

I'm Judie Wayman. Today we are interviewing Helen Cik, a Holocaust survivor. The project is sponsored by the National Council of Jewish Women, Cleveland section.

OK, we're going to start now with talking about after the war, and liberation, right? You said you had gotten some help in finding people, writing letters from the Joint Distribution Committee.

If I had some help? Yeah, first of all, when I came to Bad Reichenhall. It was a DP camp where the soldiers were living there. We got rooms, and baths, and the food we got from the kitchen three times a day. We had to go to the kitchen. They gave us some food. And also people could work. We worked.

But Reichenhall also we start to get married. And it was in that street at three years. I also got married there. There was a rabbi. There was a shul. We made a shul.

How did you meet your husband?

I met my husband in Prague. Prague, there when I came home to my town, then I went back to Prague. There was my brother. He rented a room and I go back to Prague.

In Prague, there was a camp it's called Lubecki it was called in Czech. And there we come together, just to visit to know each other. And then I met my husband and so on.

When was this? When do I came to Bad Reichenhall? That was in 1946 when I was in Prague it was 1945, end of 1945, end like November or December. I met my husband in Prague.

From Prague it was a Haganah to go to Germany. We were not allowed. There was boundaries. So there was Haganah. And they took us to Germany. We had to also only a backpack, a rucksack on the shoulder.

And overnight, the guards walked with us over. We had to be very quiet they shouldn't hear. And they had arranged some places where to sleep over, and where to eat.

Why did you want to go to Germany?

We want to go to America. But from Prague, we couldn't go to America. So we had to go in a camp, a DP camp. Was that because it was under Russia?

Well, we wanted to go away. It was Czechoslovakia was under Russia.

Had you heard from your aunt yet?

Yeah, I had the address already from my aunt. I find the address in Budapest.

Had you written to her.

And wrote to her.

What did you say?

That I'm alive. That we are alive, and we want to go to America. She would see to do something, that she send us papers, the affidavit, she should send me and my brother affidavit. We want to go to America. I had the address.

Well, we keep writing. So the first time I came to Ravensbrück.

She didn't answer you yet though.

She didn't answer yet, because there was no address. We had to answer. I was on the way. To show the Haganah this to Israeli army, underground army. And they worked on that to bring out the people to Germany in the DP camps.

And from there, they registered. You could go to Israel. You had to go to Israel, or to America, or wherever you want to go.

But I said to myself, I don't have anybody in Israel and no place. In America, I have somebody. Let me go there.

Why didn't you want to stay in Europe anymore?

There was nothing to do there. I hate it. Because all so many Jews were killed there, 6 million Jews. Nobody left from the friends, from the family. It was painful. It was if I would stay there.

What about your husband? What was--

So my husband, he said he didn't have anyone either, no one. No one. So he said, he wants to go to Israel. Well we were engaged together but we were not married. I said, look, I want to find my relatives. I will find cousins and uncles, and I want to go there. Let's see. First I go there.

When we were living in Bad Reichenhall, he was working, like it was called [? Unra, ?] a shoe maker, [? Unra, ?] He was working there. And well he said, let's get married.

He didn't have a suit. I said, I'm not getting married with you. You don't have even one suit. Well, he made somehow he got a suit. We arranged the wedding.

The rabbi, there was a rabbi. There was one dress. All the girls to get married in one dress, and the whole camp I know 100 girls. They made, arranged a wedding in the house in a room. I made from paper curtains around the windows and some fruits, and a chuppah, it was outside make a chuppah.

I also had one guy, he wanted to go to Brazil. And he wanted very badly to marry me. I said, I am not going to leave my brother. My brother wants to go to America. I want to go with him and I'm not going to Brazil.

When the chuppah was outside, he climbed up a tree and he told me. And he looked down the chuppah. And so the wedding, was just no music. No. It was a chuppah with people, and we ate. And that was the whole chuppah, the whole wedding, 100 girls would get married with one dress.

So there we lived in one room. And there was a curtain in between each couple. And we worked, and waited to register to go to America. After I got married, and I went for an examination. The doctor finds that I have on the lung holes, not - almost holes on my lung.

Oh, they send me to a sanatorium. Schloss Elmau in Germany, very high, nice. There, they send me there. And after I got married a few months after. There they cured us. They gave us good food not to do any work. And we walk in the hills in nice weather, a lot of fresh air.

So there I was three months and I got healed. They also gave me to eat from a dog, the fat from a dog. They said it's going to cover.

