

JOSEPH/ROSE NASS

5/28/89 #52, #53

Page 1

WH: "...(looking at book)... what year were you born?"

RN: "I was born (inaudible) in 1922..."

WH: "Do you have brothers and sisters?"

RN: "One sister."

WH: "She's still alive?"

RN: "Yes."

WH: "You went through the war with her?"

RN: "Yes."

WH: "What did you father do?"

RN: "We had a grocery store and we had a lot of land. And my father didn't work. We had people working for us..."

WH: "You were well-off?"

RN: "Yes, yes..."

WH: "They were hassidische?"

RN: "...modern Orthodox...and...belonged to Betar..."

WH: "...older sister?"

RN: "...younger...we escaped from the ghetto...we ran away...and were in hiding...in the woods...then with Gentile family...then in the woods...and then with another family..."

WH: "How long did you stay there?"

RN: "We stayed until the war ended...27 months."

WH: "You were in hiding."

RN: "We were hiding. Every minute in the day."

This is a verbatim transcript of spoken word. It is not the primary source, and it has not been checked for spelling or accuracy.

WH: "It's amazing that the Germans did not come across you..."

RN: "No...(inaudible) we didn't have only the Germans, we had Ukrainians too."

WH: "I know that."

RN: "You know, I think that if it's meant to be, if you have to live, you live. That's what I thought."

WH: "The people who hid you, what was their background? The ones that you were saved by?"

RN: "Ukrainian..."

WH: "The reason they helped you was because you were useful to them?"

RN: "Yes."

WH: "You worked for them."

RN: "Yes... and they were nice people."

WH: "So you see, when people say, 'The Ukrainians, they're all terrible,' you would probably say, 'They're mostly terrible, but there're a couple of good ones!' "

JN: "You say the same thing with the others, the Pollacks, the Lithuanians...some of them, a miniscule minority, you know, like a one in a thousand that there was a nice goy, you see."

WH: "... your parents made it through the war?"

RN: "Yes."

WH: "They came with you to America?"

RN: "Yes..."

WH: "And you were born in what year?"

JN: " '18."

WH: "And your family was also a religious family?"

This is a verbatim transcript of spoken word. It is not the primary source, and it has not been checked for spelling or accuracy.

JN: "Yes...modern..."

WH: "They were also Zionistic?"

JN: "My father was a business man. He was not interested in politics, but my sisters and my brother...basically all belonged to Zionist."

WH: "You were in Russia during the war?"

JN: "I was in Russia during the war."

WH: "...where were you?"

JN: "I was taken to the Russian army...(inaudible)... they were getting ready for the war with the Germans...and then the war started in June...day and night there was the German army (inaudible) in the sides and in the back and in the front, and all around us, the Germans were advancing and we were marching deep into Russia, until Stalingrad ...and for some reason, our unit was pulled out before the siege, and to deep into the <sup>Caucas</sup>~~Turk~~ (Caucasian?) Mountains. To break road, through the (?inaudible) Mountains..."

WH: "There were a lot of other Jewish people with you in this part of the army?"

JN: "...some wanted to go home...many, many others they wanted - they thought that the Russians are bad, they wanted to go home, to be with their family, and the Germans are not so bad, all this here, why the Russians are talking, and writing about Jews and everything, this they thought, Russian propaganda."

WH: "Right."

JN: "And, they were thinking, - always thinking, how to escape from the Russians, in other words, how to remain, to be captured by the Germans. You understand what I'm talking? And a lot of them, a lot of the Jewish boys from my town, from those refugees from - West Poland, they remained - in other words, they were hiding in the fields, in the wheat, in the..stalks. The marshes, the swamps, they were hiding in order to escape the Russians. I did not. Myself, and a few others did not do it."

WH: "Why?"

JN: "Why? Because I figured that a Jew has no right in - no human rights in - by the Germans. How is possible to be with them? To live there?"

WH: "In other words, you didn't think it was propaganda."

JN: "I didn't think - it was propaganda. I believed it."

WH: "How come you believed it, and they didn't?"

