

This is a continuation of the United States Holocaust Memorial Museum volunteer collection interview with Jill Pauly. This is tape number 2, side A. Mrs. Pauly, could you say something about the immigrant experience for you and your family as survivors of the Nazis and as orthodox Jews?

Yes. I think it's really the key subject of what I'm speaking about. I think the intensity of observance by my whole family is really the glue that got us through, everything that we went through, from A to Z. I mean, I was born shortly before a time where all these Nuremberg laws came through, where Jews couldn't do kosher killing, where there was to be no kosher meat. And there were people who obeyed all these laws.

From the beginning, as far as observance and Judaism was concerned, my family was defiant. They would not give one inch of their religious observance for the sake of Hitler. Did they know what they were doing? No, they didn't know what they were doing. This is how they worked out their lives. Now, was it based--

When you say, "did they know what they were doing, no, they didn't," what do you mean?

They didn't know to what extent they were exposing themselves to danger. They did and they didn't. They knew if they got caught killing kosher meat on the sly, they would be sent to prison, but they did, and they had help from non-Jews to keep their observance. They kept everything. My grandfather wouldn't budge a half an inch.

Now, had my grandfather known in 1939 that he could have almost gotten all of us murdered, because he would not leave Italy on the ship because he needed kosher food, he might have said, OK, I'll eat bread and coffee for the two weeks before going. Because he didn't know exactly. Nobody knew the camps were coming. It was written in Mein Kampf, but who believed that then?

But that's the way they were, and that's the way they remained. And that's the way they hoped we would be, and that's the way we hope our children would be. Because the faith and the ritual and the structure has kept us, no matter how rich we were, no matter how poor we were. We always observed.

And we never, in all those years, had a holiday where we didn't have food on the table. Never had a Sabbath where we didn't have peace.

[PHONE RINGING]

So it was most difficult.

We'll turn this off until you get the phone.

Now that I'm at this point of my life, I start to wonder about religion and faith. Is it something you learn or is it genetic? Because when you have a family of many people, some people are more observant than others. Some have more faith than others.

And some don't even know what faith is. You can bring up people in a home where there is tradition, structure, Jewish education, and they may not feel a thing. So maybe it was my parents' luck that both of us were born with this faith. My mother was very instrumental in transmitting it to us.

And how did she do that?

I don't know how she did it. She was very, very strict in her observance. She set us a marvelous example. She was totally inflexible about it. When it came time for us to go to school in Kenya, and the schools couldn't obviously provide kosher food, so she said we wouldn't go to boarding school.

So my parents boarded us with families that didn't give us non-kosher food. They didn't give us kosher food, but they didn't give us non-kosher food. The first family didn't feed us at all. After three months, we had to be removed from

them. Second family fed us very nicely, et cetera, et cetera, et cetera. But my mother would not flex one inch.

And you said you thought that maybe you got your faith from her?

Yes. I think we both got our strength from her. And her strength was in faith. She was just totally committed to God and always dependent on Him for everything.

And how it transmitted, how did that manifest itself, depending on God for everything, in your mother?

I don't know how it manifests. She prayed three times a day. Her whole life was keeping the Jewish home, doing good deeds. There were 632 good deeds, so she had plenty to pick from, and she always did them.

She would set an example. She was always kind. She was wonderful to family. She was the most supportive, kind parent. She loved us. She loved her son-in-laws. She loved her grandchildren. She devoted herself to family.

And she had such a load to bear in Germany. I think that's what did it. I think what we saw what my mother withstood in Germany, it set us for our life. It set a pattern. It did. And everybody in the family really, really centered around her. She was a centrifugal point of a huge family because she was very strong, but kind, and very kind to everybody. Everybody loved her. And she was extremely bright. She saw through things that she would see the answer to things.

But this difficulty that she had when we came to America with my father and the economic survival was a nightmare for her. But somehow she held on to God by a rope and she pulled herself through it. That's all I can say.

And I think I'm the same way, maybe a little different. Maybe a little different-- how shall I say? I do things a little differently, of course. I think both my sister and I are both the same way, and we've seen a lot of miracles happen. We have.

