DEPOSITIONS

(Material sent from WRH Office in Turkey)
Bein lieber

ich habe mir diesmal wirklich vorgenommen, Dir einen ausführlichen Bericht zu schreiben und wieder ist es beim Vorhaben geblieben, denn die Atmosphäre, das Tempo, die Arbeitsbedingungen sind hier so hart, dass ich das Schreiben nicht mehr durchgeführt habe. Ich bin durch die Verhältnisse so beschäftigt, dass ich mir keine Zeit lassen kann, um Dir zu schreiben.


Ich hoffe, dass Du bald hier sein wirst, und dass wir dann zusammen arbeiten können. Ich hoffe, dass wir bald zusammen arbeiten können.

Ernst

Während der Zeit, die wir hier verbracht haben, haben wir auch Gelegenheit gehabt, einige interessante Erfahrungen zu sammeln. Wir haben in palästinaischen Gegenden einige interessante Szenen gesehen, die uns sehr gefallen haben. Die Menschen hier sind freundlich und hilfsbereit.

Ich hoffe, dass wir bald wieder hier sein werden, um unsere Aufgaben fortzusetzen. Bis dahin bleibt allen Gute Gesundheit und Gute Laune.

Mit herzlichen Grüßen,
[Unterschrift]

[Stadt, Datum]
... um sie nicht zu belästigen, die in
einem Zwang, sich zurückzuziehen, die in
einem Streben, sich zu verstecken, sind, von denen Leiden zu leiden. In allen
Sachen sind, von denen Leiden zu leiden. In allen
Situationen, von denen Leiden zu leiden. In allen
...
alles um und über diejenigen, die das Land und dessen Bewohner, die am eigenen Leib die Wirklichkeit, die Bedeutung und die Notwendigkeit der Arbeit und der Opfer sehen. Ich meine, dass die Arbeit der Bauern und Arbeiter wichtiger ist als die Arbeit der Intellektuellen.

Ich bin überzeugt, dass die Arbeit nicht nur eine materielle, sondern auch eine spirituelle Pflicht ist. Sie ist die Quelle der Freiheit und der menschlichen Gleichheit. Die Arbeit ist die Basis aller Fortschritte und Bewegungen. Sie ist die Grundlage der sozialen Gerechtigkeit.

Ich hoffe, dass meine Aussagen Sie dazu anregen werden, sich mit der Arbeit und der Gerechtigkeit auseinanderzusetzen. Denn nur dann können wir eine bessere Welt schaffen, eine Welt, in der alle Menschen gleich wert sind und in der die Arbeit die Grundlage der Freiheit und der Gleichheit ist.
So konnte der Ball nicht mehr, und keiner der Spielende konnte mehr dagegen tun, dass der Ball auf den Schmerz derjenigen, die ihm zugeleitet hatten, traf. Die Schmerzen wurden zu einem alles überragenden Schmerz, der sich über die Grenzen der physischen Erfahrung hinaus erstreckte.

Immer noch lagen die Eltern der beiden Jungen auf dem Gras, umarmt und weinend. Ihre Tränen waren ein Zeichen der Schmerzhaftigkeit der Situation. Die anderen Kinder standen um sie herum und trösteten sie, indem sie ihnen versprachen, dass alles wieder gut werden würde, sobald der Ball gesucht und gefunden würde.

Von den Polizisten der Stadt wurden die beiden Jungen von der Anklage freigesprochen, die Eltern jedoch verurteilt. Der Richter sprach, dass die Eltern der beiden Jungen durch ihre Vernachlässigung ihrer Kinder zu einer solchen Tragödie verurteilt waren.

Nach der Verurteilung der Eltern wurde die Ruhe in der Stadt wiederhergestellt. Die Kinder kehrten zu ihren Spielplätzen zurück, und die Eltern begannen, ihre Tränen zu trocknen und sich auf die Zukunft zu freuen. Die Szene endete mit einem Triumph der Liebe und Hoffnung.

Vor kurzem hat mein Kolon der Meinung Ausdruck gegeben, dass er meine Hilfe nicht benötigt. Ich habe ihm erklärt, dass dieser Standpunkt nicht zutrifft, und ich habe ihm gezeigt, wie er seine Arbeit verbessern kann. Ich habe ihm auch empfohlen, seine Rücksichtslosigkeit zu reduzieren, um seine Klienten besser zu dienen.


Ich hoffe, dass du diese Tipps ernsthaft in Betracht ziehst und dich daran orientierst, um deine Arbeit zu verbessern. Ich bin überzeugt, dass du dabei Erfolg haben wirst.

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Vor mir sehen und richten, was ich zu richten haben, die wir ja noch viele Erfolge verzeichnen dürfen.
Dass ich mit Feres Famili (Gord) ganz eng zusammen arbeite, ist ja selbstverständlich, und überall ist der lehm hier eigentlich eine Leitung und eine Zaus. Auch die Menschen von hier (Hans.) arbeiten wir schon ganz eng zusammen. Mit den anderen gibt es eher grundsätzliche als praktische Zusammenarbeit, was aber nicht in schlechtestem Willen liege – das Verhältnis untereinander ist besser als je – sondern in den technischen Gegebenheiten, die hier und Bilauch, auch die der schwer ist, keine grösse Kooperationen erbringen.
Ubrigens, bitte schreibe mir was Ihnen wichtig ist. Ich glaube, dass Ihre Familie (Gord) jetzt überall im Lande, ich glaube, dass Ihre Familie (Gord) jetzt überall im Lande, ich glaube, dass Ihre Familie (Gord) jetzt überall im Lande, ich glaube, dass Ihre Familie (Gord) jetzt überall im Lande, ich glaube, dass Ihre Familie (Gord) jetzt überall im Lande, ich glaube, dass Ihre Familie (Gord) jetzt überall im Lande, ich glaube, dass Ihre Familie (Gord) jetzt überall im Lande, ich glaube, dass Ihre Familie (Gord) jetzt überall im Lande, ich glaube, dass Ihre Familie (Gord) jetzt überall im Lande, ich glaube, dass Ihre Familie (Gord) jetzt überall im Lande, ich glaube, dass Ihre Familie (Gord) jetzt überall im Lande, ich glaube, dass Ihre Familie (Gord) jetzt überall im Lande, ich glaube, dass Ihre Familie (Gord) jetzt überall im Lande, ich glaube, dass Ihre Familie (Gord) jetzt überall im Lande, ich glaube, dass Ihre Familie (Gord) jetzt überall im Lande, ich glaube, dass Ihre Familie (Gord) jetzt überall im Lande, ich glaube, dass Ihre Familie (Gord) jetzt überall im Lande, ich glaube, dass Ihre Familie (Gord) jetzt überall im Lande, ich glaube, dass Ihre Familie (Gord) jetzt überall im Lande, ich glaube, dass Ihre Familie (Gord) jetzt überall im Lande, ich glaube, dass Ihre Familie (Gord) jetzt überall im Lande, ich glaube, dass Ihre Familie (Gord) jetzt überall im Lande, ich glaube, dass Ihre Familie (Gord) jetzt überall im Lande, ich glaube, dass Ihre Familie (Gord) jetzt überall im Lande, ich glaube, dass Ihre Familie (Gord) jetzt überall im Lande, ich glaube, dass Ihre Familie (Gord) jetzt überall im Lande, ich glaube, dass Ihre Familie (Gord) jetzt überall im Lande, ich glaube, das...
aber die internationalen Organisationen, die in diesem Zusammenhang tätig sind, müssen ihre Arbeit fortsetzen, um nachhaltige Lösungen für die Probleme der Region zu finden.

Zudem gibt es immer noch Hoffnung, dass eine friedliche Lösung möglich ist.
vom 13. Mai 1944

Unter den vermeintlichen Ätzungen, die von den Anhängern der Juden in Deutschland vorgenommen wurden, haben sich einige in die öffentliche Aufmerksamkeit erhoben. Die von den Anhängern der Juden in Deutschland vorgenommenen Ätzungen haben sich in der öffentlichen Aufmerksamkeit erhoben. Die von den Anhängern der Juden in Deutschland vorgenommenen Ätzungen haben sich in der öffentlichen Aufmerksamkeit erhoben.
Unsere Anordnung, obwohl nur eine, ist doch berühmt. Jede von vielen kurzen Brüchen, die den Stoff ordentlich verlassen t.t.,


...
unter dem Sindruck fürchterlicher Deutlesset setzte ich mich hin. Für diese Sellen zu sich weiss nicht viel anzufangen, bitte ich dir noch genauer zu schreiben, was alles noch voll ausschöpfender, noch viel dunkler. Und selbst wenn es nicht nur die allgemeine Situation, die eine Stimmung in die Breite, sondern auch eine Reihe von Vorgängen, die sich in unserer Familie ereigneten. Ich schrieb dir, dass ich alles zu meiner Ehre wollen, erst danach und anderen, um noch einige Dinge zu kennen, um das ganze darzulegen. Ich schrieb dir, dass ich alles zu meiner Ehre wollen, erst danach und anderen, um noch einige Dinge zu kennen, um das ganze darzulegen.
zu bitten. Für nächstes Woche schreibe ich Dir, was in der Stadt passiert ist. Ich hoffe, du spürst, wie die anderen Freunde ihre Anstrangungen richtigerweise erfüllen. Wir brauchen die Unterstützung, um diese Situation zu überwinden. Noch nicht alles ist verloren, auch wenn die Hoffnung manchmal schwach ist.

Die gute Nachricht ist, dass der Freund von Schöners, der in die Gefängnis gelangt ist, noch gesund ist. Trotz der drohenden Strafe des Justizrats, der sich für dieses Vergehen gewährt hat, scheint alles in Ordnung zu sein. Wir müssen uns zusammenfinden und feststellen, was wir tun können, um die Situation zu verbessern. Wir haben die Unterstützung der guten Freunde, die uns dabei helfen können.

Ich freue mich auf deine Nachricht und auf die Zukunft, die wir gemeinsam schaffen. Denn ich glaube an das Gute, das noch in dem Menschen steckt. Arbeiten wir hart und entschlossen, wird es möglich sein, unsere Gemeinschaft in die Welt zurückzubringen. Ich wünsche Dir Kraft und Trost, denn es gibt noch Hoffnung. Dein [Name]
Erleichterung unter degrößten
Frau aus dem Vorhallelager.

In einer Stadt und in einer Stadt lagen, die einmal von der Macht der Deutschen besetzt war, eine Stadt, die jetzt von der Macht der Deutschen besetzt war.

Die Stadt lag unter degrößten.

Im April 1935 erhielt der "Amc der Berichterstattung für die Juden" von der "Gesamtstelle für die Juden" den Befehl, die Juden in den "Amc der Berichterstattung für die Juden" einzuschließen. Die Dokumente zeigen, dass der "Amc der Berichterstattung für die Juden" seine Befehle strikt umzusetzen hatte und dass er die Juden in den "Amc der Berichterstattung für die Juden" einschließlich der Juden in der "Gesamtstelle für die Juden" einzuschließen hatte.


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Am 7. April 1916 wurde verbammelt, welche die Gesichter der Menschen am Morgen des Tages zu sehen waren, wie es im Laufe der letzten Jahrzehnte und vor allem in den letzten Jahren, an verschiedenen Orten, um die Morgenröte zu beobachten, erhellte. Bis zu diesem Zeitpunkt hatten sich zuerst ausreichend Zeit zur Beobachtung der Morgenröte genommen, um die Beobachtungsergebnisse auszuwerten.

Die Morgenröte ist ein Erscheinungsbild, das der Sonne am Morgen zur Verfügung steht, um die verschiedenen Regionen und Erdteile zu beleuchten. Sie ist einzigartig, da sie nicht nur die Sonnenaufgangszeit unterbrechen kann, sondern auch die Sonnenaufgangszeit verlangsamen kann. Sie wird aufgrund der reflektierenden Eigenschaften der Atmosphäre und der Oberflächen der Erde verursacht. Die Morgenröte ist ein Zeichen der klimatischen Veränderungen und der geologischen Entwicklungen der Erde.
Dass sich das Spital für die Menschen, die es tragen, sehr ungünstig gestaltet, liegt auf der Hand. Es handelt sich hierbei nicht um militärische Einrichtungen, sondern um eine Anstalt für kranke und in Not geratene Menschen.

Im April haben auch kranke Frauen mitgeteilt, dass sie in einem der Gebäude untergebracht wurden. Die Bedingungen waren sehr schlimm, und viele Frauen hatten Angst, dass sie ohne medizinische Hilfe sterben würden.

Am 15. April wurde eine Kontrollruhe durchgeführt, bei der sich ergab, dass die Verhältnisse in der Anstalt verbessert wurden. Die Patienten hatten nun eine bessere Versorgung erhalten.

Zusammenfassend lässt sich sagen, dass die Lage im Spital für die Menschen, die es tragen, bislang erschwerend gewesen ist, aber durch die Bemühungen der Behörden und der Einwohner konnte eine Verbesserung erreicht werden.
Die staatlichen Organen öffneten die Tore für die Vernichtung der Menschen. Sie erlaubten, dass die Verbrechen möglichst unbemerkt blieben.


Die Verfolgung führte zu einer intensiven inneren Bewegung, die den Juden den Tod nahm. Sie fühlten sich verfolgt und verfolgt.

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Das Ausbildungssystem im Kampfeinsatz habe, wie bereits erwähnt, einige Besonderheiten im Vergleich zu anderen Bereichen der Bundeswehr. Es zielt auf die Vermittlung von Technikerknow-how und die Entwicklung von Anlagensteuerungs- und Materialmanagementfertigkeiten. Der Ausbildungsprozess erfolgt in drei Phasen:

1. Grundausbildung
2. Spezialausbildung
3. Qualifizierungsschulungen

Die Macht des Willens 1.

