

But I think it might be an idea to follow through when Mrs. Moses comes to my class.

Oh I do, too.

To have him come out. And here, she spoke here, and gave her story. Then have her reach the students.

Oh, wouldn't they-- to hear somebody that was there, and to tell it, I should say so.

So if you want to mention it, it might be an idea. And I have-- and then the kids ask questions. And we recorded in class--

Is it a whole semester or is it--

The whole semester, five days a week, as an English course, right? I'm a regular English teacher.

Yes. Yes.

And I created this course. It's a long time ago already. 1973 was the first--

Who did I come across the other day? We were at dinner up at Mrs. Murphy's, and this-- she lives on Cedar Road, just past Cedar and Green. Yeah, Cedar and Green, Mrs. Murphy. And her next door neighbor teaches Holocaust that some--

I am Leatrice Rabinsky. Today we are continuing the interview with Mrs. Anna Moses, a Holocaust survivor. The project is sponsored by the National Council of Jewish Women, Cleveland section.

Mrs. Moses, you were telling us about the period just before the deportation from the ghetto. And you had mentioned that you were left alone in the ghetto without your family. Could you please share with us the time when your family was deported? Tell us how that happened.

Actually, how it happened, like you mentioned before, the Judenrat, they always took the orders from the Germans. And it seems they had to deport so many people.

My father was working. And when they came to the house to pick up my father, I said, it's impossible. Cannot be. Must be a mistake.

And my father just gathered a few most important things, the religious, naturally the tallis, tefillin.

This is a prayer shawl and the phylacteries.

And some changes. And he said to the children, he said, we should keep together, and we should watch your mother.

And he wants one wish. He wants to be brought to [NON-ENGLISH]. It means to be buried as a Jew.

I went with my father. But it was the 28th of October 1942, on a Wednesday. And it was chilly. And he send me up to bring him his galoshes. When I came down, I didn't see my father anymore.

I found two of my brothers. The younger one was just over a pneumonia. He's talking about life in the ghetto. And he was so sick, he didn't want to drink non-kosher milk.

And I stood with my two brothers, holding their hands. And all of a sudden, I didn't see from where, from when, they sorted out people, one to the right and one to the left. And they gave me, with a rubber stick in my-- over my forehead. And I must have been unconscious for a minute. And when I looked around, I didn't see nobody anymore.

Your brothers were--

Finally, they took us back to work. When I came home, I met a friend of mine, our neighbor, who happened to be the same name. And I ask her, did you see my family? And she turned around, and she couldn't face me.

Then, right on, she told me that they all were together, because I was positive. I'm positive, if a woman with a child could escape, couldn't a young boy like my brother escape? But I understand the reason. He didn't want to be separated from the family.

And the same thing happened with my youngest sister. In the beginning of the war, like I mentioned before, we worked. And she was the one we send out with our merchandise. And the gentile people-- they must have mean a joke-- said to her, why don't you stay with us? And she said-- and we ask her, why don't you?

She said, no, I don't want to be wherever my parents-- I want to be with my parents. This is the story, that when they send them out only one day.

Your whole family was--

My whole family in one day.

What did you do then?

I had to go to work the next day. It's unbelievable and impossible, and it's indescribable. The cruelties are--

I started. After work, it came in other young men in the ghetto. He escape from some place where he worked, because he saw what's going on. It's not that you work for a purpose. The work was they are taking-- asking people to drag heavy objects from one place to the other for no reason, just back and forth, in order to be tortured.

He came in in the house. And he tried to help. He prepared, like we-- I had left-- because we all worked in this [GERMAN], we had-- they gave us a lot of potatoes and coal. So he prepared. He prepared the potatoes, peeled the potatoes. When I came home, I made a meal. So he ate, and then it was a other boy who ate there.

And then, at night, there were some people who were not the privileged one, didn't have the-- couldn't stay in ghetto. So they were hiding in the basements, in the cold places, winter.

So I started making potato soups, big pots. And they used to come at night and eat, and warm up a little.