And they checked each time the lungs. They were getting better, filled up the holes, smoothed out. So I was there for three months. And then I went back to Bad Reichenhall.

Did you have any other health problems?

No. No. This only, and I didn't have this before, never. But all this came from starvation, from heavy staying outside in

the cold weather, naked. All this. So the lungs got spoiled. Did anyone help you besides the Joint?

Now over there, no one helped us. Once the Red Cross give us some food. And I'm talking about the DP camp. We had food in the DP camp. We did some work. And they gave us to eat, not fancy, but it was food. It was food.

And you were saying that you were trying to get to the United States then. Also we registered a Slovak quota to go to America. And they said, who is going to help you? I said my aunt, one aunt sent me a affidavit. And the other aunt sent for my brother David.

Well, they're going to be responsible if I come to America? And if I don't have a job, they're going to be responsible to support me? Yes. They signed. They send me affidavit.

But it still took three years because they checked on my health, and they kept me back for these lung problems. So we looked back to the-- I had a lot of X-rays. And we always looked back that it stays the same, it doesn't go any farther. So finally, they let me go.

And my brother went first. They let him go. And they kept me because I was very worried.

Now what I'm going to do? My brother is an American and I cannot go. They didn't let me. I wrote letters to my brother. Look, do what you can. Do something, because I want to go to America.

Well, finally, the doctors agreed, signed that it's OK. And then they let us go to America.

When was this?

1948, they agreed. But I came here in 1949. I came to America in 1949.

Did you come right to Cleveland?

Right to Cleveland from New York. We arrived in New York.

How did you get here? How did you get from Europe to Cleveland?

Well, we have a ship. It was called General Howze, army ship. There it took 10 days to go on the ship. And we got sick seasick. We couldn't eat at all.

Also it was a problem because one ship just they couldn't they come across, came across. And the ship was very dangerous. Somehow they gave us to swim. And we went out from the-- and we were up all night.

And it happened it was good. It went good after that. In 10 days we came to New York, a big city.

One of the uncles in New York is supposed to come and meet me. But he didn't. I was really-- somehow he couldn't come. Then we got \$10 in the pocket, no money at all, nothing. \$10 to give a drink.

So I go to Cleveland with the train. I come to New York to Cleveland. And I called up. The Joint called up whoever is responsible for me, my aunt to come and pick me up. And they didn't give me anything. That's all they gave me, the \$10.

And at that time, this day my uncle died.

Your uncle in New York or in Cleveland.

Here in Cleveland. The uncle died. So another come to the train pick me up, a cousin, another cousin picked me up. And my aunt is preparing the funeral.

And next day, we went to the funeral. So and it was a very hot day. It was July the 3rd. And I was not used to it. But one of the cousins took us to his house, he gave us food. He was very friendly, very nice.

So after that, my aunt is in [NON-ENGLISH]. I cannot work in the English. What should I do? I go on the bus to see the city? I say I should get used to it. Well the \$10, I have a little money change to go to buy tickets and go someplace.

So now, I start to look for a job. I have to look for a job. Very hard. I go there. Go here. I was a seamstress. So Lampl, they gave me a job to be a seamstress, operate a machine.

So I got a job. And later on, I said that it's too much to sit on our poor aunt, she don't have nothing. She lost her husband. I don't want she should fit me.

I rent a room with my husband. And we live in one room. And I'm going to the work every day. And he cannot find a job, not at all. He wouldn't find a job.

It took but a bit of time, some money. I shopped. I cooked. We had what to eat.

And finally, he got a job. Mr. Feigenbaum. And there was on Euclid at that time, Boncik lived at that time. He owned the shop. So finally, he started to work.

I started on \$0.50 or even less. He started on \$0.50 an hour. So we both worked. We had a little money. And we could shop, some food. And later we rent a house in Kinsman, a house with three rooms, no furniture, no nothing, no refrigerator.

And I go to work. What should I-- without a refrigerator I make my own bread. I don't have a washing machine I wash by hands. And even I say my brother lived in one room, the other room, me and my husband, and the kitchen, with three rooms. We managed somehow. We had enough food.

What was the attitude of people in Cleveland?

To us?

Yes.

Well, start with your aunts first of all. They got the letter from you.

They were very nice. But I find out that both aunts were poor people. They really didn't have the money. They didn't have the money, but they was good. They were very nice to me, very good. They tried, the cousins, tried to help me. And she took me, my aunt come, I buy you a dress.

