

Please, continue.

As I ran away and hid in that barn I somehow later on I went and found-- tried to find my father and brother. But I found my brother in an area where he know we used to get it there. And he somehow found me, but we couldn't find our father for maybe two weeks. We couldn't find him. And we both stayed together until one day somehow he found us in an area where he knew where we were going to be approximately. He wasn't sure, but he know where we were hiding.

Your father found you?

Yes, my father found me and my brother. And from there on he went back into the same place where he was hiding with my brother, and I still was left on my own. But we couldn't stay together. That was a very, very kind of-- that was the next survival.

You couldn't get a whole family together and stay in one place. As soon as the people the Poles would hit you. If they find out there's no more survivors, but then three are there, they always try to-- many families got killed. And we still don't know today where they're buried, where their remains are, and how they got killed.

Not from the Germans, where they're hiding out and they took away their money, or they thought maybe they had some more money they didn't give them enough. And they were gone.

So is it better to be together, or was it better to be alone?

No, better--

Or small groups?

Better if the family broke up and not to stay together. But some people tried to stay together. What somehow they fear that if they stay together they thought it less fear, but the only thing what I feared is people. First I feared is the Poles. Second thing I feared is the Germans.

Well, I hanged around between Poles, and they're the ones who, if they were certain, I would say 80%, if they caught me they would-- or if they wouldn't take me into the Germans, or they're going to tell them, one of the two. So I tried to be protective from boredom. I didn't let myself-- my mind didn't believe in them at all. That was what gives me the survival edge, not to trust. And I didn't trust them.

And going back even we live now, in 1989, I still have the notion of not-- if some people talk to me I'm going to listen to them. I'm going to say things in reference, give them an answer. But in my mind, there's a doubt. It shouldn't be that way. That's naturally-- it's not a way to be as a human.

You have to trust somebody. Naturally, I trust my family. I have a good family, and they're the ones who consume most of my time and my think.

But when it comes to a person I don't know I will not mouth on him, or I will not say nothing to him. But I will walk away from him, fine, nice, and proper way. But my mind is traveling to extent where was he genuine, did he talk genuine to me, or didn't he? And that's the way I've remained even today 1989.

Is this something that you got from that period?

From that period, yes. I got this from the--

Was that instinct--

That's the instinct from that period. I had this, and that was a legitimate way-- my instinct is legitimate. I have a backing,

I could back this legitimacy. That's not just fiction, it's legitimate.

If I were to trust somebody I would have been gone today. I didn't trust. I'll give you a little thing. My cousin, my father's brother's son, was hiding in the basement not far away from his home, but with his neighbor. His neighbor was like a laborer, but he lived right across not far away from him with his family.

But he hid there in the side in a basement where it was they used to put in the winter time potatoes, but away from the house. In that basement somehow he was a very innovative young guy. He talked to a few guys, we going to hide there, no one's going to catch us down there. He went in.

Somehow that neighbor knew that they're hiding. Well, he must have given some food or something. And they thought maybe he's got a lot of money, and then a few more people.

And one day they kill the people down there. I don't know how many were there, a few of them. But I got the message that as he stuck out his head from that basement he chopped in his head. His own neighbor.

Where do I come to say that? It's a fact. Jewish people who survived not far away from them told me that. His name was Aaron and Abraham. But Abraham, he's the one who was got chopped his head in from his own neighbor. His own neighbor did it.

Maybe he thought they had money. Maybe he thought he's going to get it. And then the Germans finished him off the rest. But he's the one where he must have been afraid that he has a weapon or something.

And that's the thing what happened. That's why I don't-- how can you trust people? Even today, everybody likes to go back their home to their original home. And I'm yearning a lot of times, not to go into Poland, just take a look at my place where I was born.

Is there any crime for that? It's no crime for this. It's a human instinct of being, seeing, the birth right, or where they were born.

I first thing, I have no real power to get in. Second thing, I'm afraid. Maybe I will do away that to see my place of birth would overtake the fear, I might go in. But then I'm afraid in that direction.

Even today?

Even today, yes, even today. And I have the right. They kill my father there after the war. They killed many Jewish merchants after the war.

