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WH: "How is his name spelled?"

IS: "...Sycz...Polish name."

WH: "What town were you born in?"

IS: "...(? ^eL^ymborg ^yL^yov?)...and (a) neighbor was a friend of my father's. And my father...convinced (the neighbor) to - we were already in the ghetto - to come and take a look at me, and she was willing to take a chance. She came to the ghetto, a few days before they were suppose to close it down and liquidate it, and she took me home...and then we went to a small town (?Karsiskocanmyin?) ...and nobody knew me...and that's where we spent the war. Four years. (He is 'an artist.' IS refers to her friend that is with her.)..."

WH: "You're an artist and a painter?"

IS: " (She answers for him. Inaudible)."

WH: "You were born, - Andre Sycz was born in Poland in 1931. And what year were you born in?"

IS: "The same thing."

WH: "...he completed his studies in the fields of physics, astronomy and lectures in physics at the (?Pyslesium?) Technical University. Aside from scientific works, he also has to his credit a very readable book on astronomy as well as publications on subjects overlapping physics and philosophy. Lately he occupies himself with art and spends a lot of time painting and drawing.

Andrzej Sycz is in possession of a title of a professional artist, conferred in Poland by the Ministry of Culture and Art and is a member of a commercial enterprise of the government of Polish art. Until this time he has had five one man shows of paintings and drawings. He is now - he was spending a year's leave of absence but he is now a permanent resident, he's in Israel. (WH: I see you've crossed it out.) Yad Vadshelem conferred upon him (Andrzej is Christian) the title of 'Righteous Gentile.' And, okay, I will stop at this point. And, - you are, where do you live now?"

IS: "Now he lives here...I have two apartments here, I converted this house into two apartments and I give him the upstairs. He has a studio up there."

WH: "...so you were hidden...until '45..."

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IS: "It was actually '46...because I got in touch with my family in the United States..."

WH: "...you must know the reason...(why some gentiles saved Jews during the war...)."

IS: "...(He says: She, - the woman who hid them - knew her father)...but that was not enough reason. I mean, she didn't know us personally. She knew - offered through a mutual friend. It's not enough."

WH: "So what was it?"

IS: "I don't know. I don't know...I just assumed that this was a person who had a high moral standard who wanted to do the right thing. I-I-I don't - didn't feel a need to look deeper than that."

WH: "Who else did she save beside yourself?"

IS: "Nobody."

WH: "Do you have brothers and sisters?"

IS: "No, I was an only child."

WH: "What happened to your parents during the war?"

IS: "What happened. My mother was taken away from the ghetto, and I remained with my father, and then when they took me, my father wrote a few postcards, you know, using a false name, and then it stopped and that's it. I don't know any more...(AS: It may be an explanation, and a reason, because some people, many people in Poland, I suspect, cannot say 'no' in some situations. It was a situation without a solution. Her father, mother, immediately go away, and they - say, 'Do what you can because I can do nothing.' So my mother MUST do something, because -) well, if she didn't have a conscious she could have said, 'No, it's too much of a risk.' "

WH: "Right, but most people didn't do anything."

IS: "Most people didn't. But look how many did."

WH: "...(WH speaks to AS) you are living in Netanya, and you are working as an artist, how do you like Israel?"

AS: "Israel is a (inaudible) for artist, and for Christian, I am Christian, but not very religious, but I am from the Christian culture. It is, - I know about the Jerusalem from the childhood. (inaudible) It is the chief point in the world. This holy place. And now, I am happy to be in this place."

WH: "But your home is in Poland? And your family is from Poland."

AS: "No, in my case (inaudible) I have my daughter who is an adult...who while she is married to a Dutchman, and has two children."

WH: "Where does she live?"

