

Without food, I drove without anything-- without water until they brought a stove to a Vernichtungs camp, Gross-Rosen.

What is that, Vernichtung?

Vernichtung, this means where they finished up the people. And over there, we went through segregation. They asked we registered what speciality we are. And I happened to be the lucky to go with my father to a factory of ammunition. But before-- after this, after the registration--

There was a selection when you came into the camp?

Yeah. After this, they put us to a big-- we was a transport of maybe 5,000. My brother-in-law was separated from us and about 2,000 to a big room. No, first of all, we went to a bath.

This was October 17, 1944, raining and snowing, cold showers, and without clothes, they have us run for a couple of miles to another location, where they brought us to a room. And everybody was sitting one between the legs of the other one, a few thousand of us. And we were standing for two days like this, sitting like this without food.

And then we came. And they called up the numbers for the transport. And they sent it out. We was only five days over there all together in Gross-Rosen. And what I saw of this beyond the description. Well, they had specially over there what they call the Strafkommando. The Strafkommando, there was people segregated to die-- Jewish or not Jewish, who knows?

They was not allowed to walk. They had to run all the time, all the time. And they had the-- a big stone-- what they calling-- the how stone-- what they call it? The quarries, the big quarries. And they was carrying the big blocks and running. And the SS was--

Hitting them?

Huh?

Hitting them as they were--

Hitting, hitting. Whoever fell down was finishing up by shooting. It was a terrible. And it was the same stoves going on, burning the-- and the smell like Auschwitz had-- they burned. And there was-- he was mighty glad after [INAUDIBLE].

Where were you at the time or your father?

Where or what were you doing then?

We was sitting over there and watching through the window the Strafkommando. We was waiting for our transport. We didn't know where we going. All of a sudden, they came and they called the numbers. Everybody got a number. And they called us. And they sent us to a factory at Langenbielau, a ammunition factory.

And then for a change, we got the old army barracks with rooms for eight people, with toilets and everything. All of a sudden, we got in a better situation, even with going daily to work. Our work was 12 hours a day, from 7:00 in the morning to 7:00 at night, six days a week. And we had to go two hours through the forest to the factory.

Walking?

Walking.

Guarded?

Oh, guarded, Yeah. And it was then a big wintertime. It was December, January, February, very strong winter. We didn't have any clothing whatsoever. So I remember, my father put around me a sack of cement. You know the cement sacks? Empty, underneath my blouse, and he put one. And they took away our shoes, gave us the wooden Holland-- the Holland--

Clogs?

--clogs, yeah. And this is the way, without socks, without nothing. And this is the way we was walking through the snow.

How big a group was this? How many men were there?

Oh, we was walking a couple hundred.

Now, these barracks were outside of Gross-Rosen or where?

No, no, this was Langenbielau.

How far was that away from Gross-Rosen?

Oh, this was about, I would say, 100 miles or something.

So you had another transport? But you didn't find it.

Oh, yes. They put us on-- not on the trains, but they took us by trucks.

Or so.

Trucks. And was quite good, warm, over there inside. And they gave us a little better to eat.

[CROSS TALK]

And was running the machinery over there.

All guarded-- was that guarded as well heavily?

All guarded, yeah. And the foremens was old Germans retired. They called back the retired people because the young one was in front already. And the condition was not bad. As a matter of fact, my father was then 58. And they didn't-- they was so friendly that they didn't let him work heavy. They gave him a little hand brush.

And he was cleaning the tables from the assembly, was sitting all day, and just minding the stove, the cold stove. So he had a easy job. As a matter of fact, one of the older Germans was-- since my father was-- had a stomach trouble, was bringing every day a thermos bottle of milk and Farina. And he put it in a garbage can so nobody can--

See.

--see. And this was for my father.

So these were retired Germans who were watching you rather than--

Oh, yes, 80s, 80-year-old. Not SS guards.

