

1 INTERVIEW WITH: Alex Nuszen

2 INTERVIEWER: Ruth

3 DATE:

4 PLACE:

5 TRANSCRIBER: Jan Mullins, CSR

6 1310 Esperson Building

7 Houston, Texas 77002

8 (713) 223-1195

9 -----

10

11

INTERVIEW WITH ALEX NUSZEN

12

13 A. Alex Nuszen, N-u-s-z-e-n.

14 Q. And where were you born?

15 A. In Czechslovakia, Velike Kapusany.

16 (Vel-ka-ko-pa-ni).

17 Q. Once again, please?

18 A. Velike Kapusany (Vel-ka-ko-pa-ni) in

19 Czechslovakia, and I was raised in Szatmar (sut-mar),

20 Suta Mare (su-ta-ma-ri) in Romania, at one time Romania,

21 at one time Hungary. I also lived in Petroseni

22 (pe-tro-shan), in Romania, too.

23 Q. And when were you deported?

24 A. In 1943. '42, '43.

25 Q. How old were you in 1942?

1 A. About nineteen.

2 Q. What happened?

3 A. Well, in what sense? You know, what would  
4 you like --

5 Q. Had you left home yet? Were you with your  
6 family?

7 A. Oh, no. I had gone to -- Just what would  
8 you like to know? If I was with my family? How I got  
9 home?

10 Q. With whom were you deported?

11 A. Okay. I was deported with my mom and dad.

12 Q. Uh-huh.

13 A. And brother.

14 Q. Uh-huh.

15 A. And two brothers and a sister who were  
16 married and had children except one younger one who was  
17 still -- was less than thirteen.

18 Q. And where were you taken?

19 A. Taken to Auschwitz, Birkenau.

20 Q. And what happened then?

21 A. Okay. Maybe I should backtrack a little as  
22 far as the train rides.

23 Q. Sure.

24 A. Because that would be -- what it was, you  
25 probably would like to maybe capture a few hours or a

1 few weeks or days before the departure from the ghetto  
2 itself.

3 I had taken up an untraditional Jewish  
4 trade which was called auto-mechanics, trucks, and which  
5 was not accepted in that time in the society, especially  
6 a boy with pais and that type of thing, and I had taken  
7 that non-traditional trade. I was persecuted in the  
8 trade itself, and being --

9 Q. Because you were Jewish?

10 A. Because I was Jewish --

11 Q. Persecuted from your family which was  
12 orthodox?

13 A. No. I had the consent because they felt  
14 it's an international trade. It might arm me with some  
15 possibilities of surviving, and as a result of that, I  
16 was able to work in a government garage in Suta Mare, in  
17 Szatmar, and which I had hiding out papers. I was able  
18 to work and I had access to go in and out of the ghetto  
19 itself and I had papers to escape to Budapest because  
20 there was better possibilities to hide out and had  
21 Christian papers to hide out for, with the exception of  
22 that one night when I came into the ghetto during the  
23 entry while I was going in and out to bring in food, to  
24 the clustered-in room where my entire family, 30 or 40  
25 of them were living in one room with infants on the

1 floor and so forth, in very unfavorable, unsanitary  
2 conditions, and I came to say good-bye to my dad that  
3 night -- and he was -- excuse me -- he was reciting  
4 Tehillium with one candle, and he said, "Are you also  
5 going?" And at that time we knew that one of my oldest  
6 brothers and his wife and children were already no  
7 longer alive. So, I felt -- and there were another two  
8 children, older ones, because we came from a family of  
9 eight. So, I have decided to go along with them to  
10 Auschwitz. We did not know to go along with them -- and  
11 I felt I would be able to aid and help them. Of course,  
12 the train ride which I must never forget was -- and as I  
13 am talking I am seeing it almost, there the pregnant and  
14 the infants and the helpless and going into these cattle  
15 cars, and --

