

We left the story where you were among the first students of the yeshiva to leave Lithuania.

Yeah, until we arrived--

And you across Russia to Vladivostok.

Yes.

Do you remember the date? What year, what month are we in?

We are now in the month of February, the beginning of February 1941.

February, 1941.

Right.

And the yeshiva leadership wanted to leave Lithuania--

Yes.

--to go, really, to Curacao.

To get out of Europe.

They were getting out. They were going go to Japan--

This was the [? young. ?]

--and then to Curacao.

Then Curacao. That's what it was meant.

Now, in February 1941, that's a good four months before Germany invaded Russia.

Yeah.

Why did the yeshiva leadership want to leave?

Because we had to save ourselves from the communists. We couldn't be under the communists. So once the communists took over Lithuania, we knew that we cannot be anymore as the yeshiva existing in Lithuania. So we looked all kinds of ways how to get out of--

Lithuania had been free. And at one point during the war, Russia took it over.

Yeah, in the beginning, it was a free country. When the war broke out with Poland, Germany attacked Poland, it was a free country. And it stayed like this, free, till the Russians occupied it the end of 1940, around the end of 1943, occupied again.

So that's when yeshiva leadership--

And then we realized just we had to run from Mir originally. We now realize that we cannot be anymore in Kaidan because we split up yeshiva in four parts. But we couldn't stay in the four parts either. So we had to think of ways to save ourselves.

And like I mentioned before, the only way we could have saved ourselves, because we received all these different visas, the visa to go to Curacao, and then the transit through Japan. And finally, the exit for the Russian Secret Service gave us. And we traveled like this. We got the money from America. And we traveled like through the Trans-Siberian train. And we arrived. After 14 days, we arrived to Vladivostok. And we are now in Vladivostok.

And everybody's destination is Japan.

Now it is the destination, Japan.

The close-to-400 individuals get to Japan?

Yeah, I'm going to talk now about my group because I was the first group. Finally, they all came. But I'm just talking about my group. I was in Vladivostok with my group. We stayed over in a hotel because this, we paid for it to the interest.

And the next day, we had to board this Japanese ship. It was really a very-- I mean, it was a poor ship altogether. It wasn't like you can imagine a traveling ship, a luxury ship. It was in a very poor condition. But this was the best what we can get. And we stayed on this-- we boarded this ship.

My impression, the first time in my life I saw a Japanese person in my life. And it was really-- to me, it was like a shock. Not because, first of all, the people-- they were sailors. So naturally, they dressed like sailors. And they had beards and long mustaches. And really, we were very shocked because we never saw a Japanese person in our life.

Then we pulled out from this port. The port was actually frozen all around us. But the Russians sent a ship which broke the ice in front of us until we came into the open sea. That sea was a very, very strong sea, especially in that particular season. And we all suffered a great deal on that boat. We were nauseous, and sick, and everything until finally, we came to Japan.

And we arrived. I marked it down here. The port was Tsuruga.

S-E-R-U-G-A?

No, it's a T-S.

T-S--

T-S-U-R-U-G-A.

Tsuruga.

Tsuruga. OK. We arrived to this port. And that was just like we arrived to a paradise. The change from where we came to the change where we arrived was such a dramatic change. Because first of all, it's a beautiful-- I mean, it was a beautiful country. I don't know what it is now. But I'm talking the way it was when I arrived there, when we arrived there. It was a beautiful country.

And the people were-- they were such wonderful people in the way they looked, the way they were dressed and everything. It was like had changed from hell to the Eden, you know?

To paradise.

Yeah, paradise.

But the destination, our destination was the city of Kobe-- K-O-B-E. This is the second-largest port in Japan. And we

were permitted to stay there in the city of Kobe. It's a very large city. And the yeshiva, the Jewish people which lived in Kobe made the arrangements where they rented houses, places for us where to stay. And they were lucky to get, in those days, to get those places, where we should be able to stay.

And they also got a place where we-- because in Japan, you don't have big places where you can put a whole yeshiva of 350 students together. But somehow, we managed to get it. And we landed--

Where did you stay? Where were the-- all 350 learned in one building?

Yeah, we learned-- they rented for us an entire house, like a building, you know? And it was different rooms. And we learned there. We were all located in that one place. But we lived in different places.

How long were you there?

I was there from February-- we arrived in February. And I left September the 14th. That's the--

About a half year later.