- AS: "In Holland. He is also an artist...who finished Academic in Amsterdam...and the other one is living in West Jordan. So I am now, no family in Poland...I have one sister, a brother is dead."
- IS: "There were three children. The oldest brother passed away a half a year ago, and he has a younger sister still in Poland. Who visited me three times."
- WH: "Very few Jews make aliyah, for a Polish Christian to make aliyah is even more unusual."
- IS: "Do you know how many Righteous Gentiles (inaudible)? He belongs to the - they have an Association."
- WH: "Is there a feeling among the Righteous Gentiles that they only really feel in some way at home here, that they feel fully appreciated in this country?"
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IS: "I don't know. Most of the ones who (inaudible) came here thirty years ago. What the strange thing that happened, is that most of them married the people they saved. (inaudible)."
- WH: "Are you married?"
- IS: "No. Maybe, probably we will end up the same way."
- WH: "You think so? You think it might end up this way."
- IS: "Yes. I mean, that's the situation right now."
- WH: "It's remarkable."
- IS: "Yeah."
- WH: "But I can understand that."
- IS: "This is the situation that about - 300 (people)...and they are all married, they are all couples. They came as couples."
- WH: "Who? The Righteous Gentiles?"

IS: "Yes...with a Jewish partner. And they came on aliyah because of the Jewish partner and some came as singles. There were a few who came as singles who settled here because of that, they felt something. You know, there were a few who came. Single people."

WH: "I heard that many of the Righteous Gentiles were not made to feel welcomed by their own compatriots, also."

IS: "Right...because they thought that the Jews left piles of money for being saved. They were envious really, after the war. Yes. They called them 'Jewish hands' and stuff like this...(inaudible)."

WH: "And also a lot of Poles are anti-Semitic."

IS: "Yes."

WH: "And they must have said, 'What are you saving a (inaudible) for?' "

IS: "Yes, yes, yes. And they all assumed that these people got rich. And my father didn't give them a penny."

WH: "...I once visited Cracow."

IS: "I was there last summer. The first time after all these years."

WH: "Do you think that the fact that you were saved by people not Jewish, in a way shaped your attitude towards non-Jewish people?"

IS: "Yes, I feel comfortable."

WH: "In America, too? You would say like, when you came to America, it didn't. Would you say that you're receptive now?"

IS: "Now, I'll tell you, when I came to America, when I, after I lived with them for a few years, towards the end, wanting to belong, I wanted to convert."

WH: "You were eleven then?"

IS: "I was around ten when they took me and fourteen when I left."

WH: "And you wanted to convert?"

IS: "I wanted to convert. I was convinced that that was what I want. Of course, his mother didn't let me. You know, (inaudible) she talked me out of it, and she said, 'Well, when you are 21 you can decide what you want.' Now, when I came to the States, I - they started talking about my father. And I started listening to my family history, and my father who was a (inaudible) friend of Ben-Gurion, and a big Zionist, and Secretary of the Polish Zionist Party, and the whole story. And I started looking for myself. For my roots. And I started only looking for Jewish (inaudible-?contacts) you see. I suppose I was looking for my - ."

WH: "In connection with your parents."

IS: "Yes."

WH: "After your initial desire to convert - ."

IS: "I didn't do it consciously. But this time, I look back on it."

WH: "I understand that. But did you feel later that it would in some way be a betrayal of your own heritage to do so? To convert? I mean, when you were 17."

IS: "No. Then already, when I came to America, I forgot about it. You know, the past, I forgot about it. I got involved in this new life. And now it was past. And I wanted to belong then again to this other group, to my, you know - ."

WH: "Who was (in America) from your family that brought you into this (America) country? What year did you come?"

IS: "In '46 (to America)."

WH: "How come you came to America after the war?"

IS: "Because my mother's sister was there, and my mother's mother and brother and they all brought me over."

WH: "They were there before the war?"

IS: "Yes."

WH: "Did you come by boat?"

IS: "I came through Sweden. I flew to Sweden, and I was there two months with friends of the family, and then they put me on a boat. Yes, I came by boat."

WH: "Where were you hidden during the war?"

IS: "I wasn't hidden...I was living there as a cousin of his father, a distant cousin who's friends went to Siberia, and I was left (inaudible) there's a whole story made up as a Christian."

WH: "Nobody ever challenged it?"

IS: "No, I don't believe."

WH: "You went to church?"

IS: "Yes. Sundays...she send all the children. All of us to church. You know, for show, she wasn't religious."

WH: "So you knew the catechism and everything else."

IS: "Yes."

WH: "You did know you were Jewish?"

IS: "Oh, yes."

WH: "You knew that this was phony story."

IS: "I knew and they knew and then they kept quiet, they didn't - you know, they didn't go to school because of me. They shouldn't talk too much with their friends and with other children."

WH: "And you were friendly then, right? You were the same age. You must have played together - ."

