

Hello. I am Leatrice Rabinsky. Today, we are interviewing Mrs. Anna Moses, a survivor of the Holocaust. The project is sponsored by the National Council of Jewish Women, Cleveland Section.

Mrs. Moses, we're so pleased to speak with you today. And I'd like you please to share with us some information about yourself. Could you please tell us what you are doing at present and what some of the delightful experiences are that you've had with your family now? Tell us something about them.

At the present, baruch Hashem, I'm enjoying my children. I have three daughters. One is Sarah-- Sarah Spero. The other one is Esther Ostroy. The third one is Chaya Wolf. And, baruch Hashem, I see, Hashem, let me live to see naches for my grandchildren, for my children, grandchildren.

I occupied my time since after when my husband [NON-ENGLISH] for 11 years in the Hebrew Academy working. And now I work part-time.

Could you tell us something about your husband, your late husband?

He was married before the war. He came from a family of eight. Seven of them were married. He had his own family. I'm the second wife. I was the second wife already.

He had two children, who he lost. And he was the only survivor from the whole family. I don't know really exactly how many grandchildren they were in the family. But I just know a little bit about him.

And what did he--

And after the war, we got married in Poland. And we were there a short time because it was impossible. The antisemitism was extremely-- they-- it's indescribable how they treated us. They killed every day. Some people showed up-- and to find-- to be able to find somebody someone, and they found out they killed many, many people.

So you and your husband came to America?

As soon as possible. I had an uncle in New York. And he sent for us papers. And we came to United States. Here, we came-- first was we stayed to New York for three months. And his first position was in Bangor, Maine.

Could you tell us what his profession was?

He was a rabbi. And he had a congregation, [PERSONAL NAME] Yitzhak, in Bangor, Maine. And we had-- our first child was born in the way in Czechoslovakia in Prague. When she was not full four months, we came to the United States the day she was four months old. And he was in Auschwitz before-- he was survived, one of the survivors from Auschwitz. The stories from Auschwitz, I assume they are very well known.

Mrs. Moses, though, could you please bring us up to date about what you and your late husband did together until he passed away.

We were in Bangor, Maine. And we had at the time two children. And we were afraid to stay there because we saw what's going on, how the yiddishkeit looked. We were afraid for our children.

You're talking about Judaism--

About Judaism. And our aim was to bring up children the way we wanted. They should remain-- our survivors shouldn't have passed away in vain. This is the whole idea.

So we traveled all over the country. The third child our was born in Bangor, Maine, where we lived. And the third one was born in Los Angeles, California.

The climate in Los Angeles was not suitable enough because after the war he was a very sick man. In fact, when we came to the United States, they found out that he had-- he was really a sick man, but Baruch Hashem, that we-- that's why, this is the reason they send us from the Joint Distribution, he had the first position in Bangor, Maine because of the climate. And there we lived a few years.

But on account, because of the children, we were afraid. And we traveled all over. In Los Angeles, we just lived for two years because the climate was not good enough.

From there, we traveled back to Bangor, Maine. We stayed there again for two years. And again, we were looking for places where we can send our children to day schools.

That's Jewish day schools?

Jewish day schools. And they always went to day schools. We lived not far from Scranton, Pennsylvania. And in Scranton, they had a day school.

And from there, we traveled again other places, until we came-- after Pennsylvania, we were in Pittsburgh for 11 years. And after that, we went again to Massachusetts for a short time. And from there, since then, we came back-- we came here to Cleveland, where our oldest son was born-- was married already. And since then, we lived here. And about 12 years ago, he was passed away.

Passed away. What kind of position did he hold here?

Here, on account, because my oldest daughter had already two children, so he took a position in the Menorah Park as the spiritual leader and of all the religious functions, which had to be done there.

That's a home for the aged.

Home for the aged, yes.

I see. And since that time, Mrs. Moses, you have been volunteering your time there?

I go whenever it's possible. While I was there, it's not that I want even-- when we were there, we lived nearby in [PLACE NAME]. And from there, usually Shabbos and Yomim Tovim, I used to volunteer, not volunteer, I tried to help out whichever I could. And until now, whenever I have an opportunity, every week or second week, I go to see some people there.