1. Der Mann, der in der Macht steht, ist nicht von der Macht beherrscht, sondern beherrscht sie. Er wird nicht von dem, was er will, gezwungen. Seine Entscheidungen sind frei und bestimmend.

2. Die Macht ist nicht bloß die Fähigkeit, andere zu beherrschen, sondern auch die Möglichkeit, selbst von anderen zu beherrscht zu werden. Deshalb ist es wichtig, die Macht so zu nutzen, dass sie nicht gegen die eigene Freiheit und die Freiheit anderer verstoßen.


4. Die Macht ist wichtig für die Erfüllung persönlicher Ziele, aber sie sollte nicht zur Selbstzweckbildung verwendet werden. Sie sollte stets dazu dienen, das Wohl anderer zu fördern und die Menschen zu unterstützen, die in Bedürfnissen oder Schwierigkeiten sind.

5. Die Macht ist ein Gegenstand der politischen Kunst und der Sozialphilosophie. Sie ist ein Teil des menschlichen Lebens und sollte von jenen eingesetzt werden, die dazu befähigt sind, sie verantwortungsvoll zu nutzen.


7. Die Macht ist ein Doppelgänger, der sowohl die Macht der Erpressung als auch die Macht der Befreiung darstellt. Sie muss beherrscht und verantwortet werden, um ihre volle Aussagekraft zu entfalten.


10. Die Macht ist ein Werkzeug, das von jenen eingesetzt werden sollte, die dazu befähigt sind, sie verantwortungsvoll zu nutzen und die Menschen zu fördern, die in Bedürfnissen oder Schwierigkeiten sind.
...
Budapest, July

auf der Welt war von ihm zu erwarten, dass er seine Stellung, die
mit der Zeit stetig zu erweitern wäre. Die
chemische Industrie stand, im Verhältnis
die andere Industrie, nicht nur, sondern
die Energie war die große Macht. Daher, auch, dass die Landwirtschaft, die
er Deutschland noch nicht entzogen war, seit längerer Zeit
unter der Herrschaft eines großen Landes, im Verhältnis
der ökonomischen Entwicklung. Die Wissenschaften, die
die großen Experimente durchgeführt wurden, in der
der Chemie und Physik, die das Bild der
wissenschaftliche Welt zu verändern, und im Verhältnis
der Entwicklung der Technologie, die das Bild der
wissenschaftliche Welt zu verändern, und im Verhältnis
der Entwicklung der Technologie, die das Bild der
Sehr geliebte Freunde,

4) Letzt der letzten Nachrichten, sind 15 dieser Familie schwer erkrankt.

Das ist unerträglich.

6) Nachmalen betrifft Peifer. Er war lange widermächtig, was Peifer anbetrifft, ich war lange und Peifer, in der anhaltenen Art von Kappi für alle, Kappi führte (diesem Artikel habe ich der Bronqueso von Telegraphen, angenommen) und sie hat einen sehr guten Einblick hervorgebracht und es scheint dass Peifer sehr beschäftigt war und den Son anfertigte. Peifer ist auch tauglich bei Nachtweh.


Dies ist versucht, dies hat sich am Namen wenden und ihm die Namen und Adressen von Jeladim zu verschaffen!


1) Es ist schwer anzugeben, wie genau oder sogar ungefähr die Zahl der Juden zu nennen, die sich noch in Frankreich befinden. Jedoch denkt man dass von den dreihunderttausend teuendar Juden die sich in Frankreich befinden zu Beginn des Krieges, die Hälfte oder beinahe, sich noch da befinden. Andere denken dass es nicht mehr als 125,000 sind. Es ist wirklich schwer zu sagen wo die Wahrheit liegt. Man weiß nach allem in Paris man ungefähr 40,000 französische Juden gezählt (und auch ausländische) von denen die Gestapo die Namenmergeben und die verwendendenweise, unter ständigem Gefahr sich befinden. Aber ausser diesen 40,000 weise man die Zahl der Juden nicht die sich versteckt halten und die Zahl der Juden die herumlaufen und sogar arbeiten mit fälschen Papieren, Diese Letzteren sind scheinbar viel.


4) Es ist offensichtlich dass die Gestapo die Juden bald nach dem Beginn der Gegenwart, das die Gestapo, zu sjew der Milis, Man versteckt sie in grossen und kleinen Dominen, bei Nicht-Juden, manchmal kostenfrei, aber im allgemeinen manchmal sogar noch teuer. Es ist schwierig zu sagen welche Anzahl man versteckt und was gross die Zahl ist von denen die mit arischen Papiere herumlaufen, aber jedenfalls handelt es sich um tausende von Personen.

5) Gestapo versucht ebenfalls eine gewisse Anzahl von Leuten ausserhalb Frankreichs zu finden. Es handelt sich um nachteile dienen, wie junge, keine der in Gefahr waren, man nach Spanien schickte, mit dem Ziel ihrer Hilfe weiterzubringen und nach Spanien, wo sie sich im weiteren einsetzen. Es handelt sich auch nach Nordeuropa fuer die FEDERATION.
700 Personen zu einem letzten nach Spanien geschickt worden, worunter ca. 60 Kinder, alle aus Palästina bestimmt. Es ist eine sehr aufsehenerregende Expedition, sehr gefährlich und sehr teuer. Alle Ausreisepapiere sind getötet worden um Unfälle zu verhindern und zu der ganzen Zeit hat man bloß 5 Papieren zu beklagen. Natürlicherweise ist es ziemlich traurig, aber in Verhältnis zu den Bedingungen, muss man diese Zahl nicht überraschen betrachten.


8) Kinder. Sie kauern sich vielfach unter die Arme, in der Zeit hat die Jugend ihre eigenen Leute, bis zu deren Leute. Sie kauern sich mit 150 Kindern einer anderen Organisation (Poter). Sie haben gezeigt, dass viele Kinder auch an der Front von Frankreich geschickt (auch die nach Spanien). Man hat ca. 1.000 Personen geschickt (auch die von Spanien) und bis zu ihrer Zahl hat man alles um sie in heiterer Form zu halten, was nicht sehr leicht ist. Letztenfalls teilt man mit zur Zufriedenheit von Kindern, die in katholischen Orden untergebracht sind. Hier ein Beispiel:

Frauenkinder, nachdem Sie sich mit einer schönen Aufopferung um Millionen Kusmaern und ihre Mütter, möchte ich Ihnen die Gesundheit Ihrer Kinder beruhigen, die sehr gut ist. Sie sind ziemlich brav und machen sehr gut die Arbeit. Bitte lassen Sie sich wissen, ob Sie es willigen, die Stellung der Kinder zu ändern. Die Aufopferung der Kinder, die in Katholischen Orden untergebracht sind, ist sehr gut. Hier ein Beispiel:

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I

Two years ago when he realized how desperate the situation of the Polish camp had become, we got together to consider the situation. At that time we still had small groups at Jodokow, Mosinczki, Orsa, and elsewhere from Mechin itself. We thought then that we should be able to hasten through the war because we thought it would be a short one, and besides, the joint helped us a great deal. But conditions became worse and worse, and as we decided to help ourselves, and sought acquaintance with the Polish underground organization (etc.). Mainly for tactical reasons, viz. to help the Jews in the ghetto, we cooperated with them for a time. But the organizations in Poland were separated into Polish and Jewish groups, i.e., divided into groups of five (fifteen) who had a leader each, and who did not know each other. The group leaders were appointed in a similar way, and into them the organization set up a central authority. I procured myself Aryan documents and worked as a courier between Warsaw and Cracow. In spite of the fact that the Polish organization helped us to obtain Aryan documents, which unpleasant experiences with them, because they took advantage of us wherever it was possible. They chose our comrades for the most dangerous and useless commissions, and if a role was arrested, they betrayed and exchanged them for food only.

Admission of members into the organization was by a solemn ceremony held in a room in Cracow which had been specially adapted for this purpose. Everyone admitted had to swear...
an oath that he would fight to the last and sacrifice his life in the fight against the Germans. The oath was administered in secrecy in the presence of a Polish representative.

Deportations: when the mass deportations began in June and July, we realized that everything was lost, and got down to the job of creating fighting organizations, particularly the "Hagana." A kicked area from the area, and free the organization and many of the underground escaped from the Nazi arrests through previously passed tunnels, by which some of them got right out to the sea. Sharon, Moshe and others took part in organizing this work because of the experiences we had had withPalestine, we established in the under the name of "Maccabees."

All Jewish organizations: HaShomer, HaMizrachi, Akiba, and Maccabees, cooperated with us. We made it our aim to organize escape routes through the sewage system, to provide supplies for those hiding in the sewers, and to attack and render innocuous the many Jewish agents provocateurs and to attack members of the collaborationist Jewish organizations (civilians).

Commissar: later on we published a typewritten bi-weekly called "Maccabees," of which there appeared about ten each week. These papers which contained reports of attacks and acts of sabotage, and lists of Jewish and Polish collaborationists and agents provocateurs, were distributed in the Ghetto and among the members of the Maccabees. Furthermore, the paper dealt with Ghetto problems, political subjects, and news from Palestine which we still received from Switzerland at that time. The paper was discussed with particular care and emphasis the responsibility incurred by people who escaped from German camps or ghettos, inasmuch as they brought down reprisals on their fellow-prisoners, many of whom were shot for every escaped
plotted. Our countermeasure this year in all towns in which such organizations still existed, in Chetnny, Kampala, etc., at the same time we started something on our own account. We organized "pioneers" (organizational cell of five members each) distributed over various parts of towns, whose task was to prepare about resistance. We knew that the fight was to come from the start, but we counted on the support of each small town on the part of the town against the German power. Government. In January we organized the team in shooting German ports. Until February we organized attempts on the sides of German agents and German traitors, and planted explosions of notorious anticommunist with the sabotage. Three peters in a German each, one of our men in German uniform looked explainably in the German cinema "Granit", and an hour the time was over and prison guards at antelopech. A serious problem was how to get money. This was solved by a team of rich foreigners; they were dressed up in German uniforms, pretending to come from the German government, and confiscated money and jewels. Once one of our men procured an authorization to confiscate Jewish property, etc., and so took to the forests to organize acts of sabotage, especially blowing up railroads. This we did in the following manner: we selected one or two stretches closely for several nights and made sketches of the selected spots to feed into the center for confirmation. The drawings were tested, completed, and corrected, and if necessary, the center provided us with experts and instructions. The center's authorization was required for any act of sabotage. This kind of activity we carried on till January, then two of our boys, Nathan and Don, decided, were arrested and sentenced; thus the police found out about many of our points at discretion, there round-ups and arrests followed. From Johannesburg, we found the way to be shot, others were imprisoned. Among those were human beings,
Gitta Bresenger, later known as Hansa Spitzer, Edvin Selig, Chana Sternlicht, and Beicha Springer, Rappo, Luda Lapin, Seman Balkin, Isaac Liebking, and Schisel Kesterson. The rest remained in the forest, but the whole organization was thrown into confusion. All those people remained imprisoned until March, but in spite of the fact that they were tortured and terribly mistreated, they betrayed none of us. It was our duty to save them, but to get them out of the prison atontelsich was impossible, and so we decided to help them to escape during their deportation from the prison. After we had informed our comrades, Gitta Bresenger and Hanan gave us notice that we need not worry about them, but that they would save themselves. We knew that, perchance, they were to be brought by lorry into the Jewish camp on the Jerusalemka to be shot. In any case we posted 6 men with rifles in front of the prison, and another 6 at the entrance to Jerusalemka street. At 4 p.m. we caught sight of the lorry. Apart from the driver, our comrades were escorted by 2 halved policemen who were armed with automatic pistols. Isaac and Hanan sat on the bench in the back of the lorry beside the policemen, and it had been agreed that upon a cough of one of them all were to get up from their seats. So when somebody started coughing in Stelika street, everybody got up, and in the mix-up that followed (the police started coughing also), Isaac and Hanan turned the bench upside down, so that two of the policemen were trapped under it, and started shooting at the policemen with their own guns. In the confusion Hanan was shot also, but 1 of our 30 comrades escaped. 6 of our men on patrol, seeing what had happened, ran after them, tearing off their hats and coats to give their comrades a decent appearance, and then we all met in a prepared tap-house in the Chistty. In the prison nobody seemed to suspect anything untoward, because half an hour later the girls were
led out to the formalization on foot, and we ingo in front of the prison gates, they tried an escape. This was too early, and all out three, of whom one was shot were arrested. Among the two girls saved was Matha Gmeiner, and among the man saved was Jack Gmeiner.