16 Q. Were the women and the men segregated?

17 A. No. There were women, men, pregnant,  
18 children, infants were all there together. Some of them  
19 had infants right in the cattle cars, and while the  
20 train was rattling through the various towns and cities,  
21 this was showing to us and the sun was beating down, and  
22 that's where in the cattle cars where newborn children  
23 were there, and in the same cattle cars, with no  
24 sanitary conditions whatsoever, and just took a long,  
25 long time on that train ride of going, and while we were

1 waiting to be hooked up to different locomotives at  
2 times and staying at certain stations, the Hungarian  
3 police or the Polish police or whoever they were, they  
4 came up and tried to look for gold or for anything that  
5 they could lay their hands on, and also molesting girls  
6 who never laid hands on a boy, and on the railroad  
7 tracks witnessing by the parents or whatever while this  
8 was taking place. And --

9 Q. Let me stop you for just a moment. You  
10 were deported from Czechslovakia?

11 A. From Hungary, from Szatmar to Auschwitz.

12 Q. And you had been in hiding or passing for  
13 about three years, is that correct?

14 A. No. I was not in hiding and passing. Let  
15 me correct that. I was hiding -- I had opportunity to  
16 hide in Szatmar because I was working in this particular  
17 field as an auto-mechanic, and I had papers that I was  
18 able to go away from the camp as an un-Jewish person.  
19 But I came back -- when I came to say good-bye to my  
20 dad, I had changed my mind and I chose to go along with  
21 them because of the -- not to leave them alone and not  
22 to shed the responsibility if I could help.

23 Q. You had two sets of papers, right? Did you  
24 have two sets of papers?

25 A. No. One set of papers to hide out in

1 Hungary. I was born in Czechslovakia, but I was raised  
2 in Hungary and Romania. Okay? I hope you will be able  
3 to edit this out.

4 Q. You are doing fine. You are doing fine.  
5 You are beautiful.

6 A. Now, there was a time that I would like to  
7 share with someone the feelings, whoever is going to  
8 listen to this, is that at the time when I was roaming  
9 the city of Szatmar empty of Jews, and while the Jews  
10 were all in the ghetto, and as I mentioned to you  
11 before, I had special permission to go in and out of the  
12 ghetto because I was working in this particular garage,  
13 and I was trying to determine and sense the feelings of  
14 staying away, and I went into some bars and listening to  
15 some people how they were glad that all the Jews got out  
16 and pretty soon they would be able to lay their hands on  
17 their belongings that they left behind, and going  
18 through some of the wealthier sections of a particular  
19 town, I had seen, looking through some of the warehouses  
20 and some of the stores, everything was neatly packed and  
21 stacked away, but the ownership was gone, and there was  
22 only left for booty and so forth, and at that time had  
23 asked how many lives this money and this wealth could  
24 have been saved if we had been better organized or  
25 leadership would have been there.

1 Q. Were you aware of any resistance or  
2 underground?

3 A. No. We were completely ignorant of any  
4 options or any ways to escape or to be able to go  
5 somewhere else.

6 Q. So, you were on the transport.

7 A. So, at that point -- what is your name  
8 again?

9 Q. Ruth.

10 A. Ruth. And as of that point, when I chose,  
11 when I decided to go along in the cattle car that I  
12 described the trip of it, we arrived in Auschwitz, or  
13 Buchenwald, and I guess what I have to say I am sure it  
14 was repeated by others, you know. But nevertheless, at  
15 that point, the arrival, so many of them have lost  
16 already their lives in the cattle cars, men and women  
17 and all, and living through so many days and weeks under  
18 those most unfavorable sanitary conditions, we were glad  
19 to get out, and then all you saw when you got out from  
20 the cattle cars, heaps of belongings and clothing,  
21 deaths being carried away, six to be lined up, and four,  
22 and German shepherds, dogs with the SS, canes in their  
23 hands, with bamboo canes, splintered from hitting the  
24 people, and being lined up, who would go to the right  
25 and who would go to the left.

