

United States Holocaust Memorial Museum

William Helmreich Oral History Collection

**Interview with Sidi Natansohn
and Samuel Natansohn
July 20, 1989
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PREFACE

The following oral history testimony is the result of an audio taped interview with Sidi Natansohn and Samuel Natansohn, conducted by William Helmreich on July 20, 1989 as research for his book *Against all odds: Holocaust survivors and the successful lives they made in America*. The interview was given to the United States Holocaust Memorial Museum on Oct. 30, 1992 and is part of the United States Holocaust Memorial Museum's collection of oral testimonies. Rights to the interview are held by the United States Holocaust Memorial Museum.

The reader should bear in mind that this is a verbatim transcript of spoken, rather than written prose. This transcript has been neither checked for spelling nor verified for accuracy, and therefore, it is possible that there are errors. As a result, nothing should be quoted or used from this transcript without first checking it against the taped interview.

SIDI NATANSOHN AND SAMUEL NATANSOHN July 20, 1989

- WH: . . . (social workers) was it that they had a prejudiced attitude towards the survivors that resulted in their not being ready to cope with the kind of problem that you presented, a person who wants to further his education and go someplace or in other words, was it because most of the people who came to them were not educated, OR was it that they didn't think that the survivors should have higher expectations? What do you think was really the case here?
- SN: Well, I think first of all, it was lack of experience. I don't think that the social worker was the type of person who had breadth of knowledge to response to different situations. There were set patters. Let's not kid ourselves. There were many people coming through and no out of ill-will, but I would say that there were some assumptions that were made, you know, people come in who were tradesmen, a little – merchants, or whatever, that's what the workers – that's what they going be doing and they just – probably aren't prepared for somebody who wasn't a university student. They may have come across doctors, already people who were professionals, and then they would tell them you have to go and study and take an exam and so on. But somebody who was in the process, I was young.
- WH: . . . when were you born?
- SN: I was born in 1929 . . .
- WH: What year were you born?
- SIDI: '29.
- WH: . . .where were you born?
- SIDI: . . . Koice . . . Czechoslovakia . . . it was Hungary when I was going to school . . . in Hungarian it's Kassa.
- WH: Do you have brothers and sisters?
- SIDI: I never had any.
- WH: Did your parents make it through the war?
- SIDI: Yes. I had a step-mother who my father married when I was 8 years old and she was with me and my two aunts . . . (inaudible).

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WH: Where you with them during the war?

SN: My mother. My father was separated from us at Auschwitz . . .

WH: Where were you during the war?

SN: In Auschwitz and several other camps.

WH: . . . did you have brothers and sisters?

SN: I had an older sister. She was killed in the war . . . my father was killed, my mother still survived and she still lives in Brooklyn . . . (Sidi: Sam wrote a booklet about this period in his life . . . the period of the Nazi's and his experiences. . .) . . .

WH: . . . where were you during the war . . .

SN: . . . I was working on the railroad . . .and I was surviving one selection after another.

WH: Why?

SN: Well, I was working and I was lucky. It was luck. One time they had a selection process, November 15th, in '42. And they were going after the letter "O" and everybody whose name was after the letter "O" was shipped off to Auschwitz. So, I was "N" – I stayed. I mean, this is the type of luck you had to have.

WH: Did you stay there throughout the war?

SN: . . . a Polish woman who used to be my nursemaid approached us, and she offered to save us. And we fled. . . .

WH: For what reason did she offer to save you?

SN: Humanitarian. There's no other reason.

WH: You didn't pay her?

SN: Well, we didn't have what to pay with . . she was instrumental, she and her sister, in saving ten people's lives.

WH: Is she in that Avenue of the Righteous?

SN: I have the certificate, I went through all the paperwork, and she does receive like \$20 a month . . . but they wouldn't plan a tree unless you come out, and she didn't want to

come out. She doesn't own up to, this very day – I mean, she's well into her eighties – but even ten, or twenty years ago, she wasn't proud and she kept it quiet.

WH: Because of the different attitudes that her neighbors might have had towards –

SN: Definitely.

WH: . . . after the war, you were hidden. . . and then you came to . . .

SN: . . . Zeilsheim . . .

WH: Of your 4 best friends, are any of them survivors?

SN: . . . one . . .

WH: You came to America in '49, right?

SN: Right (SIDI: I came in '48 . . . we came on regular immigrant visa because I had family here. . . .)

WH: Did you come from Bremerhaven?

Sidi: No. I came through (inaudible) Sweden . . . we flew to Sweden from Prague. And then from Sweden we came on the ?Grisholm . . . I had 5 aunts and uncles here and 4 cousins. My mother's whole family was here . . . and my grandfather, who perished in Auschwitz, was in the United States three times and returned because he didn't feel it was Yiddish enough here. My maternal grandfather . . .

WH: You came here with your parents?

SIDI: . . . yes, my father and mother retired in '72, went to Israel, bought a place there, and my father died 4 years ago. My mother still lives in Israel . . .

WH: You arrived in what month?

SN: June 14, 1948 . . . but talking about aspirations, I went between '45 and '48, I went back to school – in preparation to coming to America I took a couple of English courses, there, and my parents wrote to my aunt, what I should prepare to do here, and the answer was, I should be a "milliner." Why a milliner? Because my aunt here was working in some shop on millinery, so they took me out of school for a whole summer and paid for me to go into the shop to learn to make hats, which I hated, which I was not interested in, and which was a total waste of time. But these were the directions, and aspirations for American Jews, even relatives for people who would be coming over. In other words, I

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suffered, so you suffer! Or I did this, you – (SN: She had no other horizon.) Right. No horizon. Nothing . . .

WH: . . . Where did you leave? From Bremerhaven?

SN: Yes . . . Gerneral (CH?) a Liberty (?) ship.

WH: I know the name of the boat – Muir.

SN: And I thin I arrived March 22, 1949 . . .

WH: What was the trip like for you?

SN: Very interesting . . . the first thing that happen is, that we were sent to this huge hall . . . and an announcement was made that they need people to do policing work, you know, direct traffic and stuff like that . . . also to guard the women's quarters from the sailors so I volunteered . . . I remember being anchored at Sheepshead Bay because we arrived at Sheepshead Bay, late in the afternoon and they didn't want to pay the custom's officers to work overtime so we spent the night anchored and I was the Statue of Liberty, and I saw the Brooklyn shoreline and the lights, and I remember sitting . . . there and watching, and I had all kinds of trepidations. I didn't know what was going to happen to me. I had nothing. I had zero in terms of-

WH: What were you thinking about then?

