

One. Up.

Back again. And we were talking about the community when you came back. And you identified more-- your friends were more of the survivors.

In Cleveland.

In Cleveland, yes. In Israel, what community did you more feeling part of the survivors or Romania or just everybody.

Mixed. Mixed. Everybody. Whatever family that came back from my husband's side, everybody sort of was happy to be with each other after that point trying to get acquainted and grow up together because everybody was somewhere else or left over, or trying to just get up and be on their own. Because my husband was taught by an uncle of his, which had two daughters, so he sort of was close with the cousins.

And then after that trying just to get out on your own. And he fought in the war in the war of independence in Israel. Not too many of his colleagues survived even to see Tel Aviv. They were taken off the boat, given a uniform, training, whatever rifle there was, if it was enough to go around to all of them. And some of them didn't even survive to see Tel Aviv. After coming home after the war, without parents and all alone, that was it.

So for us it was mainly just to start a life, just to start a life. And from so many times, just going down to be with one suitcase, I mean material things, anything, was something, anything. And then Israel time were still tough because everything was in the beginning. But there was enough food, and there was enough clothes. So that was already much easier.

That was the first time of living for me. So therefore, that time is my happiest time in my life. If somebody says, what are you back visiting Romania, I wouldn't go if they give me a ticket. I have horrible memories, frightening ones. I would be petrified to cross the border they wouldn't let me back here. I would not go there, not visiting, not for nothing. I mean they can pin anything on you, that you have, that you brought, that you are. No way.

So your fear is what they might do if you were to go back that you might not get out.

Yes. Yes. And also there is nothing that I want to see there, absolutely nothing.

How long had your family lived in Romania?

All their life. They were born there.

No, I mean how many generations back?

I couldn't begin to tell you. I have no idea. My grandparents were born, their grandparents, as far back as I know, as they know. I don't know if they know of any roots that came from somewhere else, which they must have. They probably came. I have no idea. I cannot trace them back that far.

I can't resist asking, any gymnasts in the family?

Ah, no. No. My daughter started, the little one. But somehow something with her vertebra that gave her some problem if she fell and hurt it while she was doing it wrongly. No.

Everyone in this country is sort of Romania because of gymnastics.

Yes. But I take great pride. I mean, I didn't have any bad feelings towards the Romanians at all. If anybody else does, I don't have any bad feelings towards them. They follow the orders I suppose. The Germans or something else.

I would not buy any German cars. I would not drive any cars. I have a cousin that lives there after the war. He came a few years ago. He finally made it out of Romania. He lives in Germany.

I refused to buy any cars. I will not go visiting there. He can come here. First, I've got to see the United States before I go there. That will be a long time.

Where else do you have relatives living now?

We have relatives from my mother's oldest brother in Montreal, Canada, here in Toronto, and in the States here and there. And the only family that I still have one first cousin that came back from the camp is in Israel. And my husband has cousins and one aunt, very old aunt that came back.

When you first came to the United States, in '56, did you join a synagogue at that time?

Yes. Yes.

Why did you join?

Mainly because it was the newcomers belonged there. It was the Jewish people from Czechoslovakia that belonged there. And we befriended a neighbor of ours, which belonged. And it was a social life attached to the temple. And I feel that everybody has to belong to a synagogue, no matter how matter the religious or how Orthodox, one should belong to temple.

Was this an Orthodox synagogue?

Yes. [INAUDIBLE].

Are you still members there?

Yes.

Was the rabbi helpful or comforting to you when you first came in getting adjusted or [CROSS TALK]?

I must tell you that for some reason we are, I think, analyzing myself, we are people that were taught by the situation, I suppose, to figure everything out yourself, to do it yourself, to help yourself. We do not rely on anybody else. I cannot think of anybody coming out of the Holocaust that needed a psychological straightening out of their thoughts. We all coped very well with the situation.

