

## **Interview with Rabbi Frank Fischer**

**Aaron Balleisen, April 2010**

Aaron: I know you told me this last time, but my memory is blanking. Where were you born and raised?

Rabbi Fischer: I was born in Germany, in a town called Oppeln. It was in East Germany, now part of Poland and I was born in 1930.

Aaron: Can you tell me a little bit about your upbringing?

Rabbi Fischer: Yes, I can tell you. Well, let's see. My father was a physician, a, what do you call it, pediatrician, a child physician. And he and the family, we were active in the Jewish community in the town. My father was a Gabi in the synagogue, like we have here, you know, who stood at the side when you read Torah. And it was a synagogue where the men sat downstairs and the women sat upstairs. So I used to hang out with my father when I was old enough to come. He was a very successful physician, so that my mother didn't have to work. I have a younger sister, and both of us were raised by a nanny, so that my mother didn't have to...she could take us for a walk in the park or play with us. But she didn't have to pay attention to the everyday goings on with babies. My father also had a nurse that worked in the office with him. And we had a cook. And we had somebody else to clean. I would say, from what I remember, we were very well off. And every summer we would go to my grandparents' house, they had a summer home by, if you look at the map, the North Sea, which is up, ok. They had a summer home there and we'd go and we'd spend a month there. And in the winter my parents would go, oh, either to Austria or to Switzerland for three weeks and go skiing. We didn't go, but that was their thing. And my father would always have somebody to come and, you know, take care of his medical practice while we were gone. Does that tell you a little bit about upbringing, or do you want me to go further?

Aaron: Well that's-

Rabbi Fischer: That takes care of one and two?

Aaron: That's actually only question one.

Rabbi Fischer: Oh, ok.

Aaron: What were your experiences with the Nazis and how did they affect your family?

Rabbi Fischer: Mm. Well, the first experience that I remember was that there was a group of laws called Nuremburg laws, which delineated the contact between Jews and the general population. So, for example, Jewish physicians could only have Jewish patients. Jewish lawyers could only have Jewish clients. Jewish shopkeepers, like if you were

selling hardware or clothing, could only have Jewish... couldn't sell to the general community. Ok? This all started, oh in 1935, '36. Before that everything was fine. I mean, when I was two and three years old I'd go with my parents on vacation and stuff like that, no problem. Hitler came to power in what, 1933 I think, and then started what they call the Nuremberg Laws, was gradual separation between Jews and general community. And to top it all off was that Jewish children could not go to school in the regular school system. So the Jewish community of our town set up a one-room schoolhouse in the basement of an apartment house. And so it took children from age seven on up. I remember we all sat in one room. I don't know, maybe about the size of this room, maybe like this, including the side lobby. But since there were people from seven years old up we had one teacher, an elderly gentleman who would walk up and down the aisles and across the rows and would constantly tell us just to keep quiet. Whenever anybody would rustle or make a noise or anything we were just told to stop. So I had absolutely no education. None. No kindergarten. No pre-kindergarten. No nursery school. No first grade. No second grade. Until I came to America.

I came to America in 1939, so I was eight and a half. January 1939. Well, when you're eight and a half or nine years old you belong where? The third grade. They put me in the third grade. I had had no education before that. For the rest of my family, well, came November 1938, there was a night call "Crystal Night." This was otherwise known in English as "The Night of the Broken Glass." And on that night, I think it was triggered off by an event, some, I don't remember all the details, easy to look up, that some German official was killed by somebody and they accused a Jew of having done it. And as a result the punishment was for all the Jews in Germany that two things happened. That all the synagogues were set on fire and all of the Jewish stores and offices had their windows broken. That's why they called it the night of the broken glass. And on that night, they also started to arrest Jewish men.

Aaron: For?

Rabbi Fischer: To take them off to a labor camp. And one of my father's former German patients came and knocked on our door and said, "If you know what's good for you, you will pack something quick and get out of here because the Gestapo is right behind me."

Aaron: The what?

Rabbi Fischer: The Gestapo, the Nazi officials, right behind me. Ok?

Aaron: Oh, yes.