Ohm no, oh, no. The SS was for something else. But they was the foremen. They was the leaders of the-- they was

professionals machinists and stuff like this.

What work were you doing?

I was doing machine work over there. They was running late, apparently.

They trained you for this?

Yes, they found out that I am mechanically-inclined all of a sudden. And I was running a third late. Yep.

And, the food how was the food in the--

The food was a good soup. That's all we was getting in the morning as we came we was getting a piece of bread and coffee, Lunchtime, we was getting a soup, a soup-- a batter soup, like a-- I will say, inside was [GERMAN]-- how do you calling this-- and barley soup, or stuff like this. And then few thinks, when we came home, we had another coffee, I believe, yeah. Evening in the bread portion, evenings. Yeah. This all.

How long did this last for, this-- how long did it last?

This lasted until March the 10th '45.

What happened then?

Then the front got nearer. And all of a sudden, they announced that they going to-- all the sick people and the older people got to be transferred to a special lager. So they put my father on the list because he was one of the oldest. I didn't want to part with my father. So I volunteered and I went with him. I took out another man from the list. And I went with him. And then they brought us about maybe 50 kilometers to a old mill. And this was in Dernau, [NON-ENGLISH].

And as we came, we opened the doors, and over there, we saw, this is the finished. This is the finish. Why? Because all of a sudden, millions of this one-- louses fell on us. We was quite clean over there, working with the Germans. We had a latrine. We had--

Was this--

--showers and everything. As we came over there, no work whatsoever. Close the door and rot.

What was this, a camp also?

This was the finish camp.

What was the name of it?

Dernau.

A concentration camp?

Yes, a little camp. Well, say, a little camp was maybe 15,000 people when we came. But daily was dying over there, I will say, maybe hundreds of people, a few hundred every day from the parasites.

They were dying?

Huh?

People were brought there to die actually? There's nothing, no work?

No work whatsoever. And my father died over there that 14 of April '45. And I was liberated over there the 8th of May.

No-- there was no food in that place?

Yes. The food was very bad, just bread and a little soup. But the thing what was killing us was the sanitary conditions was killing us. You couldn't-- we was all full of it.

So you were actually there about a month or two, two months?

Yeah, I came in--

March there.

--March, yeah.

And your father died a month later?

My father lasted only a month and four days. And I was about finish when the Russian liberated me in the last second.

From the people that came with you on that transport, do you know-- how many people do you think survived, all those that came with you?

Where?

To that-- to this place.

Oh, we came over there, there was on this list was 250. And maybe 10 or 15, I don't know even so much. Yeah.

And you were liberated by the Russian troops?

Yes.

So was your brother-- where was your brother?

Brother-in-law? We was separated in Gross-Rosen. He went to Mauthausen.

Were you real sick at that time? Or how ill were you--

Oh, yes.

--when the Russians came in?

I was only about 80 pounds. And naturally, I was full of blisters, full of blisters. And I was quite sick.

What happened? And did they treat you when they came in? What happened when the troops came in?

I will tell you. The 8th of May, the day of liberation, we got up in the morning. And we didn't see any guard anymore at the door. So we opened the door and start walking, whoever could walk, toward the nearest town, little town, Dernau. Dernau was kept in-- what they call it?

So was it in the town of Dernau? Was that a name of a town?

No, this is a village.

A village.

A village. And the town was Gluszyca in Polish.

OK.

I forgot what was the name of the little town. I went to the town. I went to the town.

You had enough strength to walk there?

With a stick, I was walking. [NON-ENGLISH]. And as I came to the town, I knocked at the door. And a older German let me in. And they was afraid that the Russian will-- this one-- will beat them up. And they will-- what do you call it? The women, they will--

Rape them?

--rape the women. So he thought, when he take me in, and I was in the uniform, everything, he will be more secure.

Oh, I see.

And he gave me gave me a room. And naturally, I couldn't eat. He put on the table food. But I couldn't eat because my stomach was completely shrunked.