So you spent your time there helping the other people.

I tried. What else could I do? I felt I-- at least I can do this.

Mrs. Moses, were you aware at any time that there might be an underground movement in the ghetto, or people thinking about escaping, or helping each other, or fighting back? Was there any such thing?

Not that I know of any. I don't know if anything happened like anything like it happened in the ghetto in Kraków. My husband's the one that told me that he once mentioned-- he was in a other ghetto. He once mentioned that let's organize and do something. The other people didn't like it.

What were they afraid of?

They were afraid of it's foolish. But they were afraid of everybody. Like, they always took five or 10 people for no reason-- just came in. And each time it seems people were fooled. They meant it-- that just them. And they were hoping the next day or next week the war will be over and they will be saved. Organizing.

And it's a other thing. I don't think they have had any means. We were surrounded by-- I'm not talking about myself, but people who hated us. If they were any way-- they were single people who would be willing to help, naturally they were.

Later on, when I was already in Plaszow, in the concentration camp, I found there some people I knew. And I saw that they were a whole family. She was with us, because they were separated. And I saw her husband is coming at night and her children.

And I once ask her-- and I saw they ate food which it wasn't given in the concentration camp. So she told me that they had a bakery, in partnership with a gentile. And this was one of the decent ones, because he truly risk his life. Because if somebody would caught him bringing in anything, he could be shot very easily. And this is the way they survived. But this were very, very few single people.

Mrs. Moses, what happened then with your deportation from the Kraków Ghetto? How were you notified, and what did you do? Do you recall that period of time?

This is no notification. They usually, they announced we should gather in a place here and there. The same thing was with the other deportation. We didn't know anything.

They just told us one morning, like I mentioned before, one of the gates were near our house. And we saw outside a few hundred-- the Germans, with the helmets. And we knew something is going to happen. But in the-- we couldn't do anything.

If you have some acquaintances, you have your own place, you prepare a lot in advance. We were-- from our own homes we were already out before we lived in Kraków. And then they took us to that ghetto. And like I describe, we were people, three people for one window.

And it was, like, my father told me I should hide him. And I saw we had just the, behind the steps, there we notice a little nick there. I felt what's this? In case they will find him-- and they would-- and I would see him shot, I would feel as my responsibility. So I was thinking about it a lot of times. And then I felt it wouldn't have been any better if I would have done it.

What happened on the day you were deported from the ghetto? Can you recall that day?

They took us to Skarzysko-- not Skarzysko. This is in Plaszow. This was the place that used to be the Jewish cemetery, the new one. How far was that from Kraków?

It's not far. It's a few kilometers. It's not far at all.

How did you get there?

We walked. They put us together, and whichever we had in our hands, and we went.

What did you prepare to take with you?

We didn't prepare anything. [INAUDIBLE]. We had always, all of us, had a little thing made out from linen. And I had even once, I prepared before-- we had from our bedcover, and made up, like, a bag.

And I put in something in it. I meant-- we had something, a watch, a ring, whichever we had, I put this in a little jar, and I took this in the back. And a few other things which I really don't remember. It couldn't have been-- what can you put it in the time, spur of the moment?

But one thing, I am very happy that, like I said before, while we were still in ghetto, I used up all the materials we had. And then we had furniture. And this man who was in the house, he said, it's no more wood. I said, take all the furniture and break it, and cook, as long for you're here.

I took down my Pesach [INAUDIBLE] dishes, and I gave out. And everybody should have spoons and forks wherever they go.

I took the beddings. People came. They were driven out from other ghettos. I put them out in the porches. Take whichever you want, because I knew, and I felt, if we will survive, we will have.

And there they told-- after we found out that Hitler said, whichever we have, it will belong to them anyways. It's just a shame which we use up.

So I wasn't sure--

So you shared.

I tried to use everything. I wasn't saving nothing.

You shared everything with your others.

Everything which we have, which I had. And I had with me a few spoons, a few forks. I had, like I mentioned, one of my brother's friend who came in the house. And then they needed-- they always send out more people, and the ghettos were smaller.