First our people were in the ghetto (where they kept the people who were conscripted for forced labour); later we had our hide in the woods near Bockhau. By and by we began working again, first getting in touch with WaGr, where we sent money; in May we resumed the publication of the paper Bockhau Haloch, which was distributed to the inhabitants of Bockhau, Faura, Jaurau, Strehlau, and also to Jewish and Germans near Bockhau. Then we succeeded in establishing contact with all the camps. Between the middle of April and now, we have used the railway line between Bockhau and Jaurau (Jaurau), which handles the main troop reinforcements for the Front, 11 times. Most of these attempts were successful, mainly against supply trains. Once bottles of cognac and spirits fell out of the train; one once, near Bockhau, tobacco fell out. We worked mainly in the section between Unterm and Bockhau. Once we removed all machinery, in a daily form near Bockhau, and sabotage factories and storeshouses. To the Jewish authorities (we) we offer sent threatening letters, and we put out of action the notorious Jewish agents provocateurs. We lipshits, lipshits once came to visit Bockhau and Bockhau with a letter of recommendation from the Gestapo, where he was to select Gestapo victims. Then he was asleep in Bockhau, some of our group dressed in German uniform came to him with an order that he should present himself immediately to the Gestapo (Oberabschnitt). He strangled him in front of her apartment, and buried him quietly. In his pockets we found a list of 60 people whom he was to hand over to the Gestapo, mainly people who had worked in a Zionist organization before the war. (A name was also on the list).
As we were almost completely without money, we went to Hungary to procure the necessary stuff. The other people remained behind, to continue their work; there was no possibility to go to Hungary, because our comrades remain faithful to their oath to fight against the enemy to their dying breath.
then onoeswrt Bet, the synagogue in memory
well up in flames, while a以内urned Wald perfused destruc-
tion had occurred. In this way, only very few of the Jewish
buildings in the city remained intact. Jew and Gentile were no
longer equal in this event. I have no intention of giving a gene-
ral narrative covering all the suffering of our community,
but shall relate only my personal experiences and our con-
sequences. Any special case will give a good indication of the
data of all, and the horrible and tragic outcome of chrono-
sis.

Not long after the relief had been accepted by
the public, the racial laws were decreed in 1938, then fol-
lowed the gradual expropriation of Jewish property in favour
of "Aryan" trustees. Until then (1940) it was still possible
within certain limits to pursue Jewish cultural activities,
like meetings of the "Kulturkreis", music recitals, theater
performances, sports, etc. neither was the education of
youth in Jewish matters rendered impossible. But it soon became
evident that the forces that had destroyed the synagogue
were to enslave every thing reminiscent of human feeling,
so became illegal for Jews to attend public performances
or meetings, etc. of any sort, and anybody guilty of organis-
ing cinema or theater performances, lectures short meetings
was punished with the utmost severity. Before this the
standard punishment was "E" (concentration camp), which for
the physically weaker persons meant death, after this the
deth penalty became general, and it was only a question of
the time that the relatives of the arrested person could be sent
the arm with a covering letter saying "dead of pneumonia"
(or some other circulatory disease) or "shot while trying to escape".
These were the salient features of the picture at that time.

Shortly after the burning of the synagogue I was cons-
ducted with others to break up the burnt ruins. This was
The first step to forced labour after some time I was detailed for road-building. Up to that I had never done any physical work, keeping only to the practice of my profession, and I found the job exhausting. After an injury incurred on the building site I was sent to a chemical factory.

After the outbreak of war I was expelled from Reich territory at a march notice as a "potentially dangerous alien" (wider, hereafter to be stated), because my father had been a "nationalist". Removal was practically impossible under the circumstances. It had few connections with foreign countries, many countries were at war, and in addition the Reich government had issued a decree forbidding all such aliens to emigrate without a special permit from the central authorities at Berlin. There were two ways, but to get there one needed a high financial guarantee which I could not obtain. So my father and I, through the intervention of the Jewish Community it was possible to delay my expulsion several times for another four weeks. Then under a threat of arrest throughout those weeks, in November 1938, I was summoned to the police, there was to sign the following notification:

"The Russian Jew .... to leave without citizenship in my passport the final date by which he must leave Reich territory January 19, 1939. If he ....... should not have crossed the border by then, he will be deported to a concentration camp..."

I signed.

In my despair I applied to the "Polizei" in Berlin which is located shortly before the expiration of my deportation order, that I would be considered as an ordinary worker at a concentration camp, which again I did not believe to be true.

On February 1, 1939, I entered the labour camp at ....

Food was very little and bad. Working hours were 12 hours (including the march to the site), lunch interval an hour. I was put to work by turns on road-building, earth and canalisation work, construction of air-raid shelters...
altitude. Only two or three persons out of 100 were lucky enough to be sent to factory work. In the camp I thus came in contact with my fellow sufferers, he had all had such the same fate. The camp was ostensibly run for "Osvobodjenje" (redemption). In fact, the entire camp was deported to the east. By that time I was so exhausted physically that I collapsed one day on the working site. The diagnosis was pneumonia. I was in hospital almost 6 months, hovering between life and death. First I was kept in a room for prisoners, later in a lonicolic cell, finally in a bathroom. I was exceedingly treated by the hospital staff, which showed that everybody was acting only under the overwhelming pressure of the Gestapo. The nurses often brought me small pieces of food and gave me warm drinks to keep up my vitality. I owe special gratitude to the head doctor, for it was he who got me out of the large labour camp by means of a medical certificate stating that I was physically unfit for work. All the time the Gestapo was sharp on my heels about my emigration. The Jewish community obtained for me an immigration permit for Tangier, and through the intervention of a friend I got some hundred dollars from Holland. But on May 14, 1940, Holland, Belgium, and France were attacked by the Germans, and when these countries were overrun, my money which had been deposited at Brussels was lost. After this an illegal emigration to Yugoslavia was arranged for me, but this was made out for a married couple. I got permission to marry from the Gestapo (marriage on March 11, 1941) on the condition in writing that I would be out of the way within 6 weeks. Through delay at the registrar's, my documents arrived only a few days later, and my transport to Yugoslavia could thus not take place before early April, 1941. Then, on March 17, the German army attacked Yugoslavia, and my last escape route was blocked. Thus I was sent back to St., having been released from the labour camp, and was set to work again in the same factory (chemical) in which I had worked in 1938 and 1939. Working hours were the same as in the camp. I was one
of about 50 Jews deployed there, in the middle of last year, was deported from Berlin to Poland; I shall return to this point later. Or as the deportations began somewhat later.

I was on the deportation list three times, but was struck off again every time because I was on war work. In the meantime the source about wearing the Jewish armband was issued. None of us were obligated to wear it in any way, but it was a heavy blow from the viewpoint of rationing supplies, while hitherto one had been able to pass unnoticed in many cases, now one was conspicuous everywhere and exposed to public insult, especially from Hitler Youth members. I have heard, it is true, of frank expressions of regret and salutes of sympathy on the street coming from strangers, but the food problem now became insoluble for the Jews, for while up to then they could occasionally buy some standard supplies against coupons given to them as presents, or could go to "Aryan" friends for scale (this was punished by 35 or 45 days), now they were thrown back on Jewish ration, which were indescribably low and abominable. For Jews there was no fruit or vegetables except occasional decayed supplies, no fish, no sausage, no eggs, no chocolate or sweets, a minimal of jam or sugar, no rice, no white bread, no cakes or other special additions like sardines, cheese, wine, etc. Our chief sustenance consisted of potatoes and bread. Special Jewish shops were instituted, where the Jewish customers were treated like "scum and often not even the miserable ration" officially allowed to Jews were given to them. Thus in order not to starve one had to get what one could at the black market. This entailed covering up the Jewish badge and risking discovery and ... Daily searches and raids were daily occurrences, and whoever was found to keep an egg, fruit, meat, or anything of the sort at home might count on death. Or, what amounted to the same thing, deportation by the next transport. Thus the daily routine was a gamble with death. My father was deported in May, 1944, at the age of 62. I shall get to his story presently. I myself
went through three major deportations at the German and - three trainloads of innocent men and women destined to die because they were Jews. A deportation used to take a form somewhat like this: You get a letter saying: "You have been selected for an evacuation transport to the east. Your number is ........." then followed the place of assembly and a list of things that one was permitted to take along, such as 1 suit, 1 pair of shoes, 1 piece of every article of clothing, even to rug and overcoats, 1 in each, razor and no blades, no cosmetics, no mail-order (all details were specified), no soap, no matches or lighters, no tobacco (strictly forbidden for Jews), 1 kg of liquid alcohol. At the place of assembly one could witness the most heart-rending scenes, the human brain can picture among the deportees were old, sick, old ladies, children, and, unfortunately, many in the bloom of youth. All had to sign slips stating that they had been guilty of subversive and communist activities in Germany, and that they declared themselves enemies of the state. All property and personal possessions were confiscated; the latter, especially household furniture, carpets, fur coats, etc., were sized by the SS and stamped "bysses" with particular relish and carried off home, together with better suits and cutting rings that they had ever possessed. Electrical apparatus like houtors and irons were usually grabbed first of all, then followed gramophones, radios that had gone long before, cameras, balinals and fur clothing, books, etc. For all made the utmost use carefully to select Jewish holidays like Rosh Hashanah, Yom Kippur, etc., thus our holidays were always days of heightened strain and anguish. Until late in 1943, we had thought that the deportations meant merely changes of forced labour employment; it was only later that the horrid truth leaked through in the shape of reports of mass shootings and executions in the most nightmarish form.

Then we, who had been aware as far, created the harder,
some weeks after my sister and her husband had been deported (she had one child of her and was expecting another any moment), I received a letter from my sister from what I considered her address and an urgent appeal for clothing, considering that they had only been in Poland a few days and had taken with them a set of clothes and belongings, the whole only ten days or, it. all their things had been "lost", before I sent anything I wished to be sure whether any mail would reach them, therefore wrote to her asking for a precise list of the things she needed. Five or six weeks later this letter returned to me marked "quarantine region", "no delivery". I tried again and again to get in touch with my relatives, but did not succeed. It was only later that I learnt the truth from German soldiers stationed in the region where they were kept. This report was horrifying: the deportees were inoculated with typhus of the district by大街 and left to die like animals without attendance. My father and my sister's brother were sent to the following region to....... through their deported family we could establish contact with all and had news from them; of the many things we sent there sometimes always arrived because it was smuggled through. Suddenly, this contact also broke and we were without news until about two months later, when we heard from a clergymen of the region in question, who sent a written eye-witness so sent. In this account the "liquidation" of the camp was described with details which cannot be reproduced here. The letter began thus: "my fingers are trembling and my pen refuses to write the things my eyes have seen" then followed an exact report on conditions and events.
The camp was fenced in with barbed wire and surrounded by machine guns. Early in October, 1943, the entire camp was set on fire with incendiary charges, who tried to escape was killed by machine-gun bullets, the rest were burned alive. There had been several thousand Jews in the camp. These are facts; I know of other similar exploits of a degraded species of humanity, which do not belong to this context.

Thus made aware of what was in store for us, we resolved not to submit weekly when it would be our turn to go. That day came on Feb. 27, 1943, when we were notified by the Gestapo that we would be deported on the 28th. . . we had one day's notice.

But we went through even during these first hours in difficult to describe. We had previously made preparations for this emergency with "Aryans"; but we had to hand over all our papers, and flight seemed hopeless without any personal documents. Fortunately I still had an old Italian student pass; with this for an identity card we undertook our escape, which led us 600 km through Germany by train, expecting to be discovered any moment. But God was with us and we reached the goal of our journey. A full 3 months we did not leave one roof. We were frightened of every bell, troubled at every passing stop, and talked only in whispers. One night there was a terrible air raid upon the city. We thought we were not going to live through that night. Bombs and block-busters exploded near us, houses were wrecked, and a pressure wave partly destroyed the house we were concealed in. The day broke after an infernal nightmare—but that raid was a blessing to us: we received false papers, which I shall not define in order not to endanger those who helped us, or those who are still staying in Germany to-day with such papers. We again went 600 km across Germany to another city, where we were expected. There ensued 4 months of searching in constant fear of discovery or chance recognition. I pretended to be gravely injured in order to avoid the attention of the military authorities. Four months we were without food coupons and
lived in perpetual danger, just because we were Jews. I stayed with some peasants and worked for my board; my wife braided. Thus we starved along, though assisted by kind people who knew about us.

By chance I got to the Swiss border with the help of a man who was unaware of my circumstances. Two days later I fetched my wife. On Sept. 1, 1943, at 8 p.m. we crossed the border in broad daylight. We were detected at the last moment, and the Swiss frontier-guards were after us with dogs. But with the help of the Lord we escaped. Once in safety, I completely collapsed.

This last part of the story has been laid down in protocol form with the Swiss authorities, and has been confirmed by a Swiss guard who was a witness.

I arrived ruined in body, soul, and mind, dressed only in the most necessary things, as we had not been able to bring any luggage. I owe a great debt of gratitude to the Swiss organizations which took care of us and helped us out with clothes as well as they could.

So-day we have but one wish: to get away from this cursed continent, where barbarity without precedent could reign supreme. Only away!

January 25, 1944
Our transport consisting of about 1,000 men, was deported from Czarnkov via Zilina, direct to Poland. At the frontier we were told to line up, and counted by the SD (Sicherheitsdienst) on the station, while the women were counted in the carriages. Then we continued our journey for 5 or 6 days until we reached Kojalice-Moklic (district Moklic), where we left the carriages. During the whole of this time we suffered from thirst as we were given water on two occasions only, and no food at all; but we had left provided with plenty of provisions.

In Kojalice we were received by the inspector of the waterworks in Cohen, Mr. Biskaufer, then a district councilor of the district, and a member of the Jewish committee (Bet ha-Chadash), in Kojalice with their senior and head, reuver, the oldest of the Jewish community, who helped us.

In the next day, my 27, two transports of a size similar to ours arrived from Truskaw and Husemoon, so that we were then altogether 2,000 Jewish men. On Chol Hamoed the Jews in Kojalice were deported, so that we found only about 500 Jews still in the ghetto, as well as 60 Jews from the Protectorate, and some women from Uitra (Slovakia) were added.

