

We continue our interview with David Rosenblum. And I'd like to ask you, Mr. Rosenblum, to tell us a little bit about your memories of liberation.

When I was on a tank with the lieutenant, a Jewish lieutenant, I could converse with him. And I said to him that there are other inmates in the train about couple of kilometers from us, are there stranded, and they're being guarded by the Nazis. So he wanted I should step down the tank, not to ride on the tank. I said, no. I'm going with you. I jumped up on the tank and I sat in the back of the tank.

So we drove over. I've seen he took a telephone. He set on top of the tank. He took a tele, he telephoned there. So other tanks came surrounding from all the area and surrounded the train. Once they surrounded, everybody jumped out. And there was a tremendous hugging and kissing one another, that they were liberated.

The very sick one, injured who was shot by the plane, the very sick one, the Red Cross-- American Red Cross-- they came in and they start bandaging the wounded. The dead ones-- they came into the town, the Americans, and they're taking Germans. And they had to remove the bodies. And they made a mass grave, which they buried them in particular area. They were liberated.

Then they gave us a word, you can-- they took the guards. They gave to us inmates to do what we want. And they've done the job at them. They were executed right on the spot.

By whom?

By inmates. By the inmates, they were executed. Beaten like anything I've seen in my life, the same torture what they've done. But the Americans have told us, the US troop came in, you got only three to four days to do anything you want. Obtain any food, any clothing, anything you want. So after that, the MP will move in. If anything you do, you get arrested. You go to jail. We did not understand what a jail is.

In other words, the MPs were not yet there?

The MPs were not there. There were behind the line. They were the front line. The second line were the police, the MP, the CIC.

So this was like a period of absolute freedom.

That's right. Then unfortunately, what have happened, they start giving us food. But the food was so rich, a lot of our fellows have died. Because we haven't seen, for years, rich food-- chocolates, and other, you know, the cans of different type of a food. And a lot of them died, died from overeating and their bodies could not take. They were taken to save in a field hospital, and they try to help them out.

And then I personally went into town. I was wearing the striped suit, striped prisoner suit. I came into the doctor, front of the doctors. And I knocked on the door. I had then a machine gun which I confiscated. We could do anything we want.

We came into the house, and I knock on the door. We would like to have some clothing. We would like to change our clothing. Then he shut the door. He said, we haven't got anything. We cannot give you anything. I did not believe him. We stormed the door. We walked into the house. A hungry man walked into the house, we smelled bacon in the basement. Apples.

In Europe, they were preserving from summer to winter. And that odor, over that smell, of the apple hit us. So we went into the basement. We took some bacon. We distributed some food to our people. Then I said, do you have any clothes? So he said, we haven't got anything.

So I open closet, and a suitcase fall down. And the suitcase-- every suitcase in Europe, it's got a label-- and on the label

was Warsaw, and the street was [? Miwa. ?] The street which I knew very well. I was in Warsaw.

So I said to the doctor, what were you doing in Warsaw? You live so far away, not far from Munich. What were you doing in Warsaw? What kind of experiment on our people you used to do? Why do your suitcase come from Warsaw? How many people did you kill? How many people did you-- what did you do to them?

They start crying and all that. We stopped the American Jeep with a machine gun, I call the fellow. Was riding. He turned white because he thought we were going to kill him. We took only the gasoline. We took the gasoline. We put the gasoline around the house. We put the machine into it. We burned down to the ground, because our anger was so great to take the revenge.

But they didn't give us enough time. After that, I went to-- there was a hospital, field hospital, German hospital, by the name Feldafing, not far from Tutzing, between Garmisch-Partenkirchen and Munich, in the middle of Starnberg on the sea.

A beautiful field hospital for the German soldiers. They had to evacuate that, and they made a camp for the refugees, for the Jewish refugees to come into the camp. I came into the camp. I registered. And then they were calling for volunteers to become police-- DP police, displaced people police, I've joined that.

Then I met a American fellow, Jewish soldier, and I told him I have a brother and a sister in America. He says, yes? I said, but I didn't got the address. I have no other papers. I know they live in Long Island. Where Long Island, what Long Island I haven't seen it. That was only about four to five days after I was liberated.