You walked out of that camp yourself or with some other people? By yourself?

Some-- everybody was walking.

But people went different directions as they came out?

In the direction of the town.

Yeah.

Forgot the name.

We'll look it up. I have a map. We'll look it up.

I been over there because I put on my thing, on the grave of my father. I been over there in 1965. I especially went over there, pick up the name in Polish. In Polish is Gluszyca today. The name today belong to Poland. But it was a German name, forgot it.

Anyways, he put food on the table. But I couldn't eat. And he had a older woman, the wife. And she cooked me up a little milk with manna-- what they call this-- like--

Rice?

--Farina, like Farina. He said, you start slowly on this.

Now, did they question you when you came in where you came from, what happened?

I was dressed from concentration camp, without the hair and that.

No questions, then.

No, they knew about this. Anyways, the next day, I went out in the street in a truck, a Russian truck. The Russian was all drunk. We was free-- that was the 9th of May. They was all under influence, each and every one. Well, a big truck run me over in the middle of the street.

Ran you over?

Yes. And I woke up in a hospital, all broken up in pieces after maybe 10 days.

What kind of hospital was it?

They made a temporary hospital out of a high school.

Who was running it, Americans, German, Russians?

They were all German, the Germans.

Germans.

And a couple Jewish doctors also was there.

And this is in the same town now? The hospital was in the same town?

Yes, in this town, yeah. And I was over there until July in the hospital. I lost my speech. I lost my touch in my right hand, everything broken up here and here, my nose, my foot. They must have tell somebody.

Anyways, when I felt a little better and I was still on a wheelchair, I went to the office of the hospital. And I start requesting they should let me go back to Kraków. I like to see who is alive.

Who was alive from your family. So finally, they couldn't get rid of me. I was so persistent. So they brought me to the rail station and put me on the railroad train. And I came to Kraków.

You went back.

All in bandages. As I came to Kraków, again, they helped me from the main railroad station to the Jewish committee. They had already a Jewish committee there. Kraków was liberated a half a year before because the Russians came from the east. And I was in the west. So I went to the Jewish committee to the-- was many refugees laying and sitting on the big--

Platform.

--platform. And I was sitting. And they gave me something to eat. And all of a sudden, two girlfriends from before the war, neighbors, came to look. And I called them in. And they took me home. And I found over there my younger sister just returned from a camp. And we found a letter from the sister who escaped from the ghetto. She was in Hungary, in Budapest.

She survived.

She wrote a letter.

She survived as well?

Yes. And she gave the address in Budapest. So my sister took me with a Red Cross Hungarian train to Budapest. And over there, I came to my sister. And I start making progress. I got rid of the wheelchair. And I start mumbling and stuff

like this. But I couldn't say Kaddish the whole first year after my year.

You could not talk for an entire year?

No, no. I lost my speech.

Because the--

I had a blood clot here.

From what, when they ran?

Yes, yes.

From the fall-- from the truck that hit you?

Yes, yes. Yeah.

Now, how did you hear about your wife surviving? How did you meet her?

In Budapest was a Jewish committee too. And on the committee, there was no any mail then in Europe, no post offices, no post. So every survivor who came from some hospital or camp brought a list.

So in October of '45, I found my wife on the list, that she is in Bergen-Belsen sick of a head typhus, black typhus. And I sent a friend of mine. I already was so well that I went in business with my late brother-in-law.

In Budapest?

In Budapest, export and import business. And I make quite a bit of money too. And I sent a friend with some money because I still couldn't-- wasn't well enough for such a travel from Budapest to Northern Germany. So I sent him. He went and he gave them my address. And she came to Budapest.

So he brought her. No, he didn't. He escaped with the money. Took away the money. But she came back? He gave her only the address.

Just the address? I see.

Anyways.

How long were you in Budapest?

I was until January '46.

And then?