Can you talk about that?

Yeah, for another six hours. [LAUGHS]

No, but we could spend a few minutes on that.

I've seen a lot of things happen that were unbelievable, unbelievable, that I know was God's hand. It had to be, under the circumstances. I don't think they just come together like that. Where should I start? I couldn't have children. I was pregnant four times and never had a child. On top of the childhood and the youth that I had, I've never spoken about it because it was horrendous.

Can you talk about it now?

A little.

OK. We don't know what was wrong. I conceived, and I would carry three, four months, and then I would have a miscarriage. And we wanted to be parents. I wanted to be a mother. I was tired of being pregnant. I just wanted to be a mother. So in those days, things were different in America then. If you wanted something, you went after it.

Like everything else in my life, I went after it. And you caught on by now that I'm quite assertive. If I want something, I go get it. And Kurt wanted it, too. And it was very hard for us not to produce children because of where we came from, because of our backgrounds.

You mean having lost so many?

Yes, and the family having been destroyed, and hardly anybody left on Kurt's side. It was very painful.

So having children had an extra importance for you.

Yes. So we decided we'll adopt. And it wasn't easy. It was very difficult, but we got children, and we were very thrilled with the children. I hope they hear these tapes someday. They were both extremely difficult to raise. I don't mind them knowing that. I think they both do know it.

What would you like them to know about how they were difficult for you?

Well, they had brought with them their own baggage. Every little human being comes with his own little pickle, as they say in Yiddish. And we didn't understand their pickles. We did the best we could with them. We got some help with them, but nobody else understood them, either. You can go to all the professionals in the world, and I don't have a whole lot of faith in what they know, or what they knew then.

And it was always difficult for us to work their problems through with them. The oldest one never talked, was never able to express his feelings. He started becoming very expressive and wonderful, and he was enable-- how do you call that?

Brought out by his wife. It's much easier for him now to express his feelings. It's very difficult to live with any human being that can't express themselves. You guess all the time. We were guessing, which made it very hard for me.

And the little girl was very expressive, a little bit more expressive, but she came with many, many problems. And we got her as much help as we could. It was very busy. And we had a lot of happiness with them and we had a lot of difficulty with them, but the bottom line is we're very grateful to God that we had any children. And I really like my grandchildren. If I could have skipped my children, [LAUGHS] it would have been easier.

Tell me about how you feel with your grandchildren?

How I feel with them? Their overwhelming. They're wonderful. I love them. And there's very little they can do that I would ever say is not OK to do. I feel it's our position in life to love them and to make them happy, and to take some of the grandmothering that we had from our beloved grandmother and grandfather that we remember-- my mother's mother was very sickly. I loved her, too, but she couldn't give of herself much because she was very sick. But my father's mother was such a wonderful human being. She lived in our house, and she imbued us with everything that's good.

I hope to be able to do that for my grandchildren. I do do it for my grandchildren. They're far away, and whatever extra money we have, whether it's extra or not-- we take it from my savings if we don't have it-- we go and see them, we spend on them, and we enjoy them. And that's of great importance to both of us.

So that's been a very happy part of your life.

My children have been a happy part also in their later life, but in their early lives, it took them a very long time to work out their issues.

So what kept you going through the difficult times with your children?

Oh, we had, thank God, a terrific marriage. We're happy with each other. We enjoy each other. We have a great marriage. We were lucky to find each other. And I learned from my mother first is God and then your husband and then your children. There's a pecking order. And I think it's the pecking order and faith and structure and living in a community where you have friends and support.

That's what kept us going. That's what put us together. That's the glue. Now, I have not been able to transmit it as heavily to my children as my mother transmitted it to us, but I think my son is growing up-- and in fact, I heard a remark from him a couple of weeks ago that thrilled me, indicating that a lot of this stuff comes with maturity.

Is that something that you feel free to say?

No, no, I don't want to say.

OK. Well, we've skipped around. Maybe we can go back to the chronology. You graduated from high school and then you went to business school. And where was the business school?