SN: Uncertainty of the future. Really concerned.

WH: You had nobody here who was going to help?

SN: There were some distant cousins, but I wasn't sure to what extent they were going to help me out. And I wasn't counting on the help. And I didn't know- you know, this was the first time when I was facing up the situation, I'll have to sustain myself. As a child I was sustained by my parents, in camp I was sustained by the camp, if you want to call it that, and in Displaced Person's camp I was getting a ration of bread, and I had quarters that were provided by the refugee organization.

WH: When you landed in Manhattan . . .

SN: A cousin waited for us with his car . . . he brought us to Brooklyn.

WH: He made out an affidavit for you?

- SN: Yes . . . and we rented an apartment in Brooklyn . . . and the Joint gave us money for the rent and some, \$150 I think for the furniture and you know, other furnishings and all that, we don't pay it back, but immediately my mother went to work, and I went to work. I was a Shipping Clerk on the Bowery in Sports Goods . . . I spoke English . . . I knew it before I got to D.P. camp . . .
- WH: Where were you living?
- SN: In Brooklyn, Radford Street in Williamsburgh. Between Lee and Nostrand . . . and I went to Brooklyn College . . .
- WH: . . . what happened to you when you came here?
- SIDI: I came here and my parents and I were helped by HIAS. My parents were given some money to buy dishes, we rented a one room furnished apartment. We stayed at my aunts 3 weeks, and after that we rented a one room furnished apartment on St. John's Place in Brooklyn . . . and all three of us looked for jobs. None of us was qualified to do much here so there was this Hungarian manufacturer that we heard about . . . (inaudible name) and he employed young Jewish refugee women to work in the factory . . . he had a Navy contract for undershirts . . . you got paid by the bundle that you had done, it was a piece work kind of job. At night I went to school . . .
- SIDI: I switched jobs . . . I was a floor lady . . . and I modeled sweaters . . . and I met Sam . . . in Brighton Beach . . . on the Beach . . . I had a girlfriend who had boyfriend who was Sam's friend. . . a Hungarian girl . . .
- WH: (Sam showing pictures . . .)
- SIDI: Our 30 year old daughter who's named by the governor – she lives in N.H. – of N. H. to be a judge. She's an attorney there. And today she went through grilling by the bar association and 24 attorneys and they do not recommend her for the judge because she doesn't have criminal experience. She's only 30 years old. She's heartbroken . . .
- WH: . . . did you have any place that you went to, like for relaxation in those years, where there were only a few people who were in your situation, were you would meet them, was there anything like that?
- SN: There may have been something, I'm not aware of that. My social contacts were, there was a couple of these fellows whom I met – you know, we would meet and go to movies together or something, plus the group of American friends . . . who were students . . . some of them were already married, but you know, we met together, we go to the beach together in summer . . . I am not aware that there was such a thing, there may have been but . . .

SIDI: Absolutely! Absolutely! I did go . . . sure . . . I did before I met you. (SIDI indicates to Sam) After all, I came a year before you, remember? There was a Hotel Diplomat where they ran dances for New American young boys and girls survivors and we would go there and meet boys and it was a dance, a social . . . in Manhattan . . . I don't remember (where) . . .

WH: What was it like?

SN: I didn't go because I didn't dance.

SIDI: It was a place where young Jewish refugee boys and girls tried to be – to get Americanized. They played the Samba and the Rumba, and the Mombo, and all the current day-you know, hit tunes. And it was just dancing.

WH: Who sponsored it?

SIDI: . . . I don't know . . .

WH: . . . would and American-born person go there?

SIDI: I don't think I met anybody American born there . . . and we also went the East Broadway, the Jewish Alliance, and there they would have dances also.

WH: . . . just dances or were they also cultural?

SIDI: Yah . . . some were cultural sometimes they would have Jewish plays . . .

WH: . . . in those years did anybody talk to you about the war?

SIDI: Not particularly, no. I don't think we were ready to talk about it, and they were not ready to listen. Everybody was wrapped up in themselves. The relatives that I had here spoke about their hardships during the war, they didn't have sugar and they didn't have this or that and they just didn't want to listen to it. What we went through.

WH: Didn't you feel that that I would be like such a different world for them? That they wouldn't begin to understand it?

SIDI: Oh, absolutely. I still feel that. You know, I still feel that it is absolutely impossible for anyone who was not there to know what went on, on a daily basis. It's impossible for me to believe that I went through it.

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- WH: . . . in some way . . . when you sit here today . . . is it possible to ever sort to pinch yourself, to say did all this really happen to me . . . ?
- SN: No, it's the other way around. The other way around. Now, you gotta pinch yourself whether you here now.
- WH: That THIS is happening.
- SN: THIS is the reality.
- WH: It's been a long time.
- SN: That's something that you can't erase from (inaudible). (SIDI: When we went to Poland, that's how you felt.) I went back to Poland to see this woman who saved my life and walked the streets and . . . the places I lived, where the ghettos was, and where the camp was, and I said to myself, all of a sudden, felt here I am, and American Jew, (inaudible) . . . we rented a car and we drive through eastern Europe. That's not reality! That's a movie I had some dream with. Me, walking here as an American, that's not reality. Reality is what was. That's my reaction. Now, many times when we were in a euphoric state we are happy, and we go on vacations and so on, and we ask ourselves, 'could I have ever, ever as a little boy, you boy, even after the war in the refugee camp, or even in the first ten years living in the United States, could I have ever dreamed that I would have all these things? I couldn't. I couldn't anticipate. I didn't know what the opportunities were. I mean, it's by a series of lucky circumstances at a particular point in my life, a decision making point. That I am where I am. And this is pure coincidences.
- WH: How do you think it's changed your outlook on life?
- SN: . . . I don't know whether it has changed me. I feel that my overall development as a human being has- I haven't undergone any particular 90 or 100 degree turn – (inaudible) . . . In many situations, I think now, the same way as thought 40 years ago. But, I can't – how do you measure that? You don't know.
- WH: But you don't know what you would have been like had it not happen.
- SN: Exactly! And also, you think now that in a certain situation, would I have reacted 40 years ago that way. I mean, you don't know that.
- WH: But is there anything where you specifically point to your experiences, and say, "I learned such and such (inaudible) situation, that I would react in a certain way"
- SN: No, I do not know about actions, -attitudes.