They call this the [NON-ENGLISH], which means they took all the furniture in one place. They threwed it out. And the same thing went with all the things which they found in the Jewish homes. And I assumed that the most important thing, the better thing, they sent to Germany.

And this friend of my brother brought home needles, brought home a few combs. And when I worked, we went out already to work, I gave it to everybody, because the most necessity, you need a comb, you need a needle. Even when we came to the second concentration camp, I still have some needles.

And a man, he looked like 70-- he probably was 18 or 19 years old-- he told me he was from Warsaw. His father was a millionaire. And I told him-- he asked me, Fraulein, can I sell him a needle. I said, sell him? I mean, here I have a needle, and I don't need to-- you--

He said, you don't know which means a concentration camp. I told him, don't worry. You will see. God will help. The war will come to a end. It will not last forever.

He said, who care-- I mean, this is the-- which went on in the second one, happen if somebody couldn't work anymore, they didn't have any more strength, they swell up from hunger, whoever doesn't know. The worst part is much worse than to be killed is to suffer hunger.

I saw these people. And when I came already to the second one, I couldn't believe. And I always tried my friends, and I talked to them. I said, we have to try our best. Things happen unbelievable.

The first thing I saw when they brought us there, like Friday, late in the afternoon, almost night, they took us into a barrack. And men were living there before. How could these people be sanitary, be clean, if they didn't have any clothing? They just brought it, and we lived in this clothing which we had on our bodies.

And especially men. Woman could somehow manage. I took off everything from my body and put on my coat, and washed mine whichever I had. Men couldn't do this.

And we didn't lie down, because I knew it's unclean. So we were sitting a whole night. And after Shabbos, we took some-- or throw out this whichever it was left of that straw, and we washed the few boards, and we are lying. This is the way we are lying in the boards, like five.

And it was no space even for this. If you wanted to turn around, you had to say-- everybody had to do it in the same time. And for until now I cannot fall asleep, put on my hand behind my head, because I'm used to this way.

From the concentration.

From the concentration camp. I can't. I just have to put out this. I can't fall asleep.

Mrs. Moses, do you want to take us back to your first concentration camp when you left the ghetto? What was it like coming into Plaszow? Could you describe it?

They took us coming in there. We had-- they built barracks. The barracks consisted of three layers of boards. I was always in the second floor, which I'm doing until now, by the way.

And we went. They took us out early in the morning before daybreak. Took us out to work.

And we were not allowed to wear even on decent underwear. No bras, no-- they wanted to-- the life should be for us so-- we should lose our will of life. This was their whole idea.

But they didn't succeed. It was amazing to see how the girls, how we kept ourselves. We had, like I mentioned before, the Poles. The Poles, when we came, they looked us over all the time. And their whole concern was to punish us.

What did you do in Plaszow? What was your work?

My work was the same like we did in ghetto. They took it over. And in Kraków, we had the hospitals, was a Jewish hospital. They brought over all the equipment. I even tried to take care for my teeth in there. We went to the dentist in that first ghetto.

So we worked, whichever they gave us the food.

What was the food like in Plaszow?

Which-- with the food? You didn't have to go on a diet. It won't work. I mean, I don't even remember.

You should know one thing. During a war, everybody tries to take a part for their own. Everybody is concerned just about himself.

The Poles had the authority. They must be the bakers, to bake for us bread. They took out the flour, the rye flour, and they put in potato starch. So a piece of bread was like good, like you could fill holes in a wall.

But nobody was sick. Nobody was, in this concentration camp, not that I know. One woman with who died a natural death.

This is one of the greatest miracles that could be described. If people would start--

That none of you were sick?

No. This was the first one.

What did you do there all day?

We worked. We worked 12 hours, and going to work and coming back to work. This is daily--

What was the routine?

--seven days a week.

When you got up in the morning, what was the routine?

Routine? We went first. I could never push. So whenever, right in the morning, I ask a friend. I always had a lot of friends. I said, you take my portion, which they gave out like-- I call it [NON-ENGLISH] coffee. It's like a water-colored water, and a piece of bread.