I picked the finest business school on the East Coast. It was called Peirce School of Business in Philadelphia. I finally went to Philadelphia.

And how was that for you, going to business school?

Hard. It was a very school. I had to work very hard, but I really didn't want to be a secretary. And it's never easy learning something if you don't love it, but I had to learn a skill. It's a very good school. It had not only stenography and typing, it had business. It was a business school. It had economics. It had psychology, English. And when you came out of it, you were supposed to be a top flight secretary.

I went to school. I did my work. I didn't graduate because it would have cost my father another \$1,000 probably in tuition and board. I left six weeks before graduation. I achieved my speed levels in my steno and typing, and I finished all my other courses, but I didn't sit for six weeks with the white gloves and get the degree.

Did you commute from Vineland or live in Philadelphia?

No. In the beginning, it was too difficult. So I boarded in a girl's dormitory in Philadelphia, and I had a good time.

And your father was able to pay for that?

Yeah.

And you had a good time?

Yes.

And you got along with the other girls?

Oh, yes. I didn't have social problems.

Did you feel like an immigrant?

I felt different because I had to provide my own food. I couldn't eat the non-kosher food. But it wasn't a major problem. We managed. And I went home a lot, brought the food back. Fish I ate. Vegetables I could eat. I had a room. I went to school. I met a lot of girls. I had a lot of life experiences, some good, some bad. I started dating a little bit more.

And how was that, starting dating?

It's nothing I really wanted. I wouldn't say that's part of-- it's OK. I met people.

Was it hard to find Jewish boys?

No. It wasn't hard at all. Orthodox? Yes.

Did you go out with non-orthodox Jewish boys?

Yes, I did. And I dated a while. I enjoyed myself in Philadelphia. I honed my musical and artistic skills by going to concerts every week, sometimes two, three times a week. It was cheap.

Was this the first chance you'd had to do that kind of thing?

Yes. Yes. But my mother encouraged me. She had taken me to see a few things from Vineland in Philadelphia, so that when I went, I would have a taste for it. And I loved it, musical theater. All the time I loved musical theater. I could dance. I love to dance.

I had a good time. I had a very good time for a year, 13 months. And then I start to have to find a job that would give me Friday afternoons and Sabbaths in the winter. And I could not find a job.

Friday afternoon and Saturday in the winter?

Friday afternoon off so I could observe Saturday.

I thought you said in the winter.

In the winter. In the summer, the Sabbath started later.

Oh, OK. So you don't have to take Friday afternoon off in the summer?

Right.

OK.

Couldn't get a job, to make a long story short. I worked for the Friends, the Quakers, for the six months. The other girls who graduated from Peirce were making \$85 a week and I was making \$42.

Because the Quakers could not pay?

Because I couldn't take a job where I had to work to 5 o'clock on Fridays.

But the Quakers would let you off?

Yeah, they gave me a break. There was a nice girl they used to switch in for me. And I worked like five minutes from where I lived, so I could walk home. I did that for six months and I decided that wasn't for me, that I should get into synagogue work, into synagogue offices. That way, I wouldn't have any observant problems. So I did that for a while. Didn't like it very much.

I hated being a secretary. I couldn't stand it. And I had jobs here and there for about a year, and then my father said, come on back to Vineland and then save some money. Take a job at home. When you get married, the young man that marries you will want you to have a bank account. Where his came from, I don't know.

Like a dowry?

No, just some money, another one of his European ideas. I went home. I wasn't happy.

You weren't happy living at home?

No.

Away from Philadelphia?

No, I wasn't happy. I wasn't happy in Philadelphia, and I wasn't happy at home because I wanted to be in a more orthodox environment.

You weren't happy in Philadelphia because of your job. How was Philadelphia otherwise for you?

I enjoyed Philadelphia as long as I went to school. But when it came to work at an environment where I would meet my kind of people, I wasn't happy. So I left Philadelphia. Told my father I want to go to New York. That's where it was at.