1 Q. Was Mengele selecting?

2 A. Yes, Mengele was there, and then my family,  
3 my dad said, "Give me my talis and pefillin," the last  
4 thing that he asked for, and then all of those unmarried  
5 girls, 18 or 22, were assisting other members of the  
6 family, carrying their infants on their arms, were taken  
7 to the left. Fortunately I was taken to the right at  
8 that time, and of course, the imagination of everybody  
9 at that time was the only way to escape from here is  
10 through the chimney, and everybody was stripped from  
11 their -- any kind of identity or belongings, shaved, I  
12 mean cut off their hair, and so forth.

13 Q. And you had --

14 A. I had pais at that time, right, and it was  
15 taken off.

16 Q. And when you got to Auschwitz, did you know  
17 about the gassings before you arrived?

18 A. No. No. We did not know, but only when we  
19 arrived, they pointed to the chimneys and said, "The  
20 only way anybody can get out from here is through the  
21 chimney."

22 Q. Go ahead.

23 A. Fortunately I was together at that point  
24 with my brother who was older than me and he had some  
25 military experience, and he encouraged me to hang in



1 there, to eat some of the foods even so that I couldn't  
2 swallow it, and they lined us up and they were choosing  
3 people to go to work in various industries. Since I was  
4 mechanically inclined, they asked us to read a  
5 micrometer and precision measurements, and at that  
6 point, I assisted my brother and they shipped us  
7 together to a camp in Luxembourg, in Longwy, where we  
8 worked there.

9 Q. Luxembourg and --

10 A. Luxembourg, and the name of the camp was  
11 Longwy, L-o-n-g-v-e (Nuszen's spelling), and I did go  
12 back to the place once. The only thing that I -- of  
13 course we built crematoriums there also. I managed  
14 to --

15 Q. Did you build --

16 A. No. I managed to survive. I guess youth  
17 was on my side and I was a little bit more seasoned to  
18 the temper, you know, because I have taken on this  
19 non-traditional trade, mechanics, and worked outside and  
20 so forth.

21 Q. You weren't a yeshiva boy, in other words,  
22 right?

23 A. I was a yeshiva boy after that point, yes,  
24 I was, Ruth. After coming back -- I don't want to take  
25 up too much, but I would just like to give you some of

1 the highlights which I think might be valuable to  
2 history itself.

3 We went back to Dachau and other camps, but  
4 in one of the camps in coming back and the retreat and  
5 the death marches, and during the death marches, meaning  
6 when the Allies have advanced, and they took us out  
7 from the Dachau camp and were marching on the road,  
8 daytime or at nighttime, and of course, many, many of us  
9 were unable to march and taking us to different camps.  
10 So, a lot of them died, which was already inside of  
11 Germany, and every night, or every day as we were going  
12 along, we had like a hay wagon. We threw those people  
13 who were unable to walk, and some of them half dead or  
14 crying out and saying "Save me. Try to help me. I have  
15 my wealth in Switzerland, and I have my wealth in this  
16 part of the country. See what you can -- "

17 Of course, nobody was ever able to do  
18 anything, and at the end of each day, it just was a big  
19 grave there, a mass grave. I am talking about now  
20 inside of Germany where hundreds of bodies were just  
21 thrown into that camp, into that mass grave and covered  
22 up and they put that white stuff on it, whatever you  
23 call it, the white wash.

24 And what surprises me at this point, that  
25 there are so many mass graves in Germany, I don't think

1 one could go many miles before discovering one of those  
2 mass graves that Jewish people are buried, or not  
3 buried, just hidden, and the past forty years, we have  
4 never heard of anybody, of discovering any kind of mass  
5 graves, and these marches have taken place right inside  
6 of Germany, all throughout, the last part of existing  
7 Germany.

