

**THE WILLIAM BREMAN JEWISH HERITAGE MUSEUM
ABSENCE OF HUMANITY PROJECT (AOH)**

MEMOIRIST: POLA BIENSTOCK ARBISER
INTERVIEWERS: JANE LEAVEY
LOCATION: ATLANTA, GEORGIA
DATE: JANUARY 11, 1996

INTERVIEW BEGINS

<Begin Disk 1>

<conversation off camera>

Jane: What is your name?

Pola: My name is Pola Arbiser.

Jane: [What is] your maiden name?

Pola: Bienstock.

Jane: Could you begin by telling us where you're from, and a little about your life before the Nazi's came to power, before they came to your country, and how things changed after they came?

Pola: I was born in the town of Drohobycz, which then belonged to Poland [now in Ukraine].¹ Since the war, the countries have been divided and they [the borders] changed. When I was born, it was Poland. Drohobycz . . . which is located near the Carpathian Mountains. This is near the big city of Lvov, which is now the main city of Ukraine.²

I was the middle child in the family of three [children]. I had an older brother [Ludwik] and I have a younger sister [Irene (now Frisch)]. My parents were well-to-do, very well-educated people. [Her father was a furrier.] Our life was very comparable to the life of children in the United States. We lived in a single-family house. My father owned a car. Everything was fine until 1939.³

Six weeks before the war started, my father was called to the Polish army.

¹ Drohobycz [Ukrainian: Drohobych] is located 69 kilometers (43 miles) south-southwest of Lviv, Ukraine. Prior to World War II, the town was part of Poland. According to a 1931 census, there were 12, 931 Jews living in the city, out of a total population of over 30,000.

² Lvov [Polish: Lwów] was once a Polish town in the southeastern Poland. It is approximately 350 kilometers (220 miles) east of Krakow, Poland. Since World War II, it has been known as 'Lviv' and is a city in western Ukraine.

³ Both the Russian and German armies invaded Poland in September 1939.

My father was in school of officers during the First [World] War. He got a degree, like West Point here. We forgot about that. Six weeks before the war started, my father came home from fishing and the police were waiting for him. They took him. He went to the city of Przemyśl.⁴ They gave him his unit. My mother was left with three children. My father told her, “If you could, go. Take the car.” My mother didn't drive. [He thought] if she could [get someone to drive and we could] go to Romania, then we would be okay. But since it was a small city and everybody knew what everybody had, our car was taken away by the police. My mother was left with three children.

The life [prior to 1939] was okay. We were happy. Then very, very fast, the war was over. The German Army came in. Then after the division of Poland, our part was given to Russia.⁵ Germany took the other part of Poland. Then we were under Russian occupation. It was not good. We thought if Germans would stay—we couldn't imagine what they could do—if they would stay, our lives would be almost normal. My father was from Germany so he spoke perfect German. When Russians came to us, we were thrown out from the city. Everything was taken away from us, because, as the well-to-do people, we were the enemies of Russia.⁶ We survived somehow with the Russians.

Then Germans came to our city.⁷ We were very happy that they are coming. The minute they came, they gave 24 hours free hand to Poles and Ukrainians. They were killing [Jews]. The killing started immediately on the streets. We were hiding. We went back to our city of Drohobycz.⁸ Then it really started—something that is completely unbelievable, that something like this can happen.

Before I will talk about our life, I want to introduce a woman who saved my

⁴ Przemyśl [Polish: Przemyśl is a city in southeastern Poland. In 1939, it was a garrison of the Polish Army and a headquarters for organizing the defense of Poland.

⁵ On September 28, 1939, Germany and the Soviet Union reached an agreement partitioning Poland and outlining their zones of occupation. A demarcation line for the partition of German- and Russian-occupied Poland was established along the Bug River, between Krakow and Lvov.

⁶ Under the Soviet occupation of southeastern Poland between September 1939 and June 1941, hundreds of political activists or educated and affluent Jews who were labeled “bourgeois” enemies of the state became targets of Soviet oppression. In October and November of 1939, all Jewish industries were nationalized or closed. In the first half of 1939, all large houses and apartments had to be relinquished.

⁷ The German-Soviet demarcation line in Poland remained in effect until June 22, 1941, when the Germans invaded the Soviet Union in a military campaign codenamed Operation “Barbarossa.” The Germans occupied Drohobycz on June 30, 1941. Pogroms broke out on July 1 and 2, 1941. Ukrainian and Polish inhabitants, with the help of German soldiers, killed 47 Jews.

