

I'm Judy Weightman and I'm here with Sarah Rozenberg. And it's January 10, 1988. And we're at the Jewish Federation office in Honolulu, Hawaii. I'm going to ask you just a few questions to start off for statistical purposes. And then we'll get into the rest of the interview. You're a part-time resident in Hawaii. So would you give both your addresses, and your name, and date of birth, et cetera?

My name is Sarah Rozenberg, maiden name Warm-- W-A-R-M. And for the last few years, we come to Hawaii on part-time basis for the winter. And we reside here most of the time at the Ilikai. And we enjoy beautiful weather. I'm a Canadian from Edmonton, Alberta. And my address is 8512 Buena Vista Road. And I was born in Warsaw, Poland, April 23, 1928. And I reside with my husband in Edmonton since 1951.

That's why you did very well with that, without a single question in between. OK. You were born in 1928 in Poland. Could you tell us a little bit about your early life, and your Jewish life, and your grandparents, and parents, whatever?

Well, I'm born to a parents that had only two children, not like me now-- four, bless them. And I had a young brother, one and a half years younger, that perished in the Holocaust, as well as my parents, and an extended family of uncles, and aunts, and cousins that the-- were some during the ghetto years in Warsaw, Poland.

And before the war, I attended public school as well as the gymnasium, or high school, or higher than high school school in Warsaw, Poland. It was Przulucki's. I come from a-- actually, a rabbinical background on my mother's side of the family.

I never knew my grandmothers. They died before I was born. I had two grandfathers that I loved very dearly. And they were Orthodox men. And we had a Orthodox home, with all the traditional observances of holidays and Shabbat at home before the war.

Did you live in a primarily Jewish community in Warsaw?

It was. In a way, it was primarily Jewish. But in the same courtyard that we lived, they were many non-Jewish people also. We lived on Zlota 20. And that wasn't primarily Jewish-- excuse me-- district like Gesia, or Nalewki, or Zamenhof that you perhaps heard. During the war, those streets-- Zamenhof and Gesia-- came up very often during the ghetto years. And there is also a erect monument on the corner of Gesia and Zamenhof to the memory of the Warsaw ghetto fighters.

And so in your community, you were among non-Jews as well. Could you tell us a little bit about your early school years and whether you had Jewish people and non-Jewish?

Oh, the elementary school, as well as the high school, were primarily Jewish children-attended. And because there was an extended family, we didn't mix too much with youngsters of non-Jewish faith. We did have non-Jewish friends and my family-- my parents' businesspeople.

And we didn't experience as much the antisemitism that was in Poland and Warsaw because my parents were involved in business on the government business. Excuse me. So if there was antisemitism among them, it was hidden. So as far as this part of the life in Warsaw, we didn't experience as much, except in some of the business circles.

My mother wasn't called Warmowa, as should have been, but with a -ski, Warminska, for example. Because some places were not really allowed Jews to enter and because they liked very much to do the business with my mother, primarily, they kind of changed her name in a way just for the business' sake.

Who changed the name?

They didn't. They just called her.

The non-Jewish--

They added-- the non-Jewish people add the -ski, the tradition, the real Slovakian-- or name that ends with a -ski, and -ska, and so on.

What kind of business did your parents have?

That was a government business. It was lottery tickets and that were-- had to have a special permit. And because of my mother's background, she was allowed to get that special license for that kind of business.

What was her background?

Well, education, primarily. And one non-Jewish friend that had a influence in the right places. And they were friends to the last days of our being in Warsaw. Even during the ghetto, they tried to help us out.

What were their names, do you remember?

The name is-- oh, it's hard to remember I was just a young kid-- Zaleski Korczak.

We want to remember those who were good in those days.

Yes.

And what was your first remembrance, or what is your first remembrance of antisemitism or the Nazis in Poland and how it affected you?

Well, the Nazis in Poland, that's when the war broke out in 1939, September the 1st, Friday morning. That's when we heard the airplanes bombarding, coming from the west and bombarding Warsaw. And this is when we realized that those are not the Polish maneuvers of the Polish Air Force that was very limited, but the Germans' airplanes.

Were you afraid?