SIDI: I feel that I have changed in my actions also, in my feelings, in my sensitivities. How many people get up in the morning and think of enjoying a shower. And really an enjoyment – not a physical enjoyment, but the fact that you could take a shower by yourself, and have it there. I speak out much, much more than I would have probably had I not lived through what I lived through. When I see something, that I think is wrong, I don't hesitate to speak to these people, or kids on the street. For example, a kid throws a piece of trash down, I would say, "Hey, pick it up!" You know, I just, - I just can't see injustice done in any way, or any misbehavior.

WH: As a corollary to that, you feel that you have to get it done.

SIDI: Yes, yes. Absolutely. I cannot be passive.

WH: You're an involved person?

SIDI: Absolutely!

WH: If you saw something being done to someone on the street, an you felt that . . . (inaudible)

SIDI: I would not walk away. Yeh. I would absolutely get involved . . . what I did once that really embarrassed my daughter, we were still living in New York, and I – was watching television home, one morning, and I see these Hare Krishna guys on 5th Avenue, they were showing them on television dancing there and the m.c. pints out, that this is Cohen, and this id – G-d knows what – and my daughter and I went shopping to Manhattan, and sure enough, on that street corner, are these guys, dancing their Hare Krishna dance, and I walked over to him and I said, "Cohen, does you mother know what you are doing?" And they guy stopped (laughs) and my daughter was so embarrassed, she was a teen-ager at the time, Ah, out-spoken.

SN: I would never do that.

SIDI: Sam is a different personality. Okay? And I didn't know it its –

WH: . . .did you encounter prejudice against you as a survivor or as an immigrant in the early years when you came here more than at any other time?

SIDI: I wouldn't call it prejudice, but until, you proved yourself to be different than the pre-conceived notion that people had of you, yes, we were not accepted.

WH: When do you see that "pre-conceived" notion?

- SN: In social circles, for example we would join the Temple, it took us – and maybe it takes other people 2 years to really be accepted socially, you know, to be invited to parties, to treat you as someone that they would accept to close friends.
- SN: Well, I think that's not a question of survivors, it's just a general (inaudible). I would say this. I had different experiences. On one hand, I had tremendous help from the young men and friendship offered to me . . . they took me under their wings you know, they went to the beach with me, and you know, we're very good friends for a while. We went on the Appalachian Trail one week-end and so on . . . they were very, very nice.
- WH: Did they ask you about the war?
- SN: No much . . .
- WH: . . . you were living with your mother at that time. So in a sense, you were lucky that in both cases, you had family . . .
- SN: (laughs) . . . I'm not sure that living with my parents (laughs!) . . . on the other hand, in many situations, and particular among uneducated youths, who either were immigrants or sons of immigrants, there was this resentment towards the "greener." In particular towards the "greener" who happens to speak English. Who perhaps was going to college, you know . . .
- SIDI: Who made a success of himself.
- SN: Well, even before I was a success . . . particular in the early years.
- WH: On the part of who.
- SN: I'm talking about persons who perhaps, are older, some relatives perhaps, you know, who were not well-educated at all, who perhaps spent the early years in sweat shops, in depressions, and then now – and they just couldn't understand. They couldn't understand me as an individual. I was able to travel, subway travel. You know, move around, go to movies, go to plays, go to the opera, which I did. I didn't go to Jewish plays. - - partook of whatever cultural events I could afford and were available in New York . . . (inaudible).
- WH: Wasn't there a desire to adjust and assimilate into the culture and life in America as quickly as possible?
- SN: I somehow never felt that push. I was concerned primarily with trying to make a living, support myself, and go to school and learn. I had some social outlets, certainly, but I

basically, am a loner. I'm not a crowd person. I don't – follow trends, and I don't – I'm not following mass culture.

WH: What do you do in your spare time?

SN: Read most of the time . . . I read papers and magazines and I read fiction if I have the time. . . most of my work is reading and writing so – I read a lot of scientific and technical stuff.

WH: How far did you go, you finished Brooklyn College.

SN: I have a master's degree. . .at Brooklyn College.

WH: In chemistry?

SN: Yes.

WH: What happened afterwards?

SN: I was married . . . with two children . . .

SIDI: I forgot to tell you that when my family came to the United States, after we rented that apartment, then we moved to the Lower East Side and we lived on the 4th floor walkup . . . on 8th Street, East 5th Street, near Avenue D.

WH: Tomokins Place Park now.

SIDI: Yeh . . .

Wh: What was that apartment like?

SIDI: Bad. In Czechoslovakia we had a very nice apartment, cause the government gave us, our apartment was taken, and the government gave us very nice apartment, furnished and all. Here, the bathtub was in the kitchen. And my mother covered it with beautiful embroidered tablecloth that she brought over from Czechoslovakia, and it was bad. We only lived there for a few months and then we moved to Brooklyn, to a 2 family home, on Schenck Avenue . . . East New York . . .from there I married, and we lived nearby in a 3 room apartment . . .

WH: . . .you were talking about coincidences in your life?

SN: Well, I was going to school at night, and studying weekends, and I was working in a paint factory n Greenpoint, and I had such workload that my oldest daughter, when she was a

baby, we used to exchange baby-sitters, with our neighbors, she wouldn't want to stay with me. She was me, she would cry. She – didn't know me. I wasn't home. .. I was going to school. Leaving early, going to school 4 nights a week, studying weekends . . .

SIDI: . . . if we wanted to go to the movies, we did not have money for a babysitter, so what we did was exchange babysitting with another couple and he would go –

SN: I would go sit there, because if my daughter woke up in the middle of the night, I knew I had trouble!

SIDI: She did not know him!

SN: . . . so my professor asked me what are you going to do after graduation. . . I said, "Well, I really don't know. I had a job, assistant lab technician," and he said "there's an opening at . . . (inaudible ?Pennsylvania) . . ." he, I didn't know it at the time but he was a consultant to them . . .and that's how my career at (inaudible) started. I came in as a technician, and I'm now a senior staff scientist, which is the highest technical position you can have

WH: . . . what kinds of projects are there . . .

SN: I am an inorganic chemist by training, and I am an essentially a material scientist by practice. Through my career, I have done mostly research on materials. Advanced materials. Technical materials. I've done work for luminescent materials, magnetic materials, right now I'm working on materials for structural surroundings. Most synthetics cauterization development, process development, advanced structure surroundings, which is (inaudible) . . . I am also involved in synthesizing materials for advanced optical components . . . (inaudible) for missile domes.