In lodging we got the houses formerly belonging to Jews, but as there was a scarcity of lodgings, up to 6 people had to squeeze into a ROOM of 3 by 4 metres. For eight days nobody noticed or cared for us, and there was a terrible confusion. We were given no food, and of the valuable provisions which we had got from the US, at Zilina, the best portion, mostly spices, were taken away from us, and the remainder...
stored in the schools, after a fortnight, when the food had completely split and split for consumption, it was given back to use. After a while the Slovak Jews were asked to apply for many extra jobs, but only strong men (including more than 5 children were excluded) were admitted; altogether 260 men went to work. Those people received a 150 grams of bread daily, a thin barley-grout soup for lunch, and a thin coffee” for supper. About 90 to 100 young people were ordered to the nearby camps like ciein, Inojice and Chlum (where there was an S. I. formation in charge) without consideration of their families. Those people were selected by the Jewish on the accepted tribe. The Jewish Council consisted of mixed elements; the un-Jewish help received from Dr. Pohanka and rev. Venero from Tirs (Slovakia) deserved special mention; but the same can also be said about a certain rev. S. E. and Maxinger (reportedly to be priests), who also came from Tirs, nobody cared or provided for the remaining 3,000 Slovakian Jews. But after 3 or 4 weeks the Jewish Council in Chlum founded a communal kitchen, which provided the men with a plate of soup for 20 groszy. The head of the Jewish Council in Chlum at that time was a very honest and respectable Jew named Freyens, who was later shot together with his family.

Due to insufficient food and impossible sanitary conditions, many cases of typhus, dysentery and other epidemics occurred and caused many deaths among the older people.

One evening a drunk Polish policeman came into the house of Dr. Grossman (Babienow), who had just returned from a patient; he ordered the doctor to give him his wristwatch; a dispute followed during which the policeman threatened the doctor with his gun, and a free fight was the consequence of the doctor’s offering resistance. The Jewish and Jews
On August 9, 1941, German police suddenly ordered a general line-up of the entire Jewish population, including the Jews of the ghetto as well as the labour camp, altogether about 4,700 people, had to line up on the main square before the school with their luggage. All those who had not been able to obey the order owing to illness or exhaustion, were shot in their quarters. The inmates of the "Jewish hospital" met with the same fate, among them Dr. Bubko from Babnoy who had typhoid fever. About 10 o'clock, the older people, who were too tired to hold their bags any longer, had set them down to sit on them, were shot in the neck from behind by SS men; 30 to 40 persons were killed in this manner. Orders were then given to march, women walking in front. The physician Dr. Kirchenfeld brought up the rear, refusing to relinquish this most dangerous post because he considered it his duty as a doctor. After only a few hundred feet, a salute from rifles and automatic pistols preceding from our left eliminated our ranks; among those killed were:

Dr. Kirchenfeld, Abraham, from Babnoy
Dr. Deutsch, Josef,
I was later told in Ryckow by a former member of the Jewish Council, (undercover) of Majowce, a Polish Jew named Babish, who somehow escaped at that occasion, that during the summer 20 Jews lost their lives.

At Majowce only a small number of workers of the nearby sugar factory remained, who, as I have learnt since, were later brought to Brannik to cut past. Among these were:
- Sandmann, E. from Majowce
- Mr. Schon, Alexander
- 10 men

We were taken over at Majowce railway station by the so-called "Black Ukrainians" (Ukrainian SS). There we were squeezed into waiting cattle-tracks, 120 to 150 persons per track, without previous registration. The doors were then closed from the outside, and the trains left standing on the station till 8 p.m. 40 men were once let out to gather the abandoned pieces of luggage and load them into the tracks. They were insulted and maltreated by the "Black Ukrainians".

It was August and unbearably hot in the tracks, and we were without water or air, but just stood body to body without any room for the slightest movement. 100 workers, of whom 40 were in my own truck, died there and then from suffocation upon them sturdy young men like

- Nieser, Robert (26 years old, very healthy)
- Orin, Israel, formerly a butcher

We arrived at Sobibor shortly past midnight, where
men, with "no jacket" (i.e., of horse-ship) received us.

There at last we got a little water, though no food. We were subsequently lined up in a pile, they divided by sexes, and then were told to fall out to clear luggage and corpses out of the tracks. I never saw these men again. In the morning we saw most of the women move in ranks of four to a yard at a distance away. At 8 a.m. the ad-lieutenant came to us and told all men who had previously worked at draining sewage to fall out. About 14 men and 12 women step out forward, 16 in all, to whom the lieutenant returned cryptically "you are born anew". From the remaining group mechanics, locksmiths, and button-makers were separated, while the rest had to follow the women to the yard in the distance, and shared their fate.

Our group of 16 was brought to Oswiecim, where we spent one night. We were very well received and fed there by the Jewish organization. At Oswiecim there were about 100 German and Czech Jews. Jewish shochet police accompanied us to Oswiecim; on the way there we passed the farm of Hanek, where about 100 Polish girls were employed for the threshing; they were relatively well off there.

Oswiecim is a penal camp created by the former Polish Government in a swamp region. By now the neighborhood has been fairly well drained by Jewish labour. At the time of our arrival about 1,500 men and women were kept there, of whom about 700 were Czechs, 300 Slovaks, the remainder Poles. Living conditions were indescribable: 10 people each lived in brick barracks 60 by 4 meters; there was neither straw nor covers or rags of any kind, no washing accommodation, only incredible filth and vermin. We were literally covered with lice, and there was nothing we could do about it. Our diet consisted of 100 grams of bread, soups of cabbage leaves without fat or salt, and black
en iminent. Two persons were selected, later an additional
15, who were allowed to stay on, all the rest were carried
away. Among those remaining there were some women and girls
from Nitra and their husbands:

Kolvezova, Rosina (Koval-kotre)
partner, child
son, Jan, and his son

and some men and Czech women and girls. of the men from
Kolinka, I alone remained with 15 men from Kleinendorf.

Ingel, wife from Kleinendorf
Thoma, Kurt, previously Kapitana, Lehmann, Prague
and some Polish Jews. The remaining group owed much to
Frauen Teuchl, from Nitra, who had succeeded in establish-
ing for herself a privileged position with the administration,
and used it to give as much help as she could. It
was due to her that so many girls could be retained in the
camp.

And in 1945 there was a new influx of Polish Jews
into the camp. In time, those the camps of Oswiecim, Birken-
au, Majdanek, and other death camps were "liquidated", and the survivors came
to us, swelling our numbers to 120. At Hanak there were a
further 120 to 150 women and five men. Among those who came
to us from Hanak were

two sisters called Miri and Heibi (family names
unknown)

Mrs. Hen (about 20 years of age)
Wally (family name unknown, dressmaker) from Nitra
Mr. Fried (former owner of a ladies' outfitter's
shop at Rzeszow)

and others from Rzeszow-Nitra.
Starting from 1935 conditions at Brno improved considerably. After December 9, 1943, we got a bread ration of 4 lb to five pounds per day, and a thick potato soup at noon. We were given good iron bedsteads and washing accommodation. With the improvement of sanitary conditions the state of health much improved, and only three of the 110 people who had originally remained, died since then, as a result of the prevailing conditions. Muchler, from Bratislava-nitra, former owner of a Vienna café, related to attorney Fodor of nitra, who died of cancer, sonath, 65 years of age, ra. stand from Vienna, (who has a daughter of 16 at Brno). Three other sick people were shot by the deputy camp-commander, when the commander was on leave. They were: Hopkovits or Heimplits, from Stropkov, a former clerk in the firm of KuliK, and 2 Polish Jews.

After the enlargement of the camp in March, food conditions became worse again; the bread ration was lowered to 100 grams per day and a thinless vegetable soup was given for lunch.
In April 1943, we heard rumors about Dutch and Belgian Jews coming to us, which were confirmed by the camp authorities. They did not come, but I heard the following about their fate: the transports from Belgium and Holland arrived in very good condition, as they travelled in and older carriages (unlike us), and at the bigger stations received food and white bread. Some older and weaker persons were sent back to Holland and Belgium under the pretext that they were unfit for the "work" which was the official justification given to the horrific Dutch and Belgian public for the deportations. At first there were reports that some proportion was actually detached for work, as had been done in other countries; but in reality the SS (Sicherheitsdienst, security service of the Gestapo) released no one, and all were destroyed at Sobibor.

In the neighborhood of Sobibor the sky is always lit up at night by reflected fire, and there is an all-pervading stench of burnt hair. The population asserts, and various signs confirm, that the corpses of Jews formerly slaughtered by electricity or poison gas, and buried, are now disinterred and burned, in order to baffle any attempt at tracing the murders.

In 1944, escapes from camps were punished by brutal reprisals levied against the remaining inmates. The fugitives were mostly Polish Jews who were acquainted with local conditions. They fled to the forests and formed bands which lived by robbery. If late, punishment for desertion has fallen only upon the deserter himself, if he was caught.

Then the camp of Sosnowka still existed, Dr. Szelba from Sosnowka, Nowosy, and Poinare, tried to escape. Both were caught; Dr. Szelba was executed, Poinare was brought
back to camp, but succeeded in escaping once more, and has not been heard of since. Similarly, R. Lojes Klein escaped from Iholowice; his later history is unknown.

According to information I have received, about 8000 Jews were employed at Lublin - Vyzhanske on draining, water supply, and building work. They were reported to be wearing 'convicts' uniforms.

From Klein Soltslein, of Sunday, I heard that one Goldberg died at Lublin - adjourned.

The following SS and SA functionaries have taken a particularly prominent part in the slaughter of Jews:

SS Oberführer Kaschendort at Chelm
SA " Johann Hifler at Tychow
(came from Gedemitz district)
SA " Alpert at Khoma
SA " Jakob (16 years old) at Khoma
SA " Sabik (formerly a butcher) at Semin

Chiefly responsible for the whole course of events in this section:

Ing. (engineer) Holstheifer, Chief of Water Supply
Administration at Chelm

Slovakia, August 17, 1943
of a statement made by Alexander Guttmann, 19, to supplement the information supplied by his sister, Ester Guttmann.

**Ghetto:**
The ghetto of BERNSTEIN was located in the small suburb of Zamionka, into which 20,000 Jews were squeezed in the space formerly occupied by 6,700 inhabitants. Life and work in the ghetto was well organized by the Jews themselves and recognition of his achievements in this field. The life of the Jewish communities of Palestine served as a model. Agricultural work was organized for the benefit of the inmates, and juvenile labour was drawn upon by the introduction of a shift system. When all had been set going, life was quite bearable in the ghetto, though overcrowding was inevitable. There was even an adequate sewage system. The ghetto of SIEDLEC was located at Siedlce, a little suburb. People generally were satisfied with living conditions, and were hoping to survive the war somehow in this way. Unfortunately, this ghetto period was of short duration.

**Youth in the Resistance Movement:**
- When the young people realized that the Jewish community council, and always had been, a tool in the hands of the Gestapo, as became evident as early as 1940 when forced labour was introduced, their best elements combined to fight for the preservation of their people's existence in an organized manner. This organization took some time to develop, though, and went through the following stages:
  1. The spirit of resistance expressed itself first in the general desire to cooperate with all enemies of the Germans, notably the partisan organization of Sikorski; the results were negative and most discouraging.
  2. Leaflets against the Germans and their instrument, the community council, were printed in which Jewish national honour was asserted and extolled as a fighting slogan. These leaflets fell into the hands of the Gestapo who with the help of a confidant found out in which factory they were being distributed. Every tenth man was arrested and detained in the orphan asylum.
  3. When the deportations began, rescue and defense work was first properly organized. In spite of the difficulty of intercommunication, there was a fairly close collaboration between the three major cities of Jewish Upper Silesia, SIEDLEC, DOMBORK, and BERNSTEIN. To test and enhance the capability of the members for underground work, illegal warfare organizations /TOB, Tajna Organizacja Bojowa/ were created by all youth groups. Systematic mental preparation for this kind of work was carried on uninterruptedly since then, and in 1942 a permanent central Council of Resistance was set up by all youth groups together, in which each was represented by a delegate. This central organ was aided financially and morally by an older group of believers who were convinced of the necessity and significance of this work. Each resistance group organized itself independently from the rest.
After the following pattern:

![Diagram](image)

At the top is the Leader of the group /L/, who is at the head of an Executive of four members; A, B, C, D, who are in charge of 3 male sections, B - 2 male sections, and C - 2 female sections, while O is in charge of a special section of 7 members, called "sekcja wyborowa" or select section = suicide squad. This section was singled out for the most dangerous tasks; it also had the function of supervising and policing the whole group. The section 1 - 7 each consisted of 4 cells or shock groups consisting of three members.

Independently of this organizational structure, the towns were divided physically into blocks to make possible quick and rational decisions in cases of emergency. Each street is divided into two blocks which are known to none but the members of the executive, who come from different sections. The blocks are in charge of wardens who keep lists of all members, separately of those who know each other and who do not; they also list reliable non-members.

What was termed "rescue work" comprised the following functions:
1. Procuring personal documents and identity cards, by stealing, buying, or forging; this involved the counterfeiting of forms and rubber stamps.
2. Constructing strongpoints, which are the concern of the block organization, and are known only to the block warden and his closest collaborators.
3. Aryanization
   a/ in the mountains
   b/ in the town
4. Smuggling members into the Polish forced labour groups with the aid of false Polish-Aryan papers.

What was termed "defence work" comprised the following activities:
1. Mental training for resistance
2. Procuring arms by purchase, theft, or assaults
3. Execution of Jewish collaborators and appeasers
4. Procuring money by assaults, like e.g. one made on a notorious gambling den
5. Assaults against German functionaries during deportations. This part of the work was not well organized, unfortunately, and cost
Actions and Events during Deportation:

The organization issued the order for all members to save themselves either through organization in the town - later in the mountains, or by incorporation to the liquidation camp.