JN: "I don't know. I believed it, and I was afraid to - maybe I was too scary. Also. And I marched forward, forward, always with with units. The Army units."

WH: "So you were there through out the whole war."

JN: "I was there through out the whole war."

WH: "Where did you meet...you knew each other already as children..."

JN: "Yes. I knew her father very well. He used to do business with us..."

WH: "You didn't get married during the war?"

JN: "No, no."

WH: "You had brothers and sisters?"  
JN: "I had one brother and four sisters."  
WH: "And did they make it through the war?"  
JN: "No..."  
WH: "And your parents didn't make it?"  
JN: "No...I was the only survivor..."  
WH: "You say it was a big family and very few remained."  
JN: "None of them remained."  
WH: "You're the only one?"  
JN: "I'm the only one."  
WH: "Nobody else Jewish - ."  
JN: "Nobody else..."  
WH: "When the war ended, how did you become reunited?"  
JN: "After the war...the Russians released us...I came back to Poland...  
and I found my sister-in-law, my brother's wife... in a city in West  
Poland...so I came to West Poland...I was there for 2, 3 weeks or  
something, a short time, because - and that's where I met - ."  
WH: "Where did you go from there?"  
RN: "We got married - ."

END OF SIDE ONE. TAPE ONE.

SIDE TWO. TAPE ONE.

WH: "...you had an aunt here who was ready to make out an affidavit for you."

RN: "...yes...she was a poor woman..."

WH: "What was your maiden name?"

RN: "Mauer..."

WH: "...on the trip over...Jack was already born?"

RN: "Jack was 5 years old...Kenneth was born here..."

WH: "...did you feel that because you had a trade you'd find work here right away?"

JN: "Yes. That what's I felt...I was right, that was fact, I got a job and that was it."

WH: "...did you land in New York...?"

RN: "Yes...my parents, they were here for a year's time with my sister ...they could come before us...we went to live in <sup>Crot</sup>~~Katonah~~ <sub>Crotone</sub> Park..."

WH: "...how religious were you when you came here in those early years?"

JN: " - in Russia, I had no religion. In other words, we were just like any Russian soldier (inaudible) no religion and no shul and, I mean, no Jewish - we had some, a few Jews in our unit there...in France I started to come to...shul..."

WH: "When you came here, were you able to take off on Shabbas?"

JN: "Yes...I never had to work on Shabbas..."

RN: "...the children, they both went to Yeshivas...you know, that time it was hard to pay the - believe me, it was hard to pay the yeshivas. So, somehow we did. You had to...we paid that time, I remember, I

WH: "...how did you get the job with the Local..."

JN: "I had a relative, some distant relative, he was in the Union...he got me into the Union...I was making a living..."

WH: "...the Holocaust... did any one ever ask you any questions about it..?"

JN: "No..."

WH: "After everything you saw...do you think that it could happen here, too?"

JN: "Yes, it could happen here too...you read in the papers, so many neo-Nazi organizations, and they will take over the government. (inaudible). I'm positive that it can happen here. Even though here, now, we have a great percentage mixed marriages - right - great percentage. But, the same thing you had in Germany. And the American Jew is just like the German Jew. (inaudible). He never believed - it would happen only to the - Eastern Jews. But not to the German Jew. And this is my Fatherland. - And the same thing is here with the American Jews. The American Jews believe that - there is no difference."

WH: "Do you believe that in some way because of their upbringing, their background, that American Jews as a group are different than the people who came from Europe? That they think differently about things?"

JN: "They resent the newcomers. They still resent them - they still do, even though they know and everything what happened over there...(inaudible)...I thought after the war that I, - the survivors, going to be a certain - (inaudible)."

WH: "That they'll welcome you."

JN: "They'll welcome and I have a pedestal, and (inaudible) but in practise, not, it's not, - ."

WH: "...now, 40 years later, when you think of, who were your closest friends? Of the 4 couples that you're close friends with, are all of them from the old county?"

JN: "Yes..."

WH: "...how are American children different than say, children from European towns. Do they have different values, do you think?"