Very few-- there are a few people that are totally in disarray. They cannot cope with it, but not to the point of being dangerous or something. I mean there's one lady that comes constantly and disrupts meetings. She was a registered nurse. And she lost children and a husband, I think, and something like that, which affected her very badly. But otherwise it's not to go to a rabbi for guidance or something like that. Somehow we are taught that you just take care of all your needs by yourself.

Why do you think the survivors are so normal? There's been a lot of things happen to people with less reason and become robbers and killers and all kinds of things. Why are the survivors--

First of all, the cluster of the family I think kept everybody very much respectful, very-- we had very great discipline. Head of the family was very well looked upon. And you fathers were not pals.

They were there to be listened to. You did not speak back. Nobody cared-- nobody cared what my opinion was of something. I was told you do it like that, and that was it.

That was apparently-- I don't say it was bad. And I don't say it was totally good because I do not teach my children this

way. I do not bring them up today that way because I insist that they think for themselves. I will tell them what I think. And then I tell them you do now the way you think is right.

Because had we not been so totally disciplined to follow maybe it would not have happened to us as a people that we were so blindfolded and gone and done whatever we were told. But on the other hand, this is something that remains in us, that we are just that disciplined. We do not take it out on somebody else. Nobody owes us anything. And if you don't go and work for it yourself, you just don't have it.

And there is a certain respect put into the Jewish people too. That you are-- my mother, first of all, always taught me, you look down, there is always worse. Don't look up what somebody else has because there's always somebody who has more. But you can always look down and say you have more than somebody else. And you are to do with what you have. Because if you are going to look up, you will never be happy.

I never tell my children, we don't have this. This is what we have. That's it. I never tell them you will marry rich. I never discuss money. What we have that's what I'm happy with. You make do with what you have.

And I never made them feel that there is anybody happier or anybody luckier. They do not want to listen about our misfortunes. So I do not bring it up. The bigger ones ask lately. They are more conscious of it, but not the small-- not when they were small.

And this is the discipline we put into our children, but with the emphasis on thinking what is right and wrong. You do not go blindfolded just because I'm the parent, I know best. I want to listen what they have to say. And they are to make their own decisions. I will tell them what I think is right or wrong with that situation. And if I'm not sure, I will ask them.

But as far as going to any rabbi to ask for advice, to a rabbi you would go years ago if you weren't sure, let's say, should you use this path for that, or should you do the candles at this hour, should you light candles at this hour because you have to go away or shouldn't you light them at all. And there alone you can find so many explanations.

One rabbi will say, well, if you've got to go to work, you might as well light the candles earlier. Well, another one will tell you, if you light the candles earlier, you make Sabbath for the rest of the town. And therefore, they may have a sin by working after you made Sabbath. So you see, it's that kind of situation.

You had mentioned that you felt if the Jewish people were not that disciplined that things might have been different.

Yeah.

How so? What do you think might have happened or might not have? How could they--

Maybe they would have stood up and said, we are not leaving our cities. Maybe they stood up and would have said, this is my town. I'm not going nowhere.

Even after the leaders were killed off they still might have--

When they marched us down, they were only a few soldiers. We were hundreds marching down to the village. Right? There were only a couple of soldiers with guns. Nobody thought of talking back to authority. I mean he was a person in uniform, but down, he was just a plain farmer. Somebody could have overpowered him. Nobody thought of doing that.

Today-- today-- it gave me such a creepy scare that when I drive down the street with my husband, it never fails when I see a police cruiser to say, Gary, there's a police car. He says, OK, so what do you want me to do? I can't keep my mouth shut.

When I see somebody next to me, I feel comfortable. I can talk to them. Oh, this is a nice man. It's a policeman. It's a nice person. But it's a scary figure, scary figure.

I mean in Romania alone I finally got to master to ride a bicycle. So I borrowed for one weekend a bicycle from my friend's sister. And I ride it down home, the greatest excitement. I mean, there's nothing more exciting as a teenager, bicycle, not even mine.

The policeman stops me in Romania after the war. Where is the ownership paper of the bicycle? I didn't have it. So till we got the bicycle, till we got the paper, till we got the owner back. So you see? You were just so scared out of your wits at all times.