Mrs. Moses, would you share with us some memories about your own childhood? What was your maiden name? And would you tell us where you were born and something about your family?

My maiden name is Felsn, F-E-L-S-N. And I was born in Poland not-- in the city of Milicz. From there, in 1935, we moved to Krakow. And it was, as you know, just a few years before the war.

Could you share with us something about your family? How many family members you had?

We were 6 children, 4 girls and 2 brothers I had. And I'm the only survivor.

What did your father do?

My father was a businessman. He was a scholar before, but he was a businessman. And during the time of the war, just before the war, my brother, the older brother, was very young yet. He learned to make some suitcases. In account of this, when they send us to the ghetto, we were occupied all in the [NON-ENGLISH], working for things which the soldiers used to have the bags, all kinds of things. And account of this we could survive for a short time until they start

sending out people, which we didn't know where. And--

May I ask you some more about your family? You had mentioned that you were raised in a religious, spiritual atmosphere. Could you tell us what life was like in your home and in your immediate surroundings as you were growing up?

In Europe, the life, we didn't have to learn so much. We lived the Jewish life. A child knew-- my father once explained to me that religion is [NON-ENGLISH]. You give it over. And he told me, which father would want to deceive his child, to tell him that something is not right? So he was extremely, not because he was my father, high intelligent person, a big [NON-ENGLISH]. He had smicha.

Which means that he was a scholar.

Yes, he was a scholar and an extremely refined person. And this gave me a lot of strength to endure everything which I did during all the years.

Could you recall what holiday or Sabbath was like in your home? Did you have other relatives or friends who joined you?

We were all surrounded by families. My mother had two brothers and a sister living not far where we lived, and my grandparents from my mother's side. And the religious life in Europe, I'm sure is known. And very extremely there, one neighbor watched out for the other one.

I remember a family who had a very hard life. They struggled extremely. But it came before Shabbos, for Shabbos, they put in enough water, and they made cake. And they went to people who didn't have enough and shared with them to bring them hot coffee and cake for Shabbos morning, of which somebody baked challahs for Shabbos. They had some chicken or goose or whichever, they share it with their neighbors all the time.

And this is an atmosphere and a place I was raised. And I'm sure it was not the only one. The whole lifestyle in Europe was-- I went to a public school. We didn't have a day schools, religious day schools. But I went to Beth Yaakov in the afternoon.

That's Beth Jacob School for Girls.

Beth Jacob's School for Girls, yes. And then it was organization, the [NON-ENGLISH]. But the most important for me was the home, which I saw the way my father when he was a businessman, it's the way he kept all the laws. We had a wholesale. And when used to come in big loads of flour, big sacks, and there were people who, especially people who took it down from the wagons.

And he asked me once, I was still little. He asked me I should stay here a while. I will be back in a few minutes. He went out next door with some men who was-- they had a stone. They used to buy from us. And he took from the money when the people will come back-- when they will finish the job, they shouldn't have to wait a few minutes for their pay. Also, he used to go to our rabbi--

And that was the rabbi, the local rabbi.

No, this which when he went to a rabbi, this was for [NON-ENGLISH] in a different city.

And there was a Hasidic leader?

Hasidic leader. And he made a new [NON-ENGLISH], a new--

Garment?

A [NON-ENGLISH] for yontif.

That's a garment.

A garment, yes. And the man who did it was even a widower. And he lived not far in our country. It happened he came and he wanted to try it on. They had to sew on the buttons. And my father wasn't home. And he had a ride back. So he left it. And my father didn't put it on because the man wasn't paid. So he put on his old garment when he went. So being raised in a home like this, I guess this always could give me the strength, which I could and do it and remain deeply religious, baruch Hashem, that I am.

I see. Could you tell us-- you mentioned this going to the rebbe or to the Hasidic rabbi. Could you explain that custom? And how did it influence the life that you led? Did you follow the rules or the teachings of that particular rabbi?