WH: This is very specialized . . . (inaudible) the pay is good, I assume.

SN: Yes. . .

WH: Are they people where you work, are they aware that you lived –

SN: Some of them. Close ones that I work . . .

WH: Do they ever ask you about it?

SN: Oh, yes . . . if there's something on t.v. or something, they will come and discuss it with me. . . .the one's I'm personally involved with, no.

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SIDI: (Shows WH a letter on SN's promotion. He doesn't like to blow his own horn, so I thought I'd show it to you.

WH: Has any of your work resulted in patents . . . ?

SN: I had 18 patents granted and I have several in the works now . . . I have about 20 some odd publications, and I have 30 (inaudible) publications that I have given lectures, you know, talks in front the Society.

WH: I see that it took four years between the B.A. and the M.A. Was that because you were working during the day and you were going at night?

SN: That's right.

WH: And how about, you started raising a family it seems, right after you got married.

SN: Right. A year after. There was a reason for that.

WH: What was the reason?

SIDI: Originally, what I was going to do is, while Sam was going to get his (?), and I was going to continue working.

SN: In other words, she was going to put me through school. That was the plan.

SIDI: inaudible . . . but Korean War was going on. And Sam was drafted 1-A and we didn't want him to go to Korea after the Holocaust. And at that same time, a . . . law came out that if I became pregnant, he's become - 3A, so we had a meeting with my parents and his mother, whether I should be pregnant, and he should switch to night school, or he should be drafted then a I should continue working and the decision was, to get pregnant, and sure enough, within a year, we had our oldest daughter. And he remained home, and switched to night school, so it took him that many years.

WH: You have 4 children?

SIDI: Four children.

WH: Three daughters and a son?

SIDI: Yes

WH: Is your son the last one?

SIDI: Yes . . . and we were very lucky because that G-d we have them, and we have nothing but pleasure from them.

WH: . . . tell me a little about each of your children.

SIDI: The oldest one is single. And she is a vice-president of marketing for Ocean Cruise Line out of Fort Lauderdale. She's an English major . . . she went to State University of New York at Albany . . .and she was a Regent's Scholar . . .and she's quite successful, she has a beautiful home on the Intercoastals and Ft. Lauderdale. The second daughter is married, she has a son, and she went to Cornell, and got a master's at Columbia, she was a Lehman Scholar, and she majored in History and Chinese History and Languages . . .she was a year in Taiwan living with a Chinese family teaching English and perfecting her Chinese . . . she lives in Maryland. Her husband is an Economics . . .

SN: He specialty is Nuclear Energy Policy, Nuclear Energy Materials, Waste Materials. He works for the Washington Office of Mitsubishi.

SIDI: He also went to Columbia with David . . . he speaks fluent Japanese.

WH: His family American?

SIDI: American Jews

SN: He lived in Japan; he did his PhD, thesis on Japanese nuclear energy policies.

WH: Does your daughter use any of her knowledge of Chinese history?

SIDI: Yes. She is a politician analyst for the State Department . . . which country she handles now, I don't know . . . she's back at the CIA. She is with the CIA now. And her little boy is going to day-care there, he's 5 months old. And my son-in-law just wrote to me that we should come and speak to my -grandson who's 5 months old, because after September, when he joins the CIA daycare, he won't be able to talk to us!

WH: Does the Pollard affair strike a - or upset you in particular, or her. . . ?

SN: Well, it didn't upset me, for once, have no sympathy with Pollard. I met a guy who was running him, you know, Etan, -Rafael Etan he is the Chairman of Israeli Chemicals Limited. And . . . I was in Israel last year, last October, he wanted to talk to me about opportunities for the company in terms of advanced ceramics and special chemicals so I spent a morning with him. I feel that now Pollard maybe, - treated too harshly from (inaudible).

WH: Walker?

- SN: Yes . . .but I don't know, I didn't feel upset. I mean, I was upset that a Jew would spy.
- WH: A lot of survivors I talked to really feel no sympathy for him. They feel that America is a country that gave them an opportunity here.
- SN: I never felt – (SIDI: Comfortable with them). Yeh, I felt that they shouldn't have done that. Obviously, the man is disturbed. And I cannot understand the Israeli's picking him as a spy because – (laugh)
- WH: He doesn't look too competent.
- SNL No. NO. But, you know-
- WH: For someone like your daughter
- SN: She's indicated that –no, I don't think she said anything, but I read articles that you know, some people would not trust Jews in sensitive positions as a result of it. But I don't think that she ever mention it.
- WH: For you daughter . . . has to have a security clearance . . . which means that you also had to have . . .
- SIDI: Oh, sure.
- SN: I was investigated years back when I had the (inaudible) contact with the Navy . . . so I had secret clearance. I don't have I t now, but I had it then.
- WH: a person who didn't know better might think that people who were survivors might be suspect because they came from Europe, but of course, anyone who did know, would know that survivors are less likely to be suspect. –
- SN: Very loyal.
- WH: Extremely.
- SIDI: Look at the Russian Jews. They've the greatest pity in America.
- WH: Did you think of going to Israel at any point after the war?
- SN: Several
- SIDI: Absolutely!

WH: after you were liberated . . . what made you want to go to Israel at that point?

SN: That was the place to go for a Jew as far as I was concerned.

WH: So why didn't you go?

SN: this was just at the time of the Exodus . . . the British navy was patrolling very strongly . . . and we were told "go back," . . . and my mother got hysterical, and – I just gave in. I still feel guilty about it at times . . .

SIDI: If it was up to Sam we would move to Israel.

SN: I would retire to Israel – of course, now I have children, grandchildren here, and I'm just saying it, but some how, a longing is always there. I feel very comfortable in Israel. Very comfortable . . .

WH: You say you feel that that's where a Jew should be?

SN: I don't feel necessary that's where a Jew should be. I mean, I'm not going to make that statement. (?) to live in fear. I mean, this would be critical. They say a Zionist is somebody who sends somebody else to Israel. I can't say that. Even with this question of the Russian Jews now, the controversy, where should they go? Let them go where ever they want to go. That's –

WH: Most of them couldn't get into America . . . in Israel . . . if they don't get a big influx . . . they'll be in trouble . . . where would Israel be today if all those survivors who had come here, (inaudible) . . .

SN: I don't necessarily agree with the fact that most of the survivors went to Israel because they had no other place . . . there certainly was a significant number this was the first choice and the only choice.

WH: What happened to you? You wanted to go to Israel after the war? You belonged to Betar . . .