IS: "We were in the same class after the war. Because until everything got settled, you know, all the papers and everything, it took a year. So we went to high school together."

WH: "...you came (to America) on what boat?"

IS: "...from Sweden...the Drotningholm(?)..."

WH: "You came to New York?"

IS: "In New York..."

WH: "Who met you?"

IS: "My grandmother, and my aunt and my uncle, and my cousin."

WH: "Where did they take you?"

IS: "They took me to my grandmother's house first, I don't remember why, I suppose for supper, and then they took me to my aunt and uncle's house, with whom I lived, who brought me out. They had no children. It was in Brooklyn. Ocean Avenue..."

WH: "So you lived in a Jewish neighborhood?"

IS: "Yes."

WH: "...you were 14 when you came. Where did you go to school?"

IS: "I went to James Madison."

WH: "And how were you intergrated into James Madison?"

IS: "Very well. I ended up as an honor student and, you know - ."

WH: "But you didn't know bupkis. Right. You didn't know any - ."

IS: "No."

WH: "You didn't know any English?"

IS: "Well, we started a little English, a half a year in high school in Poland..."

WH: "How did you feel about coming to America when you first came?"

IS: "I didn't want to go, I cried, I carried out I didn't want to leave them, his mother had to take me you know, by force and then she - ."

WH: "But they made it possible, right? If they had chosen not to put you in contact with your aunt - ."

IS: "I wanted to stay with them. I didn't want to go to any aunt..."

WH: "Why do you think they didn't - most, most - ."

IS: "She promised my father that she would do it."

WH: "This has to be an exceptional person. Most Poles would have liked to have convert Jews."

IS: "She is the exception. Those people are exceptional people. They are exceptional people."

WH: "What made them, what was their background? Where did they learn to - I mean, people are socialize, they are brought up a certain way. What was his occupation? The father...his (AS) father."

IS: "His father was a Postmaster General...and his mother was a teacher. And her father was a - mechanic on the railroad. It - it - what did they, - (inaudible) the people cared. What can I tell you. I don't know why. Why did 300 people wind up in Israel? Why they?"

WH: "...what I want to know is, what was it like when you first came to America? Try to think back..."

IS: "Well, first everything was very strange. I came into a group of strangers (inaudible-?actually). I remembered my aunt (inaudible-vaguely?when?) I was a baby (inaudible) It was strange, yeah, and they were different. They were Jewish. (inaudible...). They had different ways of speaking. In the beginning, I had (inaudible) a struggle. I wasn't used to this any more. And it, well, of course, I resented the fact that I was forced to come."

"I wanted to stay with them. I was annoyed at the beginning. Then I had to undergo a very major operation as soon as I came, a few months after I came, so that was also a traumatic - and then, I, little by little got used to things. You learn English, you go to school, you make friends. (inaudible)."

WH: "So it wasn't that easy."

IS: "No. It wasn't that hard, either. Because you know, the (inaudible-?material) circumstances were comfortable."

WH: "...did you say to yourself, 'I'm going back to Poland, I want to go back, I'm going to run away,' or something like that when you came?"

IS: "I don't remember that I did. I don't know. I don't remember."

WH: "Were the kids in the class nice to you in high school?"

IS: "Yes. They were nice."

WH: "...mostly Jewish?"

IS: "Mostly Jewish (inaudible)."

WH: "They were understanding of your sit- they had no - ."

IS: "Yeah, they were very nice. They were already older children. They weren't kids. They were very nice."

WH: "...they understood in some vague way what had happened to you?"

IS: "Yeah, but you know, we didn't bother talking. But there - a few of us refugees and they accepted it, and after a while we stopped being refugees."

WH: "In the beginning, you ran around with the other...refugees?"

IS: "In the beginning, I met this friend of mine that I'm talking about. She works for a publisher in New York. She was a, she was - the two of us stuck together because we were both in the same boat. And then after a while, after a year or two, you know, we made other friends. But in the beginning, the two of us together, like."

WH: "What did you do together...?"

IS: "Well, first of all, we didn't like sports. We hated it...so we sat in gym together, and we talked. And we commiserated with one another, and we spent time together, we - ."

WH: "...you didn't have to go to night school?"

