

This is an interview of Sol Rolnitzky. It's at the American Gathering of the Jewish Holocaust Survivors in Washington, DC. On April the 12th, 1983, at about 2:45 in the afternoon. Mr. Rolnitzky, where were you born?

In Lodz, Poland.

What was your birth day?

October 4th, 1912.

[SIDE CONVERSATIONS]

Lodz, as I understand it is a very big city.

The second largest city in Poland, after Warsaw.

What was the Jewish population?

It was about 250 there. The city was divided in three parts, 1/3 Jews, 1/3 was Polish, and 1/3 was German.

How many Jews did you say?

About 250,000.

Would you like to tell me about your family?

Yes.

Before the war.

Yes. We were nine children. When the war broke out, we were still home five and four were married. They were living all in Lodz. One was living in Ostrowiec, and one sister was living in Galicia in a city. I not forgot the city.

My sister got six children. My brother got five. Another brother was married. He was living in Lodz. He got one child. One sister left for Belgium and she got also one child.

Together, [INAUDIBLE] married there were six children in Lodz when the war broke out. Mine oldest brother who got one child, he was killed from the first bombs who fall in Lodz. He died.

Then I and another brother and a sister, he left it to the protektorat, so called. The reason we did it because one night we woke up in the morning, we found out during the night they just came and grabbed a few hundred people without saying a word, just take the clothes and didn't let them take anything. So we were afraid that they will do it again.

So we, by ourselves, left. Two brothers was left with my father. He was then already not too well. We were bakers, and they have to work still. So they will not go. We went ourselves.

There, later, I went back to the ghetto Lodz. The youngest brother and the youngest sister were left there in Ostrowiec. Because I got one brother who lived in Ostrowiec. And they went with him and, of course, there later we found out that they all to Majdanek.

Then during [POLISH] we were in the ghetto. My father was still alive. In 1942, they took me out from my bed. They took me to a post-- it was a camp in Posen to work.

There I was about 12 or 13 months, no, about 13, 14 months. There was terrible. It was a terrible place. After 13

months, usually every month, they gathered together the weak who couldn't work anymore and they send away. Where, we never knew.

I was in the [NON-ENGLISH] when they did it, and I was a little sick, and I couldn't work. So they came, picked me up. They took me in a place where it was already about 800 men and a few women.

As we found out later, Rumkowski was there. Judenrat was there. In ghetto Lodz, he asked for more workers, because they asked for him to deliver more the things that they ordered. He says, I need more workers. They took us there.

When I came to the ghetto Lodz, I couldn't work. So they divided. They kept us in one place. Every day, they send out to work some people and send home.

I was the weakest. So I was still a few days took me to-- they're supposed to take me in a barrack, give me some clothes, and allow me to go home and [INAUDIBLE] because I couldn't work.

In the meantime, Rumkowski complained that you send me workers, they can't work. They are too weak to work. Well, they took us all. He said give it me back.

So they gathered us all together in the same place. They're supposed to send us away, back to Auschwitz. I found out later they send us to Auschwitz.

But I got the two brothers who were in the ghetto still. They find out that they're going to do with us, and they came. They block off a wood the path and the gate.

And I run out. They got ready for me a coat with the David sterns, the coat. I hid until they send all those people over.

That they selected the stronger, or whoever, the shoemaker or tailor that they needed, they selected. In their place, they filled up the 900, the 800 or 900 people, how many there were, with the sick in the hospitals. Of course, later I found out they all went to Auschwitz.

This way I was in the ghetto until 1944. I have to hide a few times, because every time they have to send away people, they look for the people who were in [INAUDIBLE]. But I got somebody who did let me know in advance they going to look for this night for the [INAUDIBLE], and I hid.

Until 1944, we went to Auschwitz. My father died while I was in Posen. My father died. My mother was still alive.

So we were there until the last day, after Rumkowski already left. I found a hiding place there under a bunker in a basement in a burned out apartment. We hid there during the day. At night, we could go home. Because at night, they didn't come to look for us, the SS.

So during this time, the last day came. I call it a sign that they put up. Whoever we find tomorrow will be shot. Tomorrow goes away the last transport. My mother was afraid. My brother was afraid, too.

I insisted that we stay there. It's better be here if they catch us and they shoot us will be better. Because I had already the experience what's going on in Posen. But somehow, I don't know, their ears was deaf. They couldn't understand what I even told them what's going on.

