

**ORAL HISTORY T-0012**  
**INTERVIEW WITH CLARA SCHWARTZ AND SARAH GOODMAN**  
**INTERVIEW BY DR. MARGARET SULLIVAN**  
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SULLIVAN: This is a part of the Ethnic Immigrant Series at the University of Missouri-St. Louis.

I am Margaret Sullivan. Today, I am talking to Mrs. Clara Schwartz. Mrs. Schwartz, where were you born?

SCHWARTZ: I don't want to answer that, because I still have relatives there. And I'm afraid that maybe something will come to them, and it will be very bad.

SULLIVAN: Would you just say that you were born in Russia?

SCHWARTZ: I was born in Russia in a part of the Ukraine. And it wasn't so pleasant to be there at the time, because the Jewish people didn't have any rights and everything was forbidden for them. We couldn't go to schools, because they didn't allow the Jewish people to go to schools. But I have a niece, who is a little younger than me, and my uncle was living together with the teacher in the school. And he wanted his daughter to go to school, but the teacher was afraid to take her in. But he took her in, and the girl was a smart girl, and she used to answer all the questions. And the teacher wasn't pleased with that, because he was afraid of the other children, the Gentile children. In fact, they came home and told their friends, the Jewish girl• ..he didn't just ask her, he asked all of them, but she answered the questions. And on account of that, they fired him. [I believe this refers to the teacher. And not only that, he had to move out of the town. That's how strict it was. He lost his job, and he had to go away with his family.

SULLIVAN: Just for educating the Jewish girl?

SCHWARTZ: That's right.

SULLIVAN: You were always very restricted, too, on how you••• occupations to make a

living?

SULLIVAN: How did your family manage?

SCHWARTZ: We were dealing with the Gentile people. My mother was making all the kind of colors from wool and from cotton and white. The colors. you know, dyeing the colors .•• about 25 colors in everything. And we would deal with them. It was our business, a different kind of business, but when everybody was satisfied, it wasn't bad. But if some people wasn't satisfied, they started to make fuss and fights, and it wasn't so pleasant.

SULLIVAN: And you didn't have any legal protection either?

SCHWARTZ: No, no legal protection. And the town was a little town around circles with the Gentile people. We had business with a lot of people, Gentile people... all around...miles, miles, and miles around. They used to come to us. But not everybody could... [can't understand] •• it. And they used to... some of them were shoemakers, some of them carpenters, some of them different things to make ••• that people could make a living at. And the rest was like a market ... buy and sell, buy and sell. And there were other things, too. Little stores where you could buy or trade for things they brought from farms, and trade for the things they needed for the house.

SULLIVAN: Jews had the occupations that the Gentiles didn't want themselves that you were allowed. Right?

SCHWARTZ: No, they made everything themselves •••with the wool and the cotton they need. And to do something, they had the tailors make for them.

SULLIVAN: You say that you were the only people allowed to do dyeing?

SCHWARTZ: We could do it. We were not allowed to do it, but they need the stuff. You see, they needed the stuff, and we do it for them. And my parents used the stuff, and we do it for them. And my parents used to do that and other things like making nets for catching fish in the big lakes and small lakes which were also near our house. But, they have a lot of privilege••• the Jewish people, when they could do something. But, just like here ••• factories making stuff..• that

wasn't in the little towns. We just had a little town about two hundred people.

SULLIVAN: How many brothers and sisters did you have? Was it a large family?

SCHWARTZ: My mother had ten children.

SULLIVAN: That was a large family.

SCHWARTZ: And I am the second oldest. It's a long story. But when I went away, I had just one older

brother married, and me. The rest were younger boys. My sister was difference... sixteen years from me.

And, after the war and the pogroms, they killed four brothers at one time. uncles •••just boys, not the girls. And my mother asked them to kill her ••• she didn't want to see when they killed her

children on her lap. They say, "You'll die yourself."

SULLIVAN: Small children?

SCHWARTZ: Married. My youngest brother was married. And the younger boys. In fact, one boy was

in Germany captured in the war. After the

war, they let him free, and I sent for him. He went to my mother to tell her goodbye, and he came into trouble and they killed him. And one boy, the youngest one, received my first letter when I tried to locate him. I had sent lots of mail. But one letter reached him, and he was so glad to see the letter... nothing... looking for him... searching for him... to come. I wanted to be in touch with him, and he went to my sister-in-law to show her that letter.

He went there, but he didn't come back. They killed him on the way back.

SULLIVAN: You'd gone by this time?

SCHWARTZ: I was here in New York. And my one brother was in [can't understand.] And they killed

him there. I lost six brothers.

SULLIVAN: Six brothers altogether.

SCHWARTZ: And my sister, my mother tried to hide her. They shouldn't harm her. And she hide her. She just have the luck to hide her, and

a little later, she married a neighborhood boy and she sent them away.

They went to Austria, and there they struggled for two months to come there.

It was a short distance, but they couldn't make it, because, you

know, they had to hide and go, hide and go. And when she came there, I

lucked in there. I find them and I send them the money. They didn't

have the privilege to come here. It took two years before they had the

privilege to come here. And I brought them here.

SULLIVAN: Terrible story. How did you happen to leave? It's obvious

why, you told me.

SCHWARTZ: It was the Japanese war. And my husband... my family didn't want to marry me... for a boy to go away from home because he couldn't see that the children going away from him. He married me to a boy, he shouldn't go away. But after the Japanese war, he had the meal to make grains into flour. It was in a little country near the water. To the day, they didn't take money for working. They took, you know, grains... measurements. They took it, and my husband saw everything the day it was coming in and it disappeared through the night. Didn't have nothing in the morning... no flour, no grain, nothing. So, he said to the man, "I think I have to come at night and watch the place and see who is taking away this stuff." He said to him, "You better not come." They would come with the hatch order.