So he took the name. He wrote away the letter to his family, and they were tracing for my sister's name, Aconsky, and my brother, Rosenblum. And so about six, seven days later, he gets it. He comes on a motorcycle. He comes running. And he returns me the letter back that they searched all the borders, they could not locate my sister.

So then I was very depressed. I start giving up hopes that I'll ever be able to find my family, my sister. Then came a first Haganah from Belgium, arrived Jewish troop with English troops. The first Haganah arrived from Belgium to Germany. They came into our camp.

They've asked the police if we can assist them to organize a small, little kibbutz, and set up a little farming-- teaching how to farm, teaching how to work, 'cause a lot of our the youngsters, which they never had any trade to begin with.

Bring them in, there was a movement of Israel to come to existence. That was in 1945. So then we were taking these people, training them. As a police, we had the access to go in. And then we went in and shipped these people into Italy. And from Italy, they were going on the small boats into Palestine, the first movement of it.

So then I was ready to leave myself. Went on the boats to go myself. I didn't want to come to the States. I mean, the are also my grandfather, grandmother, and everybody talked about Israel. I mean, that was the thing that seemed to go to no place else.

So one day, was the anniversary or birthday of our camp leader, the police leader. He was the head of the CIC. So my captain of the police, he said, you going to watch the champagne and the cake. In the meantime, they were making the party, and speeches, and so on.

And all of a sudden, a fellow comes in on the door and knocks on the door. He said, Dolek, David, I got a letter from you, from America. I just came from Poland, and I've seen in Poland the heads of big boards, huge boards. And everybody, any letter came in, they were putting in, my name is so-and-so. Relation were meeting. Father, sons were used to meet, and families will try to mend them together. He brought me that letter.

I've recognized immediately my sisters. I thought maybe somebody came to take the cake and the champagne for the celebration. There were a lot of Greek, Greeks that were very tough, tough guys in that team.

And I read the letter. A few words, I said, take the cake. Take the champagne into my room. We are celebrating. So we ate up the cake. We drank the champagne. And those who came to the party, didn't have no cake, no champagne. Nothing. No birthday cake.

So they came there, captain arrested me and said, why did I do it? I said, look, if you would have gotten a letter from a sister from America, which you haven't seen as a child, the happiness which opened up to me, the first thing but it was to celebrate. And I have taken this, and I've celebrated. He commend me, what I've done. Then he said, give me the address of your sister. And he was corresponding with my sister.

So my sister was sending out some packages. Money was very difficult to send. What she'd done, she used to put in the toothpaste. Roll up in the little cellophane and the toothpaste. And she always wrote me in the letter, brush your teeth. Every time I squeeze the toothpaste, a \$50 came out. Was very helpful, because my sister told me, don't do any business. Don't do black market, anything. Because if you're going to have a record, so you won't be able to come to America. That'd be finish, and I wanted badly to see my sister.

How often did she correspond with you?

Correspond? I was getting letter maybe twice a week, twice a week.

And each letter had-- each correspondence had some money in the piece of--

Have. I was getting a lot. My sister was sending. Number one, I mean, she thought I told her how tall I. I told her my height-- 5' 8", 5' 9". She sent me pants that three people could get into it. She thought maybe I'll be able to go to a tailor to fix them.

How long had it been since you had seen her?

Since 1933, it was 1933.

So we're talking about 12 years you haven't--

12 years I haven't seen my sister. Actually, I was about-- then I was a young boy, they came down with their son to visit home. She was married in 1929. So then one day, I came to Munich, I supposed to go into the consulate to come to the United States. As driving, I had a permit of carrying a gun on me.

So going in a trolley, nobody knew. I was in civilian clothes. So I see a couple of Jewish men from Romania, maybe they were not in camps. But they came with rituals, black coats and beards. So two young Germans stood by the door at the trolley, going, and he said, if I looked at you, [SPEAKING GERMAN]. You know what that means? The dirty Jews came back here again.

And that boiled my blood. As the trolley went, I pushed them both out. And they fell on their faces. They stopped the trolley. The German police came in. They want to put handcuffs on me. I took out my revolver, and I want to shoot them. That moment, I did not care anything.