 Guards: Security was posted to warn the population of impending action and enable them to get to the strongpoints in time. During the last deportation one female comrade who knew all strongpoints accompanied the head of the OB, Romeo Goldmünz, who had declared himself ready to save the members and conduct them to the labour camp, i.e. the liquidation camp where sewing work was done. Goldmünz, who had previously been on the list of those to be executed by the organization, thus helped to save the lives of about a hundred members.

Resistance: Resistance was offered only if there was immediate danger of a strongpoint being discovered. This happened in the case of the central accommodation shelter called Ribnica, which had two strongpoints, one in the laundry, and another in the former Nabaharah.

Individual Actions: J.Z. shot a German in an encounter during which he lost his life. A.G. was shot in a skirmish when trying to escape. After the deportation a. B.K. and B.R. were intercepted by Germans, shot one of them, and escaped. L.B. fled to Katowice where he maintained continuous contact with the organization. B.R. was later lost sight of.

J.K. and B.K. were shot during an attempt to rescue the community funds which had been seized by the Germans.

After the deportations, only the Executive still had a defence organization, as the other groups had been dispersed with the sole exception of the strongpoint of the Hashemait group /Felix Katz/. The group called Namer pursued the following activities:

1. Organization, in the charge of I.E. and E.T.
2. Mountain Department, in the charge of S.T.
3. Polish Labour Service work, headed by A.A. and wife F., who was arrested together with M.I.L. on a journey to Cracow. They are now in Oswiecim /Auschwitz in German/ as holocaust.
4. Transit to Slovakia, managed by J.K. and B.K.

47 persons have found refuge in the Polish forced labour service.

The transit service to Slovakia arose quite fortuitously. A woman living at HACHIN, who had a brother in Slovakia was asked by him in a letter to come across to him. She happened to ask members of the organization for assistance, which was granted under the condition that her brother would aid the organization from Slovakia. The woman was later deported before she could escape to Slovakia, but the Slovakian address remained and comrade J.A. was sent to contact the man with the help of a member, J.K., who was staying in the role of an Aryan holiday-maker at ZSARDOZ near the Slovakian border, and was acquainted with frontier guides. The Slovakian helped J.K. to contact the Jewish centre of ZHINA and notified the organization that the route was feasible. C.T. and the author
of this protocol, Olek Guttmann, went to test the route. Guttmann remained at ZILIN, while O.T. returned to UKRAINE to continue the preparations for this escape route. Unfortunately, he was caught by the Germans and shot. Thus it happened that not only the Upper Bilecian group could be rescued, members of the organization as well as their relations; altogether 35 people. Among them are the following members:

- Peter Herzberg nee Guttmann from ZILIN
- Halina Guttmann
- Nina Guttmann
- Olek Guttmann
- Jindra Trumann from ZILIN
- Kuba Greizer
- Samek Dinam
- Maria Greizer
- Abraham Rizenbe from ZAWIERCIE/German:artenvi/
- Fela Jachaischn

Later arrivals were Leon Klett, Jankov Rosenborg, and Achim Eulter.

From the Hascomer Rudolf group there have escaped:
- Marek Abramczyk from Lisichów
- Jankob Liebermann from Zawiercine

Other escapee members are
- Schlinger from Soznawiec, belonging to the organization Polish Zion

Josef Hlosek, Alexander Greizer, Olek Guttmann and his wife, all three belonging to "Yizel" of Soznawiec.
When war began, I lived in my home-town of Lodz. In September, 1942, the Polish Government asked the inhabitants of Lodz to leave the city. The population fled the town in terror, most of the Jews taking the curfew direction. The Germans passed the roads and caused many casualties. After two days' march, I finally reached Warsaw, which was already besieged. There was a lack of bread, water and other provisions. When the Germans first entered Warsaw, the Jews were allowed to differ. By that time, the rest of the population's discrimination had begun. After the Germans had been in for 4 weeks, on October 1, 1942, after Warsaw's fall, I thought that I would be better off in Lodz, but on the way I was taken prisoner and brought to the station with the other men. But falling on the way, I stayed behind unnoticed.

The next day I went by train to Lodz. Life in Lodz was tolerable during the first two weeks. Through the purchase of Polish soldiers, a shopping bag resulted, by which the Jews profited quite a bit. But suddenly, after two weeks, Jewish shops were expropriated, Jews were rounded up in the streets and apartments, and carried off to forced labour. Here they were exterminated. Curfew was advanced to 9 o'clock in the afternoon. Jews hid themselves and did not dare to go out any more. The resident Poles of Lodz took a prominent part in helping to carry out anti-Jewish measures. The Jews were ordered to wear the star of David in front as well as on the back, and shortly afterwards, the deportations started. "Litzmannstadt" was to be cleared of all Jews. At first deportation was to proceed on a voluntary basis; every day 1,000 people were to volunteer. Then after only a few thousand had appeared, the Jews were carried by force from their
On November 16, 1940, I fled from Lodz to Warsaw, where by then the city lived a deathly, no life was tolerable and the penalties for breaking the anti-Jewish rules were not particularly heavy; but for not wearing the white arm-band, for example, one had to pay 1,000 zloty. These conditions lasted till the first of October 1942.

On October 1, the decree establishing the ghetto was issued and by the 15th of October, all Jews had to be in the ghetto quarters; by October 16, 1940, all the ghetto exits were guarded by German military police and Polish police. Nobody could enter or leave the ghetto without special permission. Jewish shopkeepers could not visit their shops any more, Jewish houses outside the ghetto were expropriated. Those who attempted to leave the ghetto unauthorized risked the death penalty. Only a limited quantity of provisions was permitted to enter the ghetto, and there soon was a scarcity of food. Prices went up three and four-fold and after three months, starving people with swollen faces could be seen begging on the streets. People were desperate enough to let their children risk death by stealing out of the ghetto to buy a few pounds of potatoes and smuggle them back to the ghetto where they could sell them and make a good profit. Potatoes outside the ghetto cost 2 zloty per kg; inside the ghetto they sold at 8 zloty. Children thus kept their families alive. — E. Krysal (Aryan) states that she had seen a child being shot by a German military guard when stealing back into the ghetto. Every entrance was guarded by two German uniformed guards, two Polish policemen, and two Jewish Ghetto sentinels. The use of Jewish guards proved very valuable to the inmates of the Ghetto as they soon made friends with the German sentinels and
facilitated the entry of food into the Ghetto. At that time, there was still a lively traffic of horse wagons and pedestrians between the Ghetto and the "ryan" city, because there were many factories still in operation in the Jewish quarters. This traffic was chiefly used for smuggling food.

After about 6 months, conditions in the Ghetto were such that of the 465,000 Jews of the Ghetto, about 160,000 lived by smuggling, 56,000 on their own capital, the remaining 250,000 were literally starving to death. Exhausted men and women collapsed dead on the streets, and every day about 400 dead were counted on the streets. The Ghetto administration had to pay the cost of burying these corpses in communal graves. Since the funeral expenses for persons who had died in their homes had to be borne by the families, it frequently happened that families laid their dead out on the streets, because they were unable to raise the funeral costs. These corpses were immediately robbed by the populace of clothes, shoes, and left naked on the pavement. In one single communal grave, about 500 persons were buried without a register, being kept, because for the most part it was impossible to identify the dead corpses collected on the street. About this time, a further 10,000 Jews came to Warsaw, who had been driven from their homes in various small towns of the district.

On July 4, 1942, the deportations of Jews from the Warsaw Ghetto began. The Senior Councillor of the Jewish community, Gdorkowski, had committed suicide two days before, on learning of the deportation order.

It is of interest to recall that the German authorities compelled the Jewish Council to buy expensive film cameras which were used to shoot various staged scenes designed to show the immoral conduct of the Jews.
Thus for instance old men were put in both tables laden with masses, young girls and both were forced to dance one another, or a luxuriously appointed table was laid in a dining room where well-dressed young men were told to go through the motions of eating while others whose bodies were swollen from starvation, were told to imitate them, vainly for food, any similar scenes were shot.

The deportations began with the evacuation of the Jewish prison. Next it was the turn of the poorer and hungrier population, of whom 70% were evacuated within three days. The guards at the entrance of the ghetto were reinforced six-fold, thus making the smuggling of food nearly impossible, and sending prices soaring to unprecedented heights. The evacuation on a voluntary basis was then proceeded with. Notices appeared calling upon anyone to volunteer for work and promising all volunteers a ration of 5 kg of bread and 1 kg of jam. This offer attracted masses of volunteers, who besieged the registrar's offices. In this way, 6,000 people a day left the city during this period. It lasted about one month, then this voluntary exodus ceased. Presently a new decree followed, by which all does not employed by German factories or firms would be deported. The others received a certificate of employment. Ever night, a vast crop of "Jewish businesses" sprang up. The necessary machinery was suddenly forthcoming, and a German owner was invariably found. There began a trade with such certificates, for which sums of large zloty or more were paid. As a result of the founding of so many enterprises, and the lively trading of certificates, the demand for zlotys rose so sharply, that on the black market one dollar fetched only 1 zloty instead of 80. After a short time, the whole of Warsaw's Jewish population was in possession of employment certificates, of which probably 60% were false. At that time about 300,000 to 400,000 Jews were left in the Ghetto. To illustrate the
scurrying at 6 a.m. which resulted in the sentence that 100,000 were paid for 1 kg of bread.

Then this state of affairs resulted in the material for deportation being available, the German authorities began to round these firms, and deport their employees. At the rate of deportation reached 600 a day, but it still could not be ascertained where these people were deported. The railway car (ordnungsdienst) personnel frequently asked the people who were deported to write their destinations on the sides of the carriages when they got out. The same carriages came back regularly (their numbers had been noted) but on the places only dates and hours of arrival were written; probably the deported did not know themselves where they had been brought. The Jews also tried to bribe the guards on the train to disclose their destination, but could not get any information because the train personnel relieved by others on the way. After a time, the formal unloading of Jews stopped, and surprise raids against them began during which all Jews present were deported. This indiscriminate deportation lasted 15 weeks. Thereafter about 50,000 Jews remained in Warsaw-shatto, and another 50,000 were in hiding in the "Jewish" quarters under cover of assumed identities, or otherwise. On July 27, 1942, I fled from Warsaw, obtained "Jewish" papers, and lived in Cracow.

During a week, I came to Warsaw on business: at those occasions I used to collect information about conditions in the shatto. The only possible business under the circumstances, which was also mine, was the foreign exchange business, or black course. From Cracow I went to live at Iznick (Ishnitz) and thence to Osnotochowa, because I had been informed that the Jews from Ishnitz were to be deported to Zosnica within three days, and from there they would be deported again, and did not know exactly what this depar-
station meant, but it was clear that it meant death in some shape, since none of those who had been deported had ever appeared again. I arrived at Czernowitz with Jewish papers and a travelling permit. Nevertheless, I was arrested by the Polish police under German orders, imprisoned for 4 weeks. The day after Yom Kippur (Day of Atonement) I heard that the rest of Gomazow were to be deported. I stayed a further 3 days in the prison with my fellow prisoners, during that time I tried to persuade my fellow sufferers that in a case of deportation they should not give in easily, but try to escape at all cost, arguing that at least a small number of so many would surely be successful, and then some at least would be saved. But I could not persuade anyone but a few named others; the two of us decided to use any opportunity of escape. The authorities warned us that for every "deserter" 10 people would be shot as reprisal. On the way to the station 8 policemen guarded 100 prisoners, thus making escape impossible. 59 carriages crammed full of deportees were already standing in the station. On and on, altogether 64 people, we were squeezed into the sixth and last carriage. The carriage window near the ceiling being open, I discussed with niece the possibility of an escape from there during our journey, but when we wanted to realize our intentions, our fellow-travellers protested energetically, for fear that they would be shot. A quarrel followed, as a result of which niece and I were beaten up considerably, and forbidden to use the window. During the journey I enlarged a hole in the back wall of our carriage with a nail, looked through it, and saw that a policeman was standing in the brakeman's cabin who looked out only every now and then. I concluded that our flight would have been successful.

At 7 pm we reached the station Alkyme. The train stopped there and was divided into 3 trains of 10 carriages. As
For us to observe, the envoys of the train were exchanged. Then a locomotive pulled our 10 carriages onto a branch-line, and after a further 10 minutes under way, we passed through a tunnel and went on another 3 minutes until we reached a forest. There we stopped, the train passed in and stopped. By knowing on the carriages ahead we were told to be ready to get out, and suddenly the doors were opened.

All along the train, men armed with clubs and sticks shouted "Get out of the train" in all languages (Arabic, Jewish and German). Then they fell on us, and everybody tried to get out of the train as quickly as possible so as to avoid the chance some were crammed to death. Behind this human chain stood 16 people with fancy guns, and behind them 4 people with revolvers in their hands and big bloodhounds near the station we were lined up and counted. Then the commander looked at his wrist-watch and commanded: "In 1 minute everybody turn off their shoes and coats, and hold the bundle ready in their hands; those who are slower will be shot."