⁸ Pola's family spent a few months in Truskawiec [Ukrainian: Truskavets], a resort town approximately 10 kilometers (6 miles) south of Drohobycz. They then moved west to Boryslaw [Ukrainian: Boryslav], a city about 10 kilometers (6 miles) southwest of Drohobycz, where her mother's sister lived.

life [Frانيا Sobkowa].⁹ She came to our parents' home before I was born. It was like something unexplainable. My mother, as a young woman, was pushing a stroller with my brother. I was not existing yet. Two girls stopped her on the street and one admired the baby very much. My mother said, "Would you like to stay and take care of the baby?" She said, "Yes." The other girl, who was her sister, said, "Are you crazy? We have to go back home." They came to the city from the country for a checkup. She went with my mother home. My mother went home and my father said, "This is unbelievable. You're taking somebody from the street. You don't know the person." They decided to check her out. They told me later on the story—my mother and her. They [my parents] told her that they were going out and left her alone with the baby. This is . . . on the first floor was the apartment. So they went around and they looked to see what she's doing with the baby. She climbed into his carriage and she was hugging him and kissing him. They thought, "Everything is fine." She stayed with us.

She took over completely the household. My parents were traveling a lot. She was like my second mother. My mother was sometimes jealous. She couldn't say anything bad to her. She was the highest instance . . . when Frania said it was this . . . we couldn't do anything wrong. I remember a small incident. I was maybe in the second grade and I was learning to play piano—badly. I was not a good player—some very primitive songs. We went with Frania [to a recital]. We [were] coming back home. My mother says, "So, how was it?" She [Frانيا] says, "When 'our girl' sat at the piano, everybody stopped talking. They just looked at her. She played so beautifully." I probably made a lot of mistakes. I didn't play beautifully, but in her eyes, this is what it was.

When in our city, they [the Germans] made a ghetto, she [Frانيا] came to my mother, to ghetto.¹⁰ She says, "Give me the children."¹¹ There was no money involved, nothing, just we were 'her' children. There were many stories, which is hard to talk about

⁹ On October 22, 1998, Yad Vashem recognized Franciszka "Frانيا" Sobkowa (née Badecka) as Righteous Among the Nations. She was honored for hiding Pola, Irene, and Sara Bienstock in her apartment until August 1944. After the war, Frania moved to an area within the new borders of Poland. Even after moving to the United States, the Bienstock family kept up a correspondence with her. She died on February 15, 1977, shortly after returning from a visit with Irene and Pola in the U.S.

¹⁰ A ghetto was established in Drohobycz in September 1942. By the beginning of October, all Jews in the city and surrounding area were confined to the ghetto. Quarters were cramped and two or three families often had to share a small room.

¹¹ Pola has written a book about her experiences, *Give Me The Children: How a Christian Woman Saved a Jewish Family During the Holocaust*. The Breman Museum holds copies in its library.

now. She came . . . if they would catch her in the ghetto, they would have shot her on the place [spot]. She took first my sister. I didn't want to go yet. She took my sister. Can you imagine a child—my sister was maybe 5 or 6 years old—stayed alone the whole day, and she had to be very quiet because Frania, the lady who saved our life, had a part of an apartment. She had a kitchen and one room. Behind the other room, there was living another family. You can image how quiet a child had to be not to raise any suspicions from the other family.

Then when they liquidated the ghetto, I came and my mother.¹² She [Frانيا] really was not interested in taking my mother, because she thought that she will have two children, she will probably convert them—and we would do it. If she would say it, we would do it. But we begged her, “Take mother.” She took my mother and myself and this is where we stayed. I was there over two years, [with] no newspaper, no television, no books, nothing. Completely nothing. My mother was keeping us interested in something by telling us stories from our town. I know many stories. I never met the people, but I know about the people because my mother was trying to keep us occupied.

This is how she [Frانيا] saved our lives. Not to arise suspicions that she has somebody [hiding in her apartment], she would, for example, invite a neighbor [over]. She would put my mother into a closet and my sister and myself, we were so little that we could fit into a box. She would cover the box. She would invite a neighbor [over] and she would say, "Do you think that the room needs painting?" just to show her that no one was there. After ten minutes she would have to take the woman out because we would choke [suffocate] there in the box. We never heard a bad word from her. She never said that she regretted it, that she was scared. She was very religious woman. She was a Catholic. She believed that G-d will help her to save us. This is what she did. She put her life [on the line] for us. Nobody can do any more for a human being that to put his own life [on the line] for us.