The Germans were gone. They were away already eight months, a year almost. And these are things where it's unbelievable to think. But one day I was in my town, that was just in '41 or was it right before, when they went to Russia to fight Russia down there. It was just it must have been '40 and '41 when this started up.

It was in the wintertime. The snow was terrible a few days before. And they somehow got-- the Germans got some Jews together, and I was in between them. They drove us into a-- that's another thing, they drove me into a room that was a jail. It must have been enough for 25 people. And the window was way up near the ceiling with things you couldn't even reach it.

And they dove in there 100 people into that place. We supposed to be disposed, killed, or sent away in the concentration camp or something. What happened the same night from the snow a few days what didn't it did snow and snow, that night some column of German vehicles couldn't go through. And they took us all out from jail, and they gave us shovels.

We were very poorly dressed, almost nothing. And they told us to clean the roads, and there was a few Germans and a few the Polish guards, and we should clean the roads. We started up on the road near the jail.

We were on-- the name was Ulica Lubelska. That was the road towards Lublin. And we start cleaning, and the impactment was so high from the snow-- terrible. You couldn't see the other side of the field on either side.

There was like a drifting in certain spots. You couldn't see nothing. And there must have been-- but in the jail we were so thirsty. So think that we were dying for water, people fainting, old men. I was about-- must have been the youngest one between them. I don't know how I got in. Somehow they caught me.

And I was very happy to get out in the air. Everybody, not just me. So we went out in the air. That must have been around winter time around 6:30, 7:00, 6:30 was already dark. And I thought to myself, give me the shovel. I thought myself here and there I'm not going to stay here.

As they drove us up and I was watching the Germans, there was a few of them watching us, I somehow hid in a crevasse, in a snow embankment, and I didn't go no further. And somehow they went away and I remained down there in that area, in this spot. Or they didn't notice me, I don't know how. Or it was sheer luck, and I took off.

And the rest of them, I don't know what happened after. I don't know what happened. All they froze to death, or they killed them, or they send them away somewhere. But I know they went down to clean that road. That road used to be no homes, just trees on the side, and fields. Trees and fields, trees and fields, then you used to come into a small little town where from my town into the next town that was Markusz³w.

That town must have been-- if they arrived in that town, they were lucky-- in that storm, in that snow, in that freezing weather. And at that time I took off and somehow I ran away and I even after a while I went back. We were still somehow there till I think it was Easter time. It was then when they took us all out.

And this stuff lies in my mind. And it's a-- but it's unbelievable think I was hiding out in the fields during the war time. Where did I hide? I look for cemeteries. I was always afraid to go out from my door, but during the wartime I undertook such a non-fearless thing for survival.

I hid in on the cemeteries. There was a cemetery with a-- what it called when they hide-- when they put the people into a dome? Not a dome, what do they call it? They put them into a where the remains lie, there's a little roof over it?

A crypt? A kind of a--

Huh?

Where the body?

Yes.

Like a crypt or something?

Yeah, some kind of there, lying down there. And somehow at night time, in the afternoon-- it was during the afternoon-- but at nighttime I used to go into certain places where I could get something to eat. And there's a time that was being thoughts Eastern time.

Well, with Easter time there it's cold. Here it's kind of warm. Down there it was sometimes time of year it was for snow, freezing weather.

And the Christian people have a-- I think they put candles on. I was lying there and all of a sudden during the day, and I was wanting to go up during the night, and I saw the whole cemetery some places lighten up. And I thought, they're looking for me. But actually, they put some candles on the graves.

And just was scared, I was lying down there for the whole night, the next day, the next night. I finally realized or was it

that time, somebody talking outside. And I went away from that area without eating. I was very exhausted. Not from not eating, just from the fear of it, too. And things like this--

Can we go back to your father?

Yes.

Yeah.

Yeah, but my father-- yes. Yes, another thing is with my father he was-- after the war, he got killed. And I felt really, really, really, really, bad that he survived, and all of a sudden--

How was he killed?

Poles shot him on the market. They were on the market. But my father was a-- he thought he hadn't have an enemy in the world.

I don't think so either. I am the same thinking, too. For the reason is, not that I undertook my-- that was our family trait. We are not violent people, what I mean by violent. I don't know-- I don't want to have anything to do with you, I walk away. Arguing with you, I will not. I can discuss with you.