So I resigned and I went with them to the trains. The train was a cousin, too, with a five-month-old girl. They put us in the cattle wagons and we went to Auschwitz.

In Auschwitz, as soon as we get off in the trains, they took, of course, the older people separate. They took the baby from my cousin and put it in my mother's hand. Well, we know what's going on then already. We saw the chimneys and everything. But my mother went away. They took the women separately [INAUDIBLE].

I was there in Auschwitz for eight days. The experience in Posen, I may say, saved me. Because I found out that the work, you don't have to be a qualified worker. They got the line up, and you could always do what they want you to do.

So every day, I said to my brother, I went with my brother and my brother's wife, and I went, I say, listen, every day they told me come from the Germans and they pick shoemakers or what. Whenever they ask for you, raise your hand. You will be-- this way will get out from here, Auschwitz. We know this is a terrible place.

We managed. We stayed there by eight days. We left us [NON-ENGLISH], they call it. We left, and we came to Friedland. Friedland was a place, there were a big factory there who made the propellers and other things for the U2s and the other planes. They make there the propellers.

We worked in this factory. Not only we was there, a lot of Russians, Italians, and Poles, and a very big-- probably about a thousand people worked there. There was 400 Jews in this place.

I couldn't say there was too bad, because the Germans hardly came in, only the leader, and he wasn't a bad guy. But when we were there, didn't beat us every day. This was the only place I lived through the war where I didn't get beat up.

The Russians came in in May 1945 [INAUDIBLE]. This was my story till now.

How long were you in the last place where you were working for the propellers or with the propellers?

There I was from about August 19-- there was the last day. I don't remember. But it's in the history when they liquidated the ghetto. It was probably about August or beginning of September, probably in August.

What year?

1944. I was there till May 1945.

Did your brother live through the war?

Yes. We both lived through. He came home after the war in Poland to find out if somebody survived. His wife survived. She's still alive. They're together with Janowicz, [PERSONAL NAME] Janowicz.

You and your brother and his wife were the only survivors from your family?

No, I got the other brother what I saw. I was with two brothers. One came-- he there choosed to stay there. They choose a few hundred people to clean up the ghetto after they liquidated all the Jews. He was one from this. He was single, and he was one of these people who were chosen to clean up the ghetto.

In the last few days, already, they have to dig graves themselves. They dig. But they know what it is. So one night, everybody hid in another hole, whatever they could. They didn't leave. They didn't come to work the next day.

So they came with dogs to look for them. They found quite a few. But would take them another few days to find all of them. In the meantime, the Russians came in, and they have to leave in a hurry.

That's how he was saved. But unfortunately, he died about 3 and 1/2 years ago. He was 62.

Were you liberated by the Russian army?

By the Russian army.

How were you treated?

They didn't bother me much. They just let us go. They didn't help us, except the sick. They went to the hospitals or

whoever could work, they say you can go home. Do whatever. They didn't bother with us at all.

Did you go back to Łódź?

Yes. I did go back. Because like I said, I want to know who is-- I found my brother there, who lived through in the ghetto. A few months later, not too much. I don't remember exactly, was there a few months about [INAUDIBLE] my brother [PERSONAL NAME].

And later, after the pogrom in Poland, was one city in Radom. It was a pogrom then. After that we said we have enough. We left for the United-- for that's Berlin.

In the meantime, I found out I have an aunt in Detroit, Michigan. We wrote to her and she sent us papers. That's how I came to in 1949.

Can I say something?

Sure.

You should mention what you lived through in Posen, this death camp. It's very important to know. Posen is the most--

Why don't you tell us about that?

What the people lived through and you lived through.

All right. I'll tell you one thing. The first day when we came to Posen, actually, from Lodz to Posen should take only a few hours with the train. But we were on this train for three days. We didn't know where we're going.

One time they gave us water. When we went on the train, they gave us everybody a piece of bread. On that we have to live. So we went for three days then. When we came down, right away we saw what's going on.

[SIDE CONVERSATIONS]

They took us to work. We have to build a railroad for their [? troops. ?] They gave us in the morning just coffee. The coffee, it was from burned oats, it were the coffee.

We went, and we have to work 12 hours. We didn't get any food. When we came home, they gave us a soup and a piece of bread. This has to last till the next day, in the evening, again, after the work.

The work started seven o'clock. We had to be up 4:30. Then [? latest, ?] they woke us up. We have to stay outside and wait to be counted.

Then we have to walk about six kilometers to work. On the walk, they try a lot of [INAUDIBLE]. They just made a game out of us, beating up.