RN: "...I would say that our children understand us, and they want to be something, because we left in middle of our youth."

WH: "The prime of your life."

RN: "Yes. And we cannot accomplish nothing in our life, and our children, they could. And we tried to do it, to help them out with all our strength and that's it. Now, comparing to American children, I wouldn't say some of the children, they want it, some they didn't want it, it comes from the 'greener' parents the same thing."

WH: "Do you think that the American children were more spoiled, maybe?"

JN: "Yes."

RN: "That's what I said. Our children they understand us better. No, I wouldn't say 100%, there's some children - ."

JN: "The immigrants always wanted their children to be more, to have more than they had (inaudible)."

RN: "I think that we are more pushers for our children. And more worries for our children than the American. They have, G-d forbid, goes - my son, or something, goes out with a shiska, I would kill myself...'



WH: "You think you really would have killed yourself?"

RN: "I don't know if I would do it (inaudible). Thank G-d I didn't have to - ...I didn't come so close I should think about that... (inaudible). The American Jews, they want, they should get a mixed marriage, I'm sure they don't want it. No, they getting used, little by little, they're getting - they don't have no other choice."

WH: "...do you have any friends of survivors that their children are mixed marriage?"

RN: "Yes."

WH: "...your son, Kenneth, what does he do?"

JN: "He's in an insurance office...he finished college...he lives in Hartsdale (NY)...he's married, and has two children."

WH: "Is he as observant as you?"

JN: "No. He's not that observant."

WH: "Does it bother you?"

JN: "It bothers me, but I can't help - not only can help, I can understand because his business in on Shabbas, you know, and he has to make a living...and another thing, a lot is up to the woman. He married an American girl and this girl doesn't know any - (?) daven (inaudible)...she knows she's Jewish. But if he would marry a girl like, let's say like Jack married Marsha...and Marsha, she's a (?Shlamith) girl. But this girl, she doesn't know any better. But any way, she converted, in other words, she became kosher..."

RN: "...I wish she would send the children to yeshiva."

WH: "You're afraid that maybe the children will assimilate."

RN: "That's right, they shouldn't go with the other children you know

WH: "Did Kenny go to yeshiva high school?"

JN: "Yes...Yeshiva University...to college...Lehman."

WH: "And Jack, where did he go to college?"

JN: "City College...two different types."

WH: "How are they different?"

RN: "Jack is very quiet - and he's serious-minded. Not too out-going."

JN: " Jack is a bookworm."

RN: " And he loves to read."

JN: " He's sensitive..."

RN: "...and Kenny, didn't want to work hard."

WH: "He's a fun loving type."

JN: "Yes...another thing we noticed, Jack is 7 years older than Kenny. These 7 years, this is - makes such a difference because Kenny became a teen-ager in the days of the hippies, and yippies, with the long hair, and so on."

WH: "Where you afraid that he'd get involved with the drugs...?"

JN: "Oh, yes! I was afraid! Sure, I was afraid."

WH: "He didn't get involved though?"

JN: "No. And I'm glad that he turned out now...very nice - he's a wonderful boy."

WH: "Did you ever think to yourself, 'How could G-d allow all this to happen?"

JN: "I'm asking all this all the time."

WH: "What's the answer?"

JN: "I haven't come up with any answer..."

WH: "...you opinion is that you still believe (in G-d)?"

WH: "How about you?"

RN: "I believe. You know what I believe? Because what I lived through, I saw it now only one thing that my heart it bleeding, why so many, many (inaudible) and all they went for nothing. So I many times I ask, 'Why?' "What (needs translation).'" For what did it mean? (needs translation)."

JN: "I'm asking, 'Why did I deserve to survive?' Was I such a tzaddek?..."

WH: "...so what's the point of all this davening?...if G-d is really a G-d, and He cared about people, and you know, what you said before is true, that most of the Jews who came here before the war, who got away, right, they were the irreligious ones...He punished the religious ones, and He let the irreligious ones...(inaudible)."