With arguments, you can't put up with me no arguments. Why arguments don't lead no place, no way. The only thing is if you can discuss with a person, and if you can talk to him, to get each other's understanding. And I don't believe in argumental things. You can solve things only be peaceful.

I am, even today, I think only by peaceful means you could settle the biggest problems. Family, I would say, business, wordly things, there isn't a thing you couldn't solve in a peaceful way. So my father went on the market without him even thinking that he has any enemies. He got shot there on the market. But people are telling me that he got shot just in the midst of the market--

Why?

Where underground-- huh?

Why?

Well, he was a Jew, that's one thing. And that time was an organization from the OHCHR. They call themselves organization OHCHR. And they're the ones want to wrestle away-- they thought in the beginning they going to wrestle away from Russia, their rights. They're going to self-- and they thought that the Jews stand in their way, still stand in their way of getting there. If they couldn't get it, who you touch? The weakest point.

So they killed my father. And they even said to me, I was in the army, in Katowice. And I even undertook to come down in my town and go and look after him. Can you imagine that, in your own home? I was already threatened, as soon as I came I will come there, I be killed.

But these are people who fought the Germans, and yet they kill Jews?

They didn't fight the Germans. They fought the Germans on their own cause. They thought they were going to fight the Germans, and they're going to win their own independence. Like Poland it was in the 1920s or 19-- you know, like Pilsudski had it, and Rydz-Smigly, and things like this, that they're going to have back in independence. But that didn't work for them this way. The Russians had bigger ideas than they had.

So I didn't even-- I couldn't even go down to see the remains of my father, to get the remains, his body, for burial.

How did you learn about it?

The girl who my father-- she survived and she was without any family. He had a few people in his home. But that particular girl took my father as her own father, he was so good to her. We consider her today as I half-- as a sister. I was there in Israel, and she really she saw me, she was really very-- and she's the one who relayed to me that message.

But she said to me, Joe, don't go there, you're going to be killed. I tried to go down there. I'm near, you have to come from Katowice to KurÅ³w. I went right away from KurÅ³w to that was killed, and the name of the town, Wawolnica. Wawolnica is like between Buchalowice and Wawolnica. That was the area where was the market. Usually certain designated towns had markets, they're not all the towns, but there's Wawolnica, Markuszow, they had designated areas for markets.

So and I couldn't even go down and pick up my father's remains, his body, for burial or I was next to be shot, to be killed. But when they went to look for him, the girl who survived in my father's house and he kept her as a child, she went there with another couple of people, and they were shooting after them. Somehow they kind of scared them away with shooting at them. Maybe they didn't try to kill them, but somehow-- and that's I think where it's outstanding. And I have a very anger.

Not from only my father, from the '30s as I went to school, as I was coming up as a child. And it's devastating blow for the Jewish people who settled down in Poland and all around there. They were-- not they where, the Jews were probably well-educated, not scholastically, but they had a good intentionally good. If some Jews were not educated they couldn't go to school, or they were hindered from going to school. Like I was hindered from going to school, too. I couldn't finish the right schooling.

That's to think where you could see the anxiety today and my mind stands out that what, I got horns? Do I look worse than they look? I'm Jewish and they're Christian or they're Poles. What's the-- the only thing what baffles my mind, what's the cause of them to be that way?

And I'm sorry to say, I'm not a person who hates another religion, or another people, a sect of different people. As a human, I couldn't understand why they are that way. Why they undertook, but as I recollect times-- and I still go back to it vaguely-- when they go down processions. In the Christian religion they used to go down with processions, with the icons they used to carry. And every Jew was interrogated, driven away, hit, rock with stones, broken the windows.

As a child my mother used to say, Joe, come into the house, come into the house. And she used to close the shutters and say to me, stay in there. Let them go by, let them go by. So that must have been instigated within the church. That's the only thing what lays in my mind.

Well, if you make a speech in a hall, in any hall, might not be in the church, if a preacher would go up or a theologian would go up to a group of people in a hall. Doesn't have to be a synagogue, it doesn't have to be a church, in any hall, and say, instigate that and that person or that and that, that used to be they would go out and lynch you. Or they would go out and do anything, but they didn't have no halls of gatherings, but they had the church. And there must have done the damage to them people, to the kids.