Yes, we were very much afraid because bombs were falling on our heads for three weeks until the Germans finally walked into the city. But the residents of Warsaw put up a fight and tried not to let them into the city. But eventually, they took over, just like they took over almost the whole Poland.

Did you know, when they were coming into the city, that there would be special problems for the Jews?

Our parents didn't and adults in the community didn't want to believe that there would be problems. And those that survived the First World War felt that, as the Germans when they came into Poland during the First World War and occupied, that they will take away from the Jewish people primarily electrical appliances, irons, or silver, or art, and so. But they won't affect us physically like they did when they formed the ghetto in October 1940.

And then they took us to work in their factories that they set up in Warsaw, factories of cosmetics, toothpaste, shaving creams, tailoring shops that the Jews were working in, where they were making uniforms for the army. They were making also hats for the army, brushes of different kinds-- from toothbrushes to brushes to sweep the floors that were needed for the army.

And you were living at that time outside of the ghetto?

In the ghetto. And that's where the shops, the working shops were set up. And when you worked in the ghetto, you received your rations. You had to present your certificates, if you please, to receive your rations in certain set-up grocery stores. And if you didn't work, you didn't receive the rations.

There was a little bit on the black market because they were Poles that worked in the ghetto. And they used to smuggle

in sometimes goods and the food. And they were children that were going through the ghetto holes that they dug up or through the sewers and used to bring in from the surrounding farms vegetables and potatoes. And this is how we survive.

But those people that received the rations-- bread, marmalade, brown sugar-- those people were working and could survive. But it was getting very, very hard to live in the ghetto because they surrounded people from surrounding towns and other cities to the ghetto in Warsaw. So there were many people living in one home, and six, seven people living in one room.

And they took away in the ghetto your living quarters, even from those people that lived in the ghetto, that happened-- their homes happened to be in the ghetto when it was formed. Their living quarters were restricted to one room in order to give those people that came in from surrounding towns, to give them living quarters.

How did you first get into the ghetto, Sarah?

Well, they were-- we had-- it so happened that relatives of ours lived in a home that was in the ghetto. And we had to move from Zlota to that place in the ghetto.

How did you find out that you had move?

Well they, the Germans, made us move.

Could you tell me about that day when-- it's hard, I know.

Well, it's very hard.

I know.

It's very hard when you had to leave practically all your belongings, and take your hand luggage and absolute necessities, and wear three-four sets of changing clothes on you. And this is how you walk away from everything in your home and live in that very small cubicle that is given up by others.

Then many people just flew the country wherever they could. They didn't want to go into the ghetto. And they were shot on the roads. And a lot of people flew from-- when the war started-- to Russia, when-- before the ghetto started yet. Russia opened the east borders, Poland's east borders. And a lot of people flew to Russia.

Did you know about that?

Yes, we heard about it. We heard about it, people going back and forth, and trying to take their families over further west from away from the Germans. And some came back and never left again-- and were killed, were gassed in the camps.

Did you attempt to leave at all?

No, we didn't. And when you left that day from your home, were you with your family?

Yes.

Could you tell?

I was with my family, with my brother, and mother, and father until August 1942, when they took my mother away, and then later on, my father and brother. And we knew that they will never come back. So we tried to bribe the Jewish policemen to take them out of the group that was walking towards the train station that was there with-- on the railings where the cattle trains that they transported the Jews to Treblinka. But it wasn't always successful to bribe the policemen

to bring them out.

Your parents and your brother went into the ghetto with you?

Oh, yes, we were all in the ghetto. Yeah. But somehow, where I was working, they needed me. And they-- because the Germans used to come to the factories or to the shops, if you please, and pick people out. And somehow, I was spared until I was taken from the ghetto after the Warsaw uprising in April '43 to Majdanek.

How long were your parents in the ghetto with you and your brother?

Until 1942, August '42.

I see. About how long after you went into the ghetto would you say?

Oh, we were since 1940 in the ghetto.

So two years. What-- could you tell us a little bit about what life was like for your parents in the ghetto?

Well, my father didn't have rations. We tried to save him. And he never worked in the ghetto. Because we felt for the men was much more secure to be hidden. And we lived with a small rations and with the supplies that my mother purchased before the war started. And we tried to survive on that.