And what I did, I didn't want she should spend the money. I said, hey, that's not good. This is not good. I don't like this. I don't want nothing. I can make a dress myself. I have the time. I will make a dress.

I didn't let her spend the money. I knew she don't have money. They're poor people. They don't have money. Why should they spend? How about--

But the Joint said, look. Other people got help, furniture, everything. But my aunt is responsible. She sent me the affidavit to come to America. So she is the one who should support me. So that's what I didn't get anything from the Joint.

But little by little, then we worked and lived in Kinsman there. I managed without a refrigerator, without a washing machine. But there were neighbors, and they called me.

Oh, they give me clothes with dishes, with a [NON-ENGLISH]. You know what a [NON-ENGLISH] is? I could make [NON-ENGLISH], with everything. So little by little.

Then after that I also had problems. I worked for Lampl, and the manager didn't like if I leave Friday early. We was-- the days was shorter. And I want to go light candles for Shabbos, Shabbat, [INAUDIBLE]. And then one time she send me a-- oh, what do you call it now? A notice.

A pink slip?

That not to come Monday to work. The Shabbos came in, not to come to work, why? Shouldn't like it, because I leave the Fridays, all Fridays. So no job. I don't know. Then I find downtown from a French lady. She had a place to find very fine dresses. Most of the [INAUDIBLE] went by hand to finish up the dress.

So she took me all right. And there I worked for a while. But it was the same problem. Comes Friday, one Friday. I'm sick the other Friday I have to this and that. But how long can you postpone?

So she wouldn't hire me, because she needs the work done. And I am leaving early. I didn't have the car to go home. I had to go by train that was.

Finally, my husband got a job, Boncik, and there they took me in for-- they gave me a job too for the doctor who made prescription to make these arches to work. You had to sew that on with a machine, also machine work. So I worked there until I got pregnant.

And it was very hard for me. I was not young. And the doctor told me, you have to lay in the bed if you want to have a baby.

Were there problems based on the experiment they had done with you too? Did that complicate your pregnancy?

Yeah. I keep bleeding and this and that. So the doctor said, you must lay-- if you want a baby you lay in the bed. So I have to quit the job. What can you do?

Were you surprised that you were able to be pregnant because you had said you didn't-- during that time you didn't--

It took me five years to get pregnant. It took me five years. I also tell the story for the doctors.

It's another miracle.

Another. And they also wanted to study for me what-- and I really don't know what they did. But it worked. But what do I know? And this was only in that camp. In the camp, they didn't experiment.

Did you talk to anyone about your experiences in the camp during the war, in the concentration camps?

No. No, I wouldn't talk.

Did anybody want to talk to you or learn what you went through, or what other people went through?

No, we never talked. We were not in a mood to talk.

Did people ask you about it? Or didn't people even ask?

No. No. No, you see in the camp, since we had that slice of bread, what do I did with it that? I had on the shoulder a little bag and keep that bread. I should have it, a piece for today, a piece for tomorrow, little. And in the washroom, the toilet, a lot of people what they would do, cut my back.

And take out the bread. I noticed once no bread. The bread ran out. Fell out, because they cut it. They would steal the bread one from each other.

So yeah, so we talked. Then I was very mad. Who would tell you I did it? No. No one. They are strangers, all strangers.

I went from Budapest. You know my town? Every people were a stranger to me. Every people were strange. You didn't have to talk.

But when we lay in the bed, we said when are we going to be full of food, and we're going to have a meal. That's what. But otherwise we didn't have a lot to talk.

We said, oh, if I live or not, live through, I really don't care for a dress. One dress, it's enough. Just have a meal. I wouldn't throw out food. I'm very careful. But I say it's a sin to throw out food.

Don't shop if you don't eat it. Don't cook more. Eat up the old food. That's what I keep telling my daughter. Don't shop too much. Let's use up. Let's use up what you have in the refrigerator.

And then again, because a lot of people are hungry. And hunger is very bad. It's very bad.

How do you feel as a Jew in the United States?

I am proud to be a Jew. I'm proud. I was afraid. I kept hiding in Europe. I kept hiding. But now I'm proud. If anybody, I would get very insulted if somebody told me go back to the German Nazis. I was very insulted, very.

I didn't give up anything. I'm proud to be a Jew. I do. I believe. And I want this. I want my son to raise his children Orthodox and so on. And my son was raised very Orthodox.

Are you involved in any activities?