JN: "You know what, I go to shul, it's a way of my belonging. I like the Jewish people, and I feel that this way I am part of the Jewish people, I belong here. And in my young days, I had a Zionist organization...we were concentrate ourselves in those organizations, those organizations meant everything. All kinds of activities. First of all, lectures, classes, sports, drama, theatre we had, we had all kinds of activities, and then the lectures also, we were learning something. Zionism and so on. So here, I want to say that here, I'm belonging, I go to shul, I'm part of - I belong to the shul."

WH: "Because you don't have the other things now."

JN: "Yes."

WH: "...landsman (? organization). Did you ever belong to any here?"

JN: "Yes...it didn't amount to much...I came over to this country, they told me I have to belong because in case I die you have a - they going to through me into the garbage."

WH: "You need a chevra kadisha."

JN: "I need a chevra kadisha. I have to belong to the landsman (inaudible)...but then I asked them to take in my father-in-law and my mother-in-law...so they wanted money...they asked some \$300 that time...those people didn't have 300 pennies...it was a lot of money, so I got mad at that time, and I left them, and I said, 'The hell with you, I don't want you, and I don't need it.' And we went out there, and we bought some cemetery for ourself. Private..."

WH: "...did you ever rebel, did you ever say like, 'I can't believe in this?' "

JN: "No, but I will say that I did not rebel, but I'm skeptical, as I say."

WH: "If your son, Kenneth, would come to you and say that he's 'skeptical,' - ."

JN: "I have no answer."

WH: "We all have doubts."

JN: "Yah. We all have doubts."

RN: "You know what? The most important, what I feel, it is, alright, to have a Jewish home, to daven and to not be fanatic - to have a Jewish home, and with the children, they shouldn't get mixed up, and should be continuing to be Jewish, and that's what it is (inaudible)."

JN: "Because if I would be irreligious, maybe - the morality, religion is also morality. If I would be irreligious, maybe the kid wouldn't be so morally brought up."

WH: "In other words, it's the values in the religion."

JN: "Yes."

WH: "What the Torah tells you about the (needs translation). What they tell you about those mitzvahs, it's very, very important...but you can't take one without the other, you see, you have to have the whole package."

RN: "Yes, that's what I want to keep it. Like in a package. They should be, I wouldn't say, religious, religious, I wouldn't want that - with the peyas, this is not my type...Boro Park - ."

JN: "I cannot believe...that they look at it, that the messiach is coming, and he will - bring in all the Jews to Israel...all this baloney."

WH: "What do you think about Israel?"

JN: "Oh, I'm very much for Israel...we buy Israeli bonds, and tzedukah and we send in money there, and charity...and, for example, a breakfast, a UJA breakfast, last year, we have every year, but last year, so I got up in the - spoke to the people there, (inaudible) to reciprocate for what the UJA did to us, helped us. I feel like a kind of sense of belonging..."

WH: "...who do you favor in Israel, when you think about - Likud or Labor?"

JN: "Likud..."

SIDE ONE. TAPE TWO.

WH: "...do you think that America can be trusted to help Israel?"

JN: "No. America cannot be trusted these days (inaudible). We are lucky that America needs us. Needs Israel. Because it would be worse if they wouldn't need us. This is the reason what America is helping Israel. But trusted? They cannot be trusted, because Carter was no good for Israel."

WH: "Even though he made Camp David?"

JN: "Even though he made Camp David, he was no good for Israel. Carter, I believe that Carter, caused the rise of Khomeini. He caused the fall of the Shah. And Islam is fundamental and they want to take over not only the entire Middle East, but they want to convert the entire world to - ."

WH: "To their way of thinking."

JN: "Fundamental, that's their way of thinking. This year, Khomeini is worse than Hitler. Why is he worse than Hitler? Because Hitler was trying to conquer the world for economic reasons. And they want to conquer the world for religious - and for religion, they will sacrifice themselves. They will give their lives. The preachers, to give their life for their religion."

WH: "What about our own fanatics?"

JN: "The same thing. They are just the same. Our own fanatics are just the same, they are Khomeini's. There is no negotiating. You cannot negotiate with them. You cannot discuss with those people. They are extremists."