God forbid, you should go without a paper. Who you are? Or where you come? What are you doing there? Any minute of the day, they could ask you, where are your papers? Nobody ever asked me here, who I am, unless I get in trouble, which I don't.

So you see, I had gotten into an accident the first time in my life, driving 27 years. And I slipped across the street. I couldn't stop the car. Of course, I had to go to court.

That was the first time in my life I went to court. It was a terrible ordeal. You can't imagine what a traumatic thing it was. We're just not used to that. Pay the fine. Just that's it. That's all. Anything he said, that's it.

It's that fear of the authority, which today our generation does not teach it to the children. I don't know if it's good, if it's bad. First, they have to think.

But as far as getting into trouble, no, our generation that came here gave work to many, many people in the city. All the people that came after the war are very productive. They are in the building trade. They employ hundreds of people in the building trade, gave them work. And we helped the community too. The community helps us. We help the community all around.

Besides a fear of-- you mentioned policemen. What other things from your experiences in Romania have made you who you are today? What are some of the other shaping forces from Romania and before, during, and after the war?

Well, I feel particularly lucky comparing myself to the rest of the newcomers. One thing that did to them, probably to me too, but I cannot see it, very hard, very hard people. They want something, they are just very go getters. It's good. This is a good thing in one way.

But I feel myself very lucky that I came with my parents. That kept me in line till I grew out of the teens as to what is right and wrong. Where most of the newcomers came without their parents. Therefore, they did not have much guidance in regards to finesse, in regards to conducting themselves one to another because in the camps themselves, all of a sudden, the part where you came from-- that's what I hear-- like people that came from Poland cannot stand the people who came from Hungary because when the Hungarian people came, the Polish people were there.

So they were there first, so they got the better bunk I suppose to sleep on. So they left the other ones, the mediocre one. Or they were first at getting the food, you see? So the animosity became so great that it's still today.

I don't think that I have that. To me, a person is a person. I cannot look down anybody. I cannot do that.

How did your years in Israel shape you?

As I said, it gave me great pride. I became a person. I had a country. Nobody can harm me. Not today. Today, I have two countries.

And to me, if I go over the border to Canada, the flags make me tremble. When I come back, it's the same thing. It's the sense of belonging, the security, you see.

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

Very well. Of course, I do not have-- I suppose we tend to be more with our own background people, not out of choice. It so happens. I feel well.

I read in the magazine, the paper, of incidents. They scare me if I hear of antisemitism, Farrakhan. But I feel confident that-- I don't have the skills-- but I feel confident that the Jewish community has enough knowledgeable people to answer them because it is not-- it is not right that we should be not liked-- I don't want to say hated-- especially by some minority groups in the United States because we feel the same. And we do a lot. We do a lot for other minority groups to help them. So I don't think it's preventable.

Are you involved in the organized Jewish community?

In the newcomers organization I am. We were the founders, as I said, of the Kol Israel. I was the one to write the first minutes to that organization. We were about 8 or 10 families that got together and formed the Kol Israel of Cleveland. And we were responsible for getting the monument up, working very hard for it, raising money, and organizing it.

Are most of your friends now also survivors?

Yes. Yes.

Do you talk among yourselves about the Holocaust?

Very seldom. I for one do not. If there is any comparison-- now lately, it was the reunion they had in Israel. They had one in Washington.

Were you at either of those?

No. No. I could not afford the money to go. So I did not. But I followed it all on the news and through my friends that went.

And it just so happens that my friends are mostly survivors. I suppose I feel comfort in it. It's just like unspoken security blanket that, you know, one understands the other one. But I'm comfortable in any situation.

Do you talk much about the Holocaust at all with anyone?

With my parents. With my parents a lot.

And how about your children?

As I said, when they are smaller, they do not want to listen to it. But I'm sure they have certain-- they have certain phobias that we got into them. Don't speak loud. Somebody might hear. My father will come. Don't talk so loud. What is there? I mean who's going to listen to what? It's only we are talking. So I'm sure the kids have it. Very overprotective. Very protective.