Right, the truth is my son got married when he was 21. He didn't finish school. My daughter-in-law the same. They didn't have. So I had to work to put them through college four years for both of them. And the children came. And I was doing everything, working, doing every housework she should study. She was studying and my son should study.

And even now I would take care of the children, babysit and do work. Take the children to school, take them to music lessons, take them to, pick them up.

It keeps you busy.

It keeps me busy. And then I cannot do today what I used to do. I get tired. I have to go to bed. I have a sickness in my eye that I have to leave it with rags on the eye.

This kind, it's called a chalazian. It would swell up, too dry this nerves I will call it, swell up. And you have to take it out, and it's also very painful.

So I had had this for a year. They had to do every few months. It was terrible.

Then I decided to go to the clinic. And there I find a doctor, Berlin. And he did it twice. And after that he said, keep wet towels on your eye here and there whenever. So that's what I do. So I decided during you forget, you don't have time, go to bed. Go to bed early and keep the wet towel on my eye all night.

But what would I do? Every couple of hours I go and make it fresh. And do, and thank God it's I don't have to do surgery. It helps me.

So now I'm older. I mean I can't do any heavy work. Every day a little bit, if I do it it's enough for me. Did you join any

Jewish organizations or synagogue?

Oh, sure. I would go to every Shabbos. I go to [NON-ENGLISH] shul. I go. I'm also very-- I do favors for people. Here, a woman, the husband of my neighbor, her husband was sick for a year. She doesn't drive. And she wanted to go every morning every day to the hospital. I took her.

There's another woman. She broke her right hand. She can't do nothing. Take her. And there is some more people. I have a neighbor, old people. You see the man-- he was talking to me when you came? A lot of times they're in trouble.

Go take him to the hospital, take him to a doctor, take him. That's volunteer. I shop something for them. You see, it's volunteer. And so on. There is a lot of volunteering work with a car. And I'm busy.

And then I'm busy with my grandchildren. Did you find any of the Jewish organizations helping you at all to adjust either the rabbi at the temple or the synagogue?

No. We give them a lot [NON-ENGLISH], I mean money. I would give. I give to Wickliffe to the yeshiva, once a year so much. I give to the Hebrew Academy. I give to [NON-ENGLISH]. I give.

You see all these different rabbis here. They came from New York. They live in New York, two or three, they used to live here. And to schools, so I really try to help as much as I can voluntarily things.

And also since I'm so strict Orthodox, so I pay for the school for the Hebrew Academy. So it's \$2,000 a year. And I don't pay transportation. So I do my own transportation.

Your grandchildren go there?

My grandchildren to go. Not all of them go there. Now they made a new school. And it's called Mizrachi. It's the second year. It's the first year. So we have to help them voluntarily. And we're busy. I'm busy.

The things what I'm not make money. I don't have an income. But I know I'm not wasting anything. I don't buy clothes. I don't go for good times. I do go out for I go for weddings, for bar mitzvahs, I go every shul is making a fair. So I go.

But I don't go to movies. I don't go bowling. I don't go like this swimming. I don't know how to swim. I'm busy most of the time. I'm busy. I work.

My husband is a sick man also. I take him to the doctor. And he is a little mentally sick. And he told me-- he did once wrong. He wouldn't go to work. He laid down. He wouldn't go to work in the concentration camp.

So they smashed him over the head so much his brain is damaged. His brain is a little damaged. Now he's starting to get-- he forgets. He cannot talk, he wouldn't remember not a thing. He don't remember.

He was in Dachau, Hirschburg. First he worked the men like I said, [GERMAN], by that work. They forced them to work. They took the men to forced work. They were.

From there, they put them in concentration camps. So he was in two camps. But these camps were not that bad. He had food, some food, more than Ravensbrück.

I'm going to have to be rushing you a little bit now. There's a few things I want to cover before the end of the tape at this point.

Do you talk about the Holocaust very often?

No.

Who have you talked about it with?

With my husband, a little bit. But I even tell him anything it bothers me at night, if I would just now I copied down what I want to say. And I said to my daughter-in-law, look, let's type down, because let's type for our children, grandchildren. And I couldn't sleep all night. I couldn't fall asleep. Not possible. So it's hard.

Did you discuss this with them?

It's hard to. I don't talk never about it.

Did you talk to your son about it before?

Yeah, I told him little by little.

How about any of your friends? Are you friends with other survivors?

Yeah, yes.

Do you discuss it?