8 Q. Let me stop you and ask you a couple of  
9 questions.

10 A. Sure. Go ahead, please.

11 Q. You arrived at Auschwitz in 1942, right?

12 A. I am not too sure of the date. I think it  
13 was later. '43, '44. I was only there one year.

14 Q. Why did they move you to Dachau? Is that  
15 the next place you went?

16 A. No. From Auschwitz they took us, Ruth,  
17 to --

18 Q. A work camp?

19 A. To another camp. To work camps, right.

20 Q. And that is where you did the --

21 A. That is where we --

22 Q. What was the term you used? Michro --

23 A. The industrial type of work. Of course, I  
24 did a lot of work, and then we went to other camps and  
25 they just relocated us from Auschwitz to Longwy, France,

1 and from there we went to Dachau, from Dachau we went  
2 to --

3 Q. The death march was from Dachau?

4 A. Right.

5 Q. And that was in January of 1945?

6 A. That was before May of 1945, before the  
7 Allied Forces arrived.

8 Q. It was during the winter?

9 A. No. That was in the spring, in April, May,  
10 because we reached the American forces, occupational  
11 forces. We escaped, actually a group of ten of us and  
12 they gathered us -- (inaudible) -- and said they were  
13 going to get us all out. Then a group of ten of us,  
14 including some of us who spoke German well, and we  
15 decided to go on a -- make them believe we were going on  
16 a special assignment, and we hit the main road and we  
17 were marching and then we saw kids, German kids manning  
18 machine guns, twelve-year-olds, thirteen-year-olds, nine  
19 years old, manning the guns and trying to hold the front  
20 line back, trying to go towards the American forces, and  
21 finally we were able to hide out in some private home in  
22 the basement.

23 Q. In Germany?

24 A. In Germany. One German really was trying  
25 to -- who had what they call a gasthaus in a small town,

1 a bar and a restaurant, and he saw us marching and he  
2 realized what we are doing, and he was trying to help  
3 us, or he was trying to get some recognition at the end  
4 of the war to see that he has done something. So, while  
5 the Germans were upstairs, we were downstairs in his  
6 basement in the garage for several days until the  
7 occupied forces came in.

8 Q. So, you spoke German?

9 A. Right.

10 Q. You must speak seven languages, ten  
11 languages. How many languages? Yiddish, German,  
12 Czechslovakian --

13 A. Hungarian, some Romanian.

14 Q. So, the fact that you spoke German saved  
15 you --

16 A. That helped us a lot, yeah. There were  
17 some among us who spoke perfect German who were almost  
18 natives of Germany. That helped us a lot.

19 Q. So, on Liberation Day, on Armistice Day,  
20 where were you?

21 A. This was in Schongau. Where we met  
22 actually the American forces was in Schongau Ain Lech,  
23 which was nearby, the outskirts of Munich.

24 Q. And if you close your eyes and think about  
25 it, what comes to mind? What do you see? What emerges?

1 What do you remember from that day?

2 A. From that particular day of liberation?

3 That is an interesting question that you have. We were  
4 under the impression at that point that since we have  
5 suffered so much and gone through so much and felt that  
6 justice will come to it, that the entire world, you  
7 know, will be organized in trying to solve our problems  
8 and recognize us, be able to get together with the  
9 families, and there would be some organized way of  
10 trying to get back or to know who is alive, who is not  
11 dead and so forth. But, of course this did not take  
12 place. No organization, no -- they just gathered us in  
13 one camp and they said you cannot go out and kill  
14 because that would only start things -- it was an  
15 American officer -- this will only start the ball  
16 rolling again.

17 So, in search for my family and so forth, I  
18 had gone into a motor pool, and I volunteered some work  
19 for the American tank battalion, and from there I was  
20 able to get some thrift tickets and buses, and legally  
21 was able to go with my brother to other camps, and we  
22 went to Bergen-Belsen in search for the rest of the  
23 family because we would actually go from camp to camp,  
24 every displacement camp, to see if we could try to find  
25 somebody who is related or comes from my town and so

1       forth, and as we were going up further, we have found  
2       that it was -- we were told there were a lot of women  
3       out in Bergen-Belsen.