SIDI: Yes . . . we were prepared to go to Israel. All of my friends went. I had parents who didn't let me. And that's when I spoke about on the ship being heartbroken, that was the heartbreak, because my boyfriend went to Israel, and I came to America.

WH: I guess your parents said –

SIDI: You suffered enough, don't go. I want you to have an easier life here than I would have had there, I don't know what would have happened there, I'm happy here. I have a great family and I don't regret coming here, but the situation at that time that I was very unhappy. And I did want to go to Israel.

WH: How many times have you been there to visit?

SIDI: Oh, a number of times . . .

WH: tell me about your third child.

SN: The young woman who . . . is an attorney

SIDI: She went to U. Mass.

WH: Have any children?

SN: Two children. A little boy and a little girl.

SIDI: And she lives in a beautiful mansion and she's quite comfortable in N.H. . . . and she's the Town Moderator . . .

WH: Her husband?

SIDI: Her husband is a consultant . . . (inaudible) . . .

SN: He's independent, his own business.

WH: Where's he from?

SN: New Jersey

SIDI: He's a covert to Judaism

WH: Is he a convert because he met your daughter?

SN: That got him interested

SIDI: Initially, but his philosophy very much agreed with the philosophy of Judaism. As a matter of fact, at his insistence, they have a kosher home.

SN: She told me that she wouldn't do it if he felt that these are types of principles that he can't live with.

WH: What was his religion?

SN: . . . outh Reform Church.

WH: Did that give you difficulty when you first -.

SIDI: No, except, well, they kept it . . . the relationship was a secret from us, because they knew our feelings. He wanted to convert with the Reform Jewish . . . but we insisted on conversion through the Conservative . . .

WH: But you didn't have the attitude that, "Ill tear my hair out, I'm going to sit shiva."

SIDI: No, as long as he was Jewish we accepted him.

SN: If he did not convert, - I think that the mindset at least, theoretically, is the one you have referred to.

WH: I've always said . . . that you're suppose to honor the ger . . .

SN: Oh, the ger is a Jew! Absolutely! You know, I'm saying that if he did not convert. No question. He's wonderful man. I respect him as a human being, I like him, and he's a very nice person. And our son, is working for a, he got a degree from Business and Finance from the U. of Mass. And he's working for a bank. . . (SIDI showing family pictures) and he's now in the planning strategy, long-range planning for a bank . . . and he's getting his MBA at night.

WH: Is he single?

SN: Yah.

SIDI: He's 26.

SN: . . . so that's it.

WH: So that's it with you children. Well, it seems like you have a very lovely family.

SN: We think so.

WH: Nachas from your children

SN: We do. . .

WH: Is that the achievement your proudest of?

SN: I think that the achievement of the children, they should be proud of, that's what I'm proud of.

WH: Your pride is your work?

SN: My pride is my work . . . I feel that I have accomplished a lot. Considering the corporate life in the United States . . . I don't know whether I'm particular of myself. . . I think I sort of pride myself on my professional accomplishment on the position I've achieved, "causing knowing the corporate structure, and the class system . . . today it probably would be impossible for a person starting . . . to achieve the position that I have achieved.

WH: Why?

SN: There would be prejudiced. Don't have the proper educational background and so on. I was given a chance. I was a young guy and I was given a chance and I was at least, in the early stages of my career, I was recognized primarily on my achievement. That was it. I mean, I didn't have any pull, or anything like that.

WH: . . . how did you happen to join this organization even nominally . . . (survivor's group) . . .

SN: I am not an active member. Just feel that it is sort of incumbent on me to – but we don't go to the functions.

WH: Have you ever spoken about your experiences publicly?

SN: Oh, all the time. Every year . . . Universities, High Schools . . .

WH: Who invites you to speak unusual?

SN: Hillel

WH: (WH requests to see an article that appeared in the Jewish Advocate.)

SN: I speak at parochial schools . . . Temples, any group, Hadesseh . . .

WH: Do you think that what happened in Europe could happen here?

SN: I would say, the possibility is yes, the probability, is small.

WH: How about you? Do you think that what happened in Europe could happen here?

SIDI: What's happening now, and what I see with the skinheads, and just last week a number of Jewish name families, received in Brookline some anti-Semitic mail... I feel that it could happen, and I shouldn't. . .

WH: What did you think of that organization, the gathering -.

SIDI: Well, I respect Benjamin Meed. He is fantastic person, and I preferred him to be again – I saw his writing

SN: And we went to the second one in Washington.

SIDI: I think that they have accomplished a lot in. as far as bringing it to the public. The whole question of the Holocaust and the survivor's and . . . so on. And it's just sort of like an emotional outlet for survivors too, because they feel they're not alone and isolated, and many feel isolated. Let's face it, the general population if you look at the statistics . . . fells lonely during holidays, there are suicides committed during Christmastime more than any other time, and during holidays, holocaust survivors feel the absence of close family. And it's normal. And it's not crazy. To feel that way. And that's why I object to this article because – we would be crazy if we would not be sensitive to our past and what's happening now, and lonelinism, and perhaps fears. I think you would be crazy if you were just chuck it all off. But there has to be a balance.

WH: (WH notes article: "Why I write," and it's by Claudia Dreifus, and appears in the Jewish Advocate, July 13th 1989, page 7. And I'm saying it different, because I want it to be on the tape. It says: (Parts of tape inaudible) “ (?) Art Speiglelman tells his parent's Holocaust story in (inaudible) . . . where my parents crazy before the war, or did history make them so? Miraculously, Spiegelman has set out (inaudible) with thousands of children of the Holocaust to see the reaction for themselves about the previous generation . . .

SIDI: Now where did she get her statistics that thousands of children ask themselves that question?

WH: There's no such evidence, but let me just, I would like to read it, because I would like to see what it is . . . and you tell me as I go though, what you object to.

SIDI: THAT particular paragraph. Other than that . . .she writes about her mother who chucked her off to her grandmother who died since, and who was, I suppose, she had a very bad relationship with, and based on that, the judges everybody else. But, look at the article.