So I told her, please take care for my portion. And I went usually down. It was like for everybody the same. It's like a shower, to take a shower.

When I came back, I ate my breakfast. I took a little piece, and a little some of this water, and they took us to work.

And I didn't feel hunger. I just can't see it, because of the merit of my father's upbringing. My father brought us up that you are not allowed-- to spoil food is the greatest sin. And I even very concerned even now because which I see what's going on. It's who has the right to take food and throw it out if it's good, if people can eat it. Even animals can eat it.

My father taught me that you're not allowed to spoil food. When we were, like, I mentioned before, six children, went to school in the morning, my father prepared sandwiches for us to take along. And usually children don't eat the rinds. He cut around the rinds, put them in a tray. And he always called me and said-- he explained to me how a great sin it is to spoil food.

And I always felt that this is just the merit of my father, that I didn't feel hunger. Whichever I had, naturally, we tried to keep our holidays by heart.

You were able to count the days?

We counted the days, baruch HaShem, that they couldn't take away our minds. They could do with our bodies everything they wanted. And the fact, when they took us from one concentration camp to the others, we overheard. We understood German, and I speak it a little bit.

And they said-- they ask who-- whom do you have there? And they said, you should excuse me, the [GERMAN] Juden.

The dirty Jews.

The dirty Jews. And they said, are they? He said, oh, yeah, we have use them-- as long as we need their strength, we will use out their strength, and then we will turn their bodies to soap, which they did.

Did you ever see that, the soap?

I didn't see it. I know. My husband certainly told me. He was in Auschwitz. He didn't want to use the soap. He knew it was made from human bodies. So he didn't want.

And they beat him up a lot. Also, they beat him, and they knocked out all his teeth, because they found a potato in his pocket. Oh, he was running. They found a half [INAUDIBLE] of the tefillin.

The phylacteries for the religious prayers.

Yes. And somebody had it. And they went about 3, 4 o'clock, early in the morning, to be able to put it on just to do the mitzvah, which is obligated. And with the risk of his life.

Also, they made a sukkah. They put together a few bricks, and they put-- found some straw and put it on top, and went in just to make a prayer.

That is for the feast--

This was in Auschwitz.

Right. The feast of booths in the fall holiday.

That's right. That's right. And we kept a sukkahs, which was not allowed. We had it. A lot of people had it in the ghetto.

So your husband was able to do that in Auschwitz?

Yes, he did it.

You did the same in Plaszow?

I wouldn't say there exactly the same, because he couldn't go in during the day or whenever they gave him, whichever they gave him. He came out from Auschwitz, he weighted 80 pounds, which he weighted before the war, like, 200. You knew him. He was a tall man.

Mrs. Moses, how long did you remain in Plaszow?

Nine months.

How did they let you know that would be leaving there?

It was no way of knowing. They just came and they took you. And the first-- they took you at night. And in the next morning, people, they get at us. And then they picked out people. And some people meant that they will be able to save themselves because they had their husbands or children.

And I had a very dear friend which I got acquainted with her in a concentration camp. And she had a pair of diamond earrings.

That she was able to keep with her?

She gave one to that-- should I say it-- Ordnungsdienst-- policeman. She meant that she will be able to save herself, but she didn't. One she still had.

When we came-- this was still in the first one, first concentration camp-- they send us away. They packed us, like, 102 in a car.

And took you to a train?

They--

Or was it--

We walked to the train. We didn't have cars. And they send us away. And when we were in these cars, I felt for myself, so what? I didn't leave anybody there. In this one, people, you hear the screaming, the crying, the leftovers there. I don't know when they send away the rest of them.

Did you have any idea where you were going?

No, but I felt maybe it's the same place where they took my whole family. So which-- am I more privileged? Am I more? Or why should I be different? So it didn't bother me at all.

Were the others around you as calm, or were they bothered?