How many children do you have?

3.

And how old are? What are they doing now?

My youngest graduated high school. My son graduated college last year, or the year before. And my oldest is 27, married. And the big ones take care of themselves of course. My son graduated, is in computers, lives in Columbus on his own, takes care of himself. My daughter is a medical receptionist. My son-in-law is an accountant in his father's firm. And now, we're trying to raise the little one to be able to take care of herself.

That's a grandchild or the--

Not yet.

--next child?

No, I'm talking about my youngest daughter, which is going to Ohio State next year. So we keep on instilling in them the pride that you are to take care of yourself. You have to be able to stand on your own two feet.

And you say there's a grandchild--

On the way. In August.

And you have a grandchild now?

No.

That's the first one?

Yes. Yes.

Do you work?

No.

What does your husband do?

My husband is a painting and decorating contractor.

How did he get into that business?

He just learned to paint because he was taught by his uncle after the war to be a plumber. When we came here, he could not get into the union. So a friend of ours that we had met, an acquaintance at that point, asked if he would be willing to paint. He said anything to make a living for my family. And he's a very fine plumber. He's a very fine decorator, all the phases of it.

And I'm a diamond polisher. That's what I learned to be in Israel. There was no demand for it here. So I did not get into it. I suppose I would have been a psychologist if I were to follow my schooling and had I had the opportunity.

What schooling did you actually have then after--

I finished high school without giving the test because we got our papers to leave Romania just before that, just prior to that being that the Russian system is only 10 years schooling. Here is 12.

How many years of formal schooling did you actually have?

Actual schooling, I'll tell you in a second. When I came back, '44, '44 till 1950, 6 years. That was it. And then it was also the time when the Russians had come in. So it was very not constructive to one thing.

They changed the school. First, you had to go to the school of your choice, being the Jewish school. Then you had to go to the school that was in your neighborhood, regardless of this was a school of economics and your talents were in something else. This was the school in your district. That was it. After all, it was war yet.

So I went to accounting high school. Luckily, my math was good. So I did some of that. Of course, it just helps me now with my checking account. That is far as the accounting skills go. And otherwise, I was not trained for anything. So therefore, I'm a happy housewife.

It's great.

But I feel privileged that I in this country I do not have to work. And as I said, I make do with what I have. And I raise the children. My parents are home. A little bit organization work and that is about it.

You were telling me, you mentioned something before about the birth certificate.

Yeah.

How has that proved to be important that your mother was able to keep that all that time, that she had to wrap it up in the pillowcase?

Well, as I said, the papers were so important in our time. You had to have the paper to tell you who you are. Otherwise, I mean you were nothing. You could have been put who knows where.

And my father said to forget it. He has the store, that he is a licensed hat, cap maker, and my mother that she was a millinery, birth certificate, schooling, where you're from, what you are. My birth certificate, I had to present it to the conservator when I took music when the Russians came in. And then it was burned down. So there it went together with my birth certificate and then the records. So if I want I could be today 15 because nobody knows. But that's that.

And their certificates were helpful. I hope that we will get restitution at some time from Germany. They are in their 80s now. So if at one point they will get some restitution, it will be based on their German culture.

The Germans are not accepting it at this point for restitution--

They are still giving them a hassle, hoping that they will die before. They still are trying to tell them they have to prove their German affiliation, culture affiliation, where my father didn't know anything else. He spoke only German at home before the war.

Even today, my uncle that calls from Chicago, he speaks to me in German. And I answer in English. I cannot make myself speak the language. I hate it.

How else did the Holocaust experience affect you today?

Well, as an American, I can kiss the ground I walk on. And there is no people that appreciate it more than the survivors-- the liberty, the opportunity, the freedom. And we cherish this country more than American people that are born here.