SULLIVAN: Pardon me?

SCHWARTZ: They'd kill him. So we figured out, it wouldn't be anything. and that is the business that he had there in the country. He had a brother in New York. He wrote to him and he told him the story of what was going on there. So, he sent him a ticket. And he took him over, and I was left in my father's house till he would be able to take me. Ten years he was struggling because of the depression. After the war come the depression. In the depression, everybody was struggling. No work, there wasn't anything to do. But after he find a place to work for \$3.00 then \$5.00 a week, but he didn't like the work. But he had experience to fix the stones from the mill, so he was looking for such a thing to do something. So he found in New York a factory for the stones from the [can't understand this]...you know, the marble fence, marble (used) in hotels and different places. So, he found a place there, and he came there to work. But they couldn't give him work to do, because he just came from Europe; he wasn't experienced. But he was a very good man; a good education; he learned himself; mathematics and he was looking around when the factory was closed; they gave him a room to stay there, so it shouldn't cost him too much money because he didn't make ••• so, in the evenings, he used to go down to the factory and look over the blueprints, and he saw he would be able to work on the blueprints on the measurements. He just came from Europe, but he didn't have the education with the writing and language of America. Of course, he had a good head, and he find out all these things. He said one time there was a Polish man working there, and he used to drink a lot and didn't come to work. When the place was closed on Saturday and Sunday, he went down and opened the machines and he worked a batch of marble. So he made two batches for two customers for a small price. And when the boss came and he saw the work, he said, "Schwartz, come down!" He said, "What's the matter, Mr. Baxter?" He said, "Com down! I want to see you!" He came down and he said, "Who did that work?" And he was

working there, you know, just for a short time. He said, "I don't know." "Well," he said, "that hasn't been made too long. I just brought it to the factory. Who did the work?" "Well," he said, "you want to know the truth, I'll tell you. I made it." He made it perfect, excellent! It was very good. You couldn't get better work. And there was a few more people working there, Italian people, and they were experienced for a long time. He said, "In that case, when the Polish man comes, we'll tell him to go because he is always drunk. You'll stay at the machine and work." The machine was a big machine, big as the room, such a powerful machine. He used to work (father and son) with marble, wood and marble, called a marble worker, you know. And he worked there, and he got a raise from \$3.00 to \$7.00 and he just made \$15.00 a week with overtime!

SULLIVAN: That was good in those days.

SCHWARTZ: Even when he made \$5.00 a week, he used to send me a little money to Europe, you know. When he saved up a little money, he bought a ticket to send to me. She...she was six months old when I brought her here.

SULLIVAN: You were just a baby. About what year was that your husband came?

SCHWARTZ: He came in 1905.

SULLIVAN: And you came in...

SCHWARTZ: I came in 1907 ...maybe the year before.

GOODMAN: It had to have been 1906, because you became pregnant two months after you got married, and brought me here as a 6-months old baby the following year.

SCHWARTZ: Well, it's very hard to remember the details because...

GOODMAN: I was born in March of 1906 and from what they told us as youngsters, it must have been around September or October that she came here and brought me. It was the fall of 1906.

SCHWARTZ: It took me a month's time.

SULLIVAN: How did you go? You went from your home to what port?

SCHWARTZ: Well, I went from my home. I tried... that I shouldn't have any trouble on the way not to escape not to... you know, to take the train from Russia to Austria... you got to have some privilege, you know. It was made on the papers that I was the wife of an elderly man and she [Mrs. Goodman] was

supposed to be a baby of two or three months, but she was older. I made from a pillowcase like a little...

you know... put her in and tied it with a rope, so she shouldn't have too much privilege to be active.

I didn't escape this distance, I went on the train. And the man from the train, the conductor, saw

she was kind of more active, but she was very small...

SULLIVAN: If you hadn't been so small, you might not be here!

SCHWARTZ: And I tried to keep her quiet, you know. It didn't cost too much to come on the train, and

then when I came to Austria, it was free, and there was people there to take me down ... strange people,

you know... one place to another, they got somebody to take over. And then I was come...

GOODMAN: Perhaps she means transient.

SCHWARTZ: And from there, they... it took me a few days to come to Germany. But we were supposed to be

six days on the ship... [can't under

stand this] ...but I traveled fifteen days altogether, and I was a month on the way.

SULLIVAN: You keep talking about escaping from Russia. You weren't allowed to leave?

SCHWARTZ: That's right. I couldn't have papers. They don't give papers. But I got there because

I was written... I was bidden to another man, you know, made out papers ...no little papers.

SULLIVAN: If you were going with him as his wife, you know ...

SCHWARTZ: Yes, as his wife. But he was an old man, and they looked at him and they looked at me...

SULLIVAN: They thought he had a child bride! Yes, I know that the

Russians weren't too good about letting anybody leave. They still aren't.

SCHWARTZ: If they want to leave... a boy couldn't leave because he's got to serve. But the ladies,

it was different. But even so, if you want to leave Russia for another place, you got to have some

papers, and we wasn't allowed to have them.

SULLIVAN: I don't imagine that they wanted younger women to leave, did they?

SCHWARTZ: No, they didn't care for them to leave, but people used to go away ...from town to town,

to the places they want to go.

SULLIVAN: How many in your family left? You said you had relatives still in Russia. How many in your family?