Jane: Did you know what was going on in the outside world, when you were [in hiding]?

¹² A series of violent roundups, mass shootings, and deportations to the Belzec extermination camp between November 1941 and February 1943 had largely reduced the Jewish population confined to the Drohobycz ghetto. The final liquidation of the ghetto began on May 21, 1943 and continued for a few weeks. On July 15, 1943, the Germans put up signs declaring that Drohobycz was officially *Judenrein* [German: free of Jews].

Pola: Yes. We knew exactly what was going on outside. For instance, before we to her, into hiding, we were once hidden in the City Hall. My father was very friendly with the mayor, who was Ukrainian. He took our family and he hid them in City Hall. We could see from upstairs everything what everybody did [and] who helped [kill the Jews]. There were many people who didn't have to do it and they did help in killings. I blame a lot of people, local people [for] what happened to us. They helped to do it.

Jane: Did you know the whereabouts of your father at that time?

Pola: No. My father was taken [away]. He survived six concentration camps: Auschwitz-Birkenau,¹³ Majdanek,¹⁴ Wieliczka,¹⁵ Plaszow,¹⁶ and he was liberated in Flossenburg in Bavaria.¹⁷ He was not in the Schindler's camp, but he was a strong man with a military background.¹⁸ Every time there was a selection, he was marching the special march [line], the parade march. He survived so many selections.

Interesting about the "Schindler's List": I probably told you that my name appeared there.¹⁹ I [my name] was in the movie. I have never been to Plaszow. But if you

¹³ Auschwitz-Birkenau was a network of camps built and operated by Germany just outside the Polish town of Oswiecim (renamed 'Auschwitz' by the Germans) in Polish areas annexed by Germany during World War II. It is estimated that the SS and police deported at a minimum 1.3 million people (approximately 1.1 million of which were Jews) to the Auschwitz-Birkenau complex between 1940 and 1945. Camp authorities murdered 1.1 million of these prisoners.

¹⁴ The Lublin concentration camp received its more widely known nickname "Majdanek" ("Little Majdan") due to its proximity to the Majdan Tatarski suburb of Lublin, Poland, where it was established in July 1941. The camp served as a slave labor pool and a transit camp. About 500,000 persons passed through the camp over its life, of which about 360,000 were murdered in a variety of ways.

¹⁵ Wieliczka was a sub-camp of Plaszow labor camp. The site is actually a salt mine outside of Krakow. Originally the prisoners were put to work mining the salt. This was hard and dangerous underground work for the weakened prisoners. Later, a Heinkel aircraft factory was established at the site. There were about 6,000 prisoners in the camp. The armaments and aircraft work ceased in September 1944 and the camp was abandoned. The prisoners were sent to Plaszow, Gross-Rosen, and Flossenburg concentration camps.

¹⁶ Plaszow, also known as the 'Krakau-Plaszow' camp, was established in a suburb of Krakow, Poland in October 1942 as a detention place for Jewish forced laborers. It was expanded and eventually transformed into a full-fledged concentration camp before being evacuated in August 1944.

¹⁷ Flossenburg [German: Flossenbürg] was originally founded in 1938 near the town of Flossenburg, Germany for political and criminal prisoners. It was expanded over time and had over 90 sub-camps by July 1943. By March 1945, its population had swelled to nearly 53,000, with prisoners evacuated from camps in the east and dumped there. Flossenburg was evacuated starting on April 15, 1945, both by train and on foot. Only about 1,500 prisoners were left when the Americans liberated the camp on April 23, 1945.

¹⁸ In the spring of 1943, an ethnic German from Czechoslovakia named Oskar Schindler managed to persuade the SS to establish a sub-camp of the Plaszow concentration camp at his Deutsche Emailwarenfabrik factory that was located in Zablocie [Polish: Zablocie], an industrialized area outside of Krakow, Poland.

Approximately 1,000 Jewish forced laborers registered as factory workers and another 450 Jews working in other nearby factories were transferred to the relative safety of barracks constructed at the factory in Zablocie and were thus saved from the brutality of Plaszow.

¹⁹ "Schindler's List" refers to a list of Jewish workers transferred to Brunnlitz, Czechoslovakia from the Plaszow concentration camp by factory owner Oskar Schindler in the fall of 1944. There were multiple drafts

remember the first scene when the Germans are coming to Plaszow and the people are coming to register, a woman appears. They ask her, “What is your name?” She says, “Pola Arbiser.” I almost fell [out of my seat]! This is not a very popular name. I don’t know. I’ll have to write to Mr. [Steven] Spielberg and ask him how come my name appears there. I don’t know anyone else by the same name.