I was right, but he wanted me to come home and save some money first. Wasn't such a terrible idea, it's just that it was very boring for me. And he was very good about it. After I was home for nine months--

He wanted you to do it, and so you did it because he wanted you to, not because you wanted to?

Yes.

Or because he thought--

He said, it's OK to go to New York and live, but come home for a while first and then see what happens.

So I went home for a while. I stayed home for about a year, and I had these boring jobs. But I saved money. I saved a lot of money. And after a year, he said, this is not for you. I want you to go. This is really not for you. You have to go. So I went to New York, and I lived with a--

[PHONE RINGING]

Should we stop it? OK.

I'm going to make this short because it's not that unique. All the Jewish girls went through, all the frum girls, the religious girls. From New York, wherever they were, they had to find a niche for themselves where they could find and meet people that they could socialize with. So I went to New York and lived with an aunt and I got myself a good job.

And I lived with her. I didn't have the right environment religiously again. I made the most of it. And dated and met friends, and did things like any other young girl. And then when I was 23, I came home on a vacation to Vineland and a friend introduced me to Kurt.

In Vineland?

Mm-hmm. He was going to school in Philadelphia and I just started working in New York.

I'll turn the tape off again.

When Kurt and I met, Kurt was having a very serious family problem, which he had lived with all his life. But of course, I didn't know about, and that was that his mother was basically depressive, and I had not had experience with that. I did recognize it very quickly, and to make a long story short, we lived with it for the next 20 years with great difficulty. We took it in stride. We worked with it.

Aside from the fact that she was a survivor and lost everybody, which gave her great guilt and pain, she also had this disorder, and we now believe that she was manic. Not extremely manic, but definitely had serious depression, which was very hard on two young people who were trying to forge ahead.

But with all the strengths and the experiences I had in my life, I coped with it. And not always well, but I coped with it because Kurt was always very supportive, and he knew that I had the total family's direction in mind. My mother-in-law died in 1978, and as soon as she had passed away, my children's adolescence became very severe, both of them, and we had many difficult years with that. I would say we had about six really difficult years.

But because of all the strengths and experiences and places we'd been in the world, the glue kept us together. The faith

kept us together. And we had goals and we always went after them. We set ourselves levels of achievement that we wanted to acquire, and in this country, it's possible. If you got the mechanics, you could do it.

So in 1978, I started studying at the University of Maryland, got myself a real estate license. And I realized I would never go back to being a secretary. I retired from secretarial work when I got the children and I was home for 15 years. And then I tried it when we moved to Washington. I took sort of an administrative assistance job downtown three days a week.

And I thought, this is not for me. I have to do something where I develop a plan and create my own work study program. I couldn't work for anybody anymore. And so I went into real estate. And Kurt thought and I thought that I was just going into real estate to learn to understand what happens when you buy and sell a house, because I was not knowledgeable. But I was terrific always at negotiating, trading, buying, and selling. And it's something I love to do.

Where do you think that comes from?

From my father, from my family.

Were you around them when they were talking about it?

Oh, yes, both. And it's genetic. My sister has the skill. One of my nephews has it to beat the band, and my niece has it.

And you enjoy it?

I love it. I love it. And what I did do is I worked very hard, because remember, I didn't have that college degree, that formal college degree. I had a pretty good educational background, but it wasn't-- and I had been out of everything for 15 years being a homemaker. So it wasn't easy to go back and study, but I loved it. I really enjoyed it. It took me a while to get my license because I tried to do it too quickly.

So I took the exam a few times, but that didn't bother me. It didn't faze me. I knew I would do it. It was a four-hour exam. I failed it the first time with two points. The second time because I inverted everything and my mother-in-law had just died. And the third time I took the exam in an hour and a half. So it wasn't a matter of I felt that it wasn't material I could handle.

And in Maryland, the advantage is that you really have to learn the law because you have to write your own contracts. And it was a big challenge, and I liked it very much. And instead of just becoming something I learned-- you don't know anything when you get your real estate license. You know nothing. You know what you learned in the book and what you passed on the exam, but you don't know how to apply it.