Then we escaped from Budapest to Munich. First, I sent my wife and my two brother-in-laws to Munich. And I, and the two sisters, and the child was in Budapest as they left my wife with all the money in Munich. And they return for the wives and for me. And then we went-- we liquidated everything, we went all to Munich. In Munich, I was-- until '49, until I came to this country.

What were you doing in Munich then?

I was working part-time for the Jewish committee. And mostly, I was not doing anything.

So you were waiting for papers to clear or something?

Right. I was waiting for my quota to United States.

Had you applied to any other country to go to?

No.

Any reason?

No. No reason. I had here two uncles. And I wrote a letter to my cousin who is in Israel in [PLACE NAME] since 1928. And I asked him, how about me? I got-- I'm out, [HEBREW].

I don't know where should to go, to go to Israel or to go to America. So he sent me sick people, we got plenty-- and poor people. You don't have money. You are sick. You got-- my son was born in '46 in Munich. So he said, what can you do here without money, without health in Israel? So I decided to go here.

I see. So that made up your mind for you.

Right. But actually, we was thinking-- I was thinking, I always was-- in back of my mind, the idea to go to Israel. But in view of the facts of the situation over there in 1946, '47, where there was millions-- no millions, hundreds of thousands of refugees coming. And the Yishuv didn't have enough food to feed them.

I couldn't contribute anything because I was still very sick. I didn't have any money to talk about it to start something. So I decided to go here, having two brothers of my father here. They sent me the papers. And I came here.

What sort of feelings did you have about your experiences after you were liberated?

First of all, my main idea was will I ever be able to have a hold of a loaf of bread? It was the number one feeling. Then my other feeling is who is alive out of my family?

Then she-- the whole idea of future was very bleak to me. The whole life didn't make too much sense. First of all, after the terrible experiences with the Poles in Kraków, with the Poles what I grew up with them and lived all my life, practically, with them, I knew that returning to Kraków doesn't make any sense to me.

To live?

Tak. And now, where to go? Israel. By the first opportunity to open up, they open up the post office, I sent, like I said, the letter to my cousin. And his answer made a lot of sense to me the way he wrote. Don't misunderstand me, he said, any time you're coming, every piece of bread I got, I will share with you.

But the way I know you, with you background, you intention to come here is to help Israel. You are not talking about monetary things. So I am telling you very plainly, we got more people to feed than we got food, more sick people than doctors and medicine.

So I regrettable had to cross this all out of my mind. Going to United States was-- yes, uncles, they was well-situated, everything fine, everything well. But they was very-- you're tired. Was-- I didn't know the language. I didn't have any profession. I wasn't so healthy. My wife wasn't so healthy. We had a baby of two years-- two and a half years in 1949.

And when we came here, we didn't have-- meantime, all the money I maked in Budapest, I ate up in Munich waiting for the visa. I wasn't living in any camps. I was living privately. So that was very unanswered. And I was 31 years old when I came to this country.

And I found the conditions very, very much strange to me, especially when you don't know the language and you don't

have the profession. For me, all of a sudden, to go to a factory or my wife to a factory and start learning a trade in this age was quite a experience. Naturally, my nerves was shattered. My wife's nerve was shattered. I had a nervous breakdown several times. And until today, my nerves, naturally, are given from time to time big trouble, both of us.

How did you relate to other people here in this country?

I beg your pardon?

How did you relate to other people and they to you, survivors and non-survivors? How was your experience when you came?

You're talking about American people? I had some good experiences, some bad experiences, like everyone of the newcomers. But we had a hard life, a hard beginning. Right away, my other son was born in '51. We had two children. We had to give the older one to a nursery. My wife had to work nights.

And I wasn't making any money to talk about it. And before I start making any money, I broke my back in a factory. And I was laid down for 14 months, strapped to a wooden plank in two hospitals. Again, I couldn't--

This is something that happened on the job or what?

Yes. Yes. Naturally, I had my back injured through this accident. We managed. We managed. We had boarders in our apartment. And my wife, like I said, work night, stitching. I was working in a factory or learning the machining trade.