Yeah, half a year later, we left. And we learned there. At the beginning, the Japanese, they couldn't get used because we used to learn late at night. We used to learn till 1 o'clock in the morning. And when we learned, we also learned it was a sad melody.

And naturally, the melody was spreading all around. So the beginning, they didn't understand what it was all about. But it was explained to them. And they were very cooperative. And they accepted all this. And they treated us very nicely.

How did you cover the expenses for so many people? This was done by the Vaad Hatzalah, like I mentioned before.

That was Rabbi Kalmanowitz.

Rabbi Kalmanowitz, and Vaad Hatzalah, and the Joint, they all got together. And they got ways how to get it. It wasn't really just like mailing, like to do it in peace time.

And the yeshiva conducted itself almost normally?

Yeah, the learning was even more intensive. Because we knew that we-- every student knew what was going on around us. And we knew what had happened in Europe. Poland [? failing, ?] was destroyed. And we didn't know exactly what the Germans did with the people. But we found out later after the war.

But we had an idea how badly they were treated, you know? This, we know. This, we knew. And so it had a very big influence on each individual. And we-- in order-- we got more absorbed, even, in the learning, more occupied in the [CROSS TALK].

Was the inspiration that the students felt came from within the students? Or did it come from the leadership, or both?

It came from both. It came from the students themselves. And we had that wonderful mashgiach. This is the person who is the spiritual leader. Because the leadership of the yeshiva consists of a Rosh Yeshiva, which in those days, was Rav Chaim Shmuelevitz was the Rosh Yeshiva with us because Rav Eliezer Yehuda Finkel, which was his father-in-law, he left for Israel from Lithuania. Before us, he went to Israel.

Directly from Lithuania?

Yeah, directly from Lithuania. He received a certificate that took him out from Lithuania. So he was in Israel. But the yeshiva that was with us was Rav Chaim Shmuelevitz, the son-in-law. And he was a wonderful leader. And he was really tremendous with all the students-- a very warm heart, you know?

And he really-- he was himself on all the [NON-ENGLISH] and the problems. And he felt every individual, really, like it was his own son. But on a higher level, in order to elevate us and to be able to really be going through all of this and have strength enough to be steadfast in everything, not to fold [? by sides ?], was the leader, the mashgiach Rav Yechezkel Levenstein.

Levenstein?

Levenstein. He used to give us talks every week. Sometimes he spoke to us twice a week, encouragement. And he tried to enlighten us about all the different things which take place in the world. And he gave us, really, strength. And that's how we really were able to sit and learn with so much devotion.

Well, you certainly had two great men there.

Yeah.

What was the understanding? Why did Rav Eliezer Yehuda Finkel, the Rosh Yeshiva, leave the yeshiva and go to Israel?

Yeah, you see, because in those days, for every person, it was a question of [NON-ENGLISH], to save himself, you know? Now, they couldn't get certificates for the yeshiva to go to Israel. This was no question. For him, they managed to get a certificate.

So he had to get out. It was already-- the movement-- before he left, he knew that we are going to be able to leave Lithuania. Because we already had-- while he still was with us, we had all the visas. And we already had the money coming in. So he knew we were going to be safe.

The only thing is if they figured that when he is going to be in Israel, outside of the troubled countries, he is going to be able to do more for the Yeshiva than if it would be together with us.

Did he?

Yes, naturally. He worked constantly, together with Kalmanowitz, in order to save us.

All right. So it was a worldwide business. Because he was in Israel. And Rabbi Kalmanowitz was in New York.

Was in New York.

And to top it off, in December, there was war between the United States and Japan.

So let me go back. Before we leave, in September the 14th, I left-- this was also different groups. We didn't leave the yeshiva all at one time, different groups. My group left September the 14th for Shanghai.

Why was the decision made to leave Japan for Shanghai?

This wasn't a decision. This is-- the government made us leave.

Which government, Japan?

The Japanese government.

Do you know why?

Because-- they didn't tell us why they-- we found out later that they were preparing for war. And they didn't want to

have foreigners in their own country. So they made all the foreigners leave.

Oh.

But at that time, we didn't know anything. We didn't have a hint. They just told us that you were welcome till this and this particular time, which was really something great. But now, you have to leave.

And Shanghai was under whose jurisdiction?

Shanghai, in those days, was an international city. You didn't have to have visas. You just had to have a permit to get in, to go in to this city. And the city of Shanghai was divided. One part was English, where they called it settlement. Then was the Frenchtown.