So I had my license with a broker and I started learning, and I would say the first three years were like an apprenticeship. And after that I really started selling. As a matter of fact, the first year I was in real estate I sold, oh, I'd made \$12,000 or \$13,000, which was someone who was beginning, certainly was paying for the buttons and the thread.

So that was very encouraging. And in the 15 or 16 years that I was in business, I had two weak years. Most of the time, I always made money. It wasn't the money. It was putting the deals together and bringing them to settlement, which gave me tremendous satisfaction.

Why did you stop?

Because of the migraine headaches.

Oh.

I really got so worn down and worried because there was so much legal acumen. There was so much material that you really had to be fully entwined with every minute of your day while you were working. There was so many legalities

and things that mustn't go wrong. I mean, we were filling out contracts and affidavits, between 15 and 26 pages to a deal. And it was detail work. That was the pressure.

And then keeping people happy, driving them around in the summertime was very hard on me with the heat and my headaches, so that the last year I really had a hard time. I really, really had a hard time. And Kurt had already retired, and I wasn't the kind of person who was going to stay in and not achieve. I can't do that, and I couldn't do it part-time. I either did the work or I did not do the work. So I chose to stop.

And when was that?

I stopped in December '93. And I'm happy I stopped because Kurt and I are really enjoying our retirement together.

What do you enjoy about your retirement?

Doing what we want when we want.

What do you like to do?

Oh, we're very multifaceted, both of us. We have tremendous interests.

Like what?

Well, our number one key thing is that we want to work at the Holocaust Museum and be involved.

Why do you want to work there and be involved there?

Because I consider that to be one of my big charitable contributions to life, memorializing my family, Kurt's family, and all the other people that were so horrendously wiped out. Very, very meaningful to my life to memorialize them, and to teach decent people from all over the world what it meant and how they can change their lives and how they can-- especially young people in the springtime. I love to take groups, because if we can instill a direction in young people on how to think and what it meant not to think for yourself and to be directed by the government, then we're achieving something.

What do you do exactly at the Museum?

For the first four years, I was in visitor services. That meant greeting guests, directing them, and working on the different posts in the Museum where it was needed. Because I get the migraines so often, I was missing a lot. And even when I went, I felt stressed, standing around for four hours. I found it stressful. So I decided I would try and get a job working for Martin Goldman in the survivor-- he developed a new office called Office of Survivor Relations.

I would like you to talk about that, but we have to change the tape. This is a continuation of the United States Holocaust Memorial Museum Volunteer Collection with Jill Pauly. This is tape number 2, side B. Mrs. Pauly, you were saying that you have started working in the office of Martin Goldman, who is?

He runs the office for survivor relations.

Survivor relations.

Yes.

And what does that all do?

Survivor activities and relations and programs. They set up programs. For example, when the Kovno ghetto opened, material was sent out and the survivors of the ghetto were invited, and there was a gathering in Washington. And one of

our jobs was to go down and make the invited guests feel welcome for the day, which I enjoyed very much.

Whenever I go in to Mr. Goldman, we try to have some work set up for me to do, really on any different subject matter that he needs done. I have been very absent for a few months because of health reasons. I, with God's help, plan to go back every week. Sometimes I type minutes. Sometimes I go to meetings. I'll run the computer for him. Whatever needs to be done. I feel it's contributory.

This office was set up recently?

About a year ago. Not even. Six months ago. The nice thing about us volunteers, I love the other volunteers. I love meeting them. I'm very happy interrelating with the personnel that works at the Museum. We enjoy seeing each other, especially the Thursday afternoon group, because we're always there together.

We've become friends. And they're not all survivors. Some of them are just Americans who give their time every week and feel strongly. We meet a lot of interesting people. And some of our experiences are very funny. Some of them are deadly serious.

Some of them are annoying. Some of them need to be corrected. So you just kind of get involved, and we seem to have a background that can be very helpful to the permanent staff in running the Museum, because we've had experiences that a lot of these young people have never had.

You mean as survivors.

Survivors, so they learn from us.

Could you give an example of a time?