SCHWARTZ: I still have two relatives; my sister writes them. Sometimes for years we don't get a letter from them, but she is keeping on writing to them and she got no answer. But now she got in touch with them; she sends them bundles to two different places. And they're there, or they couldn't manage anything.

SULLIVAN: Most of your remaining brothers and sisters left? Most of your family left Russia though.

SCHWARTZ: There wasn't too many to leave.

GOODMAN: infancy. All of her brothers were killed. Others might have died in But the grownups there... the brothers were killed. But my sister, she managed to bring her with her husband in about 1922, and later she brought her mother. Her father died there.

SULLIVAN: When you came to New York did you have any difficulties?

SCHWARTZ: No, because my husband sent the ticket to me. He sent for me.

GOODMAN: Regular immigration.

SULLIVAN: What was life like in New York at the time?

SCHWARTZ: It was bad...very bad. If people could find work, you know, it was not for too long. In fact, we struggled there in New York. It wasn't even two years when my younger daughter was born in New York.

GOODMAN: In 1908, Jennie was born.

SCHWARTZ: Yes, she was born in 1908 in New York. And the next year, they didn't ...my husband had a sister here in St. Louis, and they said if there is nothing to do in New York. People were laying in the streets ...of course, they didn't have nothing to do, or nothing to eat. So, we came through the relief centers here; you know, we couldn't come here by ourselves. But the people sent us here, because my husband told him that he had a sister here and we could have help here. So, we came here in ... when was it?

GOODMAN: In May 1910, about two years after Jennie was born.

SCHWARTZ: Yes.

SULLIVAN: When you came to St. Louis, did your husband have trouble getting work?

SCHWARTZ: Well, he did have trouble to have work, because he was looking and looking, because there were lots of factories, about seven factories, that work. But each one have his own people to work. You couldn't let go a man and take another man. So he was looking for work for two weeks, and then he found work for \$12.00 a week. \$12.00 a week and two children at that time, and my nephew boy. We took two rooms, so we... sister wasn't married yet, and a could all have a place to live on 15th and Carr.

SULLIVAN: 15th and Carr. I had a lot of relatives out there, too.

SCHWARTZ: Across the park.

SULLIVAN: 15th and Carr was heavily Jewish at that time and heavily Italian.

SCHWARTZ: Not from the front, but from the back.

SULLIVAN: You know I have newspaper articles about that.

SCHWARTZ: Right out in back was a little house; our neighbors could live there, and we lived upstairs in two rooms and we paid \$10.00 per month. And, it's funny, I said to my husband, "Why are you going to look for rooms? I haven't got furniture or nothing." He said, "Tanta, we'll buy a bed for you, and we'll sleep right by your bed on the floor. We don't need anything, just so we are together." And we did that. But then, we bought cot beds, you know. She bought cot beds for the girl and the boy. And there was a big kitchen and a place for them, and I have a bedroom and two little children. To make a living at that time, you know, even \$12.00, you could buy something. We had Biddle Street there and a market was on Biddle Street. For a dollar you could buy at least a few things to have for a day to live. And we lived there for almost two years. Then we moved away a little farther. And we had three rooms, but it was very hard; but, at least, he was working. He was working in the place...

SULLIVAN: Was he working at the same sort of thing?

SCHWARTZ: On South Jefferson ...Marble Company. He was working there for 45 years.

GOODMAN: Off and on between strikes.

SULLIVAN: Yes, between strikes and depressions.

SCHWARTZ: 45 years.

SULLIVAN: Yes, I have read stories where most of the Jewish people lived on the street. Most of the Italians lived in the alleys in the back. They had back tenants, right? They built in the backyards.

SCHWARTZ: You know, they got to have a place. But then who was working? Who could find any place?

SULLIVAN: Did you ever go to the Jewish Alliance on 9th and Carr?

SCHWARTZ: Yes.

SULLIVAN: What sort of activities did they have, do you remember them at all?

SCHWARTZ: It was a privilege for people. They had a doctor. Medicine wasn't so high as it is now and the doctor was free.

GOODMAN: You're speaking of the Community... sort of a community center. I recall going there a time or two.

It was quite a distance from where we lived at that time, because we had moved farther away west. I don't know that my folks visited. Pop did join a Jewish organization, even in those early days.

SCHWARTZ: Yes, my husband became a member of [can't understand] in New York. But he was a member in it.

GOODMAN: Where did they meet, Momma, do you remember where they first met here?

SCHWARTZ: They didn't meet in a hall, but they met in the homes of the members.

GOODMAN: In the private homes they met. But, eventually, they did build a regular organization on North Garrison, and all these various groups met there. But for that, they met in the homes. But I don't recall that they had ever attended this Jewish Alliance. I do remember going there a time or two with friends.

SCHWARTZ: It was at 9th and Carr, the Jewish Alliance.

SULLIVAN: Yes, I know that there was ...[All three talking, can't understand who is saying what.]

SCHWARTZ: This Alliance was not just for Jewish people. Whoever needed help, they used to go there.

SULLIVAN: I have an Italian aunt who still lives down there and talks very highly of going

there.

They treat everyone in the neighborhood.

SCHWARTZ: There wasn't any difference in whether you were Jewish or not Jewish. They all went there for help.

There were some doctors there. And they gave them clothes.

SULLIVAN: I thought perhaps you could remember some of the clubs and things they had there.

GOODMAN: Not until later were they organized.

SULLIVAN: You mentioned that your husband and your father were active in the Jewish Working Man's organization. I know there are quite a few of them. Do you remember what some of the different Jewish working men's organizations were?