WH: Let's she what she says. She said, "My parent's marriage failed from the beginning. No surprise. In 1945 when my father returned from the service after WW2, he drifted into

radical politics, and my mother's artistic pursuits. Me? I was deposited with my 60 year old paternal grandmother with understated orders to grow up the best I could. In my omi's household, it was also a man less household, (inaudible) . . . omi's husband, my grandfather, had died in 1943 from what everyone called he "strain of the immigrant" and in my early years, my grandmother was in mourning. From the first, I understood that there were two ways to deal with this. My mother saw the Holocaust as an excuse to feel guilty and frightened. To declare the world a forever dangerous place. (Inaudible). My grandmother on the other hand, took the loses and pain with resignation and so, when the Holocaust (inaudible) . . . I want to interject here. Do you see that? In other words, when you see what's going on with other minorities in this country and what happened to you, do you feel . . . empathy for what they go through because of your experiences? Do you feel that some of them don't see to appreciate what Jews went through, how do you see that whole thing?

SN: If we're speaking about Blacks, to some extent the Hispanics, I feel that they have a tremendous – I was very sympathetic in the early '50's, you know, even though I had my own problems. I felt in great sympathy with their aspirations. And I was supportive of it. But, I feel that they have a great opportunity, and do nothing with it. They have a government mandated structure which is designed to help them, and they have advantages. There's no question that – and maybe rightfully so, I don't believe in bi-lingual education for Hispanics. This I'm very much against it. But certainly there's a structure within our society which offers opportunity to minorities. I think they don't do anything about it. They do very little. I know Blacks who did advance, and do great but I think a lot of the misery that they are in is their own doing. And I certainly feel that there is a lot of rhetoric involved, there is a lot of demagoguery and-

WH: . . . what' about Black anti-Semitism?

SH: . . . that's what I'm talking about . . . I don't feel any sympathy for our concern, so, at this point I'm cool. Let them go their way, but I can't feel concerned about somebody who'd just as soon spit in my face, or kick me. I maybe ridiculous, - I don't see the Black leadership. Whatever it is. Whoever it is. Come out and concern themselves with our issues . . . some of them spoke about Soviet Jewry, or something like that, but by and large, (SIDI: our cause is not their cause . . .) Well, let's call humanities cause, right? Let's call humanities cause. I mean, you look all over the world, and I am sympathetic to the Palestinian refugees. It hurts me to see them in the situation. But again, a lot of it is their own doing. It's their own people's doing . . .

WH: (continues to read article – tape inaudible in parts.) . . . as follows: "Most of us have disturbed parents. How could they have been otherwise? Many of us have absorbed their fears, and horrors as we were growing up. As a child I was always developing scenarios, plotting with absolute seriousness, how I'd escape if the Nazi's ever came-." And of course you have a child of survivors.

SIDI: She's right.?

WH: Well, it says here,

SN: Her mother was in Germany under the Nazi's.

SIDI: At Kristallnacht.

WH: Anyways, she said, "The big struggle for children of survivors if you can find the line, when the parent's nightmare end and our own lives begin. With my own mother, it is hard to know what her nature might have been, had Hitler never happened what I know is, that she spent ages 10 through 17 running from storm trooper terror. As a matter of fact, in clearing out my dead mother's apartment in 1977, her sister, my Aunt Inger shook as she looked at the (inaudible ? sick?) panels of Holocaust mementos that decorated her walls. When we were young girls in Berlin and we walked in fear of the storm troopers, beat up Jewish children . . . (inaudible) . . .and then there was the trauma of Kristallnacht when Nazi's burned our shops. Marion was summoned in the morning to seep up the ashes. A storm trooper (inaudible) . . .she was never right after that. If fact, she was paralyzed. Her idea of mothering was to warn me. Please don't ask you to register for anything, "Don't do it!" I often wanted to forgive my mother for her madness, except that I couldn't, she was over-protective, and yet neglectful.

SN: Very little sympathy for her mother.

WH: "Total disaster. To her, the new Holocaust was always just a step around the corner. Only she hadn't noticed that the corner was Broadway and West 100th Street. How ironic there was a hotel for refugees, in the beginning, Hotel Marseilles, ". . . " from other children of Holocaust survivors I now hear similar tales. A few of us were allowed to be true children. We were not permitted to find from our every so fragile parents (inaudible) . . . our parents were, clinging, over-protective, narcissistic . . .often we had to nurture these sad, sad, parents.

SIDI: I with my own mother, prevented the abstract painting that (inaudible) . . . '42 his parents survived Auschwitz. I was my mother's mother, I was my brother's mother, I had to do everything, because her pain was so severe. We were so isolated that when I was growing up I thought that no one had grandparents. That everyone's mother had seen her school (inaudible) experimented upon by nitro. Through all my childhood, my mother was saying . . . (inaudible) . . . did you feel that you could tell anyone about what you mother had gone through (inaudible) . . . I couldn't tell others, because I hardly knew myself. I'm one of those Holocaust children who grew up in silence. Every time there as a Jewish holiday, my mother was very, very upset, she would cry a lot, she was missing her family. I grew up with a sense that there was dreadful secret past, and I didn't have

the details on it. I knew I didn't have grandparents, and that it was something terrible that had befallen them.

WH: Now you discuss the Holocaust with your children?

SIDI: Yes, we did.

SN: Well, yes and no. As they were growing up, they knew that certain things were different in their family than in other families, then you had indirect evidence. Then, really, I –

SIDI: (inaudible) the number on my arm. And I told them what it was.

SN: Then I was asked to write for the Men's Club publication at the Temple I belonged to in Farmingdale, N.Y. . . so I had a series of articles which I called, "Remembrances," . . . they really learned the story systematically. I never sat down with them, and told them. Only later . . . they read about it.

WH: Well, there were parents like this, who were scared, who were wounded . . . but your intention is that they are making it sound like every parent is like that.

SIDI: Exactly! Exactly! And where do they get the statistics . . . I object to the word "crazy." I think "crazy" is a very strong word and very insulting.

SN: I know of survivors who would not speak, ever, even to us as friends, let alone in front of a group about their individual experiences. It's just too painful, they can't cope with it . . .

WH: . . . you were in Auschwitz . . .

SIDI: I was taken to Auschwitz twice . . . first I was taken there, we were there for 3 days, and after 3 days we were shipped back to (?Ploushell?) . . . and we stayed there until the (?Ploushell?) camp was evacuated and we were taken back to Auschwitz . . . if I was to meet somebody who was kapo and I knew about it now, I would not turn him in because the circumstances were so, so unimaginable. That no one could foretell what they would do in that person's place. They were not normal circumstances. And in order to save themselves, they did what they thought was the right thing to save themselves. And nobody could say what you would do in a particular circumstance – unless you were in it – I know that I would not be able to do that. But I would not be able to judge that particular person either.

WH: What do you think about this?