4                So, we proceeded to go -- there was the  
5       British Army, which was next to Hanover, and then we  
6       went into this particular camp, and of course, I have  
7       recognized and found people from my town, and I was able  
8       to tell some people "Your father is alive, your brother  
9       is alive, or your sister is alive."

10            Q.     What did that feel like?

11            A.     Well, I don't think words can describe  
12       that, but Mrs. Montgomery, who was the British general I  
13       think at that time, she was working in that camp, and I  
14       went to her and I organized about four military vehicles  
15       with some food, and we went down to the American Zone  
16       and united the families. Of course, the father could  
17       see the children or brother see the children, and of  
18       course, I found my two sisters there, and they were in  
19       typhus and they were skin and bone, and --

20            Q.     At Bergen-Belsen?

21            A.     In Bergen-Belsen. They were unable to even  
22       think clearly. So, through some slow rehabilitation, we  
23       were able to start life again, and then we came to the  
24       States in 1946.

25            Q.     I want to hear about that, but I want to

1 ask you a question.

2 A. Go ahead, dear, Ruth.

3 Q. Resistance in the camps, what did you see?

4 A. Resistance in the camps did not exist in  
5 that particular camp.

6 Q. At Auschwitz or Dachau?

7 A. At Auschwitz or in Dachau. There were  
8 people who walked through the electric wires, you know,  
9 and walked through the trenches, you know, and they just  
10 didn't want to suffer anymore. There were people who  
11 had --

12 You have to have strong faith. Anybody who  
13 would just give up faith for one day was unable to  
14 survive. I can't describe this mental over -- whatever  
15 you want to call it, but as soon as you have given up  
16 hope for one day -- I was working in the kitchen.

17 Q. At Auschwitz?

18 A. No. That was at work camps, at Longwy,  
19 France, which I mentioned to you, and I was most -- a  
20 lot of people suffered from diarrhea, dysentery, and so,  
21 from time to time, I would empty out the ashes from the  
22 ovens. I was hiding a baked potato or so forth, because  
23 the coal and the skin (?) have stimulated this loose  
24 stomachs. Some people have thanked me, and I was glad  
25 that I was -- of course it had to be done in a very,



1 very discreet way, that that much would not know, and  
2 somebody else would find it -- (inaudible) -- in the  
3 ashes, and in that bottle you will find the baked  
4 potato, and maybe some of them would share it.

5 Q. And that was an act of resistance?

6 A. I would say it was an act of holding on,  
7 willing to go on living. Whoever there was, once we  
8 left Auschwitz and Dachau, there was some more  
9 resistance where in Longwy, France, there was a group of  
10 six hundred who worked on the rocket plane in the forced  
11 camp, and one of them did escape from there, and then  
12 they hung a few of them in camp because they found out  
13 that he escaped through the French underground. But any  
14 organized resistance we did not experience in those  
15 years.

16 Q. Now, you speak of faith.

17 A. Right.

18 Q. You had a strong belief in God and strong  
19 religious traditions or cultural traditions?

20 A. We had our doubts about God, but there was  
21 a strong will of wanting to survive and to be able to  
22 retell the story, to see it through.

23 Q. How did your Judaism, whatever that was for  
24 you, whether it was a secular or a religious attachment,  
25 how did that help your day-to-day survival?

1           A.     It helped a great deal. I remember one Yom  
2 Kippur, we had one Sidur, which I still have, where the  
3 entire barrack said Neilah, Yom Kippur. I don't know if  
4 you know what that means.

5           Q.     You had one --

6           A.     One Sidur where we said the Yom Kippur  
7 prayer in the barrack.

8           Q.     And did you fast? Do you remember?

9           A.     I don't remember. I don't remember at that  
10 point about fasting, quite honestly.

11          Q.     Some people have told me that they remember  
12 fasting, that they were starving and yet they fasted on  
13 Yom Kippur.