GOODMAN: Well, the building that was built on Garrison...

SCHWARTZ: It was an old building, and we fixed it up. All the organizations and all the working people used to meet there.

GOODMAN: It was called the Labor Lyceum, and eventually my father got the position of caretaker of the building, and we lived in the rear rooms on the third floor, and he managed it. And he continued with his job, and Momma took care of the building. And we used to have to pitch in and dust chairs and everything.

SULLIVAN: You remember it all.

GOODMAN: Oh, yes, I was twelve years old when we lived in that place and many Jewish organizations met there then. And they had a small library, auditorium, which were rented out for social affairs and many lectures were given there. And I recall sitting in, since we lived there and I was interested. I recall hearing many lectures and some well-known Jewish speakers came to town.

SCHWARTZ: They used to come from New York and all over to make speeches and give lectures for education and good purposes.

GOODMAN: It also attracted an element of college youth. They had what they called a "play room" where they played chess and several of these fellows would come in through the day... some of them are well-known people today. I could mention names, but perhaps I'd better not.

I knew them because they went to Central High School and then later to Washington University; they would come in and play chess with Pop. And the thing that sticks with me even today is the fact that many of them were rebels of their time and today, they are very staid and conservative people. So it seems to bring out the fact that during the college years is the time when they develop and protest against things and later fall in line.

SULLIVAN: I know that some of the Jewish men coming to this country were Socialists in Europe. You know, some of the German Gentile and Eastern European Jewish labor organizations in this country in the early years •..well, you know, after they were here awhile, they would forget about it; they always had strong labor organizations that would be sort of traditional that they brought with them.

GOODMAN: Perhaps they were the ones that came from larger cities. We don't know, but my parents came from a small town and they did not belong to anything or do anything that way there. Here in this country in employment, many of them worked in factories and belonged to unions and things. Farm organizations that tied in... trade unions...

SULLIVAN: I was thinking that perhaps some of the younger men were kind of...

GOODMAN: Oh, well, I can't say that they were Socialists even when they came to the Labor Lyceum Building. They were attracted to the building by the fact that they had a place to play chess ... the library... the best facilities in the neighborhood. I don't recall that they did anything wild, like today ... but I mean ...

SULLIVAN: Well, this was mostly just talking. I talked to one man, a German Gentile, who was a long-time Socialist here, and he was saying that where this was strong in the union movements in Europe that when most people came over here, you know, they kind of forgot about it. Anyway, they could get a job and could see that they would have a lot more opportunity here. I just thought that maybe...

GOODMAN: Even at that time, there was a Socialist Movement in this building attended by people who belonged to the various organizations, and I recall later that there was a split in the ranks and some became "pinks" and others became "reds," and there was differences of that kind. But I refer to the group of students that were

rebels then who did not necessarily conform with the teachings... that they didn't do anything...

SULLIVAN: But play chess!

GOODMAN: And it wasn't very long before they became buyers and} business people and became very conservative.

SULLIVAN: So when you hear college students talk today, you don't take them too seriously.

GOODMAN: I often wonder if it wasn't inspired by the teachers in the colleges even then...in the process of teaching them to think for themselves and not to accept everything that's told to them.

SCHWARTZ: But at this time, there is more doing than talking. They used to talk a lot.

SULLIVAN: You said you joined some organizations. Well, what organizations did you and your husband go to in St. Louis?

SCHWARTZ: No, just a member of the workman's...

GOODMAN: The Workman's circle met there instead of going to private homes ... they finally met in a building. Of course, my father being an employee of the building and taking care of the building came in contact with the groups, not socially or not a part of it, but he knew various people and many loan associations formed that rented quarters and started.

SCHWARTZ: It was more social life.

SULLIVAN: I kind of get the impression that after you look at many of these organizations whether they were Jewish or otherwise that the thing that really held them together were the parties ...a little socializing, a place to go and talk.

SCHWARTZ: Yes, they used to be very close, but now it's different.

SULLIVAN: All of them were sort of together. You moved away from 15th and Carr and then you moved further west?

GOODMAN: SCHWARTZ: They moved to another place... 21st and Biddle.

GOODMAN: Eventually to 2800 Benton Street. My aunt owned an ...well, today you would call it an apartment building... she had a house for four families. Two up and two down, and we lived in one of the quarters. And from there, we moved into the Labor Lyceum Building.

SCHWARTZ: We lived there for six years. There were two strikes where my husband was working, but they couldn't make any union, and it was

still the same things, you know. For a time, we bought a little ice cream parlor.

GOODMAN: Poor Dad. He also tried to become a shoemaker ...without success.

SCHWARTZ: He couldn't fix shoes.

SULLIVAN: That would be quite a transition from marble to shoes!

SCHWARTZ: It wasn't that. He couldn't manage and handle the shoes. He was a very educated man; he could do mathematics good, but he couldn't fix shoes.

GOODMAN: Then he became a proprietor of a small ice cream parlor, but also of short duration.

SCHWARTZ: And he couldn't do that either.

GOODMAN: And each time, he would go back to marble work until he retired, and that came about during the war years ... the second world war... and they wanted people to engage in war work. And Pop did that for a short while. I forget the name of that.

SCHWARTZ: It was on Goodfellow...no...

GOODMAN: No, it wasn't that one. It was downtown, wasn't it? It was some factory that switched to war work.

SCHWARTZ: They made ice-boxes and paper. It was for, you know... they couldn't have anything else to make ice-boxes, and they used to use paper, fix them, bake them, and make boxes.

GOODMAN: I don't know just what his job was during the war.