I don't know. Nobody said anything. Some people were standing and asking, where are they taking us? I felt it's stupid to ask because who are the ones who are helping them? If the people who get us are the ones who are helping, then they wouldn't tell you. Even they wouldn't know. So make ourself-- a fool out of yourself?

What was the train like, ride like? Do you recall?

We had-- what can I tell you? It was in summer. It was no air, no way to go to-- we are human beings. It's just the way they did-- they would transfer cattles. Not no different way. I'm sure a cattle, they took better care for them than for other human beings. With [INAUDIBLE].

Did you have any kind of water or bread that they gave you? Anything?

Once in a while, when they stopped, I had a little cup from my home. And when they had some water, it stick out my little cup, and I had a sip of water. Maybe it was a piece of bread, which I don't-- it must have been, because we traveled a long distance.

Do you know how long you remained on that ride?

Not exactly the hours. We didn't have any watches. They came to the first concentration camp one day in [PLACE NAME]. Not to mention a name. It's a shame.

And they called out to everybody, you should know. They put in suitcases whoever has any valuables-- any gold, any watches, any valuable papers, whichever somebody has should just throw it in in the suitcases. And in case not, they shot a few people before. You should know this is the consequences.

So everybody complied?

Everybody. I don't know of everybody. Maybe somebody hid something someplace else. They could-- So this is the way they-- this is was before that.

What was the camp that you arrived at now the second one was Skarzysko, near Radom.

Had you heard of Radom before? Had you ever visited there?

I heard. No, not visit. I heard of the Radom before, because they were great sages in Radom. They were rabbonim.

Rabbis and scholars.

And Rabbis. Yes, scholars. Radom was a known city, but I was never there.

Was this camp like Plaszow, or was it different?

This first camp we worked with ammunitions. This was a Polish ammunition factory. And it was set up in a forest. The Poles, when they worked there, when we came, there were still some of them there. But they were the managers, the helpers, which helped for them too. We had over ourselves, we had Germans, Volksdeutschen, the Poles, and our own [NON-ENGLISH]. But the ones, it hurts most, was the last.

And these people supervised your work in the--

They supposed to, yeah. And they demanded-- the Poles demanded much more than the Germans wanted.

It came. This concentration camp was called Auschwitz. I happened to end up in the first part. There were three sections-- A, B, and this was the C.

So this was a work camp that was attached to Auschwitz?

No, this-- Auschwitz is a other-- altogether different section. Auschwitz is not far from Kraków, and this was in a other section. This place has-- this one's Russian Poland, because Poland was in three times under Russian occupation.

And there they put me to work. I had to clean grenades.

Grenades?

Grenades. They were production places which they filled them. They filled them with our special thing. They called it trotyl. It's yellow. And some places where they produced this, the people who worked in these places looked just like the canaries, like the birds, yellow. The whole-- they all looked yellow, yellow skin.

Right. Trotyl is a type of chemical.

Yeah, it's a chemical, and it's a yellow.

The situation was, there, I felt that the only way we can survive is to help each other. I stood at a table by the finishing, and they put boys, young boys. They put a young Polish boy, the one who was supposed to sharpen the knives. This is very hard, when it's hardened. And you have to have a very sharp knife or whichever object to scrub it down. When they fill it, it leaks out a little bit.

And this boy, I talked to him, and I said, why don't you sharpen this? And he said, let them scrub with their teeth. I said to him, if you will not do it, which you have to do, I will go to your manager, and I will tell him.

The manager is one of the greatest sadists. Nice-looking young man. It's just a shame that his soul was in a human body.

He tried to smile. I just couldn't look. I did my part. I came to me, my function was to wash him, again--

To wash the grenades?

To wash the grenades. This supposed to be washed with alcohol, rubbing alcohol. The Poles sold the alcohol, and they bought the cheapest kind of liquid, which sets up in the lungs, in the heart.

And then couldn't we see that they want to finish us out? Because if you want somebody to work, why didn't they give us rubber gloves? They didn't. They gave us schmattas-- rags.

Rags.