And then one part, which was under the Chinese. And then was one part, which was called Hongkou. And this part of Hongkou was under the Japanese, because the Japanese, in those days, waged a war with China. So this part of Hongkou was under their rule.

And because of this, they were able to send us away to Shanghai. When we came to Shanghai, this was also, really, like made from heaven. There was a shul. It's called [PLACE NAME] Road. The place where the shul was located was [PLACE NAME] Road. And the shul I think, was Beth Avron? I'm not remembering.

Beth Avron or Beth Aharon?

Beth Aharon, something like this. Oh, you know better than me, Beth Aharon.

I read a book on it.

Yeah, Beth Aharon. So this shul really was of no need for the people of Shanghai. Because the people of Shanghai didn't need a shul like this. This was a beautiful shul.

What was the Jewish population of Shanghai?

I know that we had two [NON-ENGLISH]. There was--

Two communities, congregations.

Communities. One was a Sephardic. And then the other one was Ashkenazi. The Sephardic Jews were mostly which came from Iraq, from the Middle East, people--

Or Syria.

Yeah, Syria. And they settled over there. But this was way before. And then they Ashkenazi the people, which was Ashkenazi group, was when they left-- when the Communists took over in the First World War, the country, so many of them escaped through the city of Harbin. And then they came to Shanghai. And they organized, over there, the communities.

So they were from Russia originally.

Yeah, originally they were from Russia. So actually, I don't know exactly how many people were in the population. But I know that they had these different communities. But there was a rabbi. The Ashkenazim, the community, which is the Ashkenazim, they-- Ashkenazi was his name, Rabbi Ashkenazi. And he was the rabbi.

And he was of great help later to the yeshiva in order the yeshiva should to be able to function. And so the first place where we landed, so to speak, was this shul, this [NON-ENGLISH]. It was a tremendous place. It got-- there was

enough to place all the yeshiva, 350 [NON-ENGLISH]. Plus there are enough seats for the yeshiva.

And we didn't have, right away, places where to stay overnight, like where to sleep. So we all stood in the yeshiva. There was an upstairs. So they prepared mattresses and different things. So we stood for a while over there, till, little by little, they got for us rooms. And we settled over there.

And while we were in Shanghai, broke out the Pacific War. I was, at that time, when that Pacific War broke out, Pearl Harbor, I was in the hospital. Because a lot of the students that came to Shanghai, they got sick from drinking the water. And we got the dysentery.

And the harder cases that couldn't be treated outside of the hospital, they had to go to the hospital. So I went, two or three days before this, to the hospital. It was a beautiful hospital. I remember it like looking at it now. And while I was there, I heard--

Pearl Harbor.

--that the Japanese attacked Pearl Harbor and the war broke out. And then after a few days, I continued to stay in the hospital. After a few days, they released me. And I went back to the yeshiva. And the city was already a different city. Because everywhere you walked and you looked, you could see the Japanese soldiers here and there, stationed. And they marched in the city. And it was a different thing. But I didn't bother--

Would you say Shanghai was really under Japanese control?

Yeah, the entire city was. There was one gun boat. I didn't see it, but I heard it at the time that there was one gunboat which belonged to the English. And they put up resistance. And the Japanese drowned that gunboat in the river of Yangtze.

Now, if you arrived in Shanghai in September '41--

Yeah, in September '41.

And you were there until the war ended, which was in August of '45.

Yeah, in 1945, it was finished.

August 8, 1945 was the end of the war.

Yeah, but I still stayed in Shanghai till after that, after when Shanghai was freed from the Japanese and the war was ended. I couldn't-- I mean, the yeshiva didn't leave right away.

Yeah, you didn't leave the next day, I know.

The next year, we left. My date when I left was August the 29th.

'46.

In 1946, right.

So you were there--

In Shanghai.

--five years?

Five years, yeah.

That's a long [CROSS TALK].

The entire yeshiva was five years.

And the yeshiva kept on functioning all five years?

All five years.

How did it function, well?

First of all, the money came, like I told you, came from overseas. They--

And that came regularly.

Yeah, the money came to the Rosh Yeshiva.

So that was no problem.

No problem. They had problems, but they managed to straighten it out. Because don't forget, it was-- the United States was at war with Japan. So naturally, they wouldn't let money go from America--

Directly from the United States to--

--a country that is fighting a war. But they managed to get it through Switzerland.

Through a neutral country.

Neutral countries, and they got their money. And they had a regular flow of the money.

This was amazing.