I was an instigated, as I recollect, I went to a Jewish school. But I wasn't instigated to hate another. I learned my own religion about Moses, about this, about that, about the Ten Commandments, and things like this. But I wasn't put up like that and that one is so and so. He is bad, and he done this and that. But that's I think where, even today, I would suggest to any theologian in the church or in a temple, not to incite people.

Well, a lot of people the way I see today they are doctors, professors, very-- I don't say they're not educated, very highly educated. They go in the church, or they go out, they take it very serious. We as Jews, we are, too, religious people, but we are not as serious of being instigated towards another people. We might have a remark. Everybody has a remark about any ethnic groups, but I wouldn't go out and push somebody or hit somebody or being I was instigated in the temple for it. Yeah, we read out of the t--

But it seems somehow when you come in-- and I'm sorry, but I must state it-- you come into a church, what I see sometimes, the icons what they're having hanging, like Jesus, they have him hanging with nails put in, blood coming out of here, a wire around his head. And I think when you come in a place of worship that's not the right place of worship to-- that picture of Jesus I don't say that anybody shouldn't believe in him. Let them believe.

But that's incitement. I call it incitement of a person. But a lot of people educated they take it very nicely, they take it, oh, happened 2000 years ago, fine. But a lot of people, the non-educated ones, the people who are very small-minded, they'll take this as a like it happened yesterday. That happened yesterday.

We can see it today, even today. They desecrate certain temples with the things. They desecrate the cemeteries, they do things. That only comes, what I think, if the theologians or the priests would say first thing is, I would say to them, and I would say to the hierarchies in church, first thing you have to remove them icons without incitement.

If I would put up a oven with of a concentration, with the dead people in them the way they were lying in the oven burning, make a picture of it, and hang up in every temple that will incite our Jewish population, too. But that's not the way to do. The way I understand it's a way of being-- at least you have to see to do things in a proper perspective. And I don't think they're right of having this, and I think that's done to me a lot of damage as a child when I was a kid.

But I think they should do away. They're smart enough, the priests or the rest of them from the theologians. They know it's happened 2000 years ago. And that's not all right, they claim the Romans killed them, that one killed them. But it rubs off on the Jews.

And they're the ones who take a look well, what happened, every now and then you have some kind of flare up. We had the Spanish Inquisition, killed the Jews, murdered them. All right, we forgot, forgive, it went over. We had the Italian ghettos, all that stuff. All right, forgotten, forgiven, that's over.

We had the Russian killings, murdering the Jews and slaughter them, the Bolsheviks in the 1900s. And even recently, they having Poland that were slaughtering the Jews in some areas of Poland. I forgot the name of the towns, they were just slaughtering the Jews.

That instigated was out of the church, out of the hierarchies, whether that's people they don't understand that you have to be-- I wouldn't call it nice. You have to be human. To kill another, to go down, to kill another human, that's animalistic-- animalistic I would call it.

So we you have a right to put out all those ovens, all these icons from the Spanish Inquisition, the Russian killings by the Russians, the Poles who slaughtered the Jews, the Germans who burned the Jews, and things like this. We could have a lot of icons to put up. But I think the icons who are hanging now in the church, that should be removed, no question about it.

Who willing, I don't say all of them, but who incite, like Jesus hanging with the wires or nails put in, and there's bleeding coming down. That's incitement, that's not religion. That's not a theological way of handling your parish or your church or your people who come in there.

The kids are seeing this. It's like I would put down a concentration camp amidst-- put down the ovens from concentration into a Jewish temple. How would that look if I would take that what Hitler created? Or the gas chambers, I would bring in a part of the gas chamber into a place of worship. I think people go wild, even they would think that's something-- how could people do this? The same things with this.

That did a lot of damage to a lot of-- there was four million Jews in Poland that found fine, I think they did a good job without hurting anyone. They didn't interfere with the Polish government. They didn't interfere with the church. The only thing is they didn't want to just be peaceful left alone. They didn't want just anything from them.

Just leave the Jewish population alone. You want taxes from them? They'll pay you the taxes. You want them certain things, what they're supposed to do for the country? I'm pretty sure that a lot of Jews fought for Poland.