Rabbi Fischer: So, my father packed a little suitcase and took off. We already had tickets to come to America in January 1939 and this was November '38, so there were three months there. So he took off. He had no idea whether anybody was going to catch him. He took off by foot and by bus and by train, and he made his way from East Germany all the way to the Atlantic port where he managed to get a ticket to get on a ship headed for America. Now, I should tell you that in those days, the only way you could get in to

America, because it was right after the Depression, they didn't want any foreigners in the country. So the only way you could come into the country was if you knew somebody in the United States who would be willing to vouch for you, who would say, "I promise that these people will not get into financial difficulties." And that's the only way you could get a visa to come into America. They didn't have anything such as, like now we have the illegal immigrants. They didn't have any such that I know about. So my father found, and I to this day don't know how he did it, he found a far distant cousin living in Louisiana who my father had never met, who none of us had ever met, and he was quite well-to-do and he had owned a department store in Louisiana and he said, "Oh I'll vouch for them." And not only did he vouch for us, but he vouched for two of my father's brothers. So that's how we got to come. So my father went early in the end of 1938 to America. I had no idea, none of us did, if we would ever see him again. We had no way, we didn't have cell phones, ok? He had no way to get in touch with us. It wasn't until January 1939, when we arrived, my mother, my sister and I arrived in America that my father was waiting for us.

So the effect of all this stuff. The first thing I would say, it was very scary. And it was very scary for my mother to be left with two small children; my sister's four years younger than I am. So, with my father gone and having no idea where he was, not having any idea what would happen to us while we remained there, and so every time there was a noise outside in the street or in the apartment house that she had no idea that was going on, she would shove me and my sister under the bed and told us to be quiet. We spent a lot of time under the bed. A lot of time under the bed.

Aaron: Sounds like fun. (Said with considerable irony.)

Rabbi Fischer: It sounds like fun. But it wasn't fun. It was not fun. It was very scary. When you're in the room and the noise and my mother was terrified that the German police would come knocking at the door and come for her and us. She didn't know that they really weren't interested in the women at the time, or the children. They were only interested in the men. And they had no idea that my father was gone. So luckily they didn't come for us. So for three months we lived, what do they say? On pins and needles. And finally my mother had a sister who lived in Berlin. We finally packed up all our stuff and went to Berlin to be with my aunt, because that was easier to get to the harbor than go all the way across Germany at the last minute. It was in January of 1939 that my mother and my sister and I, we set sail on the U.S.S. Manhattan for America and the rule is that once you get on an America ship, it's like being in America. So we were really safe. Once we made it on the ship, we were safe.

So, more of how else it affected us? Well, besides being scared, it's pretty damn difficult to be separated from your father.

Aaron: I probably agree with that. I mean, when my mom, last summer, went to Africa for two months... I know what you mean.

Rabbi Fischer: Yeah. So, and the other thing, there's no war right now in South Africa.

Aaron: And you know that you're going to have a mom when she's back in two months.

Rabbi Fischer: Right. We had no idea that we would ever see my father again. None. So that's, I mean, it's very hard to put into words. It was top of the scary. You know, it wreaks havoc with your family. The uncertainty. The danger. And they have no security. And they have nobody to turn to. It just was very difficult. Ok?

Aaron: Ok. You sort of answered question three in the process of answering question two. And you also answered question four. When you were still in Europe, how did you feel about being Jewish?

Rabbi Fischer: Wow. That is a... wow. Hmm. Number one, I was a little kid. I was younger than you. I was, well like I said, the first five or six year of my life there weren't any problems. I had no idea this was going to turn around and they were going to come hunting Jews. So I grew up, really, in a family where it was pretty good to be Jewish. We celebrated all the Jewish holidays. Like I said my father was active in the synagogue. So we had a very strong Jewish home. And I thought that was normal. Nobody ever thought, at least not in our family, that we would give up being Jewish. Being Jewish... there was no way to give up being Jewish. You couldn't fool the Nazis anyways, you know. The Nazis thought, the Germans thought, that if your great grandmother or great grandfather was Jewish, you were Jewish. So you couldn't suddenly say, "Well, the Fischers are not really Jewish." We had been Jewish for awhile, generations. And my father was very proud of being Jewish. He would never think of hiding the fact that we were Jewish. He did say, "Well, being Jewish, we can't stay here." And made plans to leave Germany. There were some Jews, a number of Jews, perhaps even many Jews, who didn't believe it could ever get as bad as it got. The Jews had been in Germany for generations. They had good jobs in the professions, in academia, in medicine, in law. They were judges. They weren't directly in the government, but in the department stores and things like that. So they thought, we are really well into German society. There were many Jews who said, "We're Germans first and Jewish second." They tried to prove their loyalty to Germany, trying to think, "Well if I can really show them that I am loyal to Germany, then nothing will happen." Well, that turned out to be-

Aaron: Wrong?