When we came to work, for instance, in one place, you have to carry the-- how do you call it-- the wooden-- what you put the rails on, anyway.

Ties?

Ties. I forgot the name. We have to carry two tie. This was about August It was very hot. We have to take off the shirts and carry this wooden on--

There stood on both sides Germans with whips, with canes, whatever they could find. They have to run. Then this, you have to run, and every time we came close, they-- in one place, they broke my nose. I didn't know that [INAUDIBLE].

This place was-- nobody realized. Later, I realized how [INAUDIBLE]. When they took me out in, like, say in 1942, about July, they took us out from the bed. We were about 136 persons.

They took us in one train. They took us there. After six weeks' work day, one day they tell us to go out. They mentioned only this who carried this and this days from the Lodz ghetto. We have to [? forgot ?] and find out. All the 136 was less than 50 persons still alive. The rest--

Six weeks later.

--they couldn't take it. You know, everybody who wasn't a hard worker couldn't take it. With one meal a day and all this work, they died.

When I came it was because I couldn't work anymore. I was sick. And so that's why they put me on the [NON-ENGLISH] transporter called. Fortunately, I came to the Lodz ghetto, because he demanded all these things.

Well, this is one chapter. I mean, the way we had to work was unbelievable. We have to 12 hours hoe the dirt, dig, and throw it in little bags, like, they called it [INAUDIBLE]. Then you kept them, you took them in another place, they had slough. And you filled up and straightened out.

So it was two brothers. One in the brothers, he was this weak. He couldn't fill up [INAUDIBLE]. They had to start to beat him up little by little. You have to do that.

He couldn't. He [INAUDIBLE]. You have to throw them in this lorry like they call it, we call the dirt on him. Then they throw him out, put water on him. He still came through a little bit. They start all over again.

Finally, he died there. We took him back. In this day, it was a few guys who didn't work, who couldn't work anymore. So they were notified this way when the people who took us there was Volksdeutsche. I told him, you tell this number and this number and this number didn't want to work. This means they were hanged. We have to go out, at the time, at least once a week and watch how they hanged these people.

Then in Auschwitz, I was working, like I said. I went out after eight days. And this was--

How long were you in Posen?

Posen, it was about 13, 15 months, between 13 and 15 months.

No clothes?

No, no, you didn't get any clothes. When we came there, everything fall apart. They didn't get any new clothes.

So one winter, it was so cold that we couldn't take it. Have to remember, it was snowing. So we found our way. We took the bags, the paper bags from the cement and they covered our bodies behind the shirts to be a little warmer.

One German, a Nazi, hit somebody. He heard some noise. He looked in. They had all to take off the shirts and take off the paper and finish the day's work just half-naked with the arm out.

When I remind myself all these things, I don't know how I lived it through. It's just hard to do to imagine it. This day, there was a day when I was very weak. I knew if I don't get out there somehow, they will kill me today. So when he came over and hit me behind unexpectedly, I start to get dizzy.

Then the experience was I saw what they did. I knew if I don't do something again, I'll-- so I told him, OK. I'll go to work. I'll work. But I have to go first in the toilet, because when you hit me, I-- he said, oh, yeah, go, go, go, go. I was standing there for one hour until it was 12:00.

12:00 to 1:00, they made a [INAUDIBLE]. We didn't get anything to eat. They went to eat, and we have to wait for them to come back. This have-- this was one thing.

Another thing I just left the field. It was snowing so hard. They couldn't work. It was the same thing. A lot of people were killed that day.

I just walked up, walked home between the snows, and nobody saw me. I lay down. I said if they come hang me, let them hang me. I resigned to it.

It was so snowing that in an hour after I left, they let everybody go home because they couldn't do anything. I don't know what else to say.

Do you want something from the kitchen?

Huh?

Something stealing from the kitchen, some food, you know?

I didn't. No, not me. I [INAUDIBLE].

Let me ask you another question, a little different subject now. When the war first broke out, and L³dz was attacked by the Germans and the Germans occupied the city, what did the Gentiles do?

They helped them. For instance, in the beginning, before the ghetto was constructed, they right away next day, they came out. We have to wear the-- three days later or four days later, I don't remember, a little later, they gave the order to wear the David stern, they called it.

Star.

Star. But in the meantime, they came the trucks, stand in a corner, and picked up Jews to take them to work. I was hiding.

L³dz was a city. It was one of the big buildings. It was, like, a gate to go in. Around was building, then one place was a gate go in and out with a truck or something. I was running in hiding.