14          A.     I don't remember. It was more of a trying  
15 to hang in there and trying to survive.

16          Q.     So, you came to America in 1946?

17          A.     In 1946. No relatives.

18          Q.     You were then how old?

19          A.     Freida? I was about 22 years old, and came  
20 to the States. I had no relatives. The reason that I  
21 was able to come to the States was that I had -- while I  
22 was working, as I mentioned to you for the American  
23 motor pool in the Army, I mailed out a letter to  
24 somebody who has relatives here in the States, and she  
25 received papers, and she said she would not leave to the

1 States unless we can also go, because she was a neighbor  
2 of ours.

3 Q. Were you married to ---

4 A. No. This was just a neighbor of our  
5 family.

6 Q. So, you came to the States with your  
7 brother?

8 A. My brother and two sisters. No, and one  
9 sister.

10 Q. And the other sister stayed in --

11 A. The other sister went with another brother  
12 who was in Brittatorp, to Sweden, for an epileptic  
13 treatment that she had.

14 Q. So, what happened after the war?

15 A. After the war, I have started off to  
16 working in the field, and I got a job as a mechanic.

17 Q. Did you move to -- is -- how do I pronounce  
18 this? "Pa-choo-gee"?

19 A. No, I moved to Brooklyn.

20 FRIEDA: "Pa-chog."

21 A. And I moved to Brooklyn and then we stayed  
22 there, and then I started off, and met my wife on a  
23 Friday night, and I started off my own business, and --

24 Q. An auto --

25 A. In a gas station, and then I have been

1 successful at that, and father of four children. One is  
2 a doctor and the other one is a teacher, and all  
3 completed college. I myself finished public school,  
4 high school, college here, and I got my state  
5 certification for teaching automotive and diesel at a  
6 vocational school, and in charge of thirteen -- I was  
7 working with thirteen school districts, and was quite  
8 successful in that field, and I am glad to say that in  
9 my total sheet I am happy, so to speak.

10 Q. In your --

11 A. Total sheet, total column, I am contented a  
12 lot.

13  
14 (end of side one)

15  
16  
17 SIDE TWO:

18  
19 Q. What do you tell your children? Your  
20 children are in their late twenties, early thirties?

21 A. Right.

22 Q. What have they asked you and what have you  
23 told them?

24 A. That is a funny question.

25 Q. What have your children asked you and what

1 have you told them?

2 A. Well, since at the earlier part of my  
3 establish my family life, I was too busy to, really,  
4 with my establish myself, and in society, and they were  
5 too young, I didn't want to burden them, and to some  
6 extent, it was looked upon as a very non-credible act.  
7 Nobody looked at it as something to be proud of or so  
8 forth, and I myself did not know how to explain it to  
9 them, to say how can a youngster relate to something  
10 with the values of living in a society and what has  
11 taken place. I didn't think they could relate to it. I  
12 did stress the religion standards.

13 Q. Did you raise your children orthodox?

14 A. Right. I wouldn't say orthodox. Sort of  
15 middle of the road policy. Professionalism, plus  
16 understanding of religion. And then we traveled through  
17 Europe, which I went to Israel, and then time progressed  
18 and were able to relate and understand, but even at this  
19 point, I don't think some of them could really  
20 understand and relate to the atmosphere and to the fiber  
21 which has taken place at that time and to apply  
22 themselves, how this could be possible to do that.

23 Q. Are they strongly Jewishly identified, your  
24 children?

25 A. Yes.

1 Q. And they are raising their families Jewish?

2 A. Right. And most of them have received  
3 secular education in the yeshiva universities.

4 Q. So, they didn't ask and you didn't want to  
5 burden them? Is that an accurate characterization?

6 A. I think it was just the process of  
7 educating, and of course with the media and the overall  
8 global environment, the making of Israel and the global  
9 of ethnic and understanding that came about.

10 I must add something to that, that  
11 something came about that had changed me where I was  
12 able to speak, or I decided to speak.