I don't think it was a specific teaching. The teaching is all the same for everybody. It's just, I guess, as a spiritual uplift to be in an atmosphere. And this was usually in Rosh Hashanah, which is the new years. And being in a big crowd together with a spiritual leader and praying together, I guess, this gave a lot of strength. This must have been the reason that he went.

And you have memories of how your mother conducted the household. Did that influence you in later life?

Naturally. There's no question about it. Like I mentioned, like the other woman, my mother did it too. And naturally, the lifestyle was different that now the woman occupied them self with all kinds of things.

The mother in Europe her whole life was just the children, watch the children, did for them, and tried, I know, that she didn't have opportunity to have a better education. And she would never tell me, she always told me if I have to go with my friends and study together, do together, she would never object and relieved me from any other things which I had to help in the house.

You mentioned studies. What was your school like?

First was our public school, which was like a grade school, and part-time and not too much high school. And then it wasn't really too much more that they had at that time, except a few exceptions, which went to the gymnasium, which is a high school, or colleges. This was just a few exceptions.

What language was spoken in your home Mrs. Moses?

Jewish and Polish.

And you were fluent in both languages?

I should say so.

Tell me, for entertainment, do you recall what your family did? Did you have simchas a lot that you went through--

Naturally.

--joyous occasions? Could you describe them?

When a child was born, naturally this is the usual procedure. It's a bris. And then we had before the bris was [NON-ENGLISH]. A [NON-ENGLISH], it means you watch over the baby. And you make a beautiful party with all the delicatessens, all the beautiful party, more than the bris itself.

The bris was the circumcision.

Yes. So this was the mostly or the weddings or other things. And as girls, we had plays in school. And Bais Yaakov we had a lot. We used to go there in the afternoons or at nights. And we used to have classes, lessons, and also play sometimes. And we spent our time very, very lovely.

Do you recall any talk about Zionism in your neighborhood? Or were there organizations that maybe talked about the state of Palestine at that time?

Yes, I do.

Could you discuss that with us?

The only reason the Hasidic movement objected it. Why? Because the religious-- the Zionist organization started out with [NON-ENGLISH], which was non-religious. And naturally, in account of this, they didn't-- they were not for it.

But later on, it didn't take too much longer. It started the Agudath Israel, which is our religious organization, which Bais Yaakov was a part of it. And for this one, we wanted-- we were-- a lot of people wanted to go to Israel.

But we didn't have the visas. We couldn't-- as you know, it was occupied. It was was in the British occupation. And they didn't let us go. They were just a few, a few privileged ones who could go. But a lot a lot of youth and a lot of people were willing to go. They didn't have the ability.

Right. So there was a willingness to leave Poland in those years.

No question about it. Great willingness and no possibility.

Could you recall from your childhood growing up years any negative feelings toward the Jewish neighbors or Jewish community? Was there any antisemitism that you were aware of?

From our neighbors, the Poles?

Yes. Do you recall anything?

We went to school together with the Polish. Not in my youth right away. But a little later on, they started like to organize. They had their own stores. And this was like they started to boycott the Jewish storekeepers.

And the ones who bought from the Jewish people, because for their convenience, they had everything in credit. And many, many times, they never paid. And that's why for their own convenience.

But I wouldn't say, but we lived with them in the most friendly, neighboring way that we could. They always received from us the presents for their holidays. And we never had any disputes with any of them.

And not far where I was born, I didn't see it, but I was told there were German colonies. And next door neighbors who always treat the neighbors beautiful, they always gave them presents or always share with them. The minute the Hitler came in, they killed them all. It's unbelievable. Unfortunately, this is true story.

You mean those the--

Same neighbor--

--colonies who were friends?

Yes. Yes.

They turned and killed their Jewish neighbors.

They turned and killed the Jewish neighbors, yes. It's unbelievable.

When were you first aware in Poland that something was not right?

We heard about it. We it was not-- I mean when Hitler came, we knew about it when it was too late. I mean we knew when the war started the 1st of September. And we lived in Krakow. And the Germans came in the 6th of September already.

Can we go back to 1933, Mrs. Moses, when your family moved to Krakow from Milicz.

Yeah.

Could you please tell us what was the reason for the move and how you got settled?