And after I-- my back came a little now-- after I broke my back and I started working, I went in business. I bought a old, dilapidated supermarket, together with some friend of mine. And I wasn't too successful over there because right away, Stop & Shop bought across the street a whole block. And they kicked me out of the business. So I went back to the factory.

And on and off, we struggled through. But thanks god, we survived. We brought up our children. And I send them to a private school, to Maimonides. And then they went to Latin school. They went to Hebrew Teacher College. And finally, both finish colleges. And one make a master degree.

And then when they already was so far-- was my older son was making my master degree, and the younger one was in the second year in college, I decided-- they went out of the house. He was-- he had our house. I decided to then to make a switch to go to Israel. And we went in '71. We made Aliyah, sold everything, and we went to Israel.

And we lived, like I said, in Kiryat Yam for over a year-- for 14 months, to be exact. Then I found out the truth. Before, we went twice for visiting Israel. But the life as a visitor for three weeks' span as a tourist--

Quite different.

--is quite different to come [HEBREW] over there. And I paid for it since still, I believe that maybe some days, I go return to Israel.

What kinds of feelings did you have after the war about being Jewish? As far as what--

I will tell you--

--how religious were you--

I will tell you--

--beforehand and how religious were you afterwards?

Yes, yes. As a matter of fact, this is one question I want to elaborate. When my son was born in December '46, my older sister, the one from Budapest, was living with me in the same apartment in Munich. And she had quite a bad experience being-- living with my late brother-in-law in Budapest as Goyim. He was arrested several times by the Nazis and stuff like this.

And she said, once I will get pregnant and I will have a boy, I will never circumcise. Well, thanks god, she had a girl. But I had a boy. And still, my mind then in '46 was shall I circumcise or not? But this experience what I had made a lot of sense to me then, made a lot of sense not to put my children to any possibility ever to be worried about being Jewish.

But I was walking the streets in Munich. And across me came a old man. He stopped me and asked me, are you the Ziggy Turner from Kraków? I said, yes. Don't you recognize me? No. I'm [PERSONAL NAME] from Kraków, the friend of your father. Then I recognized him. He came from Siberia. And I would never recognize him, like a 90-year-old man. He was only 60. And he changed my mind. He showed me. And he convinced me that--

What did you talk about?

Hmm?

What did you talk about with him? How did you bring it up?

Oh, I told him. I told him, my wife and my son still was in the clinic. They wasn't home. And I-- so he showed me. And he convinced me that my thinking is not realistic. So we make the [INAUDIBLE]. And I don't regret it.

In what way wasn't it realistic, in that you cannot hide your Jewishness no matter what you do?

What?

In what way did he make sense to you in what he said?

What?

How did he convince you?

Will be hard for me at this moment to recall how did he convince me. First of all, he was a pious man-- not a Hasid, but a very fluent and very well-versed, convincing man, who showed me that my way of thinking is not right. I can't recall exactly how. We had a lengthy discussion about it.

What was your wife's attitude?

Hmm?

Your wife's attitude about how to bring up the children?

She went along all right. As a matter of fact, we both agreed to put them through Maimonides yeshiva.

But at the time, the experiences did not force you or make you any more religious than you were before or less?

Less.

Less religious.

Then I just didn't--

Didn't want to have anything to do with Jewishness.

No, no, for quite a few years, for quite a few years. Yeah. Then slowly, I came back. And I am very proud to say that today I am attending daily services. And I am conducting service on Shabbos. But I'm not a Hasid. I smoke on Shabbos. I drive on Shabbos.

Did you join any survivors' organizations here when you came?

Well, yeah, we had a-- yeah, the New Americans.

Are you still a member?

Yeah, I am. I'm not a officer, never want to be.

Did you apply for any reparations after the war?

I beg your pardon?

Did you apply for any reparations from the German government?

Yeah, yeah. We got the reparations. We got reparation, yeah.