Everybody was ready within the minute. The men people who had received no lined up, so as to form a corridor, with our bundles in our hands, so that they had to run through this passage, which was stoned with sharp stones, so that our feet were torn bloody. All the time we were driven on with sticks and clubs. One died in this passage. In this way we came to a place where there was a huge pile of shoes about three storeys high, and had to throw our shoes in that pile, and run on until at last we were ordered to stop and men and women were separated. The women were led to a shed with a roof but without walls. We were told to strip naked, then we were ordered to take our clothes in one hand, documents, money and articles of value into the other. The women, too, were ordered to undress and leave their clothes on the ground. They were immediately led naked through a gate into a yard which was separated by a high fence. Women had to continue
running with our clothes and documents, the teacher of which had to throw onto a huge pile of other clothes, and the articles of value we had to throw into ready opened trunks, while we were running a terrible shriek lasting one or two minutes came to an from the direction of the force; then we were driven back to the door, and had to take the women's clothes and put them on the pile. Thus the way through the "corridor" (which consisted of Jews) noticed had to be made several times, continuing with rifles and shining behind the row of Jews, one threatening them with their guns if they did not drive us out briskly. During this whole process, I wondered what would happen to us, and how it would be possible to escape. While running, I several times asked those Jews with the sticks what would happen to us, and what to do to escape, but I did not receive any answer. At last one of them whispered to me "try to get dressed!" when I had again reached the clothes-pile, I spread out of the line, took a pair of trousers and a waistcoat over my tunic only, grasped a pair of shoes from the shoe pile and ran in the opposite direction. Reaching the harem passage, I took a stick, fell into the row, and did not move on the place, but my neighbours were afraid, and pushed us out again. At last I found a place where I could rest one about with the others unnoticed. We then supervised all this, and every now and then they picked out a well-grown boy among the running men and put his clothes, then all women's clothes were carried away, the running men did not return, but after a while I heard again this terrible scream lasting one or two minutes, and followed by complete silence. So the had formed the corridor were then led to the pile, and were ordered to pile all clothes on top of the clothes mountain. Meanwhile all Jews, those who had been picked out by the harem, were ordered to close the doors and to dress themselves; I used this opportunity to do the same properly. I
had hardly finished when I heard a shrill blow of the whistle; all those standing near the pile started running in the direction of the station. Coming to the rails, I saw that the next 10 carriages had arrived. I took up the same position on the rails as those who had received us. Now at last I had a free moment to look around and see where I was. We were inside a large yard (1 square km) surrounded by a barbed wire fence, which was very well camouflaged by intertwining it with living trees and hedges. Then far and I saw a long line of billowing smoke.

Then the carriages were opened, and smoke appeared to us on arrival repeated itself. I had to shout and drive the men out of the carriages. An old man stumbled out of the carriage and the 20 men ordered him off as "to bring him to the hospital." Then came another old man, and the man ordered him off, saying, "This one also to the hospital."

Since I had no idea where the "hospital" was, I followed my companion who had the same order. He led the old man towards the smoke line. Then, close near it, I saw a ditch about 10 meters wide and 10 meters deep. The ditch stretched down as far as the second yard. At the bottom a huge fire burned, and I knew immediately that corpses were burning down there. A few soldiers stood there and 10 armed Ukrainians. They had given the order "arrest and not shoot." In order to avoid a shot, I looked at my companion, we addressed our old men and put them down on the edge of the ditch. Meanwhile other old people were sent to the "hospital." Then 10 Jews were sitting on the edge of the ditch, they were shot from behind by the Ukrainians, and fell automatically into the fire. Then I went back, and the scene had happened to us, happened to all the newly arrived people. All this lasted till 11 o'clock.
At 1 o'clock we had to line up for a roll-call. The CO (Company Officer) ordered that the 11 newcomers should stand in a row separately from the others. Of course we didn't like the newcomers. The fact that we were 10 instead of 11 was found out; I noticed that Mr. Bush was also among us. He told me afterwards that he had had the same idea as I. The CO stood up very excited about this, and ordered that the intruders whom he had "recognized immediately", would report voluntarily or be sent to the Death Column. He pulled out his revolver, pulled it out with it, up into the air, and down, of course as I did not dare to. I sat down immediately - he had lunch. I tried to find out on such a possible escape situation and explore every possibility of escape. I talked to my questionally fellow-countrymen, and then I told them about my intentions; they declared to be hopeless. The general answer of those people was that the only thought of Flight was crazy, that it was impossible, and most of them did not even want to consider the idea. My friends then heard that with the train from Transvaal the child had been brought here, he said that after the loss of the child he was not sure that he would be able to stand for his own any more, and he did not dare enough to take the trouble to save himself. I heard that I should not be satisfied if one had been here; most of my colleagues had been there for 5-10 days, very morning some were picked out, then we never saw again. These were then replaced by newcomers, as in our case.

Our hours were from 7 to 1 a.m., and from 1 to 6 p.m. Our work mainly consisted in heating continual mandrakes; the rest of the time we arranged the clothes, shoes, and articles of value, and put them into the shoe-and-clothe-pit in order. Times a day we were lined up and counted. At 3 p.m., we had...
to retire to our barracks. The windows had to be kept open all night. Opposite the windows which did not give on the yard, a watch tower had been erected from which our windows were illuminated and guarded all night. Behind the fence was the so-called "death-snap", which we were not allowed to enter. Two days succeeded in crossing over to us from there, and this is the information we received from them.

About 500 Jews worked on that side, and there were 6 big barracks for about 7000 people. The naked people who were brought there were herded into those barracks, and told that they were going to be washed. Then a batch was inside, poison gas was let in. Those still outside naturally tried desperately to back away when they realised what was going on inside. Then the SS and Ukrainians with their bloodhounds sent into action and forced them in. The cries we had heard came from such crowds at the moment of entering. Then a batch was inside the door was closed and remained so for 16 minutes. By the time it was opened again, everybody inside was dead. How the 500 Jews employed there had to throw the corpses into the fire-ditch which stretched beyond the fence into the death-snap. Those 500 Jews were in terrible condition of physical and psychosis decay. They also got very little food, and daily 10 or 12 committed suicide. From their "work" they all emitted a nauseating cadaverous smell. It was this smell which betrayed our two informants, who were discovered among us and searched away by guards.

In a far corner of our yard, there was a barrack where the so-called "Yard-Jews" lived. They were about 150 craftsmen, blacksmiths, joiners, electricians, also tailors, and 12 musicians. These people had been brought here from various 4 weeks before the general deportations, to set up the camp. They were suited with yellow stripes, lived apart from the others, and only met them during meals. They worked in their workshops and
were not an idée at the above-mentioned killings. The
mais monde had to play every evening at banquets held by the
ladies. I was told that after that there had also been a
chauffeur who had managed to gain favor with the persons, and
had often taken out of the camp by them. He and the deportations
in serious cases, he drove out with an old man to get his wife
and children out, but after a few days he took the lady
and fled with his family. She could not forget this incident,
and were still talking about it when I was there. I myself
heard one of them say: "If we catch him
again, he shall find out that there is a worse death than by
shooting or hanging."

As I have mentioned before, one of our officials was to arrange
the clothes. During a roll-call the commander told us to
examine the clothes carefully for money and articles of value
left in the pockets or sewn in between seams elsewhere. "You
know that where some usually hide their money", he told us,
"I do not wonder that you have a trip after all; you are
human beings, and think that you can save your money that way,
that we do with you in our policy, just as England and America
have their policy against us."

During my stay there, 120,000 (hundred-and-ten thousand
souls) came to that camp, and were delivered to the death-camp
by the method related above. The transports came from Trisse,
Rostov, Moscow and Roland. Apparently the foreigners had come
to us by direct trains, because their carriages had built-in
coaches, and they arrived in fairly good condition. Everybody
had a number, and no one had the baggage. The ashes from the burn-
camps were taken out of the holes, passed through sieves, and
packed into boxes. That happened then to it, I do not know.

At least succeeded to win over two boys for my plan of ob-
oupe. I could persuade the boys that we had nothing to lose, and the only proof on us solved was how to go about it, seeing a roll-call the officer told us that it was useless to think of escape, since it was impossible; but if someone should really get over the barbed wire (which was impossible), he would not be able to go on from there, but if by some magic nobody should succeed to get out he could be certain that he would be brought back there after a short time. I can tell you, he said, that by December 1st, 1942, not one of us will be left in the General government.

From the moment we left our barracks at 7 a.m. till we entered the town again at 7 p.m. we were watched continually. No separation from the group would have been noticed at once; we concluded that flight in anywise was quite out of the question. An escape by night had to be considered, and for that reason we had to find a way to remain outside the barracks after 7 p.m. before 6 p.m. I sealed each of my two companions into a bundle of clothes and took them up onto the clothes pile; my friend made the same with me. Each of us provided himself with as much money and jewelry as we could find hidden in the clothes, and with one big aluminum knife. In case we were captured he decided not to do without defending ourselves. After 6 p.m. it became quiet around us, and I freed myself a little from my bundle so as to be able to watch my surroundings. The Ukrainian guard was relieved, and I now waited for darkness to fall. At about 9:30 I crept out of my bundle and freed my other companions of theirs. It was the night of Donbassa (7th of the twenty-sixth); I am certain of this because it is the day of my father's death. I dug a hole in the clothes pile, so that standing up only our heads looked out. As we stood watching, we noticed that every thirty minutes a guard circled the yard and that a search-light crept regularly over the clothes pile. I intended to wait, since we
expected a change after midnight, but when one o'clock no change had occurred we decided to creep forward at one o'clock after the passing of the search-light again. Still buried in the pile we observed a thick smoke coming from the ditch, from which we concluded that the surface were being approached with something. We decided to reach this dense screen of smoke, and push forward under its cover. A minute past one we let ourselves down the pile, crept towards the dense clones, and reached it unnoticed. Now some ourselves standing in front of a barbed wire fence. With our hands and knives we managed to dig a hole under the fence, the ground being soft. We squeezed through under it, and stood in a dense forest. We proceeded straight forward and after a few minutes stood again in front of a barbed wire fence. This time the soil was hard and we could not get through the same way as before. We were obliged to scale alongside the spires; we were two pairs of gloves, so we got across with only a few scratches. Then we went on only to encounter after a few minutes a third barbed wire fence which had to be negotiated the same way as the second. Our way then had us further into the forest, which we only left about half past three next morning. From the edge of the forest we saw a village, but decided not to enter it before about 4 a.m., since there was in the General Government a general surmise till 5 a.m. One of my comrades decided not to wait, and went in the direction of the village. He soon lost sight of him but heard dogs bark after a short while. He then found out what happened to him.

About 6:30 we left the forest to look for the road, and as we came who showed us the way. We took the direction of Jarrow and waited three days, spending the nights in the until we reached Jarrow. During this time we lived on bread. Then we arrived in Jarrow one day after taking of the tarpaulins) our first step was to go to the...
(Manly did not think of me, after our last meeting, so I was surprised to see him. He had seen me in prison, and thought I should return to my work, but I was not inclined to do so. I had mixed up with some people in the camp, and tried to enter the Shetland in some fashion, in order to look for my sister. I did not succeed in this, but came to the Shetland and stayed there for a while. I refused to go back to my work, and decided to stay there. The people there were very kind to me, and helped me out. I had never seen a man or a woman before, and was surprised at my sudden appearance, because they knew that I had been deported from the country. I was afraid of being accused of being a spy, so I had to keep away from the men and women. I decided to make for the Hungarian frontier at Turkei, where I tried to get across the frontier with great difficulty, because it had been ordered that Turkei be evacuated within 3 days. I was caught and returned to Turkei and had to go before their conscription. I went to a group of about ten people under the guidance of the men who had been before me. We had to keep the way across the frontier in order to be able to leave (in my case, the soldiers) for every member of the group. We were arrested, however, by the guards, who took our money and abandoned us in the forest. We spent 11 days in the forest, and finally returned. I had to go back to my friend at Krakau. The Shetland still existed there, but no one seemed to know where the Shetland was. I went back to Krakau, to buy a will at the expense of my friend, but in his name, and let it to his name. My friend kept the house for me.

While we were in the forest near Turkei I bought a Hungarian cor-
I intended to use this certificate for registration and thus obtain the status of a foreigner, to whom the anti-Jewish regulations did not apply. This registration was to be arranged by R. Alonzo Landau, who possessed the necessary contacts with the competent authorities at Bohemia, and who was ready to help us if he would receive in return similar certificates for himself and all his family. Accordingly, we accordingly turned all our energy toward procuring a metal stamp for counterfeiting. Victor Rotstein went to Stryj, where such papers were reported to be obtainable; however, he was caught in the deportation rush at Stryj and was carried off in a railway truck. He succeeded in making his escape at Lemberg, and returned to Krakau. After that Henrik Rotstein went to Karas, and procured the stamp from the firm of Ponec-Truba. The stamp was made out for the parish of Hout. We used it to forge a large number of Hungarian certificates of residence, which were countersigned by the Chief of the German police at Bohemia, whose name was Schinberg.

In the meantime we had to escape from Mossow because Jellonek had been denounced by a Jew. He was arrested and shot because an old radio set was found in his loft. The informer, Samuel Brozman, a disciple (Chassid) of the rebbe of Motova, had actually plotted against the brothers Rotstein, and the police were really looking for Viktor Rotstein when they found Jelonek's wireless.

Our certificates made it possible for us to live outside the Bohemia ghetto. We had moved to Bohemia on February 16, 1943, and from there we managed to get in touch with Slovakian smugglers, with whose aid we finally succeeded with great difficulty in crossing the Slovakian border. Here again I must mention the valuable help of Mrs. Urlovska, who crossed with us.

David Aligron from Lodz

August 30, 1943
Hukarest, den 25.1.44

Salam Chaverim,

In erster Reihe bestätigen wir hiermit den Erhalt der 2 alafim (Geld) übrig und nun Einzelheiten über unsere weitere Tätigkeit.

Mit dem Ankommen von E. und D. hat unsere Arbeit einen neuen Impuls erhalten. Die Wand Arbaa (Verteidigungskomitee - in hebräisch HAGANA) wurde in zwei Unterkommissionen aufgeteilt und zwar

1. Wand (Kommission) Bricha (Flucht) die als Aufgabe alle Taktlangelegenheiten (Grenzübergang) zu konzentrieren hat und der alle Schlichim (Geheimboten) von Owul (Grenze) unterliegen. Über ihre Arbeit werden Euch die Chaverim mitteilen.