SN: I think that I cannot excuse unwarranted cruelty perpetuated by Jews to other Jews . . . (inaudible) . . . can't excuse, I mean, there were situations where it was almost forced upon them, but there is a degree where you do something because you have to do it or it means something you do it with relish. And unfortunately, with some Jews, they did it with relish. Not too many, I haven't come across too many, with the idea that they gonna save themselves, but to me, that's no excuse.

WH: Do you think that Jews as a group, acted differently during these terrible years . . . (inaudible)

SIDI: No, many people sheltered each other. They helped each other. I know I was – I survived because of others sheltering me.

WH: Do you think that they did that more than other people would have done? Were Jews different in any way for the better as well as for the worse . . . ?

SN: Well, I would like to think that. And, not just because – Jews have a more tradition of concern and compassion and less physical brutality than other people have. I mean, we don't hunt and kill animals . . . (inaudible) it is not part of our culture . . . (inaudible) . . . a good number of them were pious people, religious people, it doesn't mean that a person who is "religious" cannot be cruel, but I think that the tradition and the culture for people is trust, was always towards concern, compassion, certainly not physical brutality.

WH: Why do you think we survived so long?

SN: Because of the Torah.

SIDI: I think it's our ethical teachings.

SN: I think it's our Torah that – we separated our self as a nations and we were able to maintain different set of – it's a way of life. It's a different way of life . . . (inaudible) . . . we put ourselves in isolation, they put us in isolation.

WH: Do you believe in D-d?

SN: Yes. EHR, I always have difficulty answering that questions because I'm a scientist, so I am trained to think in certain manner, and I do believe in intellectually, I believe that it's some sort of a off-create of the universal. Some force, not necessarily (inaudible) the traditional ranks. At the same time, I have a very personal anthropomorphic type of a false relationship with G-d particularly during holidays. I do get really involved.

WH: How about you?

SIDI: I am not a religious person. Sam is a religious person.

SN: I'm not a religious person

SIDI: you're much more traditional

SN: Yah, I believe that, I really believe that in order for us to survive, we have to maintain our religion.

WH: So what do you do when the question that some of these survivors raise about where G-d was during this period . . .

SN: Every time I speak, I have that question. Either I have the question, or I raise it myself.

WH: What do you say?

SN: You ask yourself if G-d moves every blade. If you believe in that, then it's settled. He's responsible. Nothing happens as G-d's will. The He's a (inaudible) accomplish, right?

WH: So, by not doing anything, -.

SN: Exactly. But, you see . . . if we were to have any sort of relationship with the deity, we portrayed in our terms. I mean, just the same way as you explain the mathematical terms, you form mathematical terms to explain something that you may not have any commonality with. And, we do it in terms of G-d is Passion, G-d is Just, G-d is this, it's all human terms. But if you really look at the concept of G-d, G-d is not anthropomorphic. That's absurd! You can't say, we don't know what G-d stands behind every pebble falling. I think, I may believe that G-d put into motion a universe.

WH: But you don't think He takes an active role in what happens afterwards?

SN: No.

WH: Do you think that He's the prime mover, but, He doesn't stick around.

SN: He's the Originator.

WH: So the question of "Where was G-d," to you doesn't come up, because He wasn't there.

SN: NO. I think it's man's responsibility. Man did it.

WH: there's a book . . . on (free will) . . .

- SN: That's (inaudible) of free will. I always bring that up. We have the choice. All humans have the choice.
- WH: But if G-d has a certain power (inaudible) which He does, if He can create something out of nothing, doesn't want to ask the question of why when people are doing terrible things to other people, -.
- SN: You expect Him to act as human beings, and respond in terms of human response . . .
- WH: Do you ask the question . . .
- SIDI: I still believe in G-d. I have to.
- WH: Why do you have to?
- SIDI: I have to believe in G-d for myself. Not, nobody's forcing me, but I do believe in G-d. I feel that – G-d acted on my behalf. I survived and I saw so many unexplainable events happening to me, personally, that I could feel that there was some sort of intervention and it – it – it's not a – I can't explain it then . . .
- WH: And of course, you'll still be left with the question of why G-d chose not to intervene on behalf of so many other people.
- SIDI: Right. And I don't have an answer to that.
- SN: I think that if we eliminate the G-d as a primary – not only mover, but as a moral force in the universe, then you leave yourself with no moral heritage. At least you have something to hang our hat on and say, "well, this is G-d's work, that's the way we're suppose to act." If we leave it to humans, everything – there's no moral absolutes. I believe there are.
- WH: Is there a reason why you were able to pick up the pieces as well as you did . . .?
- SN: I think that one of the reasons it was easier for us that we were younger. We had no family, we had no wife and children, or husband . . .
- WH: Don't the memories of –you respond to say that you were in (?Plowshelf?) for two months, then you came back to Auschwitz . . .you saw the flames?
- SIDI: Yes . . .and I went though several selections . . .
- WH: many times when I speak to people, it seems that there was a combination of both being lucky and taking advantage of certain . . .

SN: You can't just wait there. You had to do something. Some initiative . . .you had to take the initiative in order to succeed, you had to be very lucky.

SIDI: But it was the inner strength that kept us going when we came here. It was also the promise of a tremendous will power for the Jewish people to survive. To go on. Because when we were in Auschwitz, or in ?Plashoff? we knew that there are not going to be any more Jews in this world, and nobody will know what happened to us. This is what we thought. Nobody knows, because if they would know, they would help us. I mean - .

WH: And you wanted them to know,

SIDI: Of course we wanted them to know. And we were so naïve, that we thought that the nation, if they would know, they would help, right? So we wanted Judaism to survive and the elders, the older people said, "If anybody survives, please tell them. Please tell them what happened! Don't let it to be forgotten." And that was the general idea when we came to the United States, that will to survive was very, very strong. And each time I gave birth, 1 –although I had anesthesia, or pain, I always said, "Victory over Hitler. Another victory over Hitler. Another Jewish child is born" And that was my feeling.

WH: And that is your feeling when you think of the State of Israel, don't you?

SIDI: Absolutely.

SN: You ask before the question, why do I feel that we went this way or we were able to overcome and lead a reasonably normal life. I think it also – something to do with our make-up of each individual – background, culture, educational development.

WH: Where do you see in your background? Is there anything particular that comes to mind?

SN: I have been influenced by many people. Parents, relatives, friends, reading a lot, I always read, childhood on.

WH: Is there anything . . . your father said to you as a child growing up, any kind of moral.