Do you have any questions about why or why not at all-- about doing that? Were there any questions of that at any point?

No, no. I will tell you something-- in my opinion, the way we understand, whatever we can get from them, even this is no way to measure repaying for something, but just to get out of them is a mitzvah, plain as this.

But did you speak mostly English in this-- to your children here in this country? What languages did you speak at home?

Here? I-- mostly English.

English?

Yeah.

Was anything--

But with my wife, I'm talking Polish.

Did you communicate anything at all from your experiences to your children at all, at any time?

No.

About the Holocaust?

No. As a matter of it, every time, we try to avoid this issue.

You and your wife?

Yes.

Was that ever brought up by them at all?

Sometimes, yeah.

Is there any reason why you made that decision?

I don't-- I never wanted to go into any details with this because-- I really don't know why. As children, I didn't want them to have any kind of bad feelings about it. When they grew up, they didn't show too much interest either, when they grew up. Apparently, they got some smothering from somebody else, from books or whatever it is. As far as I'm personal experiences, we don't-- they don't talk about it.

You'd rather not share your experiences with them? You don't think of them--

I decided a while ago to put everything on tapes in writing. And after this, I'm taping my experiences as my entire life. But like I said before, I'm trying to leave a complete in-look in my family's life in the pre-war times, in my youth, my grammar school, and stuff like this, in the whole what goes with it that will take me quite a while to get this-- all details together. And this is the way I want to have this-- leave it. Some days, if they will be interested, just put a tape and listen.

What sort of feelings do you have about this country, America, [INAUDIBLE]? And do you think something like that can ever happen here?

I don't understand the question.

What sort of feelings do you have about living in this country? And do you think that something like the Holocaust could happen again?

Oh, I don't believe it's possible. I don't believe that's possible for the simple reason there's too many minorities here. You don't have the idea of Polacken and Jews or German and Jews. You got here everybody. I don't believe this is ever possible to have a Holocaust right here. I don't.

It can be a rough time for the Jews, yes. I believe this eminent, eminent. As hard as the economical situation may be or by the smallest depression where, let's say, like today's government, the rich will get richer and the poor will get poorer, finally the Jews will pay for it. This is my philosophy. The history shows always the same.

How do you feel that-- in what way has the Holocaust experience affected the course of your life?

Completely. First of all, my studies were interrupted, my family destroyed, everything what my grandfather and father built went down the drain.

Your life now, I mean, what-- how has it affected your life?

I'm uprooted. No matter how well I may be here-- and I can't kick. Thanks god I'm now now retired completely. I'm living quite a comfortable life. And nothing is too expensive or nothing is too-- nothing is to cook about it financially. But still, I still feel myself deeply uprooted from the environment I am brought up, but never from the world I am brought up. I never can return to it.

Exactly like you take the White Russian in Paris-- the revolution kicked them out of Russia, right? They may be successful. And they may be this and this. But they are on foreign soil. They are-- the family is disrupted. One or two left are the family. And even if you got the family still living, one in New York, one is here-- no communication, not like we used to live together.

Have you tried to transmit anything to your children because of your experiences?

For instance?

There's manners of survival, how to-- protection.

No. I will tell you. I don't-- I privately don't believe this is necessary. I don't believe. Secondary, both of my sons-- both of my son make their own choice. They married out of the faith. My older daughter-in-law is converted to Judaism. The younger one didn't. This was their choice, nothing I could do about it.

How did you feel about that?

Naturally, I'm badly hurt. But nothing I can do more about it. Still love my children. I'm not going to break up the ties because of this. But I believed, as far as our family is concerned, my parent-- this is the end of the line. This is the way I feel it.

Is there anything else at all that you'd like to add that we didn't cover at all? Is there anything that you'd like to add that wasn't covered that we didn't talk about?