SULLIVAN: I've been trying to trace, you know, movements of various groups in St. Louis and, of course, as you know, and I do anyway, most of your Jewish immigrants moved from downtown pretty quickly out to the west end of the city limits about 1930. [can't understand]

GOODMAN: Most of the Jewish people progressed much faster than we did, because many of them went into the what was first called the "rag" business, then it became "scrap," and made money. Others went into small business and made progress, and some of them became quite wealthy. My father never became quite wealthy, but if they did have an opportunity to go into something for themselves, then they made rapid strides and moved westward.

SULLIVAN: I was wondering. There's this area out along Page where many groups moved.

The Irish moved that way,  
the Jews moved that way, and the black people are moving that way now. I was wondering if  
maybe you had any  
explanation for why people went this way. Just natural growth west, or•..

GOODMAN: Well, it seemed like the city divided itself. Many German people moved to  
South St. Louis.  
They probably followed their own kind, you know. For one thing, with the Jewish people,  
most of them were  
religious and had to attend the synagogue and had to live close to the synagogue because  
they were not  
privileged to ride on the Sabbath, and they had to live within walking distance. As they built  
more  
synagogues west, the people spread out west, but they still stuck with their kind because they  
had to be in that community.

SULLIVAN: I was just wondering if there were anything about the city...

GOODMAN: Why westward? Well, it seemed like it was the shortest distance to travel...

SULLIVAN: They had streetcar lines? SCHWARTZ: Yes, they had streetcars.

GOODMAN: Yes, streetcar lines. Well, there were nicer homes living this way that were  
closer.••not as far for traveling either.

SULLIVAN: I was just looking for suggestions as to why.

GOODMAN: That's my feeling about it. That was our reason, even though we did not attend  
any particular  
synagogue or temple, we still stayed with our friends. My father never possessed an  
automobile. We did our  
traveling by bus, and... well, just to be close to them and not travel very far to get to them.

SULLIVAN: When you came to St. Louis, did you run into any discrimination at all?

SCHWARTZ: We didn't look for that.

SULLIVAN: I know you wouldn't look for it, but did it find you?

GOODMAN: Well, the fact that they were together ...now, many people  
think that they were real clannish, but it wasn't that. I guess in  
some sense, it was that the others did not want to mix with them, so  
they naturally stayed with their own kind. However, it... in all these years, Momma did have  
occasion to have many Gentile friends and got along with them very well and they have  
remained  
friends for many years.

SCHWARTZ: When I lived on Cabanne [can't understand].., And they were just best friends.  
And then when

we were going to move out, they stopped in to tell me goodbye, she start to kiss me and said to me,  
" You know, Mrs. Schwartz, we never find such good people, Jewish people, like you." I say,  
"Doctor,  
in the ocean is all kind of fish. You got all the fish good? You got some good and some bad."  
He just  
looked at me, and he couldn't give me an answer. And I lived with Gentile people the most,  
you know, and we  
were very good friends.

SULLIVAN: Well, I don't think in St. Louis, the Jewish people ever lived in a solidly Jewish neighborhood. I mean, there were always Gentile people who lived in the area, too.

SCHWARTZ: I tell you one thing. There was a difference when the people went into the cars (streetcars),  
The Jewish people, the Gentile people, and the dark people, and two ladies came to my house and asked me if  
I would be satisfied to sit with the colored people in cars. I say to her, "Well, you got to consider  
them people, too. If war comes, they will take them to the wars just like the white people. What has got  
to be different?" They didn't answer me. In fact, she was the neighbor, she don't know nothing about that.  
I looked at them. I give them the  
answer. The difference is between the black and the white... but good  
people is good people and bad people are bad. You know, I got pleasure  
when I see people on the stage perform to do the same thing as the white people. I got pleasure from them.  
I don't consider them different than anything else. I really got pleasure.

GOODMAN: But going back to discrimination. There was quite a bit of discrimination when you went to look at an apartment.

SCHWARTZ: I went one time to look for rooms. And I had three children. She was the oldest, the middle  
one and the young one was a baby... she passed away four years ago. [can't understand] And that was on Biddle  
Street. I don't remember which hundred it was, and the landlady and a neighbor... she looked at me and looked at me...  
they were Gentile people, of course, I didn't know if they were Gentile people... and she say to me, "Are you  
Jewish?" I say, "Yes." "Is that all three children yours?" "Yes, and I got three more at home!" [laughter] I was kidding her, because the first thing she asked me... if I am Jewish.

SULLIVAN: She wasn't really interested in your children.

GOODMAN: Many Jewish people had large families, and they believed that the family was as rich as the

children they had. Children were part of their wealth.

SULLIVAN: So there was discrimination in housing?

GOODMAN: As far as rental, yes. And there were social places. We were not permitted everywhere.

But we didn't push. We didn't go where we were not wanted.

SULLIVAN: What were some of the places that you were not allowed to go socially?

GOODMAN: I believe that at one time that at some of the extreme ends. I don't recall if they were some of the picnic grounds or what. We were not permitted unless it was something that was

rented by the Jewish people. But we were not allowed to go to some of their social activities and,

of course, at that time the country clubs were certainly taboo. Not that we could go there! We couldn't

afford to go there anyway. That was also one reason why the Jewish people stuck together.

They weren't

permitted to go with the others, so they stuck with their own kind.

SULLIVAN: Did you have any other experiences of discrimination besides the apartment?

SCHWARTZ: No.

SULLIVAN: I ran across some articles in papers about different Jewish groups going to City Hall

and complaining that the police weren't always too nice. They didn't say who the police were, but

sometimes the police were a little harsh.