Jane: What happened when you were liberated . . . when you found out the war was over?

Pola: First, our city [Drohobycz] was bombed tremendously. We were a military object [target] because we had a lot of oil, like Texas. We had daily planes from United States trying to destroy the oil in this vicinity. We had once 300 planes. The sky was black completely.²⁰

Then one day, Frania went outside. She comes running back and she says, “I have seen two Russian soldiers on the street.”²¹ My mother said, “Let’s go and see what’s going on,” which was not very smart because during the war, the army is coming and the army is going back. It happened very often that when the army went back, the people who went out were killed. The local people didn’t want us to be alive because we were witnesses to everything what happened there. To them, it [our survival] was a terrible thing. But we went. We went out, two barefoot children because during the time that when we were in hiding, our feet had grew and there was no shoes. I remember my mother holding two children by the hand, barefoot, walking toward our home. On both sides [of the street], in the homes, the neighbors were watching us. It looked like a [Franz] Kafka movie—the long faces of the people watching the woman with two children walking on the street until we came to our home.²² When the man was living in the [house]—a Ukrainian . . . engineer—when he saw my mother with the children, he was scared to death. I don’t know why. My mother wouldn’t do anything to him. What could she do to him? He moved

of the list, but ultimately almost 1,200 Jewish laborers were saved during the Holocaust thanks to their inclusion on the list. It is also the name of a 1993 American film from director Steven Spielberg based on the novel *Schindler's Ark* by Thomas Keneally. The name ‘Pola Arbiser’ does not appear on the list of prisoners transferred from Plaszow to Brunnlitz, but does occur in a scene of the film.

²⁰ The Allies conducted strategic bombing of oil refineries, plants, storage depots, and other chemical works with the goal of disabling supplies to the Germans. Drohobycz was targeted because it was an important center of the oil industry and its refinery was one of the largest in the area.

²¹ Soviet troops liberated Drohobycz in August 1944. Pola’s family was among some 400 Jews in the city that emerged from hiding.

²² Franz Kafka was a German-language writer born to a Jewish family in what is the Czech Republic today. His novels and short stories often featured isolated protagonists facing surreal or bizarre circumstances.

out the next day but we never moved back. She [my mother] did not want to move back. There were too many bad memories. First, my brother passed away in 1939. He had pneumonia. There was no penicillin then, so he passed away. He was thirteen years old when he passed away.

We moved into one big house, where all the families that were left—and there were very few that were left. We lived altogether in the same house. We were scared to live separately. We started . . . the children went back to school. My mother tried . . . we had four dollars when we left Frania. It was all that we had. My mother, who never worked in her life, went to the market and had a stand there. The people used to bring her—other Jews—brought her things and she would sell it. It was a terrible winter. We had [temperatures of] 28 [degrees] Celsius. I [can still] see my mother standing there with a handkerchief. Her nose was bleeding constantly. She was trying to sell some things, to keep the family alive. We were helping her, the children, whatever we could do. We did all kinds of crazy things.

You have to understand that I did not have a normal years of school. I never really finished elementary school. I never was in presence of children. I never went to high school. I make my own exams, external. I never had a prom. I never had dates in high school. I never went to finish elementary school. But with all this, if you really want to . . . I took the exams, high school exams, which I passed. I have a degree—bachelors in Pharmacology. I have a Masters in Microbiology and Biochemistry and I was a candidate in the PhD program at Emory [University in Atlanta, Georgia]. You can do it if you want to. It's no problem. If you really want to do that . . . I am explaining this to [show that] I don't feel that I was underprivileged. The experience made me stronger. After what I saw, nothing can touch me. I have seen killing, hangings, beatings. Nothing can touch me.

My most important years were in Israel, where I really grew up, where I really went to school, grew up, and got married. Nothing can touch me. You don't like me? That's just too bad. It would be terrible if everybody would laugh [at] me. I would have a big problem. This is my philosophy. I'm married. I have two fine children—both married and doing well. They knew about my background from day one that they could understand. I never felt that I am something lower because I went through the experience. Some people do. I know that they were afraid to tell their families, what if their children have problems. My children never had a problem that I was a Holocaust survivor.

<End Disk 1>

<Begin Disk 2>

<conversation off camera>

Pola: . . . I am touching only certain points. It is impossible to put it on the tape in such a short time.