So the MP came, I couldn't speak any English. So I showed them the papers, what I had, a permit for this. And they were insulting this and this people, Jewish people. And they were [? agitating ?] against them. And they took me to the police, and they called up the head of the CIC, my captain. My captain came with a Jeep, and he took me out, like posted the bail.

I shouldn't have any records, bad record that I did anything wrong to the thing. Then I got a permission to come to the United States. From my camp, they made me a big party. My friends, goodbye with letters, with the pictures, with signatures that I'm going. And some people wrote me, you're a traitor. You are deserter, to me. Because here I was in the Haganah-- of course, Israel was not in existence then. But I'm deserting them and I'm going to America.

So I thought-- I had a feeling that my sister and my brother, the only one left were the only one I was yearning for all my years to see them. So I was shipped from my camp into Munich. From Munich, we went to Bremerhaven. And from Bremerhaven, to the United States. That was on my birthday, on May 13.

I entered the ship. We were not supposed to have anything, no liquor, anything. I said no. We have to celebrate. And I had one little suitcase, five shirts, clothing. And I didn't want to leave anything in Germany. I took out the clothes and channel [INAUDIBLE], threw it into the ocean. Came in main land something, I didn't have what to change. I was little, you know, anything were itching. I had to wash out one thing, and dry the other. With a few sailors were on a boat, that was a trading ship. And we arrived to the United States on May the 24th, 1946.

Because I didn't have any clothing on me, any suitcases to declare, I was the first one, which I walked down the ramp. And I've seen a big sign, Dolek Rosenblum. But they used to call me Dolek. In Jewish, it was David. In Polish was Dolek Rosenblum.

I've seen the big, big, huge sign, people standing and waiting to come out. And my sister and my brother stood there. And then I was the first one to run over to her, I recognized her. My sister, immediately. And she asked me a question. The question was, I said, [INAUDIBLE], I'm sorry. I'm the only one survivor. You must be very disappointed. My sister fainted. My brother started crying. We start hugging.

So became a crowd, the reporters came in. And then I took me with a cab. We drove down to her home in Queens, Long Island City, where she still lives today. She's today 75. My brother is 78, going on 79. And they may a little, Simchas celebration a little bit for me.

And trade, I didn't have. So my brother said, the only thing you can do, I can teach you my trade of fur. So he bought a machine in the cellar. The Union didn't want to accept me. At a hard time, I was walking the street, crying. see, I could handle pain I'm in the free country. I cannot get a job. I'm willing, but everything is closed. So running a little bit.

And I got myself a job, and slowly, gradually, gradually I start building myself up, saving some money. When I saved some money-- I had about \$300-- another friend of mine who came at the same time on the boat, he said to me, what are we sitting here? Let's go to California, and let's see Hollywood. That's how it looks like.

He bought a little jalopy and we driving. We didn't have much money. We've about \$500 only. We driving. We drove, we drove. We came to a city, Las Vegas, hungry. And there was -- we were hungry. For breakfast, they have dollar 50, 2 dollars / Usually, in the store then, for \$0.10, \$0.15 you had a breakfast. We couldn't afford it. It's kind of We didn't know our destination.

So we came and he register. We took the mattress, put it on the floor. And 2 o'clock in the morning, everything was free anyhow, food. We packed up like being in a concentration camp. We load up the car with food, because we don't know when we're going to eat next. We came.

So across the United States, mainly when you go through, you see Main Street of Broadway. So as a arrived of man who comes in. He looks for Main Street or Broadway. We came to Los Angeles to Broadway. It's like the Bowery. It's terrible. People laying on the street, dances from the rain to the gutter. I thought, what's going on. Then the daybreak broke. Then we went out to Wilshire Boulevard. We stayed a couple of days. We went to San Francisco. I started working as a shoe salesman, as a full do anything just to go by.

You didn't have any itinerary? You just wanted-- you didn't know how long you'd be staying--

I was just running. I was just running. I could not sit tight, because from 15, 14, 15 to 21, I didn't have any youth. I didn't know what it meant to be young. I grew up to be adult. Had to provide for my family food, me on the outside, live in danger. So I've returned it back to my sister. He said stay, settle down. Settle down. She was working so hard on me that my brother gave me a proposition. Why should you run around? Let's go into business. We struggle. We made it.