IS: "No, I went to high school...my aunt and uncle were both physicians, they were well-off, I had a very comfortable life. (inaudible)."

WH: "Who?"

IS: "My mother's sister and her husband. The ones who brought me in."

WH: "Were they at all Jewishly inclined?"

IS: "Yeah...they weren't religious, but they had this sense of Jewish identity, and they were proud of it..."

WH: "Did they do anything for that for you in those terms?"

IS: "No, I did it by myself. I started looking for Zionist clubs and stuff like that."

WH: "Really. At what age."

IS: "College, in college...I went to Michigan, and I was lonely so I switched to Adelphi...and I joined the...student Zionist organization..."

WH: "Why did they send you to Michigan? You must have been a very good student."

IS: "Because Michigan accepted (inaudible) who graduated in February. And my aunt wanted to speed me up...so I went to summer school at Brooklyn College, and I graduated with honors and Michigan accepted me in February, and then - she had a friend who's daughter went to Michigan State so she wanted (inaudible)..."

WH: "And then you came to Adelphi."

IS: "Because it was close to home."

WH: "Why not to Brooklyn College?"

IS: "Well, I didn't want to live at home. I wanted to be out."

WH: "And you could be in a dorm...and come home weekends...what did you major in there?"

IS: "Psychology."

WH: "...so you finished college, what did you do then?"

IS: "Then I went for my master's for one year at Bryn Mawr and then I didn't want it any more, I came back -and then, - in the meantime I was married and divorced. And because I was married I transferred to the University of (inaudible-? Pennsylvania), and I graduated (inaudible)."

WH: "The person you married was an American?"

IS: "Yes."

WH: "How long were you married?"

IS: "About 4 years, 5 years."

WH: "You didn't have any children?"

IS: "No..."

WH: "You became interested in Zionism at Adelphi, right?"

IS: " (inaudible-?yes) and at Brandeis camps..."

WH: "...(inaudible)...what did you like about it?"

IS: "I don't know, it gave me a sense of identity which I didn't have, really. Actually. Because once I gave up the other world, then I had to find something for myself. And then there were the stories about my father. And about my mother."

WH: "So you went for a master's at Bryn Mawr, but you didn't finish, so what kind of work were you doing?"

9 IS: "Well, then, because I was divorced, and then apparently something to do with this war business, I started having periods of depression. I went through a, for a few years where I wasn't quite, - you know. All there. I (inaudible) had very severe depressions. And then I went back to my aunt and uncle who were both running, you know, working as physicians, and I sort of was - worked there (inaudible) started helping in the office. And then I ended up being a full time secretary for them. And, I suppose I needed the security of being with them (inaudible) not being alone, so I remained there...(inaudible)."

WH: "When did you come to Israel?"

IS: "The first time I came with my ex-husband in - when I graduated college, that was my present... '54. That was the first time...I don't remember what I thought of it then, I only remember that the first time when I came after the '67 war with my aunt, you know, the one who brought me out, I fell in love. That's all I remember...that's all I can tell you. I felt that I found my place in the world, this is my home, and I felt good."

"I felt I want to live here without any logical - I cannot explain it any other way. That's all I felt. I fell in love with - when you fall in love with a person - I fell in love with a country. I felt good here. Finally I had a feeling that I found a place."

WH: "When you were in a period of depression, you saw a psychologist or a psychiatrist?"

IS: "Yes."

WH: "...did you ever feel that you didn't belong in America?"

IS: "Yes...not that I didn't belong, but after I came here, and I felt a sense of belonging, I realized that I didn't have it in America. That kind."

WH: "So you came here in what year?"

IS: "After that time after the Six Day War, and every year after that..."

WH: "And where did you stay when you came to visit? Did you have friends here?"

IS: "I came with relatives...and we rented an apartment...or stayed with members of the family...another time with a group..."

WH: "And you worked here?"

IS: "Two, three weeks at a time..."

WH: "Two, three weeks? A place like this, I mean, you have to have money in order to - ."

IS: "Well, my aunt passed away and left me in her will...this was the aunt who brought me up..."

WH: "Did they have children?"

IS: "No..."

WH: "You've been living in Israel now for about 15 years, since '74. Can you tell me a little bit about how you feel about Israel?"