Rabbi Fischer: Wrong. Really wrong. The Germans, the Nazis didn't care one iota how long you had been Jewish or what job you had or whatever. They just, they were determined that they were going to get rid of the Jews in Germany and then in Europe no matter what it took.

Aaron: Did you ever think that being Jewish you had unfair disadvantages?

Rabbi Fischer: Well, that didn't come into play as a little child. My father, here he was a very successful physician, so I didn't sense there was an unfair disadvantage that early on. But later on, as I got older, I used to think- I mean, what did we do as Jews to get

picked on like that? And then I've been stimulated by you to do some reading and I found some material that anti-Semitism goes all the way back to the Bible. So that this is not a, you know, there were the Crusades, and the expulsion of the Jews from Spain. So this is not a new phenomenon. This was just the culmination of... nothing has ever been that bad, as far as I know. You know, what did I do as a Jew to get picked on? I have no idea. There is the saying that Jews killed Jesus. Does anti-Semitism derive from Jews killing Jesus? I don't know, that's one theory.

Aaron: We talked about some others, like there were Jews using Christian blood to-

Rabbi Fischer: Yeah, there were all kinds of these stories around. They're really none of them true. None of them true. It is true that society always looks for a scapegoat. Do you know what a scapegoat is? Somebody or something to blame your troubles on. You know, it's my brother's fault or it's the weather or the radio doesn't work or I didn't hear the telephone or whatever. We're always looking for a way out. So in society there are certain groups that have been targeted over generations as scapegoats. The Jews are one of them. People of color are another. Asian folks are another. Poor people are another. People who don't live in our neighborhood can be.

Aaron: Without a huge reason.

Rabbi Fischer: Right. Now it also happened in history, Jews were often in very targetable positions in the economic situation. They were the in-between person, between the workers and the owners. Very often you couldn't be an owner. But if you're the manager, you get to be the target of all the people underneath you. So that also led to anti-Semitism. And then there's also all kinds of misinformation about- and Jews, I mean if you think about it, in some ways, we Jews are different. We don't celebrate Christmas. We don't celebrate Easter. Some of us don't eat ham and shellfish.

Aaron: I don't.

Rabbi Fischer: So that makes us different, ok. Some of us, we use Hebrew in the service. Some of us wear yamakas as men when we pray and our day of rest is Shabbat and not on Sunday. As they say, Jewish traditions walk to a tune of a different drum. And if you're different, you get picked on.

Aaron: If you try to act similar, you also get picked on.

Rabbi Fischer: Yes, you also get picked on.

Aaron: Going back to you're entry into the U.S., how were you treated when you entered the country?

Rabbi Fischer: Well, when we first came to America, we lived on the Upper West side of Manhattan on 160<sup>th</sup> Street in a community that was made up of German refugees just like us. We lived in a big apartment, in one of the big apartment houses on the Upper West

side of Manhattan with *ten* other families. So each family had a room. It was like a boarding house run by a Jewish woman. We would have a common dining room and eat together. All four of us lived in a room. I slept with my father and my sister slept with my mother. It wasn't very, not very comfortable. And then, well, my mother went to work and my father went to study so he could get his license to practice medicine in America, so we went to daycare at the local JCC on the Upper West Side. I hated daycare. I didn't know anybody. I didn't know any English. And neither did a lot of the other kids there, we didn't know any English. And they really didn't have anybody to help us learn English. And I had, let's see, I had clothes coming from Germany that I had thought would be the right kind of clothes for America. And all of a sudden you come to America and discover that, oh, just for example, everybody in America wears jeans.

Aaron: Yes, they do.

Rabbi Fischer: Everybody. All the time, most of the time. Well, I didn't own any jeans. My parents couldn't afford to buy any jeans. And there were other things like that. I really felt, well, I was an outsider. I really felt like an outsider. I didn't know the language. I wasn't dressed right. All of that. My parents didn't have any money. My father had to borrow money. All of that. It was not fun.

Aaron: To put it simply.