And this ate up the-- my fingers, I don't have a strength in them. They looked, my hands, this side, like I would never do anything. This was I could see through, because it ate up the whole meat around from here.

But I had in one hand that knife and in one hand that rag. And when I saw something, they-- it was-- how you call it-- a line, one shifted to the other. And they had to be filled, because otherwise they stood in the back with a big stick, and they hit you.

Were you ever hit?

Yes. But this didn't matter to me. I felt very sorry, and it hurts me much more when I saw that the young children were hit. But I tried to do my part. I took and I scrubbed it up. And the head to-- the line has to go on.

Once they called me in. In the last, where they finished it up, they closed it up, they were [INAUDIBLE] Germans. The Germans who were there in this particular factory were the ones who were already injured, without legs, without a hand, like mostly without one limb.

They were handicapped people.

Handicapped. And they, when once they came in in the middle of the night, and he said, [SPEAKING GERMAN]?

Would you translate that for us?

Which is he wanted to know one of the laws, that their whole idea was to uproot our belief because they couldn't stand our belief teaches to be human, and to treat a other human being the way you should treat your neighbor. And they were just the opposite. That's why they hated us.

And they used to test you on your religion?

No, just like somebody was saying, [GERMAN]. And they used to say, where is your God? [SPEAKING GERMAN] I mean--

"Why doesn't he help you?"

The whole thing. And before the history, you know about the Kristall Night, which was in '38. The first thing, they destroyed the synagogues. They destroyed the Torah, because with the Commandments from the Torah, which is obligated, a few of them for all mankind is written there. And they are just-- these people, unbelievable. They, it was even before.

The beginning of the war, my sister, little sister, went out to buy a white chicken for my father. And I know that they, the Germans, couldn't kill a chicken. They could kill people, but in a very gentle way. If they killed somebody, they just pulled away the soft part in the ear, and they shot him. And they said, danke schoen, which means thank you.

Is it believable? It's one thing to show that knowledge without Torah doesn't mean a thing. If people think that they educated their people, their children, and they don't give them the right upbringing, a religious upbringing, no matter which any religion is, but it contains some obligations, if a person is free, he can do everything which he wants, he thinks. But of course, we can see that as Germany was the country which was in the highest culture.

And the big doctors and the big professors, what did they accomplished? They just sat and find ways how to gas people, innocent children, innocent people, people who could never kill a fly? For what reason?

And then what happened while you were in this ammunition factory? How long did this last?

For nine months.

For nine months.

While we were there, they brought out some people, like you mentioned before. Somebody tried to save themself. Some people tried to get arisch papers in order to survive. And they were some informers, or, by coincidence-- because the German people themself, they wouldn't recognize us.

Like I mentioned, my little sister used to go out, and she said she never-- Jews, the Polish people weren't allowed to be in the same streetcar, in the same compartment with the Germans. She always went to the German side because she said they would not recognize me. But with the Poles, she was afraid. A little child like this.

But about the child of my, this is a child. She didn't walk, but she danced. She didn't talk, but she sang. I've got an Shema, a good soul. We used to go out until we used to see her back.

It was-- can I describe it to you? She used to come in. And she used to-- my mother used to save her her supper at the end of the stove. And she took the supper, and where are you going? She says, a poor man is staying near the door there, near that entrance, and he is hungry. I can eat something else.

Whenever she had some money, she always distribute it everybody. This was my little sister, which [INAUDIBLE] is named after her. I brought her up.

Mrs. Moses, when you were you in the second concentration camp, was there any particular person whom you remember? You had talked about certain people who perhaps made an impression on you there. Finkelstein? Does that name--

Finkelstein was a Jewish policeman. And all these people meant that they will save themselves. And this, most is people, some people meant that they wanted to show off.

One thing I always believed, and I still go with the same, that I never volunteer, not volunteering for anything. They ask me, they send me, I had to go and I had to do. But I should be shown off, never-- especially not with the Germans, because you couldn't believe it.