Yeah. But I must mention it here, that the community of the Russian Jews, the Ashkenazim, they deserve to get and be mentioned that they-- credit that they worked a great deal in the physical sense to set up. Because they set up-- we used to have-- we used to eat in that place, in the shul, too.

And they had-- there are a tremendous kitchen. They hired Chinese people to take care on it. And the women, you should see the women dressed with diamond rings and with fur coats. In the wintertime, they used to come down and see that everything is running 100%.

And we had to-- our own people that work in order to get this supply in for the food and all the other things. It was a young man by the name-- he was [INAUDIBLE] yeshiva. Moshe Litzky is his name. He's now in America. And he was the one who really ran this whole business, the dining room and the whole thing.

It's a tremendous undertaking.

This was done for three times a day. You had to have breakfast. You had an early--

Lunch.

It was different than [INAUDIBLE], an early supper. And then you had the evening meal. This was done.

And everything was provided for, the food, sleeping, lodging?

Yeah. Later on, we got different places throughout the town, different places where we slept.

But it was it was-- the circumstances for your living were reasonable.

Under the circumstances, it was reasonable, yeah.

And what did you use for [YIDDISH]? What did you use for books of study? We were talking about that earlier. Some of it was published right there.

Yeah, it was published right there in the-- so, Chinese people, which were in the business, they were doing the publishing for us. And my friend, a chavrusa of mine from the yeshiva, his name is Leibel Blomberg. He's with me. He is here in America. He was, really, the one who was very active about printing. He was the real person that printed this.

Is that the Blomberg who lived here in New Jersey?

He lived in New Jersey. He lived in Newark.

And then in West Orange.

Yes, in West Orange.

And his children went to the JC.

JC, yeah. This is the same Leibel Blomberg.

So he was the one who was involved in publication.

He was the one-- you can say that everything was done through him. Maybe some people helped him alongside, you know. You have to have some help all the time. But he was the whole organizer.

And the level of the study was--

The level of the study was--

Serious and--

--serious. And it was, to a certain degree, higher than it was even in the city of Mir. In other words, we learned-- it never closed the learning. We learned through the entire day and night, study.

And how did the young boys feel? Their families were away. You were in a strange part of the world. All the war was going on.

The only thing was that--

What was the feeling?

It was a terrible feeling. We worried terribly about our families. The only thing is that because we were such a unit from so many people together, and we really were supporting each other like I mentioned before, the mashgiach, he constantly tried to inject in us and lift us up, you know? That made us-- that gave us the strength.

And besides this, because we were so involved in the learning, this gave us even more strength. So the mashgiach, Rebbe Levenstein, set the tone--



He set a tone.

--for how the yeshiva conducted itself.

Right. But then we approached a problem. The Japanese created a ghetto. Now, the ghetto in Shanghai was started in 1943. And it lasted till September the 3rd, 1945. That means it was two years.

When in 1943 did it start? Do you have the month?

I have it, July. The month, [CROSS TALK].

July '43 till--

September.

--September '43, over two years.

Over two year.

What was the purpose of the ghetto?

The purpose of the ghetto was because the Germans, they were together in those days with the Japanese, fighting together, partners in the war. And the Germans, they weren't ashamed. They said it openly, that nobody-- the long arm from the army of the German Gestapo is going to reach you anywhere where you are and see that they are going to destroy us.

And somehow, the Japanese, there were some Japanese-- not all Japanese, but there was a certain group from the Japanese who were themselves like Nazis. And they were Jew-haters. And they were influenced by the Germans. And they created this ghetto. And they kept us in the ghetto.

At the beginning, the yeshiva was still permitted to go from Hongkou to the shul Beth Aharon, which was on [PLACE NAME] Road. This was, I would say, over a mile to walk. But they had to give us special permits, you know? So they gave us things that were little badges that we had in the lapels of our jackets. And we had, also, IDs with a stamp, showing a permit.

Then on Shabbos, when we had to go Shabbos from Hongkou to the settlement which the yeshiva was there located, there was a problem. How can you carry this? You cannot carry because there's no such thing as a [INAUDIBLE] over there. So we hired a special person, that he carried all the IDs and everything. He was the one who carried it. And he stayed there till we had to go back and then carried it back.

But this was done in the beginning, only for a certain amount of weeks. Then they stopped this, too. And we had to relocate the entire yeshiva, the learning, to in the part of the city which was called Hongkou. And there we stayed till the end of the war.

But it didn't go beyond a ghetto?