But my mother and I worked in a cosmetic factory. And my brother worked for a while in a bakery that supplied bread for the ghetto. And then one day, the Germans came. And they realized that there are too many people working in that bakery. So they eliminated a number of them. And they just left a skeleton staff. And my brother, unfortunately, was one of those that they eliminated.

And what happened?

And he was taken to Treblinka and gassed there.

Did you know that he was being taken that day?

No. No. We found-- I found out afterwards that he was taken away.

And he worked near you?

No, not too close where I worked. No, that was a different part of the ghetto. The ghetto was divided into different sections. And to some parts of the ghetto, you had to work-- walk through the Irish side-- Aryan side, pardon me, the Aryan side, where the Poles lived. And there were groups of people that lived in one part of the ghetto and worked in a different part of the ghetto.

And they were taken by groups under this-- in groups by-- after the-- sorry-- in groups under the supervision of the Jewish policemen that was also in the ghetto as a security. They were walked to the other parts of the ghetto to work. And sometimes, I used to go out with them for money, used to pay the policeman, and walk out with a group of working men and women to another part of the ghetto.

And this is where I used to see my brother in that bakery. Because that bakery was taken over by a few of our relatives, it so happened. And when I went over to their place there, they used to supply me with enough food for the week or two weeks. And this is how I survived.

And one day, when I came there again with a group of working people that went into a different direction, but I just walked away in the other part of the ghetto, and went to those relatives, I found out that my brother was taken away during the week. And I was left alone in the ghetto. My parents were taken already away separately. And I was left in

the ghetto, where I lived until April 1943.

During the ghetto uprising, they found us in the bunker, in the hiding place. And they took us to Majdanek because we were taken-- they considered us political prisoners because of the uprising. And the-- we somehow survived in Majdanek, a group of us, for almost three months.

And during that, towards the end of the three months, they came a group of high-ranking officers to Majdanek. And they needed young, fresh, healthy people to work in the ammunition factories because the war was in full swing. And they needed people to work, make ammunition for the army. And they came and selected a number of us to the ammunition factory.

As a matter of fact, we had to register. And it so happened that they were three tables for registration. And one table was people that registered at one table, we found out afterwards, went immediately to the gas chambers, right there in Majdanek.

And it so happened that I was chosen. I was at one table that went to the ammunition factory. And we traveled for three days from Majdanek to the ammunition factory HASAG by Krupp. It was run, still, the Krupp factory in Germany now. And this is where I worked in the ammunition factory till October 1944.

When the Russians started coming west, they moved us closer to the Polish-German border. And we worked in that ammunition factory till January 16, 1945, when we were liberated by the Russian Army in January. And next week, on the 16th, in six days, I will be celebrating 43rd anniversary of liberation.

I wanted to go back a little bit to-- how did the Polish people treat you when you were living within the ghetto, those that you would come in contact with?

I personally didn't come in contact with too many Polish people in the ghetto. But they were some that did work, did come in to the ghetto. But personally, I didn't have any contacts with the Poles in the ghetto.

You also mentioned that there was a Jewish policeman there that was taking bribes. What was the relationship there with the?

It wasn't a good-- he took-- the policeman that took bribes is to allow me and others like me to walk from one part of the ghetto to the other. Otherwise, I would hardly be able to survive on the ration that I was given in the ghetto. But because-- well, some people, just like today, people do for money. So whatever I paid, and I was allowed to go to the other part of the ghetto.

There were some people that paid also and they just walked away on the Aryan side, for example. They took off their white armbands from their clothes with a blue Star of David that we wore. And they-- sometimes there was they were arrangements made for people to be met by Polish people that were working for the underground.

And as they were arranged places where people would meet, and they just took them away into hiding. Some survived. But they weren't many Poles that helped the Jews. And this is the unfortunate situation that, as you go back into history, you will find that all the destruction camps and gas chambers, they were all built on the Polish soil, not in other countries, like Holland, or Belgium, or France, although in those countries, some people collaborated with the Germans. But it wasn't to the extent that it was in Poland. So you will find that Majdanek, and Treblinka, and Auschwitz, and Birkenau-- that's part of Auschwitz-- they were all built on the Polish soil.