Yes, I can give you an example. It may not be a positive example, but it's an example. About a year ago, I was on the floor at the information desk, and a group of Israelis came in. Now, I've had many groups of Israelis, and it's quite well-known that the Israeli way of speaking can be abrasive to Americans.

They don't mean to be abrasive, it is just their way of speaking and expressing themselves. And a lot of the young people working in the Museum, they back up. Their back goes up. They get a little resistance to them. And I understand them.

And I will speak to them and I will tell them, I don't feel abraded by them. And when they see my name-- I have a little Hebrew name that I sometimes wear-- they feel affiliated with me. They feel very strongly about the place. And it's difficult for them to conceive that this is not a Jewish Museum, that this is an American Museum about Jewish people.

This is an extremely difficult concept for Jewish people who live in a Jewish homeland, where everything is Jewish. And they come to an American society where this is a Jewish theme. But they say my people, my relatives, and you're telling me this is not my museum? It's very hard for them, but it's even harder for the Americans to understand them.

So this group comes in, and they come to me for their tickets. And I said, you have to go to the pass desk to get your tickets. They'll give you your tickets. And the man says, yes, our tour guide reserved them for us. OK. I didn't see them again. I would say an hour later, it was my turn at the pass desk, and here comes this group of Israelis.

And they speak to the young lady behind the desk and ask her for their tickets. And I said, why don't these people have their tickets? She said, they didn't have any tickets in reserve. And I kept quiet. I'm not a staffer. I'm only a volunteer. And I just sat there. And the people kept wanting their tickets and understanding why couldn't they go up. It was crowded.

The lady explained it to them, the young woman. She had not been in the Museum a very long time. She was a professional. She was trained, and she explained to them why they couldn't go up. And they could not understand, or

they would not understand, or a combination of everything. They just were getting angrier and angrier. Their tour guide was supposed to have reserved seats for them, and I could understand their frustration.

These people came from half a world away to see this Museum to honor their dead, and they were being told, because of some fluke with their tour guide, that they wouldn't get in. And I thought that was wrong. This Museum was not built to keep people out. This Museum was built to keep people in and to bring people in.

And yes, we have to follow the rules. And yes, we have to have tickets. But there are always a block of tickets somewhere for people who've had an incident like this, where the tour guide either made a mistake or told a lie, you name it. I'm not there to examine everybody's motives. I mean, truths or lies, that's not our job.

So I wanted to be very careful. I didn't want to hurt anyone's feelings. So I did call the young lady aside, the staffer. And I said to her, could you please tell me, what is the problem? Their tour guide lied to me, and they're going to get in there over my dead body. I said, their tour guide lied to you, therefore you're punishing these 15 people? They come from half a world away. I don't think this is quite right. If you want to punish someone, punish the tour guide.

Well, that went nowhere. I said, and you don't have anything left? No spare tickets? Nothing, nowhere. I picked myself up and I went to see a lady, who was a volunteer with me, who had told me, somewhere, somehow, that for very special occasions, she can go upstairs and get tickets, because she's in a major donor category. I told you, I'm aggressive.

So I went up to her and I told her, look, I don't want to surpass anybody. I don't want to hurt anybody, but I'll be damned if these people are not going to get up. She says, what do you need? I said, I need 15 tickets. She says you'll have them in two minutes. She called upstairs and she got her 15 tickets and those people went upstairs.

It happened so fast I thought lightning hit. The woman, the young woman, reported me and her to her supervisor, who came up to this woman and told her that by no circumstances did she have the right to do what she did. So I called somebody, and she had her in tears, a major donor.

I called the next day. And I told the lady, who was my whoever, I said, look. This woman did nothing wrong. What happened at the desk is unacceptable behavior to me as a survivor. I'm sorry. You have to do a better job training your personnel. If she didn't have a way of getting these people in, she had to call somebody and have them work with them.

I found out that way that I was a major donor, both financially, but more so because I've given a lot of artifacts, and at any time a crisis occurs, I can have some extra tickets. I have asked for them once in four or five years. If I need extra tickets, I go around and I beg all my friends till I have them, and then the following month, they beg me.