Here, this [NON-ENGLISH]. Jude. Right away, they were, this Jude, Jude, Jude. In this way, they helped.

Pointing the Jews out to the Germans?

Where they hide.

Were any of them helpful at all?

Some of them were sympathetic. Let's say if he was sympathetic, he went his way and he didn't point out me to them. But it was a little bit, we can say, not it was quiet a little bit. But according to pretend to try to save us, nothing, not much.

After the war, when you came back to L³dz, what was the reaction of the Gentiles at that point?

I went-- what I say Friedland, this was in Germany, near the Czechoslovakian border. Then we could go home because it was a lot of bridges broke. The train didn't go. We have to wait for 12 weeks, sitting there and waiting.

I think in June was when I decided I and my brother, we have to go see. Maybe somebody survived. The only place

where we know we were going to meet is where we lived all our lives, in Lodz.

So we came to the border from Poland, passing Czechoslovakia. We came to the border from Poland. We have to change trains, go from this train to the Polish train.

The first step we go in, they recognized Jews because it wasn't like here all kinds of different nationalities, like, Jews or Poles. They recognized that. We still Jews alive? We thought they killed all of them.

This was the first reaction we got. I went with a woman who I know from before the war in Germany. She couldn't. She fainted right away. If I stayed a little bit in Lodz, it's only because we thought maybe somebody in Russia will come back, maybe from the family. Then after this, we left right away.

How did you get out of Poland? Was it a Jewish agency?

No. For instance, I sold everything I got. I sold the bakery. This money, we went not far from the border in Berlin. It was the Russians.

We paid the Russians, a few Russians. We bribed them. We give them the money. They took us with the truck to Berlin.

In Berlin was an agency that took us in the camp, in the Berlin, the American side.

I see.

There we were in the camp, the DP camp, waiting. Then we left for central Germany where is the American zone. There we wait till '49. '49, we got, finally, the visas to go into the United States.

You met your wife here in the United States?

No. Met my wife in Poland after the war.

Have you ever discussed what you're talking about here with your children?

A little bit. A little bit. Some people say we shouldn't talk about it. Even my wife said, why you have to talk? Why I have to talk?

I felt they should know. I told them a little bit. That's why they asked me to do that. They would like to have a tape for their children.

Do you feel that there is more reason for you to talk about it today than, let's say, 20 years ago?

The reason is I just got a discussion-- I don't live here. I live in Florida. My daughter lives in Arlington, Virginia. She got a couple of friends came Sunday night visit for dinner. They're young people, too.

We start to talk about. I just told them--

They're kind of mixed marriages.

Doesn't matter.

But--

Understandable.

Oh, very. I couldn't believe it. They're interested to learn all these things. So I start to tell them, like, I say he a little bit

the story, probably finished.

And I told them that the reason I finally say, 38, 40 years, we finally start to talk about the world status, about the United States. And we have all this gathering. So they're interested.

I told them approximately the same things, what I lived through. Of course, I can't go even if there were hours, I wouldn't tell in details everything what I saw. This way I decided. I saw two years ago in Israel.

Since I heard here that they're going to have this gathering, I say it's time to do. I talked to my children. I told them all about it.

I used to talk before. I say it's a good thing. I'm very impressed with all this gathering and everything.

Do you think you have a feeling that your children will remember and tell your grandchildren about it?

Yes. They are very interested. That's why they ask me. They want to have tapes and records so they can tell.

Mr. Rolnitzky, is there anything else you'd like to say? This is an opportunity for you to talk.

I don't think I know what to say.

Come to Lodz ghetto.

The ghetto is very hard to say. It's just unbelievable.

How we brought in, with all of us, with no food and no stuff.

Yeah.

Yeah.

People died. Let me put it this way. People died in the Łódź ghetto between 1,800 a day from starvation. Nobody could care.

Just you walk in the street, you see somebody fall down, you walked your way. You went over to help. Everybody waited. My day will be tomorrow.

They used to carry those dead people just like they were carrying with those wagons.

You mentioned a man who was the head of some organization in the ghetto?

Yeah.

When they came in, the Germans, they did it in every city. They went to a place like the Judenrat, the Jewish community. They took a few leaders who were always there, the committee or somebody, and they made them responsible for that. There was a man, his name was Rumkowski.

His name was Rumkowski. Before the war, he was-- how you call it-- a director from an orphanage, a Jewish orphanage. They made him to be the oldest of the Judenrat, called it, the managing director for the ghetto. That's the way.