Why do you think it is? I'm sure you've had these discussions with others-- is that some people were there and helped their Jewish neighbors, and then there were others that did not. What would you say leads to that?

This is I suppose in the blood of some people. And it's because of the history as it's changed now, even by the Vatican, that the Jews didn't kill Christ. And Poland is a primarily Catholic population. And the Jews were merchants and professionals, those that could stand sitting on this-- in the law school or medical school, separated from the others, and

were excelling in their work, in their studies. They were envied by many a Poles.

And this goes back to history hundreds of years ago. The Slovakian people are very antisemitic, more than people from Western Europe. And besides that, Western European Jewry was more assimilated than the Jews in Poland.

And in Poland, they were many a poor Jews and illiterate Jews, tailors, and shoemakers, and hat makers. And they were-- but they weren't seen as much as those that excelled in education and in business. And this was the envy of the people, I suppose.

And you had some non-Jewish friends?

Yes, we did.

What was the relationship with them after the Germans came?

Well, we didn't see too much of them because that was an elderly family that they helped us a bit, but not too much. They couldn't do too much. And their son was in the Polish Army. And it wasn't easy for them. And then we lived in a different part of town. And when the ghetto closed, they just-- we just lost contact with them.

But you didn't have any non-Jewish girlfriends or playmates at any time?

No, not really. No.

And was there a great deal of change in-- between 1940 and 1942 when you went into the ghetto? Was there a great deal of change that allowed you to know that something worse was going to be happening?

Well, perhaps I am very naive. Even today, I didn't realize as much. But I think that people did used to bring the news to the ghetto. Those that ran away, for example, from the trains that were taking people to Treblinka, somebody came back to the ghetto in a truck that brought back clothes.

And he hid in between the clothes. He came back from Treblinka, he just-- when he saw what was going on there. And he was one of the men that were packing clothes into the truck. At one point, he just hid among the clothes, and came back to the ghetto, and told us about it. So eventually--

Help me, just sit back.

--the reaction was--

The reaction in the community.

--in the community that the young people decided that this has to stop. And that's when the uprising was planned. But Polish people weren't very sympathetic. And they didn't supply the Jewish young people with weapons in order for them to be able to organize a resistance. And that's why it took so many years to finally make in a way a stop to it and let the world know that we didn't go to the slaughter as sheep, that we did, under the circumstances, eventually did resist.

And it was partially successful because many Germans were killed. Excuse me. And that's when the young Jewish ghetto fighters picked up the ammunition, and continued, and fell themselves in the ghetto. But they saved the face of the Jewish people, to let the world know that we tried to save ourselves. But there was no chance. Because we didn't have too much help from the outside.

Do you think that you would have been able to overcome in the ghettos if you would have had more ammunition, more help?

With the small amount of young people that was left in the ghetto and the workshops and the great thousands and

thousands of Germans surrounding us, we had very little chance. But we-- I think the young people tried. And this is all we could do because we had no means of saving ourselves.

In the weeks right before you were taken to the ghetto or forced to go to the ghetto, can you remember a little bit about what was happening at that time?

Well, there are people tried to live as normal as possible. And we used to go out, primarily the women-- my mother and I went to certain stores and gathered some-- bought some flour or rice. And whatever was available, we used to buy it and bring it into the house to be able to survive.

And also, as I mentioned to you before, my mother shopped before the war because the tension was there. And it was just in the air. Everybody felt that the war is just a matter of time to break out. They felt that it's safe to have a little bit of groceries-- flour, rice, sugar-- staples like that to have in the home.

And then after the bombs stopped falling, and after three weeks on the ghetto-- on Warsaw, they were stores that did have some basic things that we could purchase. And this is what it was. And we did have some supplies. And that helped us.

And so when the bombing was over, did your father still go to his business and your mother?

No, that was-- because there was no Polish government. So we lost-- my parents lost a great amount of their business. And whatever they could salvage, they did. And they sold it around. And this is how we got some money.

Who bought it?

Polish people. And then we-- my parents exchanged certain things for food and-- to have a supply at home for days to come.

And then you stayed in your house at that time?

Yes. Yes.

Did you sell your furniture or did you--

No, you didn't sell anything like that. There was nobody to buy it. So whatever was left behind, the Poles took, and so did the Germans.