You and your brother-in-law became--

My brother, partners in business, the fur business. Up to date, we together. We very close, we made a family. Unfortunately, the other left. Everybody else was gone. I have two lovely children, a wife. She's an American-born.

How did you meet her?

She came into my place of business, and I lost a customer. I lost a customer. I brought her a store, and she brought as a maven. How would you say a maven? As somebody who--

An expert.

An expert on it. And she became the expert, and I dated her and got married. And we lived in Newark for certain time.

Why did you come to New Jersey?

Because she lived in New Jersey. The reason why, I wanted to have a family, to join a group, to have a healthy family. And I felt if I would have married maybe a European girl, maybe I would have more things in common. But then they were all on the edge, on the nerve. I wanted to have children that should be more of a normal. That was the reason.

It's like starting clean with something--

Starting clean life.

-- without associations.

Correct. And then she had a mother, a father, her brothers, and sister. And I'm was looking for something to warm up to a family.

Stability and--

You know, to get into a family, to warm up, to be-- I mean, to be someone to be recognized, because for so many years I was not recognized at all. I was just running. Where? I didn't know.

Were you able, immediately, to settle down and to become--

No.

Or was it hard for you to pick up roots?

And I do, up to date, many times, want to escape. I do have. I get up sometimes 2:00, 3 o'clock in the morning. I can't sleep. The nightmares and so on. And I get up, I get in the car. I'm looking for people that I've found that place.

You won't believe it it's a Fulton Fish Market. And I, over there, buy some fish for the neighbors. I distribute, spend the three, four hours mingling among people. I cannot be alone. I hate loneliness. To be alone, to me, it's fear. I run among people.

I want to be around people, because maybe this has an effect maybe what I went through on that. I do not know. I never was analyzed or any psych or anything like that, what it is. But I want to be among my-- among people. I must have that security. Like a child has a security blanket, this is my things.

That you're part of something?

Yes, and then being here, I mean, 11 years ago, I had an open heart surgery. Thank God I survived, and I'm here, and I'm still functioning to my best of ability. And I got two lovely children hoping, hoping that I live today to see maybe

little ones, grandchildren,

So the things to tell to the world, not in a sense of anger, of anything like that, because we do have forces. In this country, what do you say did not happen what has happened us. I was not squeezed out, out of a tree, out of a bottle. I had a mother and father. I had brothers and sister. They were not murderer. They didn't kill anybody. They didn't do anything wrong to anybody. They're helping hand to people. And they were taken from me away in the young age. How I picked up pieces, put them together, I cannot comprehend. I've don't.

Right now, I reside in Bloomfield. I try to tell the world what happened on many occasions.

Do people listen to you?

Sometimes yes, sometimes no. Sometimes yes, sometimes-- my temple [INAUDIBLE] where I belong.

Do you get a lot of denial? A lot of--

Who wants to hear about it? Who wants to know about it? It's a past. Put under the carpet and forget about it. Nobody wants to know. I live with it. I sleep with it. Every time I comes to Yontif and I look around the table, I see the loved ones, what I have, and I have a picture of my family. This is part of me even they're not with me-- which I've done in my temple.

I put a big plaque to the six million buried, and I put all the names of my family. And I've donated. I had a tremendous problem in my temple. They didn't want to put it in. I said if you will not permit me in my own temple, which I'm a member, I'm going to go to the first Presbyterian and Catholic church, I'm going to put that in.

Then they've seen the threat, what I did. I've put it in my temple. They want to put it in the basement, in the hallway. I said no. This plaque belongs right in the front of the temple, inside in sanctuary. It's up to date.

Do you know why they objected or why they felt that they didn't want to do it?

There were maybe some of them were to reform.

They didn't want to identify themselves--

They did not want to identify themselves. They want to forget about it. A lot of people are like that. And this is the problem. If our people trying to figure out, how can we blame others? And this is the point, why we are sitting here while I'm alive. Of course, my friends-- maybe I'm the youngest, maybe not the youngest, a year up or a year down, with the most of the people under 75 and 80s.

Every day, we get a notice from my society, this one passed out, this one did. You have no witnesses. Like going to a court. You got a case in court that the lawyer stretches the case for 20 years. So that person dies then you haven't got a case. This, what you're doing right now, is the greatest thing. At least they cannot say that that person was alive.