I don't know what you mean.

In other words, in Europe, the ghetto was the beginning of getting--

Oh, you mean of destruction?

Of destruction.

Over there, they didn't. They would try it a number of times. This is written in books, that they tried. One time, they tried quietly to put the entire Jewish population on a large ship that can hold thousands of people. It wasn't only for us, for the yeshiva. It was also the Jewish people. Because there was a large Jewish population there that originally came from Germany and from Austria when Hitler took over.

To escape Europe.

Yeah, so they escaped Europe. This was yet in the '30s, before the war. They escaped to Shanghai. This was their only place. So that the Japanese were-- this was going around, that they were trying to put all these people, the Jewish people, on this ship and then, at one time, blow up the ship, and destroy us, and later claim that--

It was an accident.

--there was an accident, that it was a drowning. But it never materialized. And they also tried to build a place to destroy people like they had in Auschwitz and in other camps, you know? And this was on the opposite side from the city of Shanghai.

There was a river, the Yangtze River. And then it was a peninsula I cross. And over there, they tried to build this and to take us all and destroy us over there like the Germans did in Europe. But this also didn't materialize. And thank God we all came out all right.

All right. Now, the yeshiva miraculously existed and even thrived for over five years in Shanghai.

Yeah.

The war ended.

Yeah.

What happened then?

Then we had to look a way how to get out from Shanghai, because this is no place. Like here, the war ended in 1945, right?

August 8.

And I have here the date when I left. And I was among the first groups, again, to leave Shanghai. And I left August the 29th. I boarded a ship.

But you left August 29, '46, which is a year later.

'46, a year later, because we had to come-- now, we had to leave-- the only way to get is either to come to America. Or some of the students choose to go to Palestine. In those days, it was Palestine. But you needed certificates, you know? And you couldn't get certificates to get for the entire yeshiva.

So individuals did manage to get out, to go to Israel. But the 99%, I would say, came to the United States. And we came to the United States on student visas. We didn't have regular visas to come in as residents. But we had student visas.

And later on, when we were already in the United States, everybody-- like, for instance, in my case, I had a sister that lived here from after the Second World War. So I got, through them, the papers. And I went to Canada. And I came back. I had a visa to become a resident person.

So however it worked out, what I gather is that most of the 350 students came to the United States on student visas, probably to the Mir Yeshiva in Brooklyn.

Yeah.

And some managed to get to Palestine, Israel.

Palestine. A few went to Canada, too, only a few.

What happened after everybody came back? Having lived through five years together as one large family, do you see each other? Do you get together? How does it work?

We spread. In the United States, some of us settled in New York. And some of us settled around these towns and cities around New York. In the beginning, we had what are called alumni, right? We would get together. That's why used to get together.

But unfortunately, many of the students that came are not alive anymore. There's--

Older ones.

Either they passed away. You know what I mean? And many passed away. And there's not the oldest students. That's all.

But that's some chapter in history, as to those years in Shanghai. And it's something that must be recorded.

The mashgiach, Rabbi--

Levenstein.

--Levenstein, when he gave us the talks while we were in Shanghai, he used to compare that we are just now like in the days of Noah. And around us was the-- around them was the mabul. And the world--

The flood.

--is destroyed. And you have that little tebah which is saving--

That ark.

--those families with the creatures in those days. We are going through, in a different form, the same thing. All around us was war. And the funniest thing is-- I mean, the families were destroyed. But talking as the yeshiva, the yeshiva really was, in those days, even on a higher level than it ever was and managed to come out in one piece.

So the two leaders who inspired the students were one, especially, Rabbi Levenstein.

Yeah.

And the other was Rav Chaim Shmuelevitz.

Rav Chaim Shmuelevitz.

What happened to them after the war? Where did they go?

They came, also, in the beginning, to America. But they, right away, found out that this is not for them to stay, you know? Because they had different outlooks of life. And they wanted to be in places where they can continue the devotion to their learning and the yeshivas, to have a yeshiva on a higher level. So both of them went to Israel.

When they went to Israel, it was just Palestine. But I'm talking-- when they went there, they went to Israel. And they--

They made their mark in Israel.

Yeah. In Israel, you have not the Mir Yeshiva in Israel, where--

Rav Shmuelevitz was.

Perhaps Rav Shmuelevitz was originally, but he is not alive anymore. That's the way--

Same thing with Rabbi Levenstein.