I think he was a very brutal man, very brutal. He didn't care. He just did everything what the Germans ask him to do so he can survive with his family.

Sonder, sonder.

He made a sonder police, sonderkommando there.

What are they?

The Germans say you have to bring me 200 or 500 or 1,000 or 500, they went in the night and took us out.

Were they Jews?

Jews.

Sonderkommando were Jews?

In the ghetto was no Germans, except one point that they got an office, a whole house. They were sitting, the Germans. They called these the Gestapo, the SS.

Whatever they have to say, they told to Rumkowski and the police finished everything what they want.

Taking people from the--

We never saw Germans. The only Germans then we knew is where the gates were. We were closed around, the wires. Every 50 yards or 20 yards, I don't know how much, was standing a guard, a German guard.

[INAUDIBLE]. Walking, going to [INAUDIBLE].

Yeah, in the ghetto, we know. We got rationing this. But this was starvation. You couldn't live. That's why so many people.

The ghetto in Lodz was, when they close, was about between 180 and 200,000 Jews.

At the beginning?

At the beginning, because there are a lot of them ran away to Russia, most of them. So until they liquidated, was 180,000. But there, it wasn't only this 180,000. They brought in from Germany, thousand, tens of thousands from Czechoslovakia, from Austria. From all over, they brought in.

To the Lodz ghetto.

Finally in August 1944 was left only 80,000. Was it 80,000? I don't know how many survived. I don't know.

Did this head of the Judenrat survive?

No. You see when I was hiding, like I told before, in this basement, a day before I left, they took him with his whole--

Sonder.

--in this ghetto, into Auschwitz. There were there people who this Rumkowski sent them away. They were working at the trains, taking off the Jews, and this other thing. They killed him. They just stepped on him and danced on him so long until he died.

Is that right?

That's what I heard about it.

Did he try to protect the orphans? He was the head of an orphanage.

He was a head [CROSS TALK]. In 1941, it was so many dying in the city from starvation and everything, so it was left a lot of orphans, lot of the orphans. They're walking around with nobody.

In [PLACE NAME].

So he was my cousin. He's now in rabbi in-- Rabbi Schwartz, in someplace in Los Angeles. He was then, too, a rabbi. He went to Rumkowski ask him to do something about it. He said do what you want. I'll help you.

So he organized a place in [PLACE NAME]. He got a home, a big home, and he took in these children, and he took in, I think, three or four people to help him. They brought the children there.

They put them in beds and they learned with them. They have [INAUDIBLE] there. They teached them what they could.

A few women were cooking there from the kitchen. They got the rationing. They were divided between the children.

In 1943, I was in Posen. All of a sudden, the trucks came with the Germans. They threw out all these children and all the teachers and everybody on this truck, and they took him away. Later we found out they were told to assemble in the graves and kill them there.

This cousin of mine, Rabbi Schwartz, he survived because he wasn't there. My sister-in-law who's now alive in [PLACE NAME], she was working there in the kitchen. This day she got a cold or something.

She couldn't go to work. She was home. That's how likely they were saved.

It's just a matter of luck.

Luck. This was not smartness. You have to be alert. In the camps, whoever wasn't too much alert, they went fast. You have to be alert, try to avoid beatings, try to avoid.

But we couldn't be any smart. Nobody could know the next step, what he was going to--

Did you ever find any of the guards or any of the people who were in charge of you with any kind of rachmones at all? You did?

Yes, I must admit this.

You want to tell me about that?

Yes. I was in [INAUDIBLE] in Posen. When I came to Posen, like I say, I was a baker. I could work. I was a hard worker, and I wasn't afraid of hard work.

They noticed also I'm handy. Even I didn't do things I could put together pipes. You know, need something to fix? I could do it.

They noticed it. They sent me in a place where they got a steam shop. It was really working on steam. You have to put coal to make steam. It looks like a train, and this was steam shovel wagon.

There they needed to put together, because the water was primitive. It was like a tank standing and water was done. They needed to go in this barge. And they needed the water and the little engines who pulled these wagons.

So every time this move further and further, digging, you have to connect. So I and another friend of mine, also from my trade, I choosed him and said come on. We both go.

He said to me, and I say, take him. I want somebody. I said take him. He brought. We're working there for a few months. Still, something always happen. In those days, the leader, the manager from this work, was just a murder. I don't know how a person, a human being alive can be so brutal. It's just I never believe it can happen.