Interviewer: I know, but the way you're touching on it is giving a picture of how it was for you and how you felt and of the atmosphere.

Pola: I don't feel that I am . . . I don't have any problem—what the people will say, what the people will think about me. This is completely out of question . . .

<break in tape>

Jane: I want to go back to . . . how you were reunited with your father, then why you went to Israel, how the family went there, then how you felt when you came to the United States—your reaction to the people . . .

Pola: They will not like it!

Jane: . . . Then I'll have one last question.

Interviewer: What Israel was like, too . . .

Jane: and how you were received there . . .

Pola: Yes, terrific . . . We left Drohobycz after a year after the Russian occupation. Ex-Polish citizens had the right to leave. We took a train. My mother, Frania, with two children [my sister and I], and my mother's sister with her family—her husband and her youngest son. We took a train, which was not a normal human [passenger] train. It was a train that probably the cattle was being transported. We started a journey towards the Polish part of Europe. It took us six weeks. Sometimes somebody says, "Do you like to travel?" I say, "Not so much." I have traveled six weeks on this train. We stopped . . . Europe was destroyed. We didn't want to settle in a city that was completely in ruins. In the meantime, my father had survived the war at the concentration camp at Flossenbug. [He] came to Krakow [Poland].²³ He asked people at different points where the Jews would leave their names . . . He asked if we had survived the war. They told him, "yes." They told him—the people who had left the city before us—that we are on the train numbered . . . whatever, I don't remember the number. He started to follow. One day, it was 6 o'clock in the morning

²³ Krakow [Polish: Kraków; sometimes also 'Cracow'] is the second largest city in Poland, situated on the Vistula River.

and somebody knocks [on the side of] the train car. We opened the train and here was my father. We had not seen him for maybe three years. The family was back together.

We settled in the city of Legnica [Poland].²⁴ This is in Silesia.²⁵ The city belonged before to Germany but it was given to Poland in the division of Europe. There we stayed for a short time. We were waiting for papers to go to Israel. We didn't want to stay in Poland anymore. The feelings [that] covered us were not good. It is a very antisemitic country. We decided we are going to leave. After waiting almost a year, we got our papers and we went again on a long journey. We went through Gdynia [Poland].²⁶ We took a boat through the English Channel, first [to] the Baltic Sea, Gibraltar, the Mediterranean, and then we arrived. It took four weeks to travel—this is why I don't want to travel [today]. We arrived in Israel in Haifa.²⁷

It was a very unusual feeling. Everybody was Jewish—the people who worked on the streets, the people who . . . pilots. This was for the first time that everything was . . . you were in a Jewish state. Really, I grew up in Israel. I got my security from living there. Nobody can touch me. If somebody doesn't like me, [it's] just too bad. I went to school there, got my master's degree from Hebrew University of Jerusalem [Israel]. I married my husband [Schmuel “Sam” Arbiser]. We married and we lived two years apart because he was working in Haifa and I was in school in Jerusalem. We met once a week at my mother's apartment in Tel Aviv [Israel]. I can only speak about Israel with the highest praise. This is where the young [Jewish] people, I think every young people should go and live there so [they] will really gain the security that very often they need. To me, it was a very special experience living in Israel. The people were very helpful. The university got young children from different countries, different languages. My interview with my professor was in German because I couldn't speak [Hebrew]. My background from before the war . . . I didn't have a background because I couldn't read or write [Hebrew]. It was not enough time for me to learn. They were very helpful to us. When I was making my Master, I got as a gift from my advisor, he gave me an experiment—somebody did it for me. It was my bearing gift from him. His name

²⁴ Legnica is a town in southwestern Poland, in Silesia. The city was only partly damaged in World War II.

²⁵ Silesia is a historical region of Central Europe located mostly in southwestern present-day Poland, Czech Republic, and Germany.

²⁶ Gdynia is a city in Poland on the southern coast of the Baltic Sea.

²⁷ Haifa is the largest city in northern Israel. It is located on the Mediterranean Sea and is a major seaport.

was Professor [Aryeh Leo] Olitski.²⁸ He's not alive anymore. [He was] a very nice gentleman. I can only speak of Israel with the highest praise. The way I think today was because of my growing up in Israel.

Then we came to the United States. Here was completely different. We have different sense of humor. We will not always laugh at the same time that many people here [laugh]. I, for example, don't laugh if people speak with accent. I have a very heavy accent. If I hear somebody trying to be a comedian and speaking with an accent, I don't think that this is funny. [Henry] Kissinger spoke with a very heavy German accent . . . did not disturb him.²⁹ I met many people here who thought that I just came through Ellis Island, that I have just seen the bread, that I have to learn to read and write like the generation before my parents who came here.³⁰ The generation who came here through Ellis Island did a beautiful job. They were simple people who worked very hard [and] educated their children. I don't think that their children are doing such a good job. I have big respect for their parents.