The reason for the move because my father had partners. And the business were not good. And he was mostly involved with selling flour. And there were a few mills around. And the place was not big enough.

And so we decided we will move to a bigger city. The children, a few of them were already grown up. And there, we could manage better.

And when we came there, my brother, who was the fourth, he learned to make suitcases. And it's just like a miracle for the time that it was so short before the war that this trade, which he learned, the war broke out very soon after. And we all helped with this.

And on account of this, we could survive during the hard time being in ghetto. The prices were unbelievable. And we wouldn't have any means of surviving if not this. This way we worked for the Germans in ghetto. And at night, we came home and we worked in the house.

And my younger sister was still a little girl, 9 or 10 years old. And she used to take out-- send out the merchandise to our customers, Gentiles. Naturally, she went out without armband because she didn't really need it because she was not of age. And in this, because of this, we could survive being in the ghetto.

For that time, you had once mentioned that the situation in the '30s began to be very critical in Krakow and that you were working in a chocolate factory. Would you like to describe those times?

We were eight people. And you needed to survive. So everybody, the children tried to help. I found a job in a chocolate factory. I worked there for a short-- it wasn't too much, about 2 or 3 years. And it helped out to survive. And not long after, my brother learned his trade. And we all were involved in it.

So you and your brother were the main supporters of the family?

It was my father worked with us together. And while he worked, because my brothers didn't have opportunity to have the education, while working my father learned with my brothers during the work. It was-- we rented the basement of our apartment.

Could you please tell us what you remember of the first day of the war?

The first day of the war, we had already--

What was it like?

--rented a store. And a week before, we had already sent out-- my father was a big businessman, like I mentioned before. When he we started working this, he had already an agent send out to sell the merchandise. We had made the

first transport of the better kind of suitcases. And this was everything lost in the war already.

But when I went in the morning to open the store, our neighbor called down to me. And he said to me, don't open the store. The war broke out. This was on a Friday morning.

And then we were just a few more months. This was '39. My father didn't go out from the house for three months.

Why was that?

Because he was afraid they will cut his beard. It was not just this. We saw right away the cruelties.

What were some of them that you had seen?

Some of them, there were big shuls in Krakow--

Synagogues, right?

Yes. And the Germans, in order to hide their cruelties, they just-- they used to go in the street and cut people's beard with their skin. And people who didn't have beards, they did the same thing to their hand and their heads.

All I saw myself in the middle of the street, they ask a Jew to catch a German by the collar in the back. And he stick out his tongue to show, make pictures, which is not true, which they do to Jews, but it's the opposite.

Then it's other incident. I didn't see this. But this in the city where I was born. I knew the whole family. It was a slaughterhouse. Before Rosh Hashanah, we had the Kippurs.

That's--

And they two men and help. And everybody-- and it's just a lot of people there waiting for the killing of the chickens.

Yes. This was a ritual before--

Yes.

--the Yom Kippur holiday--

Yes.

--using live chickens.

And they spilled gasoline all over this. And they burnt the people together with everybody in the whole surroundings. I happened to be-- a friend of mine asked me to go to that city after the war when I came back because she wanted something for one of the offices. And I saw that whole section where there are few synagogues. It was a ritual bath. Everything was burned to the ground. It was nothing, a plain field.

And going back to the story with the ritual slaughterhouse, they were the wife and the children, two grownup, married daughters, and they came to them they should sign that their fathers died with a natural death. And they said no, which for? You can do the same thing to me. They said no. We will take 50 or 100 other Jews.

Naturally, they didn't want to have the responsibility that other 100 people should be killed in account of this. They had to do it. And this is the way they tried to hide all the cruelties which they did. And this was repeated many, many times.

This all took place in the opening months of the war.

Yes. And we lived in Krakow. But I remember I had an uncle in Boston. And after this tragedy, he wrote to us. And he asked, he wanted to know if we still received it. This was still before we went into the ghetto. And he wanted to know with us, we had moved already.