Were you aware at that time about the Nazis, those Nazis-- that antisemitic type of Nazi?

Well, it wasn't so much antisemite Nazi, it was the destruction of the Jew. This is what it was by the-- antisemitism was from the Poles and the Ukrainians. But the Germans, their plan was to destroy, to kill the Jews. So the-- because they were Semites. Whoever wasn't an Aryan wasn't a person.

In the camps in Majdanek, I encountered also Gypsies, and prostitutes, and others that were undesired elements, let's put it that way. And the Jew was one of the undesired elements. And this was the plan of Hitler, to destroy the Semitic, the Jewish people.

And if you're probably aware that they went as far as the third generation in the German community in Germany, that they also found the Jews that were very much assimilated. They didn't even know that they are Jews. And they deported them. And some flew.

And you went to-- you were in the ghetto. And then after the uprising-- and they took you to the camps, how did-- can you remember that day that you were leaving the ghetto?

Yes. They took a group of us and marched us through the streets to the train station, among-- between burning homes, high rises, if you please, for that age. That was four or five story was a high rise. And that's how they took us under guard to the station, and put us in the cattle trains, and took us.

We didn't know where we were going. They just locked up the cattle trains, and we were squashed in like sardines in a box, in a tin. And we realized, after three days, that we are on the outskirts of Lublin. That's what we were told. And we were rushed out of the trains and marched to the death camp, to Majdanek.

When they put you into the trains in Warsaw, did they say anything to you? Or was nothing said?

Just rush, rush, rush, into the train.

Did you have anything with you at that time?

Well, a little suitcase and two, three change of clothes that was taken away in Majdanek. And I was put into a gray and navy blue striped dress. And this is what I wore in Majdanek and then after the selection into the-- when we were taken into the-- on the way to the ammunition factory, we were given clothes just out of the shelf, whatever was coming through.

Now, so happened that I was given a green silk dress to wear-- a evening gown, if you please. And this is how I came to the ammunition factory-- and two different shoes of some kind. And this is how I came. I'm sorry. It's very hard to talk about it, even 40-some years afterwards. But it's hard to talk about it. It's unbelievable that that happened to me and my friends and that we survived.

You survived.

We survived. And we are enjoying the beautiful weather in Hawaii, now that our children are grown up, and married, and professional people. And this is what we stressed when we had a family-- education is our most important asset in life. And this is what we gave our children-- a home, an education. And now, they are parents. And they're trying their best.

And we have, thank god, lots of pleasure out of it. And we are thankful and grateful to the good Lord that we, after what we went through, Al and I, that we brought normal children into the world. And my children are bringing up normal, healthy children. And this is our bonus.

And you tell others so that it won't happen again.

We hope so, not-- the reason I'm making this tape, and I made a tape for the Yad Vashem, and I made the tape for the Jewish Federation in Canada in Montreal is the tape, the archives. Unfortunately, we didn't have videos when I was making the tapes.

It's only audio tapes-- that those tapes will be used, audio and video, in schools, and universities, and special lectures that we survivors in Canada gave to schoolchildren and university children at certain times of the year. And during-- through observing the Shoah, the day of remembrance of the Warsaw ghetto uprising, and the tribute that we are paying to the six million Jews, and millions of others Americans, and Japanese, and Russians, and Italians, and Dutch that were so very beautiful to the Jews during the war, we want the world to know that we are telling our own lives that we went through.

This is our legacy that we are leaving behind in our declining years now, that we finally could come through and tell the world about it. Because it took 40 years for us to be able to come forward. And still, after 43 years, it's very hard to talk about it. And we hope that no nation in the world will experience ever what the Jewish people experienced during the Second World War.

I was just going to ask, well, how were you able to start talking about it?



We started when our child came home from school at age five before Passover and ask a question, how come we are not going nowhere to our grandparents for Passover? When his friends in the class are going to Calgary, or Winnipeg, or Vancouver, as you please, to spend the Seders with the Bubbe and Zaides. And he doesn't have any. So on the level of-- on his age level, we had to tell him. And then when the other children came along, they also had to learn about it, that we don't have any, that they were gassed in Poland, in the concentration-- in the destruction camps.