I have met with very unpleasant experience here. My daughter was playing with a girl [from] a Jewish family . . . They told their daughter not to associate with my daughter because she can pick up bad English habits from her mother [me]. And many other things like that . . . They don't understand that we are different generation, that my parents were already different generation. My grandmother was high school teacher, so she knew [how] to read and write—my grandmother. My father went to law school. I am also well educated. They had a problem. Many of them had a problem. I had to find out people who are better educated who understand that there are some people who come from different countries and they speak differently but they have similar background. I liked very much my friends from Emory, where I've been to school. This is fine but with some American Jews, I was not very taken.

I have a younger sister who lives in Teaneck, New Jersey.³¹ She wrote an

²⁸ Aryeh Leo Olitski (1898-1983) was a German-born Israeli bacteriologist. He taught at the Hebrew University from 1928, becoming a professor in 1949 and dean of the Medical School from 1961 to 1965.

²⁹ Henry Alfred Kissinger is an American diplomat and political scientist that was born to a German Jewish family in 1923. His family fled Europe in 1938.

³⁰ Between 1881 and 1929 over 2,300,000 Jews propelled from their Eastern European homes by persecution and the lack of economic opportunity came to the United States. For those who came after 1892, the port of entry was Ellis Island in New York City, New York. New York City soon housed the most densely populated Jewish neighborhood in America. The Eastern European Jews were generally poor and did not assimilate into American culture quite as readily as the mass influx of German Jews who had arrived a generation before.

³¹ Teaneck is a township in the U.S. state of New Jersey and a suburb in the New York metropolitan area.

article about Anne Frank.³² Anne Frank . . . we are contemporaries. She was a little bit older than I am. The article will tell you how we feel about that. Don't misunderstand me that I need to be friends with everybody, that I need everybody to . . . I don't need to drink coffee every morning with everybody. I don't have the need, but when I meet some people who I think that they are not American born, I ask them [about their background]. I try to help them. Nobody ever asked me who I am. Many, many people that I know don't even know that I am a Holocaust survivor. They were not interested in it. Maybe if there would be a big party, a dinner in their [survivors'] honor, then I will talk. I am not interested in dinners and honor. Many people don't even know. They don't even ask, "Who are you?" [when] suddenly appears a woman with a heavy accent. Not that I want to be invited to her home, but it would be . . . I remember when I was working for Emory when I came here. Two weeks later, I was working for a very nice gentleman. His name was Dr. Tom Sellers.³³ He said, "Pola, go look at the city, how the city looks." I went to downtown. I was at Grady.³⁴ I went to downtown. I was standing on the corner, near Macy's [department store]. I saw masses of people. I had a very funny feeling that I will not meet here anybody that I know. I am a stranger. There is nobody that I know here that will be in the masses of people. It is a very unusual feeling. It would be nice if somebody would ask you, "Who are you?"

Jane: One last question: in reflecting back on your experience, what kind of message would you like to give the world, or your family? If you could think of a message summing up—which I know is difficult—your experiences . . .

Pola: You can do it. No matter what is your background, you can do it. We did it. This is what I gave my children. There is no way . . . If you want to do something, you do it. There are very nice people in this world. I was very lucky to meet some on my way.

³² Pola's younger sister, Irene Frisch (née Bienstock), has written many articles and stories about her childhood, experience during the Holocaust, and life in Germany, Israel, and the United States. Most of her stories are on her website www.AnneFrankAndMe.com. Anne Frank was a German Jewish girl whose family fled to Amsterdam and eventually went into hiding. After almost two years, they were discovered and deported to concentration camps. Anne died in Bergen-Belsen in April 1945, at the age of 15. After the war, Anne became world famous because of the diary she wrote while in hiding.

³³ Dr. Thomas F. Sellers was the director of the Division of Infectious Diseases in the Department of Medicine as well as Chair of the Department of Preventive Medicine and Community Health at Emory University from 1958 until 1990.

³⁴ Grady Memorial Hospital, frequently referred to as Grady Hospital or simply Grady, is the largest hospital in the state of Georgia and the public hospital for the city of Atlanta.

<End Disk 2>

INTERVIEW ENDS

Cuba Family Archives