13 Q. And what was that?

14 A. That was in -- I think was in the early  
15 sixties. I attended a community college, Sulphur County  
16 Community College, which is a two-year college, and  
17 Martin Luther King came and was taking an English class  
18 and he asked us about creative writing, and he asked to  
19 write anything that comes to mind. Of course sitting  
20 with kids which were half my age, everybody in the era  
21 of permissiveness, everybody wrote about various things,  
22 and then I said I would like to write about Martin  
23 Luther King, and I went through a -- (inaudible) -- I  
24 said six million died and I asked to write on Martin  
25 Luther King, and I asked some of the students and nobody

1 knew what I was talking about, and I just sampled  
2 everything. Nobody said, well I don't know what you  
3 mean, and then I went through the library and I looked  
4 for the card, anything about the Holocaust, and I find  
5 absolutely zero, not a card, not anything about the  
6 Holocaust except Mein Kampf by Germany, nothing else,  
7 and that is when I said I have an obligation to give up  
8 the silence because it will be forgotten, and that is  
9 when I talked and I got more involved, and since then I  
10 have written some -- I wrote a paper at that time, "The  
11 Train Ride That I Must Never Forget," and it was read  
12 out to the class and I got --

13 Q. Did you read it?

14 A. Yes, and I got an "A" on it, but they  
15 couldn't believe it that this was really true, and since  
16 that time, I was involved. It was back in '62, '63.

17 Q. And you teach high school, young adults?

18 A. Young adults, yes.

19 Q. And do you talk to them about your  
20 experience?

21 A. No, I did not. There was sort of a --  
22 first of all, they are high school students who are not  
23 from -- of a different caliber kids, who can't make it  
24 so well in secular education, and come into a vocational  
25 school setting, and I was torn should I or should I not,

1 and I couldn't. I didn't think it was productive to  
2 bring in my personal life, and I was teaching vocational  
3 school and not history. So, therefore I couldn't.

4 Q. You speak so beautifully and with so much  
5 emotion and compassion and gentleness, I am surprised  
6 you are not -- sounds like you should be on the lecture  
7 circuit. So who have you been speaking to? You haven't  
8 been speaking to your students or your children. It  
9 sounds like you have done so much synthesizing. Do you  
10 write? Where has this understanding been brewing,  
11 because it's --

12 A. I don't know.

13 Q. It's deeply moving to hear you speak. You  
14 are so articulate and sensitive --

15 A. Thank you. It's kind of hard to --

16 Q. -- and insightful.

17 A. It's kind of hard, because you want to go  
18 to the convention and see it, like to meet some of the  
19 people, but should you find that valuable and you need  
20 to follow up on it, I will be glad to participate more  
21 or send you a tape or whatever you want, like you do, or  
22 I could even send you that paper about the train ride,  
23 but --

24 Q. I would love to.

25 A. -- I am sure there are some other



1 publications that came about.

2 Q. Have you published your paper?

3 A. No, no, no. It was just for school. But I  
4 would say -- no, I didn't. I did not. But -- I forgot  
5 what I was going to say. But I for one feel that it  
6 took a long time to realize that one can be a good  
7 American, and it's his obligation, and that misery  
8 should not prevail him from expressing his views. After  
9 all, it was this diversity of ethnic groups coming to  
10 the States that have added to the flavor and there  
11 should be voiced and people should speak up their  
12 opinion, and while you can still retain your treasures  
13 from the past and your ethnic groups and speak out what  
14 is wrong and to voice your opinion, and that was a  
15 problem. It took me time to realize, when Kennedy went  
16 to Ireland and addressed the joint session of Parliament  
17 and said "My forefathers came from here," and next went  
18 to Germany and said "Ich bin ein Berliner," and why Jews  
19 cannot say that I am a Jew, but I could also be a good  
20 Democrat, and that is good democracy and should speak up  
21 on it.

22 Q. I know you want to go --

23

24

(End of tape)

25