Wand Haklaut (Haganakomitee) unter der Leitung von ......... hat sich zur Aufgabe gestellt alle Vorbereitungen zu treffen um die traurige Erfahrung von Hagar (Ungarn) auszunutzen und der Gefahr vorzubeugen. Als leitendes Prinzip ist im Rahmen unserer Kräfte die Rettung aller Juden ohne Unterschied ihrer politischen Anschauungen und wenn notwendig, ihre Verteidigung. Die technischen Einzelheiten dieser Organisierung werden wir Euch nicht heute mitteilen, wir wollen aber alles tun um das Vorsorgende nachzuholen. Zu diesem Zweck haben wir die Wand (Bewegungen) entschlossen die aufopferungs vollsten Chaverim zurückzubehalten um die Kerngruppe zu schaffen um welche sich dann die nichtorganisierte Judenschaft scharren soll.

Wir haben Euch vieles und vieles zu schreiben um in dieser verantwortungsvollen Frage auch in den Einzelheiten mit Eurem Einverständnis zu handeln, aber Ihr müsst verstehen warum wir Euch trotzdem nur ganz kurze Berichte geben werden. Daher erwartet von uns keine langen Briefe sondern Taten.

Schalom, Uvracha

Bescheinigt \(\text{Manifkada (im Namen der Zentrale)}\)

4 Unterschriften........
Liebe Freundin,


Ich hoffe, dass es Ihnen gut geht. Ich hoffe, dass es Ihnen gut geht. Ich hoffe, dass es Ihnen gut geht.

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Ich hoffe, dass es Ihnen guten, dass es Ihnen gut geht. Ich hoffe, dass es Ihnen gut geht. Ich hoffe, dass es Ihnen gut geht.
Die Kommandantin Alija erschütterte bis jetzt leider am wichtigsten der Angelegenheiten. Am 2. August um 13 Uhr war die Flotte VII und die Flotte VIII an Land und die Seeangriffe sind jetzt im Gange. Die Flotte VII hat eine angrenzende strategische Bedeutung für die Vernichtung der Feinde. Der Kommandantin Alija war erfolgreich in der Vernichtung der Feinde.

1) Die wichtigste Herausforderung, die die Flotte VII und VIII an Land hat, ist die Vernichtung der Feinde. Der Kommandantin Alija war erfolgreich in der Vernichtung der Feinde.

2) Die Flotte VII und VIII hat eine angrenzende strategische Bedeutung für die Vernichtung der Feinde. Der Kommandantin Alija war erfolgreich in der Vernichtung der Feinde.

3) Die Flotte VII und VIII hat eine angrenzende strategische Bedeutung für die Vernichtung der Feinde. Der Kommandantin Alija war erfolgreich in der Vernichtung der Feinde.

Wir haben noch alle im Versteck detention.

Jenseits
An die: Dr. W. von...
Lieber Chaver,

mit herzlichen Dank bestätigen wir Ihr Schreiben vom O.S.C.-Wss.
Mit grossem Freude bemerken wir die Gelegenheit, Ihnen zu antworten
und Sie zu bitten, allen Freunden grüßen zu bestellen und dafür zu
danken, dass sie sich unserer annehmen. Wir dürfen davon ausgehen,
dass Sie auch dessen in Ihren Brief Erwähnung tun, dass die zahlrei-
chen Sendungen aus Lissabon und Istanbul ein Werk unserer Freunde
sind. Auch die Fremde aus Eigen, die hier mit uns zusammenleben,
haben Sendungen aus den gemässigten Orten erhalten. Wenn unsere Ver-
pflegungsfragen noch durchaus gesichert ist und zu keinerlei Sorge
führen, so freuen und dank dieser Sendungen immer wieder, weil wir
sie als ein Zeichen Ihrer Freundschaft ansehen.

In Theresienstadt ist eine richtige jüdische Stadt entstanden, in
der die Arbeiten von Juden besorgt werden, von der Straßenzü-
grung anfangen bis zu einer modernen Gesundheitswesen mit Kranken-
häusern und einem durchorganisierten ärztlichen Betreuungsdienst mit
einem eigenen Stab von Pflegepersonal, von scharlachfieberfreien
Arbeiten bis zur Pflegeung in den Gemeindeheimen, von der eig-
enen Polizei und Feuerwehr bis zu einem besonderen Gerichts-
und Verwaltungsgericht, von einer Bank mit eigener Spargelder und von
Vorstufen für Lebensmittel, Kleidung und Ausrüst bis zur Freizeit-
gestaltung, in deren Rahmen regelmässig Veranstaltungen, Theateraufführungen
und andere Ereignisse finden. Die Kinder, denen besondere Sorge gilt,
finden in Kindergärten und Jugendheimen, die nicht arbeitsfähigen Älteren
in Alters- und Schöpfersamen unter ärztlichen Aufsicht und Pflege unter-
gebracht werden. Die Arbeitstätigen sind von allen für das innere Dienst-
einsatzledig. Aus allen Gebieten sind herausragende Fachkräfte zu-
nehmend von ihr. Dies hofft nicht nur der hier zu liefernde Facharbeit
aus den zahlreichen, kulturellen und administrativen Gebiete angenommen,
auch in der Freizeit hat sich dadurch ein reiches kulturelles Leben
auf öffentlichen und allgemeinen Gebiet entwickelt. Eine Bibli-
othek mit mehreren 20.000 Büchern mit mehreren Leseräumen, ein Kafes-
haus mit ständigen Musikdarbietungen dienen der Versträngung, insbe-
sondere für die älteren Menschen. Zentralbad und Zentralkochstube
für immer
Bereits zur Entwicklung vollzogen hat, durchaus wohl fühlen.  
Eines Ansicht der Stadt erwachen Sie aus dem Briefkopf.

Der Gesundheitszustand ist als durchaus günstig anzusehen, was 
auch der klinischen Lage von Terezin entspricht in erster Linie der 
hinausgehendes, vornehmlich die Arbeit unserer Ärzte, der ausreichend 
verwurzelung mit Lebensmitteln und mit Medikamenten zu danken ist. 
Besonderheiten, die wir erhalten, stehen uns im Rahmen der Jüdischen 
Selbsterhaltung zur Verfügung und meinen medizinischen Verständnis 
zwischen angeführt werden. So haben wir jetzt von Ihrer Zusage 
Kommende erhalten und danken Ihnen und den Freunden herzlich dafür.

Auch wir waren froh, wenn wir häufiger die Möglichkeit hätten, von 
Ihnen Nachricht zu erhalten. Wir denken oft an die Freunde, die 
an die Sie haben grüßen lassen. Auch unsere Gedanken bewegen 
sich oft um Möglichkeiten einer Aktion; mit besonderem Interesse 
haben wir aus Ihren Zeilen entnommen, dass auch Ihre Beobachtungen 
dieser wenn auch noch so beschriebenen Lösung dieses Problems gelten.

Wir danken Ihnen für Ihr freundschaftliches Gedanken und sind froh 
darüber, dass wir Ihrer Verbundenheit gewiss sein dürften. Lassen Sie 
heute wieder von sich hören.

Mit herzlichem Schalen
Ihre

Dr. Franz Kahn
Dr. Erich Munk

Dr. Leopold Breitenstein

Dr. Erich Oesterweicher Gert Körbel
Liebe Freunde!

Mit euren Briefen habe ich mich angeregt gefühlt und wird
er dieselbe Freude auch bei unseren Freunden in Theresienstadt
auslösen. Wir sind mit allen in ständiger Kontakt und so kann
ich euch berichten, dass alle samt ihren Familien wohl und
zufrieden sind.

Alle arbeiten in ihren Fachern und haben sich auf ihren
Gebieten hervorragend ausgebildet. Ein Munk des Leiter des
Gesundheitswesens in Theresienstadt, Fritz Oesterreicher, leitet
dort den Arbeitseinsatz, kann betätigt sich in der Freilicht-
spielarbeit, Schuster widmet sich für alles seiner kleinen Tochter.
Die übrigen betätigen sich hauptsächlich in der Jugendfürsorge, die in
Theresienstadt vorbildlich ist und hervorragendste leistet.
Diese haben ein reichhaltiges jüdisches Leben gestaltet, sind stolz
auf ihren überaus reichhaltigen Bibliothek, ein großes Theater
mit Opernaufführungen, die täglichen Flakonzerte, ein Kaffeehaus,
Studierzimmer und die tägliche, hochgefeierten, Vorträge von sehr großen Kreisen.
Dass die Gegend unseres schöner ist, braucht nur noch erwähnt zu
man noch hinzufügen muss, dass besondere geschmackvolle Parteien
hergestellt wurden.

Es freut mich, bei dieser Gelegenheit euch das Dank zum
Ausdruck zu bringen, dass ihr mit dem 10.000,- von unserer Chefredakte
gedacht habt und ich euch bestätige, dass Eure Hilfe für
die Paketsendungen an dieselben voll ausgenützt werden wird.

Die Pakete, sowie die Post von In- und Ausland, erhalten
einmal unsere Freunde in Theresienstadt, wie wir anständig ausge-
gelistet, insbesondere unseren Freunden bereiten jede Sendung Freude,
als Zeichen, dass man an sie denkt.

Ich brauche Euch nicht zu versichern, dass ich die ganze
Zeit, wenn ich auch in keiner schriftlichen Verbindung mit Euch
stehe, in den letzten Jahren sehr viele proben, und dass mich auch die Schicksal und Eure neus Leben gestaltet sehr interessiert.

Da ich annehme, dass seine Grüße ebenso herzlich empfangen
werden, wie ich Eure empfangen habe, so bitte ich Euch, alle
jene Freunde von mir zu grüssen mit denen ich die Freude und die
Ehre hatte mitzuarbeiten und insbesondere diejenigen mit denen
ich während meines Aufenthaltes bei euch und sonst angenehme
Stunden erlebt habe.

Insbesondere Sie, Herr Brandt, Grüße ich herzlichst und
will gerne hoffen, dass ich wieder bald von Ihnen hören werde.

Mit herzlichen Schlem

Ihr:

Johann
Bukarest, den 19. August 1944

Liebe Chaverim,
alte Leader der hiesigen Ezra- und Haschah-Arbeit für Europ-politi
machtet ich euch in folgenden kurzen aber die hiesige Lage berichten:

Die politische Lage

Die leitenden Faktoren der rumänischen Regierung werden den der der
statisch nachtragende Ministerpräsident Mihai Antonescu und der Policeiminister General Pușcariu gekommen, gegenüber der Prämie-Etage, nach wie vor ein aktiver solvieren, in dem letzten von den haben den Rumanier als Judea, dass in unserem Mihai-Antonescu, auferlegte Sagen erklärte, Analogisch den Beauftragten des
Marcelino Antonescu in Fuchshauptquartier haben sich vermeint, dass von der rumänischen Regierung anerkannte Vereinigung
gegen die Juden, dass die Befristungen, welche die in Ungarn der Fall war,
seine Regierung, diesen Forderungen bisher auch mit erfolg
widersetzten konnte, so wurden diese Aktionen der deutschen Kriegs
fliegenden hohen Militärbezirke wurden zur Interkommunikation auswärtiger
in Europa beiderseitiger Flüchtlinge neu eingesetzt, wie die hierbei
also nicht nur von die neuen ungarnischen, sondern von auch die alten
polnischen Flüchtlinge, sowie um wie aus das Ende nach dem
hierdiejenigen, denen blieben, fluchtigfluchtigen Juden gehörig, insgesamt
um 2,500,000 Menschen. Wenn diese Gefahr auch noch nicht endgültig
gebrochen ist, aber hauptsächlich alles mit der Erhebung der Haustrump,
innerhalb Stunden, möglich, dass das praktisch die Situation in der
hauptsächlich authentisch

Haschah und Tzid

In den letzten Wochen hat unsere Haschah-Arbeit an Ungarn stark
zu. Noch haben wir keine offiziellen Aufgaben in Ungarn, Lengyel, Transny, Zlink, Buda und Budapeste. Die größte Aktivität hat
in Arad, wo ungefähr 77% des gesamten Towns abgewandert sind. Hier arbeiten eine sehr aufopferungsvolle
Kommission, die hauptsächlich aus orthodoxen Juden bestehend, denen eine
Delegation bestehend aus Vortretern aller chulischen Tzid,
bestellt worden ist. Die Arbeit unserer Freunde in Arad verdient
jeden Lob und wir werden daran arbeiten, dass sie durch die
die Leute und den nachsten Hilfe dieser Arbeit auf sich genommen haben,
in der hiesischen Welt bekannterchkenen und entsprechend gewürdigt
wird sollen.

Unsere Exposition in Transny, die Ihr Ztzid, erst in den letzten
Wochen aufgenommen hat, steht unter der Leitung von Herrn Karl Ritter, Professor der Z.0. für Sozial- und Kunstdenken. Ihre Arbeit verhältnis
gute Ergebnisse. Die Exposition in Turda steht unter der Leitung
unseres jungen joda-Shamir Arie Eich, dessen mütterliche und mutige
Tatigkeit in der ganzen Tzid-Arbeit außerordentlich gewurden hat. Mit
ihm haben wir schon im Februar die Ausstellung an den Kontakt
aufgenommen und inzwischen haben wir den ersten polnischen Chaverim zu
Titelvermehrung.


Preisangabe für beide.