Rabbi Fischer: Yes. And then, after a year of doing that, we moved to a one-bedroom apartment also on the Upper West side. There were cockroaches and bugs everywhere in that apartment. It was horrendous. Ok? And also my mother, who had never worked a day in her life, in order to try to make some money, she went to work as a maid, cleaning other people's houses. And at night she would sit up and stuff envelopes for mailing and she would get paid a penny a thousand. Can you imagine?

Aaron: A penny a thousand envelopes?

Rabbi Fischer: Yes. Can you imagine how many envelopes she would have to stuff and seal in order to make any money? And she would sit up after everybody else had gone to sleep, she would sit up half the night. And she had never, I mean, in Germany, she was a very, she was doctor's wife? You know what that means? That was being very dignified and having a maid to do your cleaning and here you come to America, free country, yeah, but I have to get on my hands and knees and clean other people's houses. She never complained one bit. But looking back, it must have been just awful. So coming to America was a great big adjustment. And one year after, in the JCC day camp, I was old enough to be in the third grade. You're what, in the fifth grade? Fourth?

Aaron: Fifth.

Rabbi Fischer: Fifth grade. Ok. Do you have anybody in your class who comes from a foreign country? Anybody who has a hard time with English?

Aaron: No. People are from foreign countries.

Rabbi Fischer: But they don't have a hard time with English, they know what's going on in the class, right?

Aaron: Yeah. I have one kid in my class. He's from Africa. He came to the United States when he was five. He speaks English perfectly so, he's a really smart kid.

Rabbi Fischer: Ok. Well, here I come in the class in the third grade. I was sitting in the last row in the class and I didn't understand one word that the teacher was saying. And there was nobody in the class to help me out. So until- I didn't take English lessons. My parents couldn't afford English lessons. I just had to learn it on the go. And you know, how English is hard to spell, right? My granddaughter, she's in kindergarten. She's learning how to write. So she writes all these words phonetically, how they sound not how they're spelt correctly. That's how I used to spell the words, phonetically. Enough, how do you know how to spell the "F" sound at the end of "enough" is "gh" and not an "F"? You learn it after awhile, but when you don't know it first, you write "enuf." Isn't that the right way to spell it? It's like texting, right? But that was, that was terrible, that was embarrassing. So how, in your class, when you have to go to the bathroom, what do you do?

Aaron: Actually, the way it works, you just go to the bathroom.

Rabbi Fischer: You just go?

Aaron: Yes.

Rabbi Fischer: Is there a break in the class?

Aaron: No. Well, the way it works, you sort of just get up and the teacher nods and then you go to the bathroom.

Rabbi Fischer: Ok. They trust you'll go and come back and you know everything.

Aaron: Yeah.

Rabbi Fischer: Well, in New York City schools in 1941 it wasn't like that. You had to get permission from the teacher and you had to get a bathroom pass, which was like a piece of wood that you carried around, so that the monitor in the hall would know that you're there legitimately. Ok, what are you doing out of the classroom? Well, how do you ask for that? So I'd raise my hand. I'd raise my hand again. I'd raise my hand again. Until finally, it was terrible, the teacher would recognize, "What do you want?" and I'd say, (mouths words, acting out his difficulty with English) or whatever. So that made going to school very hard. And I'll tell you, those early memories about school, I never liked school. Even to the end, I felt, I've always thought school is not a user-friendly kind of place. You guys are lucky.

Aaron: I know, I go to an excellent school.

Rabbi Fischer: You go to an excellent school with excellent facilities and modern techniques and people pay attention to you and you get to be creative and all that good stuff.

Aaron: Well, I mean the school I go to, since, at the school it starts middle school in fifth grade-

Rabbi Fischer: You go to Duke School?

Aaron: Yeah. But the school is also a private school.

Rabbi Fischer: Sure! So there's a lot of money around, right?

Aaron: And there are smart boards in every room, well, most rooms, a smart board in homeroom, in the science room, the math room and the social studies room and the language arts room. There are four teachers, forty-one kids, so like a one to ten teacher to kid ratio. I'm very lucky.

Rabbi Fischer: Yeah. I never had that. When I eventually moved to Long Island it was a little better. But the year and a half in New York City didn't start out my education in a good way, on a good foot. And that hangs around with you for a little while. So I know you're going to say, "How can you be a rabbi? There's schooling!" You're right. And there was this trouble along the way. You want to take a stretch. We've been sitting a long time.

Aaron: No.

Rabbi Fischer: Alright. We got another question, or that's it?