GOODMAN: I understood they were a little rough in general at one time. Not particularly to the Jewish people.

I mean, I don't recall any of those experiences. But they were pretty strong handed.

Sometimes,

I remember, people... foreigners... who were permitted here for a very short time and did not get

familiar with the language ...my uncle, in particular, took a walk down Franklin Avenue and was

stopped and questioned, and he didn't understand the language, and they hit him.

SCHWARTZ: When he left from the house, he say, "I'm going for a walk."

I say [in Jewish]... "If the police come and ask questions, you pick up your hand.

" I explained what that is. He couldn't even talk. And, sure enough, he went to Franklin Avenue for

a walk to look in the windows ...just went for a walk... and he came back and he was almost crying.

I say, "What is the matter?" "You told me pick up the hands, hands up, and I sure had one.

" I say, "What?" He say, "A policeman came and said, 'Hands up,' and he started to search him for his ... [gun] ... and he didn't have anything.

GOODMAN: But I don't recall that that had anything to do with the fact that he was Jewish. Just that he didn't understand the language, and perhaps didn't respond immediately.

SULLIVAN: Some of the things they complained about, in these newspaper articles, were things like neighborhood kids picking on Jewish kids, and police would kind of look the other way and things like that.

GOODMAN: When I was in school, they had gangs. I remember there was one called the "Cass Avenue Gang," and the boys from our area used to have to go to another school for our domestic science and manual training, and we had to be very careful to get there and get back, and often the boys would be waylaid by the "Cass Avenue Gang, and later these boys grew up to be some of our hoodlums. And there were regular street fights. They used to throw stones that the street department used to cover the streets, you know, at each other.

SCHWARTZ: That was years ago.

SULLIVAN: What school did you go to, Mrs. Goodman?

GOODMAN: I started at Devall on 2900 Dayton and graduated, and from there went to Central High School. However, a new school was built during that time and my sister transferred to it. [can't understand name of school.] I wanted to graduate from Central.

SCHWARTZ: She was eight years old before she started school.

GOODMAN: Because I was born in the old country and did not have a birth certificate, and being very small, they wouldn't take me in. I had trouble entering school, but eventually I convinced them. I guess that I spoke like an older child, and my sister came along, and she was younger, and so they recognized the fact that I was as old as I said I was. And they permitted me to enter. So while I started late, did get pushed along faster and I graduated with the children of my age.

SCHWARTZ: She was thirteen.

GOODMAN: I was fourteen when I graduated.

SULLIVAN: I know I had an Irish grandmother who taught in the Patrick Henry School and you talk about hoodlums, I remember she said one afternoon when telling me about when

she taught down there, she told me, "The Jewish children are fine, but the Italian kids are terrible!"

SCHWARTZ: I lived with Italian people, too, and they were very nice people. Very nice, and we all got along well. One of my neighbors was very, very nice, fine people.

GOODMAN: They used to have some family quarrels among themselves.

SULLIVAN: I had to laugh because it was my Irish grandmother telling me my Italian relatives were all living and went to Patrick Henry School, and she was telling me how no good her Italian students were!

SCHWARTZ: I didn't find bad people with my neighbors, never. And I always had more Gentile people as my neighbors than I did Jewish. Because you see, I didn't mix too much with them. You know, my house, my home... and I did my work. I didn't have time to sit on my steps or to go around the neighborhood.. and I didn't like to go inside somebody else's house and sit down and talk because I always had my work to do. And I did my own work all my life... everything myself. And I kept mine business.

GOODMAN: Another thing, we had no brothers... we were three girls (one sister passed away). Mamma used to shelter us a lot, you know, and we weren't permitted to do even some of the things that our friends did. She was afraid to have us go swimming or skating or indulge in any of the other activities. We stuck pretty close to home. But there were boys in other families that, well, I guess, they had to be good, because their fathers would box their ears if they weren't, because they didn't want to have trouble or get involved with children. When they matured, I suppose that many of them did what boys of other nationalities did when they were on their own.

SULLIVAN: You talked about your growing up in St. Louis. I know in the old country, you were never allowed to go out or anything with boys, and your marriages were arranged, right?

GOODMAN: But I believe that in Mamma's case it was a love match. She didn't want to marry the boys that she grew up with.

SCHWARTZ: They were boyfriends of my brothers. I had six boys ... they was good friends to my brother. and they used to be in the house all the time. and they looked too much like brothers. I married a boy from another town.

SULLIVAN: That you wanted to?

GOODMAN: So while... perhaps, she met my father with someone else, it was somebody she knew.

SULLIVAN: Was it common in the old country to have people marry whom they wanted? Or was it arranged by someone? Or families?

SCHWARTZ: It was arranged, because the town was little and there was a matchmaker and others to match with another town, you know. And I met my husband through a neighbor. He was working in the country there in another field, and took the grains and made flour and everything. So he knew him very good. He was a neighbor to us, and he brought him to my father. Because I had lots of boys who wanted to marry me. But I don't know why. I figured they were too friendly... like brothers. I didn't want them. They were nice boys.

SULLIVAN: When you came to this country, did you find among the Jewish people that the customs were very much different than the old country?

SCHWARTZ: I didn't mix much with them. I just kept my own business. Because we wasn't rich, make a poor living, and I keep just by myself, and the neighbors were just Hungarian people. And there were other people and they treated me like I was a daughter to them. Jewish people that was.

SULLIVAN: This was in New York?

SCHWARTZ: Yes, these were all my neighbors in New York. I came here, and I lived at 15th and Carr. The landlady she lived in the front of ours, too, but she saw me working all the time with two little children and do everything, you know, and she saw me try to wash clothes. I didn't know how to wash clothes.