Looking back, it was a short period, four years of that war. But it made us very hard people, very hard people. I'm amazed that I cried today. I don't-- I go to a funeral and I just don't cry. I can cope with any tough situation.

I will go to a funeral. And I just say to myself, I will not cry. And I don't. I'm just that type.

Did the experience affect your health? You mentioned your mother had been ill.

Yeah, she had typhoid. They both suffer with rheumatism very badly.

Has it affected your health at all?

I've got rheumatism in my hips from sleeping on straw on the bare floor. I cope with it. So far, so good.

What do you think would you consider to be your greatest loss?

Schooling. I did not have the opportunity to go to school. Material things don't matter. They come and go. Schooling is something that if you do not learn as a child, there is nothing that can replace education. And this is very important.

I mean I'm not skilled to do anything. Lucky, my husband is alive and provides. God forbid, at any time-- we pay a lot for insurance, for that security because I am not equipped to do anything else. Thank God I see my kids at this age where they can almost be on their own. So I do not have to worry for them. But it's a constant fear because I'm not equipped to do nothing.

Are you--

Above minimum wage.

Are your children involved at all in the second generation program?

My daughter started. But she is not. And my son isn't either. Maybe at some other time and point they might.

But it is such a thing that you sort of want to forget a bad dream with me. And with them, it's even more because they didn't want to hear. And when we told them we did without it, or we lived without it, or you're complaining about this, imagine us doing without that. Or how can you complain about it if there are some people that haven't even got that much? This type of thing.

So it's not-- I always like to stress the happy things. I always clamor to the happy time, not wanting to remember the horrors, the bad things. So the same thing with them, I think. They don't want to have anything to do with something that gives them sad feelings. It's natural.

Is your family still observant of the holidays?

Yes.

Your children went to Sunday school and bar mitzvah?

Yes. Yes. Very much so. Very much so. You have to keep up the tradition. We paid a great price. And I would not be anything else but what I am. So therefore--

Did you keep your faith in religion after what happened?

It was unquestionable. It was just-- it wasn't something you take or discard. It's what you're born. I just-- and we weren't very religious. It was more traditional. There was no question.

Did you feel more or less religious afterwards or no change?

No. No change at all. No, as a matter of fact, we felt very fortunate that we were here, not questioning at all. It was easier. You see, we are not taught to question. You were told, and that's that. And there's no question about it.

Even after what we went through, there's no question of saying I'd rather be something else. It would have been easier. No, everybody's got-- as the Christians say, everybody's got their cross to carry. And I suppose it is.

No, this is not something you-- I mean I believe in God very strongly. Everybody's got a God. So there is no-- besides, the Old Testament is the oldest. It's older than the New Testament.

What is your God like?



Somebody I talk to constantly. Not in the synagogue. I mean I do not have to go there. I learned this from my daughter.

We changed rabbis in the synagogue at one point. And she was attached to him. He was a little bit too strong for her because we in the house were not that religious at this point. He was too Orthodox. But she did go to Sunday school.

And when they changed rabbis-- this one was a younger one now-- she refused to go. She said, this one, I don't know this one. He doesn't know me. So when it came new years, she said, I can sit out in my backyard and pray to God.

And I learned that from her. And it's very comforting to me. I drive in the car, and I can talk to God. It's a different relationship that I have.

I do not ask for things. I thank him for what I have. You see? I never talk to God saying, give me this or give me that. I thank him for what I have.

Would you have those feelings had you not gone through the Holocaust? You mentioned your mother always taught you to look down, not up. Would that have had that feeling anyhow? Or was this just become more intense?

I really don't know. I really don't know what formed more my outlook on life, except that we never clung to material things being that we came away-- we came to this country with two suitcases. We came from Romania to Israel with nothing because we lost all our belongings on the way, which is another story.

We were supposed to change them in Bucharest from one railway station to the other one by buggy, you see. You take it from the east railway station to the south railway station to the port. Well, we didn't know. We shipped it straight.

We come to the port. And our luggage isn't there. A rug, our luggage, you had the rugs, you had whatever belongings. And I started to cry.