Aaron: Sorry, but I have two more questions.

Rabbi Fischer: You want to do them?

Aaron: Yeah.

Rabbi Fischer: Sure.

Aaron: What of your family's European cultures and maybe traditions as well did you bring with you to the U.S.?

Rabbi Fischer: Wow. Number one, my father brought, well, we still could bring a lot of stuff. So my parents packed what you call a lift. Do you know what a lift is? It's a big

container, wooden container, huge, the size of a room. And you put in their furniture. You put in their clothes. You put in their books. What you think you could use. And it goes on a ship and then it's transported on the ship and eventually in about a month or so it gets to you. So my parents, they did some investigation, you know we had furniture. So they remodeled some of the furniture to what they felt like would fit in an American apartment. So they brought a couch and chairs and clothing and my father brought all German books, literature. I think my parents even brought dishes, that kind of stuff. Now, my parents decided when we came to America we were going to speak English. No German. So my parents tried as hard as they could to speak to us only in English. Even amongst themselves they spoke only English. There are many families who continued to speak German, even privately. And my father, in order to really be successful, he had to learn English. So whenever the opportunity to speak English, speak English, speak English, speak English! Ok, he learned to read an English newspaper, listen to the English news on the radio. My father loved classical music. We didn't bring records, but we brought a lot of- one of the first things my father bought when he came to America was an old piano so he could play piano. What other things German, I don't know. I will tell you, it's very hard to describe. My parents were very formal. Even though there wasn't much food on the table we always had a tablecloth and napkins. That kind of stuff. My father had a seat at the table and nobody would dare to sit in that chair. That was my father's chair. I have a chair at the table now and none of my kids will sit in my chair. I never said anything to them but that's... does that help you son? What else?

Aaron: But did you do anything in America that other Americans who hadn't been in Germany would have done?

Rabbi Fischer: Well, huh. I didn't do anything that reminded me- I didn't to remember Germany. We wanted to really, really leave whatever was German to leave it behind. So I learned to play, I was terrible, but I learned to play sports like stickball and basketball and stuff like that. I tried to do whatever third graders, fourth graders, fifth graders, sixth graders would do. I wanted to be really America. Whatever that meant. I don't remember particulars. We really didn't have any regrets that we were gone from Germany. What we did have regrets about was that my grandparents couldn't get out. That was the hardest, hardest for my parents to take. That we left and my uncles left and had to leave my grandparents behind. And they tried in every which way, my uncle and this one and that one-

Aaron: To get them out?

Rabbi Fischer: To try and get them out. They never were able to put it together. So I think that really really- and the other thing I should tell you, which is very common to Holocaust survivors, my parents never talked about how they felt. Never. Til they- and if my sister and I would ask a question, my parents in thirty seconds would change the subject. Both my parents are dead so any questions that come up over the years - and all my uncles, my aunts, all that generation is gone. I have nobody to ask. And my sister was four years younger, she doesn't remember half of the things I remember. I don't know whether the things I'm telling you are the truth, or whether they've come down somehow.

Basically they're true. All the facts, I'm not sure about all the facts. So you can take them with, if you want, a grain of salt. But basically this story is what happened. The timeline isn't exactly.

Aaron: Did you ever go back to Germany?

Rabbi Fischer: No. I have absolutely no- I shouldn't say absolutely, I was going to say I had absolutely no desire. I did have a desire to go back to Germany to the place where I was born. I have no interest in any other part. My sister went, oh, maybe ten years ago. They were on a trip to Poland, and since where I was born is now part of Poland, they made a side trip to the community. Since it's now part of Poland, the Polish people manage to erase everything German. So they change all the street names. They did everything to eradicate the fact that Germans had ever been there. The only thing my sister found, they managed to go the library in town. In the basement of the library there was a phonebook, 1938. And she found my parent's address and phone number in it. So after she came back and reported that I said I have no interest in going back home whatsoever. Now you will read, and you will hear, that Germany has invited, people from this community, has invited former citizens of Germany to come back and give them the key to the city and honor them and blah, blah, blah. And my attitude is if you didn't want me then, I don't want you now, under any circumstances. I've no desire. There was a time, when I was I guess twenty, when I did my own personal German boycott. I wouldn't buy anything German. Not a record, not a knife, not a fork, not a plate, not a mixing bowl, nothing. I wouldn't drive a German car, nothing. I've since changed that a little bit since many, many years have passed. You know, Germany now is one of America's best friends. I have absolutely no desire to—I wouldn't fly Lufthansa airlines, and I do know that Israel has taken a lot of money from Germany. All the trains that run in Israel were built in Germany. And I have no problems with it. But me, for myself, if I can get it other than German, I'll take it. So I carry on my own little German boycott. Where are we with time?