Do you have any family left at all?

We have some. I had an uncle that's passed on now that survived in Russia, in Siberia. And his son is now, for a number of years, a dean of the political faculty of political science at the University of Jerusalem. He's Manitoba's Rhodes scholar. And I have other relatives that live in Israel. But most of them went to Israel before the war. And I found them by accident.

How did you find them, like we found you?

Well, I knew that we had some relatives in Israel because my father's sister passed away. And my mother-- my family-- my father and mother outfitted the men with the two little girls to go to Israel because they couldn't survive after their mother passed away. And they had-- my uncle had a son in Israel. And they sent him a visa or certificate, whatever you want to call it. And they were admitted to Palestine at the time.

So I knew their name. And just after the war, I tried to find them. And I wrote to Tel Aviv. And I found them. And this is how we are in contact since.

You were in a displaced persons camp?

Yes, I was. Yes, I was.

Did you know anyone there at all when you were in the DP camp? Did you have any contact with any relatives that were in the camps?

No, there was nobody in the camps that I knew of, no relatives. My uncle's with his wife and the famous young man that's the head of the political science faculty in Jerusalem survived in Russia. And then through France, they went to Israel because my auntie-- to-- pardon me, to Canada, because my auntie had a sister in Winnipeg. And they sent them visas to come to Canada. And so there was nobody in the camps, except my husband, and I, and our friends that we survived.

You met your husband in the DP camp?

No, we met after the war in 19-- we will be celebrating now our 42nd anniversary in April. We met after the war. He was also-- he was hidden by Polish people. And then he had to flee and be partly with partisans and hide in the forests. And this is how he survived.

And where did you meet him?

We met when I was working in-- for the Jewish-- well, you will call it Federation now. They set up the offices for the Jewish people when they started to come out from hiding, and from the camps, and so to help them to find relatives, to find accommodation, to find work. And we met. He came with another friend to visit some friends of our-- mine that we lived together in a home and in southwestern Poland. And that's where we met. And we traveled since then together.

Wonderful. I wanted to ask you a little bit more, getting back to-- I know this is hard for you. And I'm sorry to [COUGH]. When you left the ghetto and then you went into the railroad station to the cars, did you have any friends with you at that time? Or did you know the people you were with in the cattle cars?

Just one woman that was with me. And she was actually from the area somewhere in Bialystok. And she came to live with us in 19-- in mid '30s because her parents had a son in America. And he sent them a visa to come.

And she-- by the time the permit, the visa came for them to emigrate from Poland to United States, she was not eligible no more because she was older. And so she was placed in our home as a domestic. And the two of us kind of hold on together for a while. And then I lost her in Majdanek when I was taken to the ammunition factory. So I lost her.

And you were in Majdanek for three months. What was it like during those three months?

It was nothing really much to do there except to work a little bit on the flowerbeds, and clean the living quarters, and that was about all that was. There was nothing really planned well. Or we went out to work in the fields at times. So they were different, depends where we were needed. That's where they took us. The kapo, the German kapo took us to different working places every day after the roll call.

And this was-- and food, actually, in Majdanek was better than in the ammunition factory. So there, it's a very remarkable thing that before they tell you, the Germans took you to the gas chambers, they fed you well. But when they needed you as a working force in the ammunition factories, the rations that we were given were unbearable.

And that's why so many fell, just perished from hunger and couldn't work no more because there was a 12-day work or 12-night work on rotating basis. And we, especially men, couldn't survive. And they just-- that's why they came to Majdanek to look for new workforce to replace the others that had to go to the gas chambers or be shot in the forest outside of the camp.

So this is what-- but I believe that perhaps I was saved by the upper power, by the good Lord, to be able to tell the story to the world so it will never happen again, and to educate our young people, and educate our neighbors, make sure that there is no more wars. Because if there should happen to be in our nuclear war, we will all disappear.

And we were talking about-- the liberation must have been a really special time, I'm sure, for you in 1945. What were your feelings on that day when the Russians came in or when you knew they were coming?

Well, we really-- that day, on the 15th, we were taken from the living quarters, if you please, the barracks, we were taking into the warehouses, just feet away from the factory and from the living quarters before to be deported deep into Germany. And we were waiting there for the whole day, that bitterly cold, January day.