Other thing in Krakow itself, it was called the Black Monday. I don't know if it was ever said. Krakow was a big city. In comparison to America, it wouldn't be too much. But they were before the war like 80,000 Jewish people. And most of the people which I came in contact, I would say they were all strictly religious people. And there were old shuls in Krakow.

Krakow is an old historic--

A historic city. And one Monday, the Germans came to all the synagogues, took out all the Torahs, and asked the rabbis to desecrate the Torahs, to step on them. And they naturally didn't want to. So they killed many, many thousands of people at that time and burnt the shuls and burnt the Torahs. And this was the Black Monday in Krakow.

Now, what happened, Mrs. Moses, as the months began to pass? You mentioned that you were concentrated then in a ghetto. Would you like to tell us how that came about? How did they notify you?

We were in Krakow living there. And then they gave out-- they always put on signs. They put on notice. They had in Krakow itself, they had a whole ministerium how to lead this everything. By the end, which happened after that, nobody knew what went on. They did it so secretly. They did it in such all ways that nobody knew. After we found out, I forgot to bring the pictures, which I have. I can give it to you later on if you would like to. Nobody knew which went on exactly.

In other words, you had an organization that controlled the city?

We didn't have. The Germans--

The Germans.

--put on my whole staff to make laws and do to the people in a way that they should not be aware of anything which went on. It was said that they are sending people to the work when they send it out later on. After that, the privileged ones, the ones who had professions, who worked for the Germans, were the privileged ones-- were sent with-- just 10,000 were sent to the ghettos. The rest either they were killed or they tried to escape. But in the ghetto itself, they were just privileged ones. And we were among the ones.

Who were first sent. Were you aware of a Jewish organization that the Germans had placed above the community, the Judenrat?

The Judenrat. Sure.

Would you describe that to us?

They had some people whichever functions they wanted to fill out, they gave them the orders and they should do it. Many times, they gave us some-- we had some rations, if I recall it. And we had to pick it up from there, all kinds of things. But--

Did you know any members of the Judenrat? Do you recall seeing any members?

I think I saw them because I used to go there but. To tell names, I really don't remember.

Why did you have to go to the Judenrat council?

For all kinds of things. I guess for anything, we needed our [NON-ENGLISH]. How do you say it? To be able to do this



or this.

Permission slip.

Permissions, or all kinds of things. So like when they stuck us in the ghetto, they gave apartments according to the windows. If it's a room from three windows, there were nine people. And if it's a room naturally more windows, it's more people.

So they decided how many people should come--

Yes. According to the windows, yes. We were limited in ghetto with electricity. Certain amount we couldn't use anymore.

And I remember how my father made a special, like a box, for Shabbos in order to keep our food warm or hot water, or how to distinguish the lights in Friday night, put on-- we didn't have all these things which you have here now. And he made a clock with a little string. And when it was like alarm clock. It went off because we were not allowed to use it. So we had so much and so much kilowatt to use.

How did you move from your house into the ghetto? Did you walk? Did you have a public streetcar?

At that time, it was public transportation. I really don't remember exactly how this went down. I remember when we went there before Pesach--

Passover, right?

Yes. And in order to have matzahs, the ones we wanted, I have a friend-- I had a friend from the organization, like from [NON-ENGLISH], and her brother used to work for us. And she bleached her hair. And somebody came in where I worked. And she told me somebody is calling me.

I went out the first time. She was hiding someplace or being, I don't know, in some Polish papers as a Gentile girl and dressed like a Gentile girl. And she had somebody and some other products which she had in a little bag. And actually, my mother bought it from her. And she bought for us even Shmura matzah meal.

That's particularly washed--

Particularly for-- yes--

--flour to make matzahs.

To makes matzahs for Pesach. Whichever she brought, my mother always bought it from her.

Was she able to live as an Aryan?

She lived there for a while. And what's happened later on, when they send us-- this is already '40-- it happened while we were there a lot of people came into the ghetto without the Kennkarte, which means the permission to be in that haven. So this people didn't have no means of surviving.

So we used to collect in-- cook whichever we could, soups, and bring to the people. And in this ghetto, I still went out-- before the war, Krakow was a big city. And there were a lot of hospitals. Smaller towns didn't have all the big hospitals which they were required something more serious they used to send to Krakow. And through a friend of mine from the same organization, I started to go and visiting Shabbos in the hospitals, every Shabbos. And I went even while still in-- until they closed the ghetto.