SULLIVAN: Oh, you didn't? Did you find many housekeeping things different here? You know, you were used to more of a country town.

SCHWARTZ: Yes, but she took care of my children, and when she went to the backyard, she took the two little girls, the baby and Sarah, and then let me do my work. I didn't have time to go look in somebody's place...somebody else's place.

SULLIVAN: I know that very often when you come from some small place, and all of a sudden you're in a huge big city, a lot of people find things like you mentioned...washing the clothes are different, cooking is different.

SCHWARTZ: No, cooking I still do my own cooking like we did in Europe.

SULLIVAN: But did you have difficulty shopping?

SCHWARTZ: I didn't get too much, because with so little money, you couldn't go no place. You couldn't look higher.

I've always looked on lower than higher, and I was better off.

SULLIVAN: When your own children were growing up, did you find, you know, that the customs were different than you were used to... with the children?

SCHWARTZ: Well, there was a difference, but I didn't see... but I bought a piece of goods and make my own dresses. I bought a sewing machine and still she's got it. She give it to her granddaughter and she bought an electric, but she couldn't work on the electric... difficult to work... so she give the electric to her granddaughter, and still she got my machine and she still using it.

SULLIVAN: You made most of your own clothes?

SCHWARTZ: Everything, as much as I needed, I made it myself. I made everything for them. I didn't have .•• and I didn't go to the stores at that time, go to the stores, to buy something special. I saw lots of stuff. I want stuff when I came to them, but I got in the store and I didn't need them because I sew them. I wasn't jealous.

SULLIVAN: You were satisfied.

SCHWARTZ: I was satisfied with what I got. My husband couldn't make no more money, so I had to be satisfied with what I had. I didn't never charge anything.

SULLIVAN: When your girls were growing up, you know, and had boy- friends, did you find this different?

SCHWARTZ: Well, there is a difference in life. We just saw nice people.

SULLIVAN: I know like in my family on the Italian side of my family, they kept the girls so very, very sheltered. You know, they wouldn't let the girls born in this country go out. But you allowed your daughters more freedom?

SCHWARTZ: When she first went out in the evening, and I sit and waiting until she comes, she bawled me out! "Why do you sit here waiting? You know I went away with a boy and I'll come back.

Well, when I grow up and marry and have children," she say, "I'll make a double date!" Ask her how many double-dates she make. She didn't make any double-date, because that's

the mother's... look  
after the children. The child goes away; you want to see her come back.

SULLIVAN: I was asking her about raising children in this country.●●  
if she found it much different than the old customs.

SCHWARTZ: Well, we didn't have the privileges of children here. We  
didn't have it. Especially me. Because from a big family, and I was  
always occupied with business. It was a different kind of life in  
Europe.

GOODMAN: Being the oldest girl, she had to look after the family  
needs.

SCHWARTZ: My mother, she worked in the business world and took care  
of the business, too, but she didn't work, you know.

GOODMAN: My grandfather was an invalid for many years and wasn't  
able to work, so she looked after the family.

SULLIVAN: Your mother must have been quite a woman.

SCHWARTZ: She was.

SULLIVAN: I was just wondering. I know, like in the Italian side  
of my family, the girls that were born in this country, they sheltered  
them quite a bit.

GOODMAN: Well, from what I could see in other families, the girls and  
boys both were made to assume a good part of the responsibility of the  
family. Either at home or bringing in the money if they were able to  
work. They were first made to tow the line. They didn't have the  
freedom and the privileges of the youngsters of today. However, I must say this, I think that  
my father was more ahead of his time. He was, in  
my estimation, a very modern man. His ideas were a little different  
from most Jewish men of that day. Where other families sent their  
children to work as soon as they grew up and didn't have the advantages  
of schooling, my father very much wanted us to go to school. I must say  
I disappointed him in getting married. He wasn't eager for me to get  
married.

SULLIVAN: No father ever is.

GOODMAN: Well, no, most Jewish people wanted their children to get  
married. Not too young, but to get married and assume the role of the  
family. But my father wanted me to be a liberated woman! And he was  
very much set on my acquiring some kind of a career, and at first I thought I might,  
but being a teenager and rather popular and, you know, wanting to date and all...

SCHWARTZ: She started working in the library. That's where she first worked. He was very glad she was working in the library. She's not going to be like..• GOODMAN: Even if it was only clerical work. However. while he wanted me to be a career woman, there was a lack of money, and when I first wanted to go to college, we didn't have the means. Afterwards when he went into business and acquired a little money, I had been out of high school a little while••. [End of first side of tape]

SULLIVAN: Your father really wanted you to have a career.

GOODMAN: Yes. but as I mentioned, first there was a lack of money and later having been out of school for half a year and a friend that I had. had already gone on to college. I would have had to go on my own and I was a little timid. That was one of the reasons I did not go to college, so I didn't pursue a career. But I did get my first position in the St. Louis Public Library and then. when he [father] had the candy store. I quit for a short time and went to business college and took up...

SCHWARTZ: She didn't like to work in the candy store.

GOODMAN: We only had it for a year and a half. and I didn't like to work there. It wasn't the kind of environment he wanted for me. Even if it was our own shop and it wasn't the same as being a waitress somewhere else, it did bring me in contact with an element that he did not like or approve. So in a short while, he sold it. I had taken a business course, but I went back to the library and I was accepted and worked there off and on for many years before and after marriage. After a lapse of twenty-five years in which I raised my family, I went back and eventually retired. During that time, I was also offered the opportunity of going to library school and I would have had a library career but, unfortunately, at that time librarians were very poorly paid and they did better in the business world. I selected business college.