My father himself fought in 1921, he fought the Bolsheviks. That's for Poland, it was within the Polish army. He was now in the Air Force, my father was in the Air Force in Demblin. I don't know what he was doing there in the Air Force, maybe it wasn't flying the plane. But he was connected with-- he was in the Polish army. We kind of defended the Polish land and the Polish government.

But why it's coming to them in a way that put it down this way, it's without my comprehension, without my thinking. But it's still a legacy today. And I think what if we want to do something, I think first thing they got to-- well, if you want to think about something about the people, the most of the people when they get it together themselves, you can see it's in church or in the temple. And the rabbi or the priest has the control of the community, has the control of the church, has the control of the school system at times, a lot of times. And they're the ones should see to do something about it where to bring back a little human feelings.

What I was talking about Jesus with the icon, I think that's incitement. I don't want to go further and make a big speech about it, or make an issue about it. They understand-- the theologians and the church people understand what I'm talking about. If whoever going to see the film, the tape, they know what I'm talking about. And I think I'm not talking off the wall things.

The other day I was-- about a few months ago there comes down to my house three women, one was a colored girl. One, the way she spoke, the other two were not from this country. They were immigrants. One was I think has a German accent, and the other one had some kind of a maybe-- I don't know, maybe she was Slavic or something. I didn't question their home from where they come. It's not-- human person, woman, man, they come down knock-- ring the door.

And they're somehow three women in front of me. And I said to them, can I help you? They said yes, we are here to promote Jehovah's witnesses. I said to them, and they said to me they start telling me the promoting of peace, promoting of goodwill for the Jehovah's witnesses. That's a branch of the Catholic branch. I understand that, too.

They start talking to me. I let them speak, I let them speak, and I let them say whatever they felt like. After all, they are out with a mission, and I'm not going to interrupt them if whatever they want to say. I think I have respect for them. First, I have respect for them going out and trying to promote things.

When they're finished and somehow they're handing me some booklet, and I didn't have to pay. I think always for one thing is, I always try to be nice. What I mean by nice, even if I don't like something, I don't know they're asking me for \$0.25 or \$0.15, I took the pamphlet from them, I give them the money.

But I said to them, I'm not of your faith, I'm Jewish. But anyhow, you are very nice, but if you want to listen to my story I got to tell you something. I listened to you. She says fine, yes, go right ahead.

So I just said what I mentioned here before to you, why don't you go back to the church. If you want to promote goodwill and good faith and good things for the people of the world, well they're not just talking about you and I, they're talking about the world, the worldly things. So I told them, why don't you go back to your parish, to your priest and tell him a few things what I'm going to tell you.

I said to her I came from Europe. All my family got killed, and the whole family not just killed, maimed and desecrated. You coming down to me and showing me about Jehovah witnesses, about Jesus, about things, why don't you go back to the church, to your parish or to your priest, and tell him to start up this new church with things to be nice. Well, I wasn't treated the way you are talking to me. Now, you want me to be nice, I can't. I'm still hurt since then.

But one thing I can tell you, I did tell them a few episodes from my life. I don't want to repeat it while it's on the record here, but I told them this I told them precisely. But they still tried to persuade me and that isn't so, that not all the people are that way. I said I understand that not all of them like this, but the majority is going to church, and the majority is being incited in that direction.

But the best thing is to do, I think, for you three ladies is to go back to your own parish and start up from there. Then you'll come back to me and I'm going to maybe join you as a peaceful-- not religion, but I'm actually so to say, I hate to say that, but I'm an atheist. I wasn't that way. But what I saw during World War Two, and what I saw during the whole killings and maimings, I don't believe in anything. I don't.

But I don't instigate-- I don't say to my children, don't go to the temple, or don't go-- I go with him just for sheer of being for them being comfortable with me there. I read out of the scriptures, certain verses down there, I read with them. But to believe, I don't, I don't. I don't care anybody could come down.

What I saw in Europe the way kids being killed and slaughtered, if there would be a God, an Almighty-- I don't dispute anybody, anybody could believe in it. I don't. I'm a very, very understanding person, but I don't believe in fictions. I believe in reality. Reality is by me when I see it, I believe it. I don't see it, I don't believe it.

I believe in the-- yes, I believe in the testament, like Moses, they're not any gods, they were live people. I mean, they were in 2000 years back, they put the Ten Commandments down. I respect him as a very smart man.