IS: "Again, I can only express a feeling that I feel that this is - it sounds a little bit idiotic, I know, (inaudible), and it sounds simple. But this is my place. And I feel good, and I feel like I am a member of a great family. I feel closer to the people here than any where else in the world. I trust them, I feel comfortable with them."

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WH: "Has your trust been rewarded? Do you find that you trust here for the most part, that it works out that way?"

IS: "Oh, yes. I mean, if I have to rely on anybody, I can rely on them more than any other country and anybody else. I mean, America, I feel, doesn't care about me the way Israel cares about us."

WH: "Do you have any thoughts on what happened in Poland could happen in America? Do you think that it's a possibility?"

IS: "(Long pause and sighs.) Look. It's not likely. Everything is possible; it's not likely. Probably not."

WH: "Probably not."

IS: "Probably not."

WH: "Since you came in '74, what would you say that this country has changed for the worst?...anything?...You vote here?..."

IS: "I'm a citizen."

WH: "Who do you usually prefer?"

IS: "Well, I used to vote for Labor, but lately I vote for Likud."

WH: "What made you change?"

IS: "Because he was tougher with the Arabs...I thought he'd be tougher with the intifada."

WH: "How do you think we can (inaudible-? work this out)?"

IS: "I don't think so, I think we have to live with it, unfortunately. I don't think there's going to be a solution in the near future with this business."

WH: "But you don't think that they can be trusted, do you?"

IS: "The Arabs? No."

WH: "...so how do you live with that?"

IS: " (inaudible...) How do you live in America with the Negroes who rob you on every corner. You live with it, right - ."

WH: "You avoid the corner. (inaudible)."

IS: "Alright. Here I have all the - (inaudible)."

WH: "You have an army - (inaudible...). What do you think of Sharon...?"

IS: "(Inaudible) sometimes I get so annoyed and so angry that I think we are too soft with them. And sometimes I - I (inaudible) you know, let Sharon do it. I don't know. Sometimes I get angry."

WH: "You could be tempted."

IS: "I could be tempted...I'm fed up with it already. I mean, it's spoiling our lives...(inaudible...)...I'm not speaking of all the other problems with them over the years, and, - we cannot give them what they want. Right? We not going to move out and give them the country. But then we have to just - (inaudible) - I don't know. Throw them out, do something with them. It can't go on like this forever..."

WH: "What about the religious school in Jerusalem?"

IS: "Well, I wish they would, you know, do what they want and let them do what I want."

WH: "But they don't?"

IS: "They don't! They don't let me - go on the buses. You know, the buses don't go on Saturdays."

WH: "...do you find that the religious here are intolerant?... (inaudible) ...would that include the modern types?"

IS: "Well, they're intolerant in the sense that it doesn't apply to me personally, but as far as marriage and divorce, and (inaudible)."

WH: "But isn't there a difference say between a B'nei Akivah type and a Husid?"

IS: "There is, but you know, I mean, the ones who are more (inaudible...) milder versions of - it don't bother me. I'm talking about the ultra-Orthodox."

WH: "Right. They're the problem."

IS: "Yes."

WH: "Do you tend to be friendly with other people who are survivors?"

IS: "Well, I am friendly with people who is friendly in New York, you know, (inaudible) we are still in touch. I have another friend who I met on the boat from Sweden who was a survivor in a concentration. We are still in touch because it's a long time friendship. But not because they are survivors, because we were good friends for some reason. I mean, I don't look for people because they are survivors."

WH: "...have you been back to Poland since the war?"

IS: "Yes..."

WH: "What was that like?"

IS: "Not that I felt nothing, I didn't go back to any places to look I didn't want to (inaudible)..."

WH: "Because you were so young you didn't - ."

IS: "Because I didn't want to go back into the past. He had to drag me to this (?Karisko...?) and show me, 'See, we lived here, we lived everywhere,' - I didn't want to go."

WH: "...you're not working now. What do you do with your free time?"

IS: "I am so busy!"

WH: "...I know you go to the dentist, but I mean, what else do you do?"

IS: "Yes...I was teaching English when I came for a while. For a few years...first (inaudible) I learned a bit of Hebrew, and then I got myself a job teaching English to adults. You know, these afternoon schools."

WH: "Are you ultimately happy you came here? You never looked back?"

IS: "No, no."

WH: "You've always been happy that you came."

IS: "Yes."

WH: "Do you ever travel back to New York?"

IS: "Yes, I travel...(inaudible...) (but?) I don't miss New York."

WH: "You said it in a very matter of fact terms, and you sort of glossed over the whole thing, but it's really a very unusual life history."

IS: "I don't know."

WH: "In terms of you were saved by someone, from here I could understand, I mean, you went from one extreme to another. You went from about to convert - but I see the similarity. The similarity is that - (inaudible)."

IS: "(inaudible) The Intercollegiate Zionist Federation of America."

WH: "It's their fault."

IS: "No, I'm saying now I remember the (inaudible-?organization)."

WH: "...to me, what seems to be the common strand is as you said before, that you were searching for an identity. Either you were going to be Catholic, or you were going to be Israeli, but you want to be something."

IS: "Something."

WH: "And America didn't do it for you. What about all those other American Jews that lived there?"

IS: "Well, what about them? I don't know what they, - how they feel. I (Inaudible: wonder how they feel but it wasn't - .)."

WH: "It's interesting that, you know, the Jews waited for 2,000 years for this country, but less than 1% of American Jews ever came here to live. Why is that?"

IS: "I don't know."

WH: "What do you think."

9 IS: "Because they are comfortable the way they - I don't know why...(inaudible). There are many American Jews who say, 'Yes, I am a Jew,' if you should ask them, but they don't do anything about it."

WH: "When you were living in America, did you say that you were an American first and a Jew second?"

IS: "Nobody asked me that. I didn't think about it. I didn't think about it, I was just looking for the all the Zionist organizations (inaudible)."

WH: "When you came back, when you came to those Zionist organizations, and you found that it (inaudible: ? didn't change?). Was it because you felt that they stood for something concrete?"

IS: "Probably."

WH: "Religion never interested you."

IS: "No, No..."

WH: "You don't believe that anything happens to you after you die, right?"

IS: "No."

WH: "You think it's nonsense, right. (inaudible). It doesn't really make much sense...when you think back on your own life, what achievement, or what accomplishment would you say that you take the greatest pride in?"

IS: "It's going to sound very stupid."

WH: "Maybe not."

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IS: "But after my aunt died, you see until my aunt died, I was never on my own. In any sense. I never knew what my - this is a personal thing, this is (inaudible...). The last nine years I've been on my own. I finally stood on my - at this age, I finally stood on my own two feet. I took care of myself. I managed to - (inaudible) I sold and bought three houses in the meantime. I mean, I - I suppose something which people do at the age of 20 or 30 happened to me at the age of over 40. I'm, I'm what you call, - ."

WH: "You say that you've grown in that sense."

IS: "I've grown in that sense. I realized my potential, would happen."

WH: "You could also have answered me that what you are the proudest of is that you made aliyah."

IS: "Well, that, that, that - that is not an accomplishment. I mean, that's something I just, you know."

WH: "It's a decision."

IS: "It's a decision."

WH: "Would you have done it if your aunt hadn't come with you?"

IS: "Well, at that time I didn't have the courage to do it on my own.
Maybe later I would have done it."

WH: "How come she did it?"

IS: "Because her husband died, and she retired and I kept, you know,
nagging and nagging and she said, 'Well, why not.' "

WH: "Is there anything that you did or didn't do that you have any regrets
about now when you think back about it?"

IS: "What do you - ?"

WH: "Is there anything that you are sorry about?"

IS: "I'm sorry I don't go around feeling sorry. I, I might have made one
mis-I never would go back and, and regret anything I did. Because
whatever I did wrong, there was some good in it. Or it led to
something which turned out good. So, that I don't regret anything in
my life."

WH: "This visit to Israel in '67. Did that have anything to do with the
war? The Six Day War?"

IS: "Yes, because my aunt decided she wants to take a trip there, - to
Israel, because every - you know, everybody know how it was in
America. Everybody is all excited. (inaudible). So she says, 'I want
to go to Israel, come with me.' So, why not?, you know. Pack my bags
and I went to Israel."

WH: "Did you think of returning to America at any point after you were
here?"

IS: "Never."

WH: "Never look back, as you said...your parents, were they secular Jews,
were they Socialist, or - ."

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IS: "My father was...a Labor Zionist...I don't remember exactly what.

Whatever Ben-Gurion was, he was. Because they were friends and he used to come to our house. He was a lawyer."

9
WH: "...what was he doing there? Why did he come to your house?"

IS: "Because he was a friend of my father's, and my father was very active in the Polish Zionist Organization...(inaudible)."

7
WH: "And your mother, was she - ."

IS: "My mother finished high school...and married my father very young."

WH: "Do you think that if you had wound up in a camp you would have made it through?"

IS: "I don't know. I have no idea...(inaudible). About ten, fifteen years ago, I was finally able to read the books about the camps. (inaudible.)"

WH: "Until then, you couldn't read it."

IS: "No."

WH: "It just bothered you too much?"

IS: "I didn't want to know about those things."

WH: "You knew what happened."

IS: "I knew, but I didn't want to go into it."

WH: "What made you interested 10, 15 years ago? Did you see a show?"

IS: "Oh, because something came up, let's say, Lydia would give me her books, and I said to myself, 'Well, after all, I'm curious what was happened. (inaudible) And it's been such a long time.' So, I read it. And there were a few other books on the market."

WH: "...are you interested now in Holocaust things, Holocaust related?"

IS: "I'm interested, but, eh, (?I don't?) make a career out of it, you know. I'm interested, you know."

WH: "...where do you go now on vacation...do you have anyone in Poland?"

IS: "... (in Poland) I have a sister... (inaudible)...we're trying to do things for her."

WH: "Was your father intending to go to Israel to live before the war broke out?"

IS: "I don't know..."

WH: "Do you ever dream about the war?"

IS: "Not lately."

WH: "But you used to?"

IS: "I don't remember. I really don't. No, I don't dream."

9 WH: "Well, it's like you said. For you it wasn't like you were in Auschwitz. I mean, - ."

IS: "No, I was in a normal home. With normal people. Leading a normal life. As normal as it was during the war. We had nothing to eat and no school, but it was - you know, like everybody else (inaudible)."

WH: "You never remarried after the - death of your husband."

IS: "No..."

WH: "Are you sorry about that?"

IS: " (silent answer)."

WH: "Would you like to have children? Is that a - ."

IS: "No, I don't miss having. That's ...inaudible...) a peculiarity. I don't miss them. I never really wanted them that much, that's why I don't miss them. Now, it's - ."

WH: "Okay...(this was) short, but very interesting."

IS: "So what did you get out of all this?"

WH: "Well...(inaudible). You're sorry you didn't come earlier?"

IS: "I mean, there were times when I said I didn't come earlier, I didn't come straight from Poland to Israel, you know. I didn't skip America altogether."

WH: "Then you would have come here as a - ."

IS: "... (inaudible) ... I would have been in a kibbutz, and the kibbutz would have brought me up, and then I would have been on my own."

WH: "... do you think you might have been happier that way?"

IS: "I don't know... (inaudible)."

WH: "But you thought about it. You thought about 'Why not.'"

IS: "Yeah, yeah. Why did I, - you know."

WH: "... do you think that it's important to emphasize the Holocaust, what happened, do you think that it in some way will prevent it from happening again, or do you think it doesn't matter?"

IS: "(heavy sigh). You know, it isn't enough time to go into all that."

WH: "There isn't enough time you say to go into all that?"

IS: "It's not going to prevent anything. 'Cause the ones who want to, you know, who take it seriously, take it seriously without talking about it too much. And the ones who don't want to, don't want to believe that it existed (inaudible) no matter what you do..."

WH: "When you see what happened in Cambodia when you see what happens in other countries, it seems that it would happen again there too."

IS: "What's happening in Beirut. I mean, it's just happening all over again. All over the world. It's - ."

WH: "The world doesn't learn anything through that."

IS: "No."

WH: "Okay."

IS: "Okay."

(WH speaks briefly to AS but AS feels that he cannot speak English well enough to converse. AS says, "Because I have very poor language. I am (inaudible) University lecture(?r?) and I am, I used to speak very, - ...now I am like stupid, simple - ...I am afraid that I don't, I cannot, I am not eh, able to say what I think, because it is not simple problem with Auschwitz. I say that it is - in Polish situation now, especially, Polish people don't make anything under the (inaudible-?pressure?). Polish are, we now feel that we can fight everybody. We - ."

END OF SIDE TWO.

END OF INTERVIEW.