SULLIVAN: What business college did you go to?

GOODMAN: I went to a private business college called "Speedway" and learned my own system of shorthand which was different from the system they taught in school or used anywhere else. Then when I didn't use it much, I consequently forgot it, but I managed to hold a rather nice position at the library.

SCHWARTZ: My younger daughter worked in the library, too, till she went away. And the youngest one, she worked in the hospital in the laboratory. She was very good there.

GOODMAN: Before that, she worked at Monsanto Laboratory for a short time, and then her husband went into business for himself, and so she would help him with his own business, but she would also work at the Jewish Hospital Laboratory rather as a volunteer, I suppose. I think she was what they call "a-dollar-a-year-man"...

SULLIVAN: Well, you saw in your lifetime the Jewish Community change and prosper. Would you want to comment on the changes you saw?

SCHWARTZ: Well, it's new people, new ideas, new work and everything.

SULLIVAN: New opportunities.

SCHWARTZ: New opportunities. You can't go backwards, you got to go forwards.

GOODMAN: And as their families grew and acquired wealth, they became Americanized, you might say, and I don't suppose their ways were very much different from non-Jewish people. Many of their children intermarried. Some, you know, would follow the Jewish. However, probably more of the Reformed Jewish religion, because it afforded them more freedom and action of thought. In general, people became less orthodox because it was very difficult to live in an orthodox manner in this country.

SULLIVAN: Were you orthodox in the old country?

SCHWARTZ: They were very strict in the old country, but after I came here, it was different.

GOODMAN: My father what he said, was a was not a religious man in that sense. religion of his own. His religion was... He had, in his heart, how he lived.

SCHWARTZ: He felt we should be honest and good and not do some stuff.

GOODMAN: There were many things in the orthodox religion that he did not hold with and while he wanted us to know that we were Jewish people, what our customs were and all, and he did give us the advantage of some religious training, but it was training in more Yiddish type instead of religion.

SULLIVAN: Did you acquire this training at home or in school?

GOODMAN: From the Workman's Circle. They had a Sunday School, and we attended it through Saturday and Sunday. I learned to read a little Yiddish and write a little, but I have forgotten the script.

SCHWARTZ: You could forget, because I forgot how to talk with Russian, and not to read, and not to write, because I never used the language. But when my sister came, and we started to talk. I start to put in words, and she said, "What? Do you still remember?" And I say, "It came to me just now!" Because I forgot everything, because you got to use the language. You got to use everything. Otherwise, you forget everything.

GOODMAN: Also. we had a little Yiddish history. It was not Hebrew; know nothing of Hebrew but in Yiddish. Unfortunately, the school did not keep on very long•• for some reason or another, I did not attend very long.

SCHWARTZ: It didn't exist too long, because we need money to keep around because that was when people in the cities got no help and it was very hard, you know. When the people have work, they could give a dollar. When they didn't work, they couldn't give anything. And if you want to keep on, you got to have teachers taking care of that and all prepared. But there wasn't the people to do it. My younger daughter, she was reading... just two lessons ...one day Saturday and one day Sunday, and she was reading just like you read an English book.

SULLIVAN: She must have been quite bright.

GOODMAN: She was. I retained and followed the print in the Yiddish newspaper. Of course, deciphering from the knowledge I had in Yiddish, you know, I was able to make out a good deal of what was said in printed paper. I couldn't read script. And it did come in handy later in my work at the library because of the similarity to the German. I was able to decipher some of the German, too.

SULLIVAN: Did you subscribe to the Jewish newspaper here when you came?

GOODMAN: They printed the paper fairly regularly called Forward. It was a well-known Jewish newspaper. They could buy it in the store and didn't have to subscribe to it. We also had what we called the Friheit, but I don't know if that was connected to any particular group or anything, but it didn't last as long as the Forward.

SCHWARTZ: I used to read the paper all the time, but I couldn't see it...

SULLIVAN: The Forward was connected with the labor movement, wasn't it?

GOODMAN: I would think so, yes.

SCHWARTZ: They could give out the paper, you know. There were rich. Paper was allover; even, now, too, the paper comes from New York, but you got to pay a lot for it. It was all over Europe, you know.

SULLIVAN: And the papers here were all in English, of course. There isn't a Yiddish paper left here, is there?

SCHWARTZ: In St. Louis?

SULLIVAN: Yes.

SCHWARTZ: I think there is a little magazine.

GOODMAN: But that's in English. You are speaking of a paper in Yiddish, aren't you? Well, the Forward. Isn't it still in existence?

SCHWARTZ: Yes.

SULLIVAN: Is that in English or...

SCHWARTZ: No, in Yiddish. They didn't change it.

SULLIVAN: I used to see them up at Fishman's, but I thought that they came from New York.

GOODMAN: It is from New York. It's not published here.

SULLIVAN: Oh, I see.

SCHWARTZ: No, they couldn't afford to print it here. It costs lots of money, you know.

GOODMAN: And there was another one. I don't know whether it was in English or Yiddish, but I remember them talking about it.

SCHWARTZ: Which one?

GOODMAN: I can't recall it right now.

SULLIVAN: Do you have any other comments you'd like to make, Mrs. Schwartz?

GOODMAN: Later, she'll remember many things.

SCHWARTZ: Yes, it will come to me later.

SULLIVAN: If you do, you can call me. [laughter] I want to thank you,  
Mrs. Goodman and Mrs. Schwartz. [End of tape]

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