It's being used today in the courts, the lawyers, in all of it, in the law practice. It's being used today, the Ten Commandments. Who wrote it? Moses, he claims he brought it down that god give him. That's fine what anybody wants to believe, that's fine with me.

Do you think the people who killed your father did it because they were religious?

Them people were religious people, churchgoers, they were churchgoers. But you see them people who killed my father they were up with a mission to think and they just not killed my father, they killed any Jew who was left over. It didn't-- let's say, they saw them and aside they killed him. That's going back in a child psych-- psychological thinking.

Can I turn the subject a little bit? How were you liberated?

How was-- I was liberated in 1944. And then we had a choice or to go in to the-- we had a choice. No, I think I was of age I had no choice. I had to go from hiding out in the fields to go in to the army, and I went into the army. That was that time 19--

Was that the Russian army?

That was a Polish army, a Polish army but under Russian supervision. The uniforms from the officers were Polish uniforms, but actually there were Russian setups. And I remember the first thing what they did, they took us down to a compound in Lublin. They took me down from my town, they took me down-- that was here like Fort Dix.

And they trained me, they gave us just the minimum amount of training, and they shipped us out towards Wisla. And they shipped me out with must have been maybe a group of 550 young men like me, all the same, about the same age. And they shipped us on trucks down towards Wisla.

And there was a point where the Russians were on one side, and the other side was the Germans, the other side of Wisla. We were like in Prague, outside Prague, and they were in Warsaw. Prague is when you come in before you come into Warsaw you have to, it's a bridge to go through. It's a few miles away from the capital, but it's connected with the capital Praga and Warsaw.

So I was there stationed for awhile down there and there were skirmishes. The Germans with the planes bombarding, shooting. We were-- I was in a unit under a stormtrooper unit. Where the tanks went, wherever the tanks went, we went behind the tanks and cleaned up the leftovers.

First was the artillery, after the artillery came the tanks, and after the tanks we were stormtroopers, like storm company to clean up the rest wherever--

The mopping up operation, yeah.

Pockets of Germans down there. And somehow I survived. I was afraid, I was hiding. Somehow I survived and I went through one towards the area Sosnowice, Sosnowice.

And there was somewhere in that area was a women's camp, a working women's camp. And we went through down there, and I could see their hair off and everything. They kind of wrestled away everything for me.

I had kind of dried up-- they gave us a dried up a certain amount, let's say, if we were in the fields to eat. I give them away, things like this. And it was a horrible sight to see. Then from there on I got in to Katowice from Sosnowice, Brzezinka. I remember this small little town from Sosnowice into Brzezinka, from Brzezinka into Katowice. That's a big town.

And there we had the main headquarters down there. And from there on they shipped us out towards a different-- towards the German border. But finally, we were young people and they're kind of like trustees that trusted us. They had a group people like me, who suffered under the German occupation. They were on a group like that didn't have anything to do with them, like an outsider. We suffered then.

So our group was sent back from the German line, sent back into Katowice, and I stayed in the area of these headquarters was Ulica Jagiellonska in Katowice. That was like on that side was the train going middle of the city goes the train, it's funny. In the middle of Katowice goes the train.

When I was on that side I was on the Ulica Jagiellonska. I was there, I was put up. And we used to have still to dispose all of the Germans, and get them into camps, and things. We used to do all that stuff. As they killed my father, that time, I deserted away from that. I didn't want anymore in the army life. I didn't want to stay down there.

How did you find out about it if you were in the army? How did you find out about your father?

See, that's a thing, it was the funniest thing is-- and still today it puzzles me. I used to be heading a platoon of guys. And my captain says to me, you know there's on the train there used to be a group where they used to rip off the immigrants coming and going, that was right after the war. He says to me, you know Joe, you get down to this station, and see to bring order down there.

It was right after the war. Everybody was trying to-- one robbed another. It was chaos. People don't understand, you have to be in the midst of it and see it. So I went down to that station.

As I was standing in the station I placed some guys, a couple of few guys, I placed them in certain spots near the steps, or near the entrances. As soon as they saw them guys who did that, as soon as they saw us present that was it. They didn't-- if they got into it our corners they know what's waiting for them.