Yeah, and Rabbi Levenstein lived to be a very old age when he passed away. And I believe that before, he also wasn't an mashgiach later in Panevezys.

In Panevezys.

In Panevezys, it was there, the mashgiach.

Yeah. So that's the story of one-- shall we say one gratifying story of all the terrible stories of the Holocaust, the Mir Yeshiva in Shanghai.

Yeah, yeah.

You came here. You left the yeshiva eventually. How--

Yeah, I left the yeshiva.

What did you do?

In 1947, I married a girl from the United States, which she's born in the United States, of a Rockaway girl, from Long Island. And--

Far Rockaway, I guess.

Yeah. And I was in business.

And do you have children?

Yeah, I had four children. I have four daughters. They are just married. And I have 10 grandchildren, [NON-ENGLISH]. And they all settled. And that's it. That's the family.

That part of it is very nice, the children and the grandchildren.

I used to say and I still say it. I mean, talking about my own person and removing myself just from-- as apart from the yeshiva. But as my own individual, I used to say I felt that in the course of those years, I felt like somebody took my hand and guided me, held my hand and guided me to go and find a way to be safe. Because I was, many times-- I did-- not anything was of my own choosing. It was something that led me from a higher power, led me and saved me.

I knew that your story was going to be unique.

Yeah.

And as a result, I neglected to tell you in advance that we will discuss these questions. But seeing how you reacted and

told the part of the story you did, I think it's quite all right for us to go ahead with this. When did you start talking about the Holocaust and with whom?

I started to talk in-- I don't remember exactly the dates when I started to talk. This, I don't remember. But every occasion that I had, whenever I met people from the United States, people that didn't live this things through, you know. And I'm talking about them.

And they listened to you.

Yeah, I always told them the story. They gave all ears. They always listen to me.

What about your daughters?

And I always explained it to my daughters. Each one of them knows exactly what I went through. And they know about the Mir Yeshiva story and everything. And not only this, they are-- especially my oldest daughter and the youngest, the two of them, they have a keen feeling for it. And they talk about these things, the Holocaust and everything, to their own children.

For instance, my granddaughters, one is now in Israel studying. They have the love for Israel. And they know everything, all the stories about what it went through. They know more with that when I can tell.

How has the Holocaust affected your outlook on life and your understanding of human nature?

On life, it gave me more strength. It's a funny thing. When people live through these things, either they get broken completely, or they get even stronger. Like for instance, people that lived through this, the Holocaust, some of them became unreligious. They stopped believing. If something like this can happen, they stop believing.

On the other hand, you have certain, many individuals which it gave them more power because they were the ones that lived through the hell. And they came out. So they derived strength in it. And thank God that I kept my faith. And I live the way I was, really.

I mean, I would like to be much better than I am. But I live the way that I was, really, learning all my life I'm being a young fellow.

And it's like some people say. To have left the faith would have been giving Hitler a victory after he was finished.

Right.

What about your understanding of human nature?

What do you mean by the [CROSS TALK]?

How the perpetrators of the crimes could have done what they did.

Ah. Actually, whatever the Germans did goes back historically. Because I read everything about the German people way back, what happened 800 years ago and the time of the crusades. They are the kind of people that they like to step over people and rule them. And whatever they can destroy in their way, they do it. They don't care.

I mean, this is the way the German-- I don't know what the people in Germany are now. I'm talking historically the way it is. Because we had them in the crusades. In those days, they destroyed more than 800 communities in Germany and on the different roads when they went through France and other places.

Even in Israel, the crusaders, they went in there. Wherever they went was destruction. And all along history, they did-- Hitler didn't come out, all of a sudden, from nowhere. It was something that was seeded in the people. Sometimes it was

quieted down. And then it came out again all over and again. And who knows what it's going to be in the future.

And my last question is-- part of it, you answered. I think you answered it all. But we'll end on this note. What should be taught to your grandchildren and to American students about the Holocaust?

They have to be told about it from A to Z, everything that we can tell them. And keep on telling them and telling them. Because there are some people in this world that after we went through such a tragic thing where we lost so many people, they're trying to deny it. And it has to be told, the story, over and over again to-- the world should know that this was the worst thing that could ever happen in the history of humankind and that this is everything, the truth, and dated, and certified everything so the other people can never go ahead and tell you that this was a lie.

Rabbi Ring, I want to thank you for coming down this morning. It was very important that we hear this story of what happened to you, your family, and to the Mir Yeshiva during the war. Thank you very much.

Thank you.

[INAUDIBLE]