We wouldn't talk. I have a friend. Her husband is very sick also. And we go for a walk on Shabbos. And she talks Hebrew. I also learned to talk Hebrew. And I talk with her in Hebrew. But we wouldn't talk about the Holocaust.

You said you have nightmares sometimes. What do you dream about?

See, the dream is always that they take all the Jews to kill, take the Jews to concentration camp. I would like to run away from them. I shouldn't be. Where should I run?

I run. I run on the hills. And there's no place here to hide. They're going to catch me. And so I wake up. And a lot of times I am in front of a Nazi. And he points the gun. He is shooting me. And that's the thing.

And so like they told you, dig a hole for yourself. Dig, dig, dig. You go here and you wait for the death. You wait for shooting. And it's bad. And the dream is not so good. So you scream that somebody wants to kill you.

Do you think survivors are different from other Jews?

No.

The American people said that we survivors are going to be crazy. We cannot be normal people. We have inside but no one is crazy.

I see all the survivors are very good up here in Cleveland. They have nice homes. They raise their children very nice. They send to colleges. They are doctors and lawyers, all my friends' children.

And we're not different. We work very hard, all the people. And to buy a nice home, buy nice furniture.

Why do you think that is after your experiences? How could the survivors be so normal, for lack of a better word?

It took time to get normal. It took time. It took a long time. After the concentration camp, the girls didn't menstruate all the time. It took three or four months to get their menstrual even. And it took time to build up.

And we're nervous a little bit. That's true. We can be nervous, but we are normal.

Why don't you think the survivors have gone out to be either themselves or raise other people who go out and are just



mean and bitter people? Why aren't they criminals?

The people are criminals where we went through. But why these people, some people still live in Germany? Why they doing that, when we went through such a fire, such a about money, they made good business. They made good business money.

And it looks like men forget sooner than a woman. He is forgetting sooner, what was with him than a woman. Men forget sooner.

Because they were able to be successful.

Yeah.

They didn't go back.

He goes back. Yeah. He likes the money. He wants to get rich, wants to have a nice car, a nice home. So they don't think about what the German did to live in Germany. They don't.

Still, I met a woman. She lived there for the years. And she raised children. And I talked to her. Why didn't you come out? Why, how could you sit there?

Well, the husband, it was important job. And they settle there. Now she's here. She's in New York.

Why do you think you survived?

I survived, it's a miracle. Why do I survive? First of all, I didn't want to do anything to myself. And I tried. I hoped and I tried. How did I to keep me alive, that piece of bread to keep and suck it, so to keep me alive. The cleanness, to wash, not to be lazy, not to lay on the bed there, and not to do anything, walk around.

And wash with cold water. I had the cold water. Wash yourself with cold water.

And keep that piece of bread. And so it kept me alive. It kept me alive.

I was still young. I was young. Today, I would never be alive. I would never be able to go through what I went through. I also was used to work. I was used to work hard. My parents raised for the children, and I had fun. If you want any, you have to work.

Because the Budapest people, some girls they couldn't take it. They couldn't take it, and jumped in the lake, and took poison to kill herself.

But she didn't die. And she was living very nice. They had a very good living. They didn't have to work hard. They had everything fine.

So the people who are used to, who grow up with a piece of bread and a tomato or potato, they don't grow on chocolate and fancy, they are stronger and they are better. And they can take more. And they can take more. I could take more.

What made you decide to share your experiences with us today?

Well, I don't have any experience. I tell you what I remembered something. Also, I think that all generations should know that. See, I want my generation should know what we went through. They should look back. That's what I wanted to tape this, that the children grow up and they've going to see or they read it. I also make tapes myself. I talk.

But I don't have time. And I also want to make a family tree, the children they should know what kind of a big family was. Everybody had children, a lot of children, and everybody lived good. And they should know what the background,

what was it.

That's wonderful.

And we were all Orthodox Jews, a little community. It was like one family. And so they should go on. That's what I want. If I am not here, my generation should go on, should remember what was it. It should never be again.

Because it's unbelievable. It's unbelievable, somebody would say it's a lie. It was not that. It's not a lie.

I remind myself that's what we went through. You're young. You're strong. You could take it. The way I said, the 40-year-old woman couldn't take it. And I tried to help her. From that little slice of bread, I gave her a piece, I give her. So I tried to help her.

And also people can live on water. The water helps you a lot. Also we could eat grass. I would eat grass. Sure.