Every day, he has to kill somebody. He just simply enjoyed it. I did something there that wasn't my fault. It was the fault in the engine.

But anyway, the mistake was done. Even the guy told me he's going to kill me. He's now going to kill you. I prepared myself. Now I'm dying.

He came down and look at me. He said, you are a good worker. Why didn't you know what to do? Before I know it, he hit me a few times, and he left.

But the other guy who was there, he told them before, later he told me, you know, I saved your life. I told him it's not your fault. It's the fault from the other guy. Otherwise, he would kill you. So it was one.

Another time, he said, do right. But before the other guy came, he just took me. Don't make yourself scream.

You may hit me, but not hard. Pretend to hit, and I screamed. So it must say it was a few guys which I met between them, they were human beings.

How did your people that you were together with in the camps, how were they to each other?

Animals. Nobody will understand this.

Selfish.

Not selfish.

[INAUDIBLE].

It says in my Torah, it says, [HEBREW], that the hunger, the pain and hunger is worse than pain from a sword. And I lived through this nighttime and that. Nothing can hurt as much a person as starving.

When we were going around hungry, everybody just looked but to catch something in mouth, piece of grass, of anything. So you didn't think about somebody. You couldn't think about somebody.

[INAUDIBLE].

I'll give you a sample. It's an interesting thing. I can't forgive myself I didn't keep this little diary. I found after the war a few pages in a diary on a place where my parents lived in the attic.

And I started to read it through in Yiddish. And it says that. This guy says, it was a young guy, about 18 to 19, he said. He noticed that night in the dark, he recognized the shadow. You get used to the light and dark, you know.

He recognized his mother is walking, and walked over, and stealed from his little sack that he got the sugar and bread, she took out a teaspoon of sugar and ate up the sugar from her son. It's not because she was a bad mother. She probably would go and die, like a lot of mothers did. They didn't want to give away their children. They went to the oven with their children.

But the moment in hunger, she couldn't figure out that maybe her son would die. That the excuse was, he is young. He

will survive. I have to have it, if not I'll die now.

You mean the human being when he so hungry for a few years, his mind doesn't work. Nobody will tell me that.

Mr Rolnitzky, did you also find people who were the other way, who didn't act like [INAUDIBLE]?

Yes.

Tell me about them.

Simple. They helped each other as much as they could. They're not giving away food, and this forget. Because they didn't got nothing to give away.

But I myself and a lot of other people, there broke out in that camp typhus. In my room, we were about 30 people in a small room. We got the three layers of the beds. No, it wasn't even beds. It was just boards.

When the typhus broke out, they took the straw and burned it because they were afraid. But we have to lay [? pain ?] on the boards and the sick people were laying. Then I was sick. This was before I was taken back to the ghetto and work.

This was in Posen?

In Posen. So I didn't go to work. Another guy was also sick and he didn't go to work. The other guy said look, let's help a little bit these people because they couldn't move.

We tried to do. We went out. We talked to the other guy who was managing this place, give him a little bit something to put under their head or something. They couldn't go down. We bring them a little water. When the soup came, we brought them the soup.

This is the only thing you could do. You couldn't give them medicine because it was no medicine around there, nothing. And the most of these people who got sick only end of the night, this day or two survive. The rest died from the typhus.

Did you think of anything else except how to get through the day?

That was the only thing. Nothing was in mind. Otherwise, a lot of people would commit suicide. The only thing we talked about is to live, see the end of these Nazis, and to sit down by a table and have a whole lot of bread sitting in it. This is the whole thing we talk.

You are apparently a man who is versed in Hebrew and Yiddishkeit, how did that come out during the camps?

Well, I can't say for other people.

Just speaking for yourself.

I noticed that a lot of people still are religious. To me, it didn't work too plain. I got a little bit, like, what can I say? All this what I learned I say is nothing.

Where is all this help? Where is God? How can He see the little children like this, thrown in the oven. [INAUDIBLE] I saw that this cousin of mine, her baby was given to my mother.

We adults, we did a lot of sin. Of what kind of sin did this little baby, these little kids? I was going around, like, in a haze. Sometimes I thought maybe it is, sometimes. Until now, I wouldn't say I'm religious. No. I'm not anymore. My mind doesn't accept just plain God leads the world this way. I can't accept. My mind can't accept. A man like me, when I saw they give the mother a baby, and she goes with the baby, too.

Yes. Is there something else you'd like to tell me about? Hmm?

[INAUDIBLE].