Who did you visit in those hospitals?

Everybody. And we used to go to collect-- this was before the war. I went to everybody, whoever-- they were two or three girls. We went to our neighbors. Everybody gave us something, a piece of challah, piece of cake. Somebody gave a little wine. We made some kind of-- from rhubarb some compote. And we brought it to these people. And many times, they are a lot of people who didn't need anything. But especially, in Shabbos was very important--

This is Sabbath, right.

Very important to go to visit because this was a day that there was no visiting day. This is usually the day with the cleaning. And why they let us in? We gave something, so he let us in.

And we went to the people, and it's unbelievable, not that they needed something, but just our good word, the people see that somebody is interested because there were a lot out of town people, like I mentioned before. And in the beginning of the war until they closed the ghetto, we met German people there in the hospitals, many times, because it was sections, they were occupied with a lot of Germans. The Polish government treated the Jewish people like the biggest enemies. And it was not true, when it came out a call for support, every Jewish family, everybody gave nice donations, more than they could.

But when they built ammunition factories, Jews were not allowed a long distance before. They never trusted. They trusted the Germans. And that's why Poland was sold out in such a short time. In three weeks, the whole Poland was under occupation.

Mrs. Moses, what was the year then that you entered the ghetto and you started this whole ghetto experience?

I think either end of '40 or the beginning of '41.

Who in your family went into the ghetto?

The whole family, except one of my sisters.

And where was she? Could tell us about her?

It was before, when it was closed before the war, it started already, people-- like you could feel it in the air. And a cousin of mine came. And she wanted to send her children because they saw a lot of planes flying. They had exercises already. And the children were afraid.

So she wanted to send the children to-- my sister volunteered to take her children to her mother, who lived a distance farther. And from there, they send out the people to Russia, occupied Russia from there naturally. In meantime, we found out that she was married. And she even had a child. And she wrote-- we had a card still in the ghetto that the name of the child that he is-- couldn't write it in the card-- she said it's my son Joseph needs-- likes the uncle [NON-ENGLISH]. It means he is hungry. He needs-- [NON-ENGLISH] is bread.

So that was a code--

So my father's-- right, yes. So my father still tried to send us some packages from us, from ghetto to wherever-- they were near Lemberg, near Lwów. And after that, we didn't hear any more.

You never saw that little child?

Not one child. She sent with her three children. It happened that these children survived. They were sent-- my sister got married. And since-- that's why she was stuck there. But the family, the father went after first my cousin, who is now still in Israel. He decided, because the children went away, he has to go and look for them where they are. And he reached them. And they were sent away from there to Siberia, to Russia someplace.

After the war, when I got married-- this is later on-- we found out-- my husband was acquainted with a man, a very known man, by the name Parnas. And he had a big influence, started organizations. And the first thing they started first to send out to, at that time, I don't know if it was Eretz Yisrael yet, or it was Palestine yet. I think it was--

Palestine. It's '46.

No. Yeah, if it was '46. And so they sent the children first. So he went to-- we went both of us to meet the friend. And he send out the children. And they were the first one to come to Eretz Israel. And I saw them.

It was a boy. He must have been at that time about 17, 18 years. He looked like 10. Very bright and very intelligent. And now he is married and lives, I think, in Belgium.

Other two daughters remained. One of them has already grandchildren. The both sisters live in Eretz Israel.

And your sister was instrumental in saving them?

And she was instrumental in taking and saving these children. And their father remained, but not the mother.

I see. Now, what was happening in the ghetto during this period, '41 and '42? Was there any opportunity at all for learning? What did the children do in the ghetto? Did they have any kind of school?

I don't remember having open schools. If somebody learned, they learned by themselves. But--

What about religious services?