I saw the ship. Everybody's going to Israel. And somebody says, well, you can wait for them here. But I knew that we waited for our turn to come, if we leave it, that means another family could have taken their turn. And we will have to be in the back waiting again if it ever comes. I said no.

Whereupon we left the belongings wherever they were. And we had only our hand pack, change of clothes. And we came up on the boat. By the time we came up on the boat, we slept already in the hallways, just like that because there was no place.

I mean the ship was big enough for let's say 500. There were 1,000 people there. So you see, that's how we came to Israel, just with a hand pack.

So, no, to us, belongings, I mean material things, yeah, they're very comforting. I have a comfortable life. But we don't cling to them. It's not everything.

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

For the simple reason that I did not speak out all this time. I just wanted to forget him. But apparently there are people who are trying to erase him. That is already painful because we paid too great of a price in history to have somebody stand up and say it didn't happen. This-- that's the only reason.

You said you'd gone back to Israel and visit. Did you go to Yad Vashem?

I was in Yad Vashem when they just started before we emigrated. We were in Israel from '50 to '56. So somewhere, I think in '55, they had brought all the remains, like torn prayer books, torn prayer shawls, soap made out of our bodies, and things like that, hair. I don't know, I can't remember what form I've seen it. And we went there when they just started putting these things together, which were an old Arab housing, so more cave looking like.

And that was very, very depressing to us. It was just horrible. So at that point, that was the time I was. And I couldn't go back. When I came visiting now, I could not go back there.

I feel that we gave so much of sad time and of sad losing of life, that at this point, I sort of just run through what gives me pleasure, sitting in the sun, just doing nothing, just leisurely sitting in the sun and reading a magazine or a book or what have you. Instead to-- or just sitting and talking.

Do you read many books about the Holocaust years?

No.

No.

Bits and pieces from all my friends because everybody's got different experiences, that's enough.

Did you go to [NON-ENGLISH], the Museum of the Diaspora?

Where? In Israel?

In Israel.

No.

Do you think the survivors have a message to others, that message that the others need to understand? And what would that message be?

I just hope that humankind is a little bit better off since then. I doubt it. It can happen again. There is a lot of hate in the world. Why? I don't know. I mean you will not hate a beggar. You will not hate the poor beggar. You hate somebody who is above you.

But this is something that has to be taught. So one people understands the other one. Otherwise, one is ignorant. Now, we would say, oh, the Chinese are so-- but once you know them, how intelligent they are.

So getting to know one people, the other people, that's the only way-- like we should get to know the Russians. Maybe we can give them a little bit of our culture. Maybe we can show them that we will not start the war, and they know that we will not start the war on them. But they perpetuate that hate that the Americans will start war. That makes them afraid or hate us.

And it's also the clergy that put all that hate because this way they can keep their people away. We do not go out and preach religion. We do not have missionaries. If somebody wants to convert to our religion, we will tell them not to. It's very hard. There's a lot of rules. Don't do it. But if they really want, that's when they come back-- that's what I hear-- that's when we will try. And we will open our arms.

But otherwise, only by understanding can we iron out-- you can be different, but I'll respect you. And you'll explain me what's it all about. I respect your religion. You respect mine. That's fine.

We do not go out and tell anybody in the world my religion is better. That's a fact. I respect your religion. You respect mine.

And as long as one doesn't step-- but we have to educate the clergy that they do not have to put hate into the people that they are over. They do not have to tell them that we are bad; therefore, you stick to that because everybody is born with the same thing. We all come with nothing, and we go with nothing. And we can, I suppose, take only along, we are told, is the good you do on this Earth. And I believe that.

In your opinion, what would be an appropriate way to commemorate the memory of those who lost their lives during the Holocaust years? We have done the memorial here in the Cleveland area, which unfortunately not enough people know about today.

Yeah.

Would there-- any other memorial-- or any other way to commemorate that memory that you would think of?