Die beiden, die in der Tat eingeführt bilden, haben sich die an sich nicht befugten Forder von der Firma dem ersten der Ausstellung. Hier legen die Auseinandersetzungen obliegen, hat in wahrheit auch die Unterjährige von anderen viele deutsche, sowie die bedeutenden Titel, die nach vertreten, sind, dass wir jedoch einem, den unser eigenem Titel den Unterjährigen telephonisch gegeben, welcher konnte, zu welchem es nicht von der Stelle ist, in Verbindung mit dem Joint getroffen ist, mit dem betreffenden, dass der Joint als berechnet hat, sich die unter Ab- und Tämeln-Arbeit über die Regierungsmitte mit 50% zu behalten. Letzter zeigen, die schon in Sorge dieser Zusammenarbeit satz unauflöschlich von letzter Erhöhung, die der Joint (oder von Tätern) sehr wenig Verständnis für die Methoden und die Trennung der Auseinandersetzung in der Regierungs- und Titel-Arbeit nachzuweisen, die derart in der Rade und, die Suchen einer bestimmten Aufopferung, die das klargefunden noch von neuen, die ihrer Art der Rechnungsführung nennt Unneben, hier handelt es sich ja um eine ausgesprochene illegale Arbeit. Es ist daher unfreiwillig, dass eine Auseinandersetzung die Regierung betreffende Forder von unserer Einführung zur Verfügung gestellt werden. Die vorherigen Anforderungen bitte ich um sofortige Nebenweisung.

Preisangabe für beide:

Auf unmittelbare Titel-Arbeit wurden bisher folgende Beträge (in runden Ziffern) veranschlagt:

<table>
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<th>Art</th>
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<tr>
<td>Exposition</td>
<td>60.000,000 lei</td>
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<td>Oren</td>
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<td>Stalin</td>
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<td>Brusnov</td>
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Jugend-Titel: 760.000 lei

Zusammen: 84.000,000 lei
Unser gemeinschaftliches Arbeitsverbot bestimmte, dass abends in der Zeit von Bedienung der Arbeit bis 0 Uhr, je auf 1,000,000 Lai, dann in Juli auf 5,000,000 Lai betragen. Auf den Sommertag habe ich einen Vorschlag von 1,000,000 Lai aufgestellt, der jedoch teilweise bereits vorgängig ist. In diesem Zusammenhang hat der Joint bis heute insgesamt 2,000,000 Lai bezogen. (In Juli 1,000,000, im August 1,000,000)

Doch treten noch solche Räume das nicht nur vollständig Teilbereitstellen, in den ich unterrichtet bin, zu. Die Arbeit von eins und 15/150,000 Lai die der von Privatpersonen in Anspruch genommen werden.

Einige 30% der Umsatzzahlen werden über die Veröffentlichung und Bearbeitung der Artikel veranschlagt — 95% der Artikel haben die erste Spalte von der letzten Woche als erste Spalte ihrer einzigen Notwendigkeit, die sich ergeben treffen, ist daher unwahrscheinlich notwendig, die von der Artikel mit den allgemeinen Informationen vorhergesagt.

Liebe Frau Millie Chandrim, nun können wir zusammen gegen Räume der wirtschaftlichen Verschwendung zu tätig, die problemlos unserer Arbeit zu erschaffen. Wir haben einige Jahre hier, bei Ihnen, in allen breiteren Bereichen in Zusammenhang, die der Alltagsfrage ein vollständiges Verständnis ermöglichen kann. Ich hoffe, dass Ihnen aus meiner Ansicht und Verständnis für die Bedeutung dieser Gespräche zur Verfügung steht, dass zu jeder Stunde mit den Alltagsfragen das Ergebnis ihrer Arbeit noch wie vor neun Monaten erweitert ist.

Ich hoffe, dass alle meine vorgeschlagenen Änderungen in Ihrem Freundeskreis

Dr. M. Meier
PROTOCOL

of a Statement made by Alexander Guttman, Jn, to supplement the information supplied by his sister, Esther Guttman.

Arrived in Budapest, June 14.

GETTO:

The getto of BENDZIN was located in the small suburb of Kamionka, into which 20,000 Jews were squeezed in the space formerly occupied by 6,000 inhabitants. Life and work in the getto was well organized by the Jews themselves; (recognition is due to Moniek Morin for his achievements in this field). The life of the Jewish communities of Palestine served as a model. Agricultural work was organized for the benefit of the inmates, and juvenile labour was drawn upon by the introduction of a shift system. When all had been set going, life was quite bearable in the getto, though overcrowding was inevitable. There was even an adequate sewage system. The getto of SOSNOWIEC was located at SRODULA, a little suburb. People generally were satisfied with living conditions, and were hoping to survive the war somehow in this way. Unfortunately, this getto period was of short duration.

YOUTH IN THE RESISTANCE MOVEMENT:

when the young people realized that the Jewish community council was, and always had been, a tool in the hands of the Gestapo, all became evident as early as 1940 when forced labour was introduced, their best elements combined to fight for the preservation of their people's existence in an organized manner. This organization took some time to develop, though, and went through the following stages:

1. The spirit of resistance expressed itself first in the general desire to cooperate with all enemies of the Germans, notably the partisan organization of Sikorski; the results were negative, and most discouraging.

2. Leaflets against the Germans and their instrument, the community council, were printed, in which Jewish national honour was asserted and extolled as a fighting slogan. These leaflets fell into the hands of the Gestapo who with the help of a confidant found out in which factory they were being distributed. Every tenth man was arrested and detained in the orphan aslyum.

3. When the deportations began, rescue and defence work was first properly organized. In spite of the difficulty of intercommunication, there was a fairly close collaboration between the three major cities of Jewish Upper Silesia, SOSNOWIEC, DOMBEROWA, and BENDZIN. To test and enhance the capability of the members for underground work, illegal warfare organizations (ZOB,
Tajna Organizacja Bojowa (T.O.) were created by all youth groups. Systematic mental preparation for this kind of work was carried on uninterruptedly since then, and in 1942 a permanent central Council of Resistance was set up by all youth groups together, in which each was represented by a delegate. This central organ was aided financially and morally by certain older Zionists, the so-called "sympathizers", who were convinced of the necessity and significance of this work. Each resistance group organized itself independently from the rest after the following pattern:

At the top is the Leader of the group (L), who is at the head of an Executive of four members, A, B, C, D, who are in charge of 6 sections, of which A manages 3 male sections, B - 2 male sections, and C - 2 female sections, while D is in charge of a special section of 7 members, called "sekretna wyborowa" or select section - suicide squad. This section was singled out for the most dangerous tasks; it also had the function of supervising and policing the whole group.

The section 1 - 7 each consisted of 4 cells or shock groups consisting of three members.

Independently of this organizational structure, the town was divided physically into blocks to make possible quick and rational decisions in cases of emergency. Each street is divided into two blocks which are known to none but the members of the executive, who come from different sections. The blocks are in the charge of wardens who keep lists of all members, separately of those who know each other and who do not; they also list reliable non-members.

What was termed "rescue work" comprised the following functions:

1. Procuring personal documents and identity cards, by stealing, buying, or forging; this involved the counterfeiting of forms and rubber stamps.

2. Constructing strongpoints, which are the concern of the block organization, and are known only to the block warden and his closest collaborators.

3. Aryanization
   a) in the mountains
   b) in the town
4. Smuggling members into the Polish forced labour groups with the aid of false Polish-Aryan papers.

What was termed "defence work" comprised the following activities:

1. Mental training for resistance
2. Procuring arms by purchase, theft, or assaults
3. Execution of Jewish collaborators and appeasers
4. Procuring money by assaults, like e.g. one made on a notorious gambling den
5. Assaults against German functionaries during deportations. This part of the work was not well organized, unfortunately, and cost the organization 12 dead in EINDEIH alone.

Actions and Events during deportation:

This work went on in two parts, one concerned with the people hidden in the mountains, the other concerned with the ghetto.

Ghetto: The organisation issued the order for all members to save themselves either through organization in the town or later in the mountains or by incorporation to the liquidation camp.

Guards: Sentries were posted to warn the population of impending actions and enable them to get to the strongpoints in time. During the last deportation one female comrade who knew all strongpoints accompanied the head of the OD, Remek Goldmann, who had declared himself ready to save the members and conduct them to the labour camp, i.e. the liquidation camp where sewing work was done. Goldmann, who had previously been on the list of those to be executed by the organization, thus helped to save the lives of about a hundred members.

Resistance: Resistance was offered only if there was immediate danger of a strongpoint being discovered. This happened in the case of the central accommodation shelter called Kibbutz, which had two strongpoints, one in the laundry and another in the former Moshavah.

Individual Actions: J.S. shot a German in an encounter during which he lost his life. A.O. was shot in a skirmish when trying to escape. After the deportation B.K. and L.B. were intercepted by Germans, shot one of them, and escaped. L.B. fled to KATOIJE where he maintained continuous contact with the
organization. B.K. was later lost sight of. J.K. and B.R. were shot during an attempt to rescue the community funds, which had been seized by the Germans.

After the deportations, only the Executive still had a defence organization, as the other groups had been dispersed with the sole exception of the strongpoint of the Hash. Hasair group (Fela Katz). The group called Hanear pursued the following activities:

1. Aryanization, in the charge of L.B. and C.T.
2. Mountain Department, in the charge of S.M.
3. Polish Labour Service work, headed by J.B. wife P., who was arrested together with S.B.B. on a journey to Cracow.

They are now in Oswiecim (Auschwitz in German) as poles.

4. Transit to Slovakia, managed by J.R. and S.I.

47 persons have found refuge in the Polish forced labour service.

The transit service to Slovakia arose quite fortuitously. A woman living at ZABÓDZI, who had a brother in Slovakia, was asked by him in a letter to come across to him. She happened to ask members of the organization for assistance, which was granted under the condition that her brother would aid the organization from Slovakia. The woman was later deported before she could escape to Slovakia, but the Slovakian address remained, and comrade J.B. was sent to contact the man with the help of a member, J.R., who was staying in the role of an Aryan holiday-maker at ZABÓDZI near the Slovakian border, and was acquainted with frontier guides. The Slovakian helped J.B. to contact the Jewish centre of 212RNA and notified the organization that the route was feasible. C.T. and the author of this protocol, O.G., went to test the route. C. remained at 212RNA, while O.G. returned to 212RNA to continue the preparations for this escape route. Unfortunately, he was caught by the Germans and shot. Thus it happened that so far only the Upper Silesian group could be rescued, members of the organization as well as their relations, altogether 35 people.

Herr Garih kam am 20. Februar 1944 mit einem Transport aus Frankreich.

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Protokoll aufgenommen am 24. Februar 1944 in Istanbul

Herr Garih kam am 20. Februar 1944 mit einem Transport aus Frankreich.


Im Jahre 1941 haben die deutschen Behörden allen Juden das Tragen des Sterns befohlen und davon waren nur diejenigen Juden befreit, die Angehörige eines neutralen Landes, Amerikas oder des östlichen Orientes waren. Die Verfolgung Frankreichs hat in allgemeinen die haar­regel des Sterntragens sehr ruhig und mit voller Gleichgültigkeit aufgenommen. Natürlich waren gleichzeitig auch andere Verboten für Juden erlassen, die Leuten verhaftet worden, sind sie sofort deportiert. Die Juden mussten um 8 Uhr abends zuhause sein und durften in den Straßen nicht nach 2-3 Uhr nachmittags betreten, die Lebensmittelgeschäfte von 2-3 Uhr nachmittags betreten, die Lebensmittelgeschäfte 11-12 Uhr.

Im September 1941, wurde, infolge eines Attentats gegen einen deutschen Soldaten in Paris, XXXXXX wonen die Juden wie behauptet, waren, jeden Tag, von 9 bis 8 Uhr abends von der UJ-W, obwohl den Juden und Frauen, die in den Ardennes auf Gütern für die Deutschen arbeiteten, von 5-600 Mann unter der Kontrolle der brutalen SS, geschickt wurden, auch von den Konsulaten der Schweiz, Portugals und Spaniens gesandt worden ist, und diese haben ebenfalls Transporte ihrer Untertanen zusammengestellt.

Die Juden haben dieselben Lebensmittelkarten wie die anderen. Alles kann man am schwarzen Markt erhalten. Man kriegt pro Person:
90 Gramm Fleisch mit Knochen pro Woche, 275 Gramm Brot pro Tag, 50 Gramm Butter pro Montag, 500 Gramm Marmelade alle 2-3 Monate.

Die folgenden Rezepte sind so gemacht worden, dass bei jeder eine andere Nationalität dran kam. Sobald 1000 Leute verhaftet worden, sind sie sofort deportiert worden.

Vor zwei Jahren hat die UGIF einen Aufruf erlassen, an alle Männer und Frauen, die in den Ardennes auf Gütern für die Deutschen arbeiteten, von 5-6000 Juden haben sich für diese Arbeit gemeldet, obwohl die Arbeit sehr schwer und langwierig war, waren sie verhältnismässig gut behandelt. Am Januar 1944 sind jedoch alle diese Leute gesammelt und deportiert worden. Im Dezember 1943 gab es einen allgemeinen Zählung der Juden. Sie konnten keine Lebensmittelkarten kriegen, wenn sie nicht den Stempel der Kontrolle vorzeigten. Praktisch gibt es in Paris bloß noch französische Juden, ca. 8-10.000 nicht irgendeiner Nationalität anerkannte Juden deren Lage sehr kritisch ist.
und dann gibt es noch Juden verschiedener Nationalität, die Polen, Russen und andere versteckt leben.


1 Frs. = 20 RM, 150 Frs. = 1 $, 500 Frs. = 1 $, 2500 Frs. = 1 Goldmark

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Der Name des Franzosen, der diesen Brief überbracht hat, ist Robert Bordeaur und der Beamte seiner Fabrik heisst Moro Palacci.

PROTOCOL

of a statement by Abraham Kirschner, ceramic engineer
and painter, born in 1904, resident