That some day 10 years, or 20, or 30, or 50 years, that this would be able to be shown to the world. Not for us, but for themselves. The people would not deny-- denying that could happen to them, a thing like that. One that could come in and dehumanized people. Turning them into animal, worst. And they were educated people, highly-educated people.

They came sophistication, dressed beautiful. The ballroom and dance. And here, the ovens were burning, Matter fact being one day in Birkenau in Auschwitz. We had to stay and need help. A plane came by. A plane came by and threw leaflets. In Polish, written, keep your heads up. How could anybody keep their heads up when the crematorium are burning 30,000, and 35,000, and 40,000 a day.

People say that people did not know. The world did not know. People know. The world know. But nobody wants to hear. That's why I'm sitting here. I'm a witness to it. Let the world know that did occur to us.

Did you believe, at the time that this was happening, that someday you would be sitting here?

Never believed it. I only believed this tremendously even being child, because we have a very close communication between my sister in our home. We're getting twice a week letters. We know what my sister's cooking, and my sister's knew what we are cooking. There was steady communication.

And I had that hope, as the youngest, that I'll be someday in America. I had that always that hope, that feeling. Then my mother said to me, you're the youngest child. You know everybody's going to go away, you're going to remain with me. So have turned around the other way. Turned around the other way, the feeling. What I have always wanted.

And another thing, before the war, you see Americans in Poland. You see them in my city. They walked around with a American flag. The American flag was so proud. They were so proud walking. I said my God, someday, I'd like to have that. I want it. I want to be like that, to be proud, become proud part of the country. I was not proud being poor, because they denied me access to my living. I was born there. My father was born, and my grandparents, great grandparents.

Pole was the most second class citizen. Could never go anyplace, couldn't be educated. Had to go out of the country if somebody had the money to be educated or leave the country. The quarter Polish quarter was so bad that people could not leave. Anybody left. My brother left. The United States, they took his shoes. They took it apart. They thought he's taking out their money.

He was very lucky. Come out. He came to 1939 World's Fair. But my father always felt that the oldest one to carry on. So he was the one. The war broke out, he's remained in this country, my brother.

So for you, America was a dream even before--

Before, before.

-- all of this happened, even before.

Before this happened, I wanted, we wanted, we all, the whole family wanted to come.

And you think it was a sustaining hope that you had that helped you get through the worst times?

Yes. I always had that hope. There are many times I said my God. Sitting in that prison, I said my God, can I be a cat? Can I turn into a bird? Can I be that just go through the iron bars, to just squeeze myself through, and just to run away? It was, for me, you know, I just sat there and I looked, it's just-- it's beyond description. Beyond description.

Meantime it can be watch people from a distance. They're walking over there. What's the difference between them and me? What have I done? That question always existed with me. What have I done? I didn't do nothing. I could have been born into Queen of England. I couldn't because I was born to a Jewish family. That's why I was punished. They were.

Thank God. Sometimes you say, as I've mentioned before, one time I gave a lecture at my temple to my children from the Hebrew school on the Holocaust. They asked me a question, do you believe in God? I said no.

And the rabbi walked in at this moment. He stood up. He said how you can say that? I said how can a God exists when I've seen taking children, ripping in two? How can I see thousands of children pulling in against him?

The youngest, the finest people never done anything wrong in their life. How can I believe? But therefore, on the other hand, when we were marching with Warsaw and Kutno, we stood on open field. No water, nothing. People were drinking urine.

The fellows were digging in with their spoon and water started coming up. That was a miracle. The Germans themselves, they couldn't believe it. That the plane, out of words, can you squeeze out water? And the water came out.

That was a miracle.

Then, on the other hand, you weigh yourself, there is and there isn't. Who we have to question? I speak to a lot of rabbi. And they say, who are we to question? The mighty? So very difficult. And I'm so happy to be here to express my personal feelings, goes out of them.

Because sometime at home, I cannot talk. To my wife, I cannot talk, because she doesn't understand. She was born in here. She doesn't know. My children are born in here. I try to tell them. Sometime that I became children I tried to warn

When my son was born, I didn't want to circumcise my son. It's against our religion. They asked me why. Because my penis was rather recognized. I don't want to happen to him. I want to try to be a protector to my own child.

But as they convince me, everybody in America having done it, so what? I've done it. Thank God everything is fine. And my family is growing nice. I became somebody in my town. People recognized me. Matter of fact, I accepted the last couple of weeks ago, from the mayor of our town, a proclamation. Proclamation. To people, through our media,

Thank God that the world, outside world, the people, not only Jewish people, all the people, are seeing what have happened to us. Never in the history thing happened. They start seeing that they started trying to accept what have happened, the rest of the world now. It's late. 40 years late. But never late, [INAUDIBLE].

It's late, but it's not too late.

Not too late. But we are gifted, so I got another 10, another 50, another 20 years. Who knows? Nobody knows. But if this documentary will go on living.

That's right.

We'll go on living. It's not easy for me to sit here. It's hard. It's painful to bring certain memories. Very painful. Now? Certain things which I didn't speak of, of camps, daily events in camp. In beginning, I just said I'll rattle off. The thing I was in Auschwitz, I was in Dachau. I was a MÃ¼hlendorf.

But actually what have occurred there during the day when a person was an inmate in Auschwitz? You sat in the barrack. In the morning, around 5:30, they took you out, count. It You had stay out five in the line, about 400 people, 300 people you had in the barrack.

One slept right next to the other. Everybody out, we had to count down to about 15,000 people in the camp in that particular unit. Let's say, for instance, somebody died. He could not awake to the count. We have to stay for six and eight hours 'till they found the body, 'till they found the person.

Then you turned around. You look at the wires, they're like clothing line with people hanging. They went over at night to touch the wires. People want to go into the bathrooms. I was in the Block 3. Want to go to Block 16 to go to the latrine, the toilet. They were 20, 30 people shot, because the guards were crying and guards, he stood there with a gun, and shot another one and another one. Was like a, just like a, like worms. You just step on them. You just kill them. They were not people. They had to count them over. More they killed out, more transport were coming in, more stronger people were coming in.

Then they took you to work after that-- getting heavy bricks, loading bodies into the cart, bringing it over to the crematorium. Matter of fact, one incident, this happened in Auschwitz. We had a Sonderkommando. Sonderkommando is the one who was working in the gas chamber. There were 50 guys. The strongest, they put him into work in the gas chamber when transport arrived. Some of them were pulling teeth. Some of them were just taking bodies on the wagon, putting into the ovens and vice versa.

One day, they were fed up. We heard the rumors in our block. They were fed up. They had up to their neck. They could not take it anymore. So some Poles were coming into Auschwitz as a-- there were mechanics. [INAUDIBLE], but they

need the tradesmen to run certain area.

So because the Belgian the Holland Jews, they came with diamonds. And the diamonds were floating very freely in camp. And gold, and all that thing. You could not dig gold. You can't diamond. So they were exchanging. And they were planning to blow up the crematorium. They were ready. They had grenades.

One morning they've taken them into work. And they took the 49. And they put them, and they gassed them all. And one remain, Came out of camp. In the middle of the Appell, I've seen it. One of the inmates took a hatchet. He cut his head in a half, because he was a squealer.

Squealing in camp was a death sentence. Stealing bread from another inmate, it's a death sentence, 'cause to deny somebody else's final days of living. You shorten his day, you extending you're day. You're not supposed to do that. And therefore, all the inmates of longer-- let's say, I came in 1943, the toughest year of the cremation. So what they were doing, they-- if he-- let's say, I was 43, let's say I would beat the 44 for it. I would get a higher position.

And the new ones were coming in, you obtain the higher, the all prisoner. So back in jail, you said 20 years. And somebody comes, a new one. He is only two years. So the guy from 20, he got a superiority over you. And that kind of a chain reaction they were building up.

In one instant-- I hope the man some day, maybe he's alive, he would see my face and he will hear the story. There was an outbreak in Birkenau, in Auschwitz. Three people escaped. Three. The schreiber? An accountant. He was going with a graph and writing down how many inmates in to order. They escaped from Birkenau. And there were successful escape.

But 20 years ago, I'm walking down the 34th street, and I'm following a man. And I'm pretty good on faces. And I walked over on 7th Avenue, 34th Street, and I tapped him on the head. Weren't you in Birkenau? I said, weren't you the schreiber? Weren't you the one who escaped? He said yes. We have raced out so. He was working for the Woolworth company.

And where he is, I do not know. I hope I would know where he is. The only escape which, to my knowledge, this man did. He escaped, which was unbelievable, because the yardage the mileage from the camp, and he really escaped. Who are you facing? A hostile neighbor.

Did he ever tell you what happened to the other two?

No. We embraced, And just we kissed each other.

And you never saw him again?

Never saw him again. You know, instances-- and security like in 1981. I was in Israel, came for the reunion from my society from the Krakow with people. I sitting on the bimah and they said let's open a high school. And a girl neighbor, as she calls up, my wife says, she's American? What of it? The whole-- everything was-- like she yells out, David, to me. Everybody stopped. I jumped down the stage. I ran over to her. We were neighbor. We used to play together and said neighbor. He recognized. We hugged each other. Today, we have correspondence with each other.

So many different events have then occurred which comes back to you. Take for instance, smuggling into the Warsaw ghetto. I went into the ghetto. And I've seen children laying on the streets. And they were crying. They were singing a little song. I don't think I ever heard that song. [NON-ENGLISH SPEECH].

Oh God. I don't want to give up my card. A little stamp card which I'm receiving a piece of bread. I still want to live a little bit. But the children were so dried out, didn't have the strength to go over to get that slice of bread. Mothers were laying in the gutter.

Even today, I see in front of my eyes when they were coming in, and taking the bodies on a little wagon, and loading

them up-- 50, a hundred, or 200. And I want to point out, coming back to something, which came in right now into my mind.

When I was on the Aryan papers, I was hiding out among people who are gutter people, people who lied down the streets.

Like what you saw on the streets of Los Angeles.

Maybe worst. And I was laying with them, and all of the sudden, I got dizzy, fever. So they grabbed me into it. The guys grabbed me into a hospital outskirt. And worse, they brought me into that hospital so I had a typhoid. Stomach typhoid. There are two types of a typhoid. One is with spots, and the other one is a stomach typhoid.

And they brought me, and I was in a very high fever. The first thing to admittance into the hospital, they had to bathe you. And the bathing was the worst thing for me, because I was recognized right away, who I am.

So there was an older woman, and she was baiting me. I couldn't move myself, and I started crying. Why are you crying, young fellow, he said to me. You said they're going to kill me. Are you sick? Why should they kill you? I said, don't you see who I am? I'm Jewish. Don't worry, kid. I won't tell nobody. And she said the words, *zei gezunt* in Jewish.

She was a woman who was hiding out on Aryan papers. And I went up, they put me into the room, laid me down. Then the doctors came in. They came with the Gestapo. With the Gestapo. And then I was covered with a blanket of sheet. When they wanted to uncover me, I yelled out, oh, my back! So they turn me on the other side. The other didn't look in front, and they walked away. I was six weeks and that happened.

And that woman was coming in, was giving me food. I said please, find me some kind of a job to do. I should be able to hide myself in that hospital. I can't. I held you as long as I can. And I can't.

So they gave me a suit, and the suit was so wrinkled. It smelled from the [NON-ENGLISH]. If you know the smell. So on the street, I was running with the same guys. And the street people were running away from me, because I stunk. And these type of, I think, events, which did occur, to some people, it's a novel. To me, it's a reality.

And I do live with it. I like to-- believe me, I love to shake away, clear my mind. I can't. It's been branded, like my number. It's a lot of people come over to me that, why don't you take your number off? I said, I'm very proud of it. Let them be ashamed, the one who put it on. I'm the proud one, because I lived through it, and I can tell the world.

And did you have, indeed, you have told the world.

That's right. That's my purpose of living. After this, God honest, believe me, it's a relief. Lot of things wasn't told to my family. In case someday they're going to see it, and they'll be proud they had a father could tell the world what we went through. They say that the Jews went through on the Moses and with the pharaoh. There was pinball, nothing.

What we went through, as long the history exists, this was the annihilation of our race. But never again. Never again. Never would happen. I'd give my life on it, and more. Right now, will never happen as long as I'm alive. No matter where it is, I'm there.

We thank you.

You're welcome.