Well, as long as we are alive, we keep it. After that, it will be just I suppose history, like anything else. So you learn about Masada. You learn about other courageous people that stood, the Warsaw ghetto. And it will be that way.

I think holidays should be set aside. There is a day of remembrance, I think. There is a special prayer attached to certain holidays for that.

Maybe they should have a holiday. It's about time that we should amend to the religion holiday. We have so many sad ones, one more. I guess a day.

In your opinion, what would be an appropriate way for those who do not go through the Holocaust to relate to the survivors?

Well, at least to have compassion, to understand them, which I think they do. American people are very understanding. The rest of the world, whom can I ask it from? The Germans? Some of them do. I'm sure some of them do. Some of them are still happy with what happened.

Look at the boat people. Look at the boat people. And our generation, they just let them drift. But still the United States is the only one who is doing something about it.

The Haitians, all the ones, look at Cuba, what we let in now. I cannot say it's wrong even though I know that they are people from jails. But liberty is such a thing that I'm willing to overlook what they did there. And maybe God wanted him to be free.

And I know, I'm sure everybody who comes into this country-- of course, we cannot open the doors and let just everybody who wants to come in. It has to be a border and somehow. But everybody who comes brings their own skills and knowledge and supports themselves. I don't think that there are people who rely on the government for help.

So everybody who comes in has the needs for the services of the other person. And like Dorothy Fuldheim says-- we all wish her well-- like she says, when a person comes in, they need a car the General Motors manufactures. And you need other things that other people manufacture. So it's the same chain. It's just more people use everybody else's services. But you have to be lucky to be able to be here.

The media time gives publicity to the neo-Nazis, just the March in Skokie a few years ago and other things. Do you feel the media should pay attention to those things or ignore them?

Ignore them.

Why?

Because the more publicity they get, the American people are very vulnerable and very naive. I find them looking through the sports pages mainly. That's the only gripe I have. They're not politically as involved as Europeans are. Their livelihood doesn't depend on what's going on there or there. So maybe that's why. I can understand.

But the publicity, when you see it on print, oh, you think that they are somebody. But not front page, no way, because publicity only gives somebody else to think, oh, yeah, then maybe we should join. I think that's the only thing. It's OK to know, but not that much publicity, no.

When the hijackers don't get that much publicity, it quietens down. And finally, we persuaded the media not to put it on first, not on the first page, because that's what they want. If that's what they want, then you have to play it down.

And if you don't give in, then they finally see that that's not the way to do it. The Israelis did not give in to the hijackers, their demands. And that's the only way they succeed because there's no end to it. The same thing is with publicity.

But everything that's newsworthy I suppose gets into print. And it's only a matter of what the priorities are, the sensation. Nobody put in print, I suppose, when it happened to us. It was no sensational thing. There was no headlines.

Do you have a personal message you'd like to share with us regarding the Holocaust or anything else you'd like to share with us?

Just that it should not be forgotten. So it may never happen again. Because to whomever it happens, it is a horrible thing. And if we let it pass by, then it will happen again.

And how should it be kept alive, the memory?

Just taught. It has to be taught in history books. It has to be put in the curriculum, just as anything else that happened, gruesome. And people have to learn. And they have to have it in the history books as rightfully as it was because otherwise it can happen again.

And people should not be taught, especially by big clergy, to hate one another. If they are so smart, they have to teach everybody how to be able to live with each other in peace. I doubt that we will see peace all over the world in our generation, but maybe in our children's generation. Maybe. I hope.

Well, Sylvia, thank you very, very much for sharing your experiences with us. And I know it was difficult for you at times. Thank you for taking your time.

Very interesting and very educational.

Thank you for your time.

To say it's a pleasure is a strange thing to say, but it is.

Yeah. Hopefully we've put on paper something of help to somebody.

They can't say it never happened if they see and hear from people that say it did happen to me.

Right. Right. I probably blocked out all the most horrible things because that's what I mean to forget. But it was very hard to start digging it up again after wanting to forget it. I hope it's of some help. Thank you.

Thank you.