We didn't thank them. They got their punishment. So it was quiet. All of a sudden I was standing by the wall and just observing things, I was decide before you go out observing things. I don't know, somebody knew me or somebody was sent to me, or he got off the train. He handed me a note, like a little envelope with something.

And as soon as I turned around, the people going around-- it's a train, people go, the person disappeared on me. Now, going back to it, I took that note, I didn't even-- I still don't remember now-- maybe I saw the person, maybe I did, but it went blank in my mind. I read it and the note said my father got killed.

But the funniest thing is I have to be on the station and somebody handing me that note, like a setup for it. That was the finish of mine being-- I had again a collapse of my feelings, thoughts, the whole the situation, the whole war. I was so happy he was there.

And another thing is what I did, my father lived through the war. And I know the way he is, he was a good person. It states in that book, even I didn't write this down. In that book where the society wrote in that book that my father after

the war helped a lot of people going by our town with food, with sleeping over, with doing things for them.

Not just for money, it says in that book, without anything. Just anybody walked in had food and lodging, whatever he could do for whoever passed by, or whoever was sent into it. He give them a-- whatever he could do, my father did it.

Where is your father buried?

That's the thing, I couldn't even go and get his body. See, that's the most horrible thing of thinking. They threaten me if I get down there-- that girl who wrote to me after, I received that note or she called me up, I can't recall. The girl who survived in our house. She said to me, Joe, don't go down there. You're going to be killed, they're waiting for you. I tried to go down to get the body and I was shot at, and another few people who were with me.

She took people from the town who knew my father, people my father knew, and they were shot at. So she went back, and I don't even know where his body is being rest, where his body rests today even. So the thing is and then that time I went away I deserted the army, and I went over to Lutz.

Lutz is kind of like an industrial city not far away from the border of Germany, Czechoslovakia, it was in that area. At that time I went over and somehow the organization got me a passport, a none-legitimate passport.

Where was your brother during his time?

He was with me. You see, after my-- my brother was with my father. But after they killed my father I didn't go back home. What he's going to do at home now? Everything was left the way I left in 1941 from the Germans, that's the way I left my father's house, whatever were built. Left all utensils, all the whole business. I didn't even go back and see sell anything or see what happened to anything. Well, I was threatened to be killed.

And I had a thinking I wanted to go back. I'm not no chicken. I'm not afraid for things. But I thought myself, I lived through the war. I have my brother. My father got killed. I'm not going to put myself in the hand of these horrible people-- not horrible people, the scum of the Earth in their hands.

I want to live there. I want to tell my stories. I want to say things. I want to have a family. And I couldn't make myself to go back. There was nothing to go back to. My brother come up to me.

He came to you after your father's death?

After the father's death. And from there on, from Katowice we both left for Lutz. And from Lutz we went over to Bratislava.

Where is your brother today?

My brother is today he lived in Israel for 15 years, then he came here. When I was in business I took him in with me. And he lives now in Florida.

But he had a very bad thing. He had a tumor in his head. He got sick, and he is a very bad condition. He talks, he goes, and I call him up every week.

I was there a month ago with him, but he kind of feel sick. I never went-- I wasn't in Florida, but I never go down travel towards that area. But he bought a condominium and he says to me, you come back, after we were in business both and he made a few dollars, saved up a few dollars.

And he made a home, he has three children. His wife, his three kids, very nice three girls, too. I had three girls, and he had three girls. So is all right. I talk to him every week. I talked him last Saturday.

And he's a very fine guy, too. His nature about like ours. He has friends there. He can go out. I do, too, I can go out on

the street. When there is two people I have right away two friends. Not one friend, why do I have two friends.

It's not a-- I don't understand any hate. If I don't like somebody, I'm not going to go in the midst of them. Like certain times I'm being confronted with some people, even the survivors. There are survivors, too, but if I see myself through, for instance, they start talking in a way vulgar, you know what I mean?

Yeah.

It's something like they're of a nervous way of being. Well, I don't want him to stir me up. I just instead I said to say to him, hey, listen, stop this. Don't talk to me. I just say to him, no I'm busy now, I have to go. Or I don't engage myself with it.

Walk away from it.

Yes, yes.

We have to pause for a minute.