Religious services, naturally, we had religious services. I don't remember having open shuls. Maybe the shuls were there in-- I wasn't married before the war. And I didn't go to the shul. But I remember even in Rosh Hashanah, Yom Kippur--

The holy days--

The holy days, we kept. And we were in shul. And we had even religious services in concentration camps, the first one. We went and we pretended we are working. We were sitting at the tables and having hammers and whichever the things we needed. And somebody was watching our side and gave us a signal. And it's a [NON-ENGLISH] means that somebody is around.

So we started working. And we had there the [NON-ENGLISH]. We kept every holiday.

That's remarkable. In the--

And the people fasted. And I remember after that fast, it was the greatest tragedy which I've ever seen. People who fasted and worked-- we worked. The people-- we had the light work. But people were working in the field in that concentration camp, not that the work was needed. Work was understood, it was not that they needed our work. They want just to tire out the people, to just punish them-- I don't know the expression-- to torture them. This was the whole idea.

Right. Now in the ghetto yet, as time went on in '41 and '42, were people being sent out of the ghetto on a regular basis?

I don't know how regular. I mean even in the ghetto, I remember there were three, like, main entrances. One was right next to our house. And a young man who was a friend of my brother, my younger brother-- he is now in New York. His father was one of the ones who perished in this fire. He came and my father saw him.

And he came in. And he asked my father, can I come to your house? He said sure. And this was into that punishment.

We made for him a bed in a attic. And he stayed with us. It happened that after that they looked-- they send out a lot of

people. And the ghetto started shrinking.

Where did they tell you tell you they were sending the people?

Like mine, one of my sisters, the older was married in ghetto. They sent her away in '42, which they told them, I don't know. But it was not revealed. They need workers in other place, other factories.

But they were enough to see the streets were all bloodied. They had to wash the streets for many, many days to clean them.

Why? What had taken place?

They killed them.

In the street?

In the street. Like after the war, when I went with a friend of mine to other city by Tarnów, and the Gentiles didn't recognize us. Our Polish was better sometimes much than a lot of the Polish girls or men. And they said, they looked like Jews, but we will recognize them, the Poles, after the war. And we will make them shorter with a hat. This was our neighbors, our Polish people. They were exceptions, but always.

But most of the Polish people were very cruel to us. Like in before going to the ghetto, they made a lot of, how do you call it, prepared, like in case of war, they should hide--

A bunker.

Like bunkers in the street, whole streets.

Hiding places.

And they called for us, like in before the ghetto, they made a minyan in our third floor for Yom Kippur--

A religious gathering.

Yes, to come-- they had services. And people were watching outside. And they called, like you say, from the Judenrat, the police came that they need workers. Need workers. My father told me not to go.

But I felt-- and they said if this will not-- they wanted already to put back the ground that shouldn't be seen-- if it will not be finished, the job, they will do it with people. I went at that time. And I worked in Yom Kippur.

And the Poles, when they saw us working with our shovels and our bags-- can you imagine me with a shovel in the back? They called and they said to us, this is your most holy day and you have to work, Jews. This is the Jewish-- the Polish people. So many incidents, so many stories, I mean, it's unbelievable. It's unbelievable.

Do you want to remember-- or do you recall any other special incidents from the ghetto life, any particular friends that you had or relationships that you may have had at that time?

Like I told you, I was pretty occupied working a whole day for the Germans. Coming home-- coming home, I had to work in order to be able to survive. And the rest of the time, it was any time left, we cooked and made things.

And my parents, they sent away my parents and the whole family in one day. After I was left with coal and potatoes and other groceries, so occupied myself. Thursday, I had to go to work the next day. I occupied myself at night. I cooked potato soups, big pots. I made potato like cook with baking sheets.

This puddings like--

And people came at night cold, hungry. And they had something warm.

So you were cooking then for other people then.

And Friday night, I-- Thursday night, I used to bake. I used to bake challah and used to make-- Friday night, I went around in the ghetto and to the windows.

You rapped on the window?

No, not rapped, just to listen to--

That's when you were alone?

Yes. I wasn't alone because there were a lot of people in the house. We went-- we went to collect. We went to do things.

Mrs. Moses, we're going to stop for a moment now. And then we'll return and continue with your story, telling about the deportation and from the ghetto.

[AUDIO OUT]