Aaron: It's 4:50. I have one more question.

Rabbi Fischer: Ok, bring it.

Aaron: Sorry I'm taking the whole time. What do you-

Rabbi Fischer: No it's all right. You don't mind, I don't mind.

Aaron: What are your big memories from the war and Holocaust from now?

Rabbi Fischer: Ok. Wow. Big memories. I think I have a couple. One, I remember Crystal Night in 1938. I remember my father taking me by the hand and going to our synagogue and trying to save prayer books and Torah scrolls being burned and watching the fire department spray the water on all the other houses and watch the synagogue being burned. That's my big memory. I remember my father, packing a quick suitcase and leaving. I remember getting on that ship three months later and my mother saying to

us, my sister and me, and there were German soldiers and passport control people standing in a long line as you go up to the ship. It's like going down to the airplane except it was open and my mother saying to us, "Now you look neither to the right or the left, don't make eye contact with anybody, you just keep looking straight ahead. And if you can hold your breath, hold your breath until we get on the ship." And the other thing that I remember is when we left my mother said of all the toys, you can take one thing.

Aaron: What did you take?

Rabbi Fischer: And I have a teddy bear sitting in my study that I brought with me from Germany and he has been very good. I got it as a gift from my aunt on my first birthday and he's still hanging around. The music box doesn't work anymore. And most of the hair has worn off. I tried to have it fixed once and they wanted 300 dollars to upgrade it. I went to a doll hospital in New York and I said, "What would it cost?" And they said, "About 300 dollars."

Aaron: I was thinking in the range of twenty.

Rabbi Fischer: But you know what, I like him the way he is. If I had him any other way it wouldn't be the same bear.

Aaron: So it used to have a music box?

Rabbi Fischer: He used to have a music box in his stomach and he had buttons for eyes and most of the stuff in there has come out of the feet. And if you squeeze the music box—you know how music boxes go? None of that works anymore. But I wouldn't part with that bear for anything. It is probably—of any material thing, it is probably one of the most precious things I have. I don't care about gold or silver or a fancy watch. It's probably one of the most precious things I have.

Aaron: So what did you have to leave behind?

Rabbi Fischer: Oh! My goodness. What did I leave behind? Oh, all kinds of toys for a four and five year old. Whatever you think is a toy, having parents who are well to do—you left behind clothes and you left behind books and you left behind all kinds of toys—I don't know whatever they had as toys in the 1930s—trucks. Do you have one thing you could take?

Aaron: Well, I also have a teddy bear, that I got when I was born. Ironic.

Rabbi Fischer: Well, this teddy bear's been around for almost eighty years. And he sits now in a shelf in my study next to some of the books and he just kind of stares down at you. And I have given teddy bears to my grandchildren. But it's never the same. They have too much stuff (*laughs*). They don't have to decide if there's one thing they would take with them. And a number of years ago, the Jewish community had an exhibit at Duke Library, which was called "Things We Brought With Us" and this was done by a

number of people like me who were Holocaust survivors and we were asked to bring whatever we had—are we almost out of space?

Aaron: I think we get an hour.

Rabbi Fischer: Is it out of space?

Aaron: No, it's still going.

Rabbi Fischer: So there was this exhibit planned by, I don't know, the Jewish community, the federation, I don't remember. I was asked if I would put something in the exhibit. And I said of course, I'll put the teddy bear in the exhibit. And he sat for a month in a display case in the hall of the Duke library. I think he was in a way the star of the exhibit. And they interviewed me on the local TV channel and I had to tell the story of the teddy bear and how it got there. Maybe, well we're not meeting next week, because of Pesach, but maybe the following week if I remember I'll bring the teddy bear and I'll show you.

Aaron: That would be really nice.

Rabbi Fischer: I also have a picture of my sister and me standing on the deck of the ship coming into the American harbor looking out over America, which was on the front page of the New York Herald Tribune on the day we arrived in America. So I'll bring you those two things if I remember.

Aaron: Thank you.