And at sundown, the Germans came, and called us out, and marched us back to the barracks. And they were standing on both sides of the little road in their fur coats, with their rifles pointed at us. And we realized afterwards that when it got really dark, they just flew. And the-- Bartenschlager was the name of the camp director. His home that was on-- just outside of the camp was lit up-- set on fire. And the watchtowers didn't have any German officers watching us.

And we were 13 of us together from Warsaw. And we just lie on there on those wooden three-story-- wooden the beds and cried because we knew that Warsaw is destroyed. And we have no way to go.

There was no place for us to go, but stay where we were in Czestochowa. That's a city on the border of Germany and-- East Germany and west Poland. And in the morning, the Russians came in. But this is-- so it was-- we didn't know that the Russians are on the outskirts. We weren't told that the Russians are on the outskirts.

Did you have any food or anything at that time?

Well, not very much, no. But we used to save always a little piece of bread for emergencies. But when the Russians came in, they supplied-- they gave us some chocolates, and bread, and so. But it was a-- for us, this was a very, very emotional morning. And on the other side, we just were lost, not knowing where we are and what we will-- we knew where we are, but what are we going to do then?

And I had three-- among the 13 girls that we were, I had three friends that one of the sisters was sick in the hospital with

typhus. And we just-- the two of us ran into the hospital and carried her, practically, out of the camp. And we were very fortunate to have her because if the Germans would have stayed perhaps overnight or-- they probably would have had to just destroy her with all the others that were in the hospital. Very primitive hospital, but it still was there. Because it had to be for the show for the Red Cross and others that came in to check they had to have a hospital.

Did you ever see any of the Red Cross workers that came in?

No. No.

When you were in the ammunition factory, what was the-- what kind of living conditions did you have there?

Well, we had a small huts set up and-- for the living quarters. And across the highway was the ammunition factory. It was separate from the living quarters. And when we worked during the working hours, we used to get a meal there-- well, a soup-- excuse me.

And the same when we worked days-- we were given a soup with a short break from work that ceased for a short break. And we were fed. And then when we got back to our living quarters, we were giving a-- twice a week, I believe, or three times a week some bread, and marmalade, and some brown sugar. And this is what we survived on.

Except in that ammunition factory, always were-- there were always also Poles that had to come in compulsory to work the machines. And they were primarily the engineers that set up the machines and made sure that the machines worked properly, that there is no waste in the ammunition. And they used to smuggle in some extra lunches with them or some extra bread.

And they were Jewish men that worked in a lumber yard. And they also worked with Polish men. So they used to bring in some bread. And this is how-- and barley, or oats, or whatever, so the person could perhaps cook little bit, and a little. So that that's how we survived.

So there were some nice people there who provided a little bit of something more?

Few and far between, but they were some that helped out a bit.

We're getting the wrap signal now. So I just wanted to ask, have you had any incidents of antisemitism at all in Alberta? Or how is it in Canada?

Yes. We did have, with the Aryan group now, we did have that incident. We had an incident just a few short years ago, a teacher in high school in the country taught about the Jews and their bad side of it. And by chance, a mother found the writing, the essay that the child did in grade 11 or 12.

And there was a trial. And the teacher is dismissed. And his name was Keegstra. And it was well heard all over Canada, not only in Alberta. So we did have that case. And then we had, as you have, the--

The Ku Klux Klan.

Well, the Ku Klux Klan, that's the Aryans that are there, the Aryans. And in the legislature-- this is in your provincial government, if you please, you have your state government, right?

Correct.

We have the provinces. You have states, we have provinces. And in the legislature, the provincial-- one of the ministers expressed himself. And there was reaction from the Jewish community.

But Alberta is known for antisemitism. It's there. It's no doubt about it. It's hidden. There are a lot of Ukrainians in Alberta that live. And many of them, perhaps-- and a lot of Germans-- many, perhaps, are those that participated and

collaborated in the Nazis and participated in the destruction of Jews.

But now, little by little, people are trying to find certain undesired elements that were with us in-- and were murdering us together with the Germans. And they tried to find them. For some, it's too late. But in a way, perhaps, this is our own fault because--