt had a lot of political ?

Because

Groups and points of view.

But eventually, we all came to a good decision— for the better of the community. There was, there were some people that were actually ignorant of our progress about. People have to progress and learn and keep going. They wanted to hold it back. Well, evidently, the majority of people were for the progress; therefore we were able to do