WH: "Like who?"

JN: " (inaudible)...the Satmar, those type of people."

WH: "...what about a guy like Kahane?"

JN: "He's a little too extreme. You cannot go with the - we cannot follow him with his ideas, after all, we cannot chase out all the Arabs from Israel. And all the things like that here. And then we have to realize that Israel is also a democracy. It's not Stalin, and it's not Hitler."

WH: "Do you think that there's a lot of anti-Semitism here in America?... I'm saying on the average person - not skinheads...?"

JN: "There's anti-Semitism. And the root of anti-Semitism is the church."

WH: "Can we do anything about it?"

JN: "No, we cannot...not much we can do. The church also, this is religion, fanaticism. And they are brought up with the idea of against the Jewish people. That the Jewish people - even though it's not an iota of truth in it that the Jews killed Jesus and so far, and so forth - but, the hate is stronger than love."

WH: "...they say now they don't believe that the Jews killed Jesus. Do you really believe it? The average Christian?"

JN: "They want to believe it...they want to believe that. If you want to believe in something, so you'll believe in it...they indoctrinate their children...(inaudible) what does a child know? 'You killed Jesus. You killed our G-d.' "

WH: "...are you retired?"

JN: "Yes."

WH: "What do you do all day? Tell me you day."

JN: "This is a verbatim transcript of spoken word. It is not the primary source, and it has not been checked for spelling or accuracy. We keep busy all day long."

RN: "I don't know what to tell you what I'm doing. The house, it's a big house, and then shopping, and telephone, and going to somebody, and I have a Hadasseh meeting, and I have Sisterhood meeting..."

WH: "You are active in the Jewish community?"

RN: "Yes...I'm on the Board of Hadasseh, on Board of Sisterhood. I'm active..."

WH: "Did you ever work in this country?"

RN: "No, very little."

WH: "Are you sorry about it?"

RN: "No, I'm not sorry."

WH: "You're sorry you didn't go to school?"

RN: "Yes, I'm sorry...I was reading and writing but I could use improvement."

WH: "What do you read?"

RN: "The Daily News, and the Hadasseh Magazine, and - the Jewish Week..."

WH: "What do you do?"

JN: "First of all, I'm First Vice-President of the shul, in the Community Center of Israel here. This here alone keeps me busy. And I attending the minyan...I was reading a lot, now unfortunately, my eyes, I cannot read. So this is - ."

WH: "It must be very disturbing to you."

JN: "Not very disturbing, but it's - tremendous. I cannot begin to tell you what it means to me. And I retired...I used to work with Kenny...on the computer there. Now I can't do it...I don't know. Somehow, I'm busy all day long..."

WH: "...did you ever go on a vacation without your children?"

JN: "This is a verbatim transcript of spoken word. It is not the primary source, and it has not been checked for spelling or accuracy."



WH: "...did you ever have a pet...like a dog?"

JN: "No...A dog belongs to a dog house."

WH: "You don't like dogs?"

RN: "I like dogs but - ."

JN: "When Kenny was small, he wanted us to buy him a pet. So we got him like a little dog. So, he promised that he's going to be good - take care of the dog, but it wound up that I had to take care. So I was glad when the dog run away and we never saw him again."

WH: "When you hear that, you know, they say that some people, they have all the luck. Right? In your opinion, do you say that lucky people make their own luck?"

JN: "No. I believe in beshert. It so happened, in the days of the Hitler, if you were here, you survived. If you were here, you were killed. And the same thing like on the front lines. If you were standing here, you could get a bullet and get killed - I believe in that - that's why I survived."

WH: "Did you ask the question, 'Why did I survive?' "

JN: "By chance. By chance. I'm asking the question, I said before, 'Why did I deserve to survive?' And my sisters, and their children, their little children, and so on - ...my sister had two little darling girls. I wonder, maybe she left those kids with some goyim. Who knows? Maybe they're in a - who knows. Thousands of children like that...thousands of stories..."