SN: I think it's more of atmosphere . . .a certain style of life. One person influences me. . . a cousin . . . he broke his back . . .and he passed an equivalency exam of Polish high school in spite of his being Hassidic and in spite of his – being an invalid . . . in spite of his pain, and his discomfort, was the kindest, most wonderful person that I think I ever knew . . . and his outlook on life, and his compassion and concern for others, who tried to help him, his sisters and his mother, (inaudible) left a big imprint . . .

WH: . . . what happened to your father?

SN: he was shot.

WH: the survivor's strength . . .

SN: When I speak to groups . . . very frequently, I say, I'm proud of survivors, we certainly, after the war, we were a shattered group, we didn't resort to alcoholism, we didn't fall into major derogation, so many of us were, we didn't go into drugs, we didn't get into deep despondency, we picked ourselves up, certainly with no particular encouragement, or particular solicitude on the part of Jewish agencies beyond standard – procedures, but nothing geared to the particular problem . . . (inaudible) and we did our thing, whatever our thing was. I mean, look at any other ethnic, national group. Cultural, racial or whatever, would they have done that same thing? Perhaps the Japanese, I don't know. But, you know, in a few years, look at the country of Israel. It's the same trait. It's not necessarily limited to survival.

WH: Do you see the same trait in American Jews?

SN: (pause – thinking). That's a toughy. I think that, if I'm looking at the generation now, who are teen-agers now, and early twenties and so on, I think that the fact that a lot of affluence that you see in so many segments of the Jewish society, make these people unprepared for any sort of atrocity.

WH: It's a Jewish trait, but you can lose it.

SN: But I don't want these people to be tested! . . . (inaudible) . . .

WH: Do you ever have any feeling that you tried to educate your children and bring them up in such a way that they're able to develop this resiliency?

SN: No, I can't. No . . . I don't have to tell them. They know my background . . .

SIDI: We tried to bring them up as normal American Kids. As normal as possible.

SN: We has all the crises as teen-agers.

SIDI: They have the suburban life,- and they had the music lessons, and they ha the Brownies, and Girl Scouts.

SN: . . . and Little League and all this stuff,

SIDI: And six kinds of car pools to go here and there, but they were to my knowledge, normal teenagers.

WH: . . . is there ever a time when you think that you represent that community, that particular community of (inaudible) Poland (inaudible) . . .

SN: Not consciously, but subconsciously. I feel that there are certain values I would like to prorogate, the values that I learned.

WH: What are those values?

SN: Well, some of them are religious values. Interestingly enough I am sort of an amateur Baal Tfellim. I lead services

SIDI: The holiday Cantor for our Temple. We have several services and Sam lead High Holiday service at our Temple in Sharon.

SN: I'm very much concerned about the preservation (inaudible? –of the musaf?), of the tradition. It's an art, it's a treasure, and I see how sloppy, (inaudible - ?called?) professional people. It's a concern, it's a petty thing, it's – but it's a concern of mine.

WH: . . . what other values do you have?

SN: Well, I'm not saying that I practice it, but there are certain customs, for instance, that were prevalent in Europe that . . . Friday night after services, any holiday after service, that if there were strangers in town, they'll be invited by the people to the houses to spend the holidays. Now, that's almost not done anymore . . . and I feel that it's wrong. You know, you should welcome people to your community, or whatever, even though you don't know them. It is certainly part you know, if they're Jews, they're members of a Temple, or not member of a Temple, you should make an effort.

WH: . . . is there anything else you tried to do – to preserve these values?

SN: No, just by – I was –I'm active in the Temple, I was President twice, and I am on Committees . . . we have 675 families. And I speak out. I speak out if people ask me my advice I gained a reasonable respect in the community. We had a few years ago, we had a first time a contest, I was asked by the community at large to run against the incumbent president because they felt that this is a crucial time in our congregation . . .they felt that the present leadership was going to steer the (inaudible) of the synagogue in the wrong direction. (He won election)

WH: What was wrong? Religiously wrong?

SN: Yah.

WH: To the Left?

SN: Yah.

WH: And you were seen as more a Traditionalist?

SN: Yah. . . and I was actually drafted to run and we had elections, I did win like 70% of the vote so the people supported me. Then there was no rabbi, and I was acting as a rabbi and I was acting as President. I was doing everything that needs to be done.

WH: You're traditional, more traditional say that probably the average Conservative Jew. . . You're not going to the Left . . . you're more in the Middle?

SN: Well, in our congregation we accept women in ritual role . . .

WH: Is there a desire to keep up the tradition that may have something to do . . . with the fact that this is the way it was done?

SN: No, not the way it was done. I feel in order for the Jews to stay as a unique identity, outside of Israel, and let me say, I may sound pessimistic, G-d forbid, I thought that Israel may be overrun by the Arabs. It's not something that hasn't entered my mind, repeatedly, so therefore I feel that the American community will be the one that would, to whom to which the role of preserving Judaism as- whether it's a nation or a religion or a combination of both – will fall.

WH: Some people said that the American Jewish community will fall.

SN: I don't believe that. You see, that's where the resiliency comes in. There is going to be a (?Shaaret ha?) whether it's going to be the Orthodox, certainly I don't feel the Reform will do it. I have great doubts about the Conservative . . . I feel that the Conservative leadership is just too wishy-washy. But it will come to Modern Orthodoxy . . . because it's more attuned to the present life. The people are educated . . . they are professional, and non-professional, but at least they don't shut themselves off and don't live in the 18th Century. They live in the 20th Century as observant Jews.

WH: But they're a smaller group than the Right Wing Orthodox.

SN: Not in the United States. The Young Israel is a pretty vibrant movement.

WH: Well. . . Right Wing Orthodox have so many more children.

SN: But, I don't feel that's where the future of Judaism is going to be. SO, my interest in more traditional aspects of Judaism, observance, is not because I necessarily feel the

compulsion of being that way. But I feel that it is necessary for –fi I am committed to anything, it is to the preservation of the uniqueness of Judaism, of Jewish people.

WH: And why is that important?

SN: If, Judaism is going to go down the drain another century, to century, what was this? We – might have just as well been killed in the Holocaust. That would have been Hitler's ultimate break through. We have gone on for 2,000 years. We want to go on . . .close to 4,000- . . . and I grant you numbers don't mean anything. It's the quality that counts. I mean, Conservative movement can tell me that they have one million members or whatever - .

WH: But what type of member.

SN: Exactly, Exactly.

Conclusion of Interview