I will tell you, Coby. We-- I try not to go in any detail because to make-- to put it in details my personal life or my war experience, there are so many details that will take months for me to put it on tape. Even I thought we covered mostly all the most important thing what I can think about it. If you got any question, please do answer-- or ask me.

Well, I don't have particularly. We more or less covered the material. Just if there was something outstanding in your own mind that you would like to.

I will tell you something. No, I think-- we'll leave it with this. I don't-- like I said, is no sense for me to take any specific period and to go into it in telling you all the details. Maybe would be for somebody interesting. But I really don't know what shall I-- what details to tell you about it-- the living in lagers, the living in ghetto, or living in America? I don't know. I really don't know.

Maybe at some later point we can--

I beg your pardon?

Maybe at some later point, we can concentrate on that, or in your--

Yes. As a matter of fact, I expect shortly, maybe within a few days, a letter from Israel. I sent to my cousin two names I found out that Tel Aviv got now a computer where all the survivors are registered. I sent them two names to look it up on the computer, names of two people, whom I saved their life-- one of them a little boy and one whose two little daughters I found in the empty ghetto on the Aliyah-- on the-- what do you call them-- on the roof, hidden, when the ghetto was--

Liquidated.

What?

Liquidated.

Liquidated. And I helped them to safety. And they survived the war. And I will-- I lost contact with that people.

They're living in Israel?

I don't know where they live. I don't know. One live-- one supposed to live in Newark. I look for them, this little boy what I smuggled with my going on the 13th of March '43, going from being transported from the ghetto to the camp in Plasz³w, we transported all the tools, the electrical tools. So we transported this in big coffers are they-- what they calling-- how they calling this-- a reef, reef, big. You know the reefs, what-- underwater?

Bamboo?

What?

Bamboos?

Big, big--

Rafts.

--rafts.

Rafts.

We transported it. So I transported this boy because he didn't have any right as a boy, a little boy, he brought to me. He lost his parents. So I put him in one of the rafts. And I brought him up to the camp. Then he survived. I know he survived. His name is Albert Ungar. He was only a boy of 12 then.

You know where he lives or where he went?

I know-- I don't know. This is why I expect my cousin in Israel shall send me the addresses to two persons. So there are many, many instances like this. Talking about details, I can go on and on telling you details of people what we smuggled, let's say, from the German part of Poland to the Russian part of Poland, how we smuggle, how we will drop.

I had the passport then with me as a student of Northeastern University in Boston. I paid for a year to come here to study before the war. And I didn't come because my father got sick. I postponed it. But I had a passport with a visa.

So when I was over there in Lemberg, right in-- this was '39, they told me, they opened up a office of HIAS in Vilna. And whoever comes with a American passport with visa, they transporting the whole-- all the people through Vladivostok. They got a agreement with the Russian.

So as a matter of fact, I went over there to Vilna. I smuggled myself. And Vilna was then Lithuanian. The Lithuanian cut out Vilna from Poland. And I came over there only two days later to find the rabbi from my mother, is Rabbi Cohen with her-- with his wife. He was already registered. He got-- he had a visa to go. And he went then through Vladivostok. Then after so many years, I met him in Boston. He was a principal of my children at school. He recognized me.

And I was arrested on the border. And they took away the passport. And they took away all my money and everything. They put me-- they sentenced me of 25 years to Siberia. I escaped. Mices-- you're talking about details. I was shot. They shot my leg. Mices. I can start telling you details from today till tomorrow if you go by calendar, year by year.

Day by day.

Or day by day. But I think that it's irrelevant.

We will eagerly be waiting for your--

I beg your pardon?

We will eagerly be waiting for your book to come out in manuscripts.

No, some days, I promise you.

How did you feel about answering these questions?

No problem. No problem. I hope I didn't give you a rough time here.

Not really. I want to thank you very much for sharing your experiences--

My pleasure.

--with us. I'm very grateful to you.

My pleasure. My-- a real pleasure.

Thank you.

And I wish you shall sit down and have a cup of coffee. OK?