WH: "...when you hear that somebody is a goy, and you know that they are a goy, and they said something about the Jews, or they didn't say something about the Jews, if you hear that the person is Ukrainain,

Ukrainain or Polish or German, are you more suspicious of them than say, if their background is from Irish, or English, or Swedish?"

JN: "Yes, definitely."

WH: "You are, and you are not."

RN: " (inaudible) a goy is a goy."

JN: "I'd rather - listen to a Russian man, a goy, than to a Pollack or to a German, or a Ukrainain."

RN: "I couldn't compare."

JN: "... 'cause I was in the Russian army, and I lived with the Russian people. They are primitive, but they are good-hearted people. You understand what I'm - ...there was anti-Semitism, but during the Stalin regime...I wasn't concerned, I wasn't afraid that I'm a Jew. With a Pollack, I was afraid. With the Russian, especially during the Stalin regime, he couldn't say to you, 'You are a Jew.' He could say only, 'You are a Hebrew.' Because, he couldn't say the word 'Jew.' It wasn't allowed, it was against the law. And I couldn't say that there was not anti-Semitism, there was anti-Semitism, but I didn't feel - ."

WH: "...how about Blacks. Are they any different?"

JN: "The shvartze would be worse than them. The shvartze - they are, they would kill for the - ."

WH: "They would kill for them?"

JN: "Yeh, they would kill..."

WH: "...a guy like Jackson?"

JN: "Jackson is terrible."

WH: "You didn't vote Democrat did you, this time around?"

JN: "No! No! For many years already I was Republican."

RN: "This is a verbal transcript of spoken word. It is not the primary source, and it has not been checked for spelling or accuracy."  
We changed a few words, Repub. I am

WH: "Do you live with your bags packed?"

JN: "I know what you mean. No, no. We're not in immediate danger."

WH: "Are you very worried about crime in New York?"

JN: "Yes...the reason also, the crime, because there is - not that I'm that religious, but there's no religion, there is no morality. You see. And then also the poverty what brings them to that also. And here, now, we have this friction with the drugs."

WH: "...it's now many years, do you ever dream about what happened during the war?"

JN: "Yes. Nightmares. When I begin to think what my family went through, it must have been (?true?) over there, even though I wasn't there, and I don't know everything. And - I - every day life. Every day must have been a year. Years...(inaudible)..."

WH: "...when you think back, did you try to explain to your children, I mean, now your children know, but when you're children were growing up, did you tell them what you went through?"

RN: "You know what? Yes and no. In the beginning, I didn't want to tell them. They were 5, 6 years old. Later on I used to tell them stories."

WH: "You did tell them."

RN: "I did. I did."

WH: "Why?"

RN: "But not in the beginning, because in the beginning, they shouldn't be scared, they shouldn't be afraid."

WH: "But you felt they should know. Do you feel, you know, you said before, that the American Jews, they're like the German Jews, they

"And you say you're not sure whether something like that could happen. You said you thought it could. But, do you think if something like that happened, that your own children would be prepared to deal with something like that?"

RN: "G-d forbid!"

JN: "G-d forbid they are not prepared to deal with something like this here."

RN: "Nobody was prepared."

WH: "No, but now that it happened, would they be - ?"

RN: "No."

JN: "There would be a reactionary government here. A reactionary. Unless there's a Birch, or - David Duke, (inaudible)...or Jackson. (inaudible)."

RN: "Here, I think, maybe is more a free country. You taking, you leaving the country, you going away if you feel something would happen with this country."

WH: "Do you think that people here would leave in time? Or would they sit back like in Germany?"

JN: "They would sit back just the same thing. They didn't learn and everything, they didn't learn anything."

RN: "The American people, they scary people."

WH: "They scary people? What do you mean?"

RN: "I mean, they're not - fighters. They - everybody loves themselves."

JN: "Israel cannot absorb all the Jews of America."

RN: "Israel's children, they different. Take Israeli boy, or Israeli girl, she has it in her mind, different. She has to watch her

"They thinking only of good things, and movies, and this, and theatres, and outgoing, and coming, and - they're, how much? I love my children. How much they are - (inaudible)...they don't think - and the same thing, when I was a teen-ager. I never knew that something could happen like this. Never came in my mind. That could happen something like this."

WH: "What did we learn from it?"

JN: "We didn't learn. Didn't learn."

RN: "Didn't learn. (inaudible) You forget it. That's it. And didn't learn, and some of them, they don't want to know anything - don't tell me stories! Don't tell the stories! Don't tell stories! They don't even want to hear about that!"

JN: "Even on the other side, everybody thought that it gonna happen to only to you, not to me. To me, it's not going to happen. This is the attitude."

WH: "Were your children curious about it?"

RN: "They are, they are."

JN: "Yes. Yes."

WH: "They weren't in this category, they didn't say don't tell us about it?"

RN: "No, I'm not talking about my children...in general, the American, even not children, even older one, they don't want to hear from that."

RN: "...our children, what can I tell you. They are devoted. And consciencious, and devoted, and they worry about us, and they helping us."

WH: "Do you feel that they admire you for the fact that you survived?"

JN: "This is a verbatim transcript of spoken word. It is the primary source, and it has not been checked for spelling or accuracy. They love us as parents."

RN: "They love us. I don't know if they are admiring, they - would rather we shouldn't - have to be, go through like what we went through. They're not proud what we went through."

WH: "You spent a lot of time with them, right, when they were growing up?"

RN: "Right...we took them...doesn't matter how much we took them, no, I was on the top of them every minute. (inaudible) with homework, with schoolwork, I mean the children, they were to us, children. You know, everything, it was in the children."

WH: "You can't live twice, but if you could live over again, what would you do different?"

RN: "...my children nothing...(but) maybe I would be in Israel, that was what I was thinking...I don't know if I did bad, or if I did good."

JN: "...I had a feeling that I didn't do enough for the children. Didn't spend much, enough time with the children. I feel that - I feel that because I was working, and I was busy working over-time and I feel that I (inaudible) with Jack, and we used to take him fishing, we used to take him to the country, and places...same thing with Kenny. Everyday I would come home, in the summertime especially, I would take him, we lived next to the Bronx Zoo, and with - on the bicycle, going around the zoo...I was taking care of the children, but I... feel that I should have done more...I feel that I should have spent more time with them, should have given them more..."

WH: "You belong to any of these survivor organizations?"

JN: "No...what I think of these organizations, those organizations are needed, and they are necessary. But in a way, some people trying got to make 'hay,' sort to say."

WH: "Do you ever hear of the term 'professional survivors'?"

JN: "... I never heard the term...but...Elie Weisel...he is maybe talented, he can bring it out more than I can...(inaudible)..."

WH: "...do you think that anything could have been done to prevent Nazism from happening?"

JN: "No...Germany is a military state. It's a disciplinary. And when they lost the First World War...the Jew - was an easy target and is an easy target. All his assets were liquid. You understand? The Jew - ."

WH: "He didn't have land."

JN: "He wasn't tied to the land. You see, and he was an easy target. He was hated, the church helped it - the base of the hatred comes from the church, and this made it easier for the Nazi's, for the anti-Semites."

WH: "...how do you feel about Germans born after the Holocaust?"

JN: "Well, they trying, - I wouldn't trust them. But they know that the world is - a, kind of against them. In other words, the world is angry - not angry, but maybe some are happy what they did to the Jews, but it's kind of an embarrassment to them - but trusting, I wouldn't trust them."

WH: "...if a person wanted to give a speech...that Black people are inferior to White people, do you think he should be allowed? That he has a right to make such a speech?"

JN: "Black people, right now, they are inferior. But they are just as smart as anybody else."

WH: "Would you let him make the speech?"

JN: "No, I wouldn't let him make the speech. I wouldn't let him make the speech."

WH: "What if a Communist wants to make a speech?"

JN: "Oh, Communist, I hate. I hate the Communist...it's a dictatorship, and dictatorship is no good - now here, with this Gorbachev, that we hear, he eased a lot, and - a little and, who loosened the reins like, let's say, so it's much better. But the Communism for 70 years, 70 or 72 years already, that they promise them, they promise them paradise. And they still much behind, and they still spending their life - for a pound of sugar, and bread."

WH: "What about a person who admitted that he was a homosexual and he wanted to make a speech about it...should he..?"

JN: "Homosexual, I regard it as a sickness...I feel sorry for them."

WH: "Did you oppose the Viet Nam War?"

JN: "Yes, I was against it in a way, because it's none of our business over there, that part of the - we shouldn't be the policeman of the entire world."

WH: "What about Watergate scandal?"

JN: "I believe that Nixon was the best president that America ever had."



WH: "You think that they just made a big deal - ?"

JN: "They just made a big deal, and they pulled him in like in the mud. All his advisors, over there those few (inaudible) he needed that Watergate like he needed a hole in the head. Same thing. He won with a landslide and he was good to Israel that time..."

WH: "...when you think of a danger in this country, you know, you mentioned Communism, but there's always the Right Wingers, David Duke, the Ku Klux Klan, where do you think the danger in this country comes from. The Left or the Right? What's the biggest danger?"

JN: "The Right...the Left is bankrupt."

WH: "...you suffered a lot during the war...and your family survived, but the way in which you survived is extremely difficult. And your family didn't survive. How is it possible...for you, after everything you went through, and came here, you decided to have children, so that means you had a positive view towards life, after all the terrible things that happened, how is it possible for you to come here, and build up your life together? What is it that gave you the strength to go on?"

JN: "The necessity of life. You cannot take your life. You know, to commit suicide because of that here."

WH: "But you were all alone - ."

JN: "I was all alone, - but you had to live, life goes on."

WH: "Life goes on, but why did you have to go on?"

JN: "If all of us would think that way, to commit suicide what happened, because of what happened over there."

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WH: "A lot of people did."

JN: " (inaudible) and then, and especially the establishment of the State of Israel gave us a big boost."

WH: "Did you think to yourself, when you saw that the State of Israel was established, NOW we have a purpose in life?"

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JN: "Yes. Of course...now we have a purpose in life. We have the State of Israel. And that, (inaudible) - if we would have the State of Israel in the days of Hitler, it would be much different situation."  
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END OF SIDE ONE. TAPE TWO.

SIDE TWO. TAPE TWO.

WH: "...does the Holocaust affect you...some habits because of the Holocaust..."

JN: "Because of the Holocaust, I am very much attached more to Israel, and to the community, and to the Jewish people because of the Holocaust."

WH: "Do you think you look at people not Jewish differently because of the the Holocaust?"

JN: "Yes."

WH: "Would you be much more careful what you said to a person who's not Jewish?"

JN: "Oh yeh, definitely...you have to count your words..."

WH: "...how about your wife, does she do anything different because of the war?"

JN: "No, she doesn't. The same thing. She's the same way. In other words, the attitude towards a goy is not the same as to a Jew. A Jew, I can be mad at you, I can be angry, I can curse you, and do anything, but I'm not afraid of you..."

WH: "...you said to me before that these Holocaust professionals, that there's a need for these organizations. What is the need?"

JN: "To be organized...for the prevention...to teach the people, to teach the American people. Whether it helps or not...we have it every year...in Young Israel...(?Haskora?)..."

7 WH: "But deep down inside, do you think that this does any good?"

JN: "Deep, down - you see, here we have quite a number of survivors...you don't see any young people there."

WH: "...they're not interested...even children of survivors...why do you think they don't come. Do you think maybe they think they heard it already?"

JN: "Because - not because they heard it. People like to, I think I said it before, like to have fun. And like to hear good stories. And good things here, and they don't like to hear sad happenings."

7  
WH: "Even once a year?"

JN: "Even once a year. They don't want to - all those - they heard it already, and they don't want to learn, they don't believe that it can ever happen - never happen again, this here, - ."

WH: " (Looking at article.) ."

END OF SIDE TWO. TAPE TWO.

END OF INTERVIEW.