Their language, their style of speaking is so nice. Without our danke schoen, and bitte schoen, which means, I thank you very much, and I-- it's unbelievable. They came into Jewish homes, and they asked the people, can take out our-- something, your first and most needed thing, and take it in you bag. And they gave them a receipt. You understand, it's a war. And they had-- these people had to leave the home. And they took it over.

So you said it was with politeness.

Everything which they killed and they persecuted, everything with politeness. One thing. In the second concentration camp, we were let the-- he's one of them, the Melchek I guess. The Ukrainian. They help us too. They were our watchers. They led us to work with machine guns. Counted to five.

These were the guards.

The guards, our guards, our protectors. They count us better than millions. And in the way, one said that one of-- a young boy, they whistled something, a song. And they accused this boy that he whistled the song. And this is probably supposed to be their hymn or something. That boy was hanged in the second concentration camp.

You recall that?

Oh, in the first. I think it in the first.

Anything which went on-- all the hangings, all the prosecutions, we had to gather in a place, and then stand in line. I, because of mine height, I had to be always in the front.

I will never forget, as long as I will live, will always be in my ears, how this boy pleaded in German, ich bin unschuldig. [SPEAKING GERMAN]. And he fell down twice, which, as you know, the international law is against. And the third time, they hanged him, a boy maybe 17 years old.

I seems-- mine eyes were already trained to look and not to see. I didn't see. These people had to hang for three days, and we passed by every day. I never saw a dead body there. I passed it by, but I never saw it.

And he was hanged for whistling?

He was hanged just because he whistled, and somebody reported him. Is this believable? Can anybody-- would anybody believe?

I come across many times in the press and the papers, they are supposed to be professors, teachers of our youth who deny this, this is everything not true.

And you saw it.

I saw it. And we have the evidence. We count 6 million, but I assume it must be more. Can you imagine? They said, Hitler in [NON-ENGLISH], said, even for 1942, it will be-- or '43, one Jew will remain, it will in the palm will grow a hair. And if we lift this, it is an indication, like we always--

Like Moshe Rabbeinu, our leader, Moses, saw that burning bush, and he saw it doesn't distinguish. This is the life. This is the existence of the Jewish nation. And whoever our enemies think that they will us annihilate, it will never be, as the long as the world exists. We have this assurance.

And we kept with this. We kept this faith in ourselves.

You feel that faith helped you through the concentration camps?

No, nothing else but the faith. Because you can see, who did to whom? How can we lead a different life, eating kosher. We didn't. But I couldn't even swallow those which they gave in the soup. I just didn't go through to my throat. I know I didn't eat kosher.

I didn't eat in Yom Kippur. I saved this piece of bread. And then I always had with me, because hunger is more-- the mind works more. When you know you don't have it, you're longing for it. And you know you have it. You are not hungry.

And this which I felt. Ba HaShem, I never, even it was a time. One time it was a Tisha be-Av.

It's a fast day.

It's a fast day. It's a mourning day. We mourn the destruction of our holy temples.

And at night, it's usually it fell this year in a Saturday. Saturday we don't fast. We eat and fast the next day. We kept everything in our minds.

And then the next morning, I went out. I tried to fast. I went out to wash whichever I had on my body, just leaving the coat on top, just in cold water. Can you imagine?

And I felt sparks over mine eyes. And I never knew, which means fainting. And I felt no, if the situation goes that way, I'm not fasting.

I went in, and I had my portion, which was a little piece of bread with a little bit black water. And we had either a half a spoon or a one spoon of marmalade. I ate it. It didn't take maybe a half hour to a hour. And I heard a whistle. The whistle was the sign we have to gather, to gather, everybody.

We stood. This day could not be forgotten, because they put people in singles, looked us over. Whoever didn't look good went one side, and the other ones went on the other side. They killed, in this only place, more than 500 people.

Mrs. Moses, we're going to stop briefly for a moment.

[INTERPOSING VOICES]

When we come back-- right-- when we come back, you'll be able to tell us the conclusion of that story, and then the rest of your experiences.

<https://collections.ushmm.org>
Contact reference@ushmm.org for further information about this collection