But those kinds of things have happened in the Museum, where there is structure and form and they teach. And then these situations, run into survivors, who find out that they can't let these few people in, who come from 12,000 miles away. Even if they're not nice.

It's not a Museum for nice people. You don't have to be nice to get into the Holocaust Museum. You have to have space and you have to have tickets. And I think the people there have to be accommodating, because if we don't let people in, they're not going to learn anything.

So you have very strong feelings about the Museum?

Indeed I do. Indeed I do. Indeed I do. How are young people going to learn? And how do you turn someone away from memorializing their people because their tour guide lied? That's not their fault. If they lied, and I have to tell you, many people lie. They come in, and it's very crowded and they want to get in.

And they say, well, my plane's leaving in 15 minutes tonight and this is my only chance. We all know that. We all deal with it. It's just that some are nicer about it than others. There was one man once who virtually attacked me and screamed at me. I had tickets in my pocket. I wouldn't give them to him. I was afraid of him.

But other than that, I don't know why people get themselves so wired up because someone's a little corrosive in their approach. So I made that an issue. I felt that they needed to work on it, and the other survivors also, who were not only survivors, experienced volunteers who worked there for years.

Let's say the Museum is full and three or four Germans come along, and they're between 35 and 45 and they don't have tickets, and we have tickets in our pocket. Does it make sense not to let them go up? I feel terrible about everybody that has to be kept out, and that should be the thrust of the Museum.

They should feel terrible about turning every visitor away, and we do have to turn thousands away, which is annoying because most of them don't read the paper that says you've got to have tickets ahead of time or stand, whatever. But I think it's terrible to turn people away.

I can see that you do. You mentioned that you had given some things to the Museum that are very important to you. Can you talk about that?

Well, yes. We gave my German passport with the Nazi symbol on it, which, by the way, my picture is being used nationally on a brochure. I can give you one, if you'd like to see.

I'd like to.

We gave a piece of sterling silver that was given to my mother-in-law by Annie Frank's grandmother for her wedding. We thought it would be best served by bearing witness in the Museum to Annie Frank's life, that in my silver drawer, because at some point its identity would be gone. It took us years, by the way, to research that and get it together the, relationship between my husband and Annie Frank.

But we finally did do it this past year. It was very sad and painful. But we knew it was true because his mother always told us about that. I gave something else. There's a family that died out. Their name was Henrietta.

[KNOCK ON DOOR]

We'll have to stop the tape.

OK.

We gave an album, which belonged to a family by the name of Henrietta Hammons Meyer, and Sol Meyer, her husband. They were the lone survivors of a family from both sides. They had a son, Harvey. Immigrated to the United States. The same background story as ours, and landed in Rockland, Vermont. Got a better start in America because they came those eight years previous that we had been in Kenya. He became a manager for a Puritan clothing chain, and they lived up there all their lives.

Unfortunately, my cousin died young, and we inherited many of their things, amongst them a picture album. And it was a pictorial story of both families going back, starting in 1922. It was so poignantly beautiful. I had it for 20 years. I didn't know what to do with it. I took it into the Museum, to Collections, and I said, what should I do with this? This is so gorgeous.

And if you look at these pictures, how beautiful these Jewish people were, their families, their lives. And as you go through the album, what happens? You don't have to read. All you have to do is look. They said, we don't usually take this. This is gorgeous. And this week, I got a letter from the Museum asking if I'd give permission to put one of the family pictures on the website for Holocaust education of Jewish families in Germany in the early '20s.

So I feel everything that we've contributed, in some way, is going towards education. And I think I'm also going to contribute the genealogy of my late grandmother, which goes to our grandchildren. We just got about three months ago. It starts in 1725. And I think it'll make a marvelous learning tool for children studying the Holocaust. So we would like to continue to be contributory as long as we can.

Well, you're making a great contribution, including doing this tape.

Thank you.

Is there something else that you would like to talk about?

I don't really think so. No.

Well, thank you very much for speaking today about your experiences.

You're welcome.

This concludes the United States Holocaust Memorial Museum interview with Jill Pauly.