There is grass, some grass, you can eat it. And as long as you chew something, you make yourself wet, so the body is working. But the stomach is very shrink, shrink together. Don't need just a little bit to keep you alive. You need it a little bit.

And that's why a lot of people died. They hopped, and we were hungry, true. You had to watch yourself, to be exactly on the just like a medicine. If you took more medicine, you die, you kill yourself.

What do you think could be an appropriate way to commemorate the memories of those who lost their lives during the Holocaust?

To remember them? Well, we all have the names, their names. I also have a little matzevah on my wall. It's written my parents' names and my sisters and brothers. They lost their life with the 6 million Jews.

And that's on my wall. It hangs, and my grandchildren should also remember them. Every family does remember their-- see, like I remember my uncles, one of the uncles and aunts, went with 10 children. And no one came back, not even one.

And when they went, the little babies were crying. Why the police take away my home? Why they did it? I remember them. We also tried to have names if we can. I also look to buy from somebody, for money to give a name after a sister, and so on. So we do try to remember.

And also we have here the big matzevah on Memo-- Zion.

The Memorial Park?

Yeah, and Memorial Park. On the back of the matzevah, we write the names. And we was also in Israel.

With Yad Vashem.

In Yad Vashem. I think I have some pictures there. I don't have pictures in Yad Vashem.

And they should be memorized. We should never forget. And they should go from generation to generation. Because people, why does it happen? Couldn't you run away? Couldn't you do this or that? The young people would say, couldn't you do that?

We couldn't. First of all, people were not that-- they want to sit on the place. They didn't want to move, to go. They didn't want. Why this happened, I don't know.

We cannot ask questions why. We ask God the question, why did he let to kill out innocent people? It just happened.

Who knows?

They did things. What they did I remember. They said if they're going to take two people and make a chuppah in Israel, on the [PERSONAL NAME] grave, maybe it's going to be a miracle. They tried to do that.

But what? They tried to do that. They did, make a chuppah. It's a big miracle.

But nothing helped. Nothing helped. I mean, people didn't believe that's going to be like that. They just didn't believe like I was with the past.

And then before they throw the people in the chamber, they printed the cards, and they signed. My mother signed it. And send to your children. Send here or there. We should know what's going on. They knew what's going on.

I remember just that long lane. Let's see from where I live from home on Desota till downtown, was a long lane, walking people. But some older people were turner over in the lake because they were exhausted.

How do you think those who did not go through the Holocaust can relate to those who did?

I think good. Some people, they relate pretty good.

How could those of us who didn't go through it, understand better?

We don't tell them even. We don't talk about it. People, let's say American people, don't know about it. They don't know. How should they know?

But I have relatives. I have cousins. They don't want to hear about it. I mean, why should I-- maybe I should give them a copy.

Well, what they want, they want to have the copy from my family tree. I'm going to make them. But otherwise, what I went through in the Holocaust, why should I go and tell them? They don't ask me. I make myself--

Do you think that these people who do not go through the Holocaust, not necessarily your family, but people in general, who did not go through, should start asking questions and should know more about it?

Yeah, they may ask questions. They should know about it. If they ask, people will tell.

Do you feel an obligation that they should be told about it even if they don't ask?

Well--

Like the son who doesn't know enough to ask.

We can't force them. We cannot force them. If they want to know, sure, we can talk. That is one couple which maybe you hear about this. She is such a good talker. She was in the Holocaust, but she was a child.

She came here to America. She's young. [NON-ENGLISH]. She's a very good talker. She's from Poland.

Polish people were longer in concentration camps, because Hitler started from there sooner. Then he came to other countries, to Czechoslovakia. And Budapest was the last transport.

OK. We have about one minute to go. Is there anything you would like to say in closing?

Well, I'm glad that I told you the story, that more people should know about it. I feel that more people should know about the story. Because what I had, maybe other people didn't have, had different, like, experiment, was the only camp

where I was with. And a lot of people escaped. They had escaping. A lot of people were hidden also.

OK. I think we're about running out of time here. And Helen, I'd like to thank you very, very much for sharing your experiences with me today. It was difficult. And you worked hard preparing for it, with the script you wrote for yourself, the story.

I didn't forget anything. I could-- I have a lot more. But you can remind yourself, like how all the time, everything how it went through everything.

Yeah. I wish we had more time to go into things there. I already had my signal. So I'm Judie Wayman, and our Holocaust survivor today has been Helen Cik. Project is sponsored by the National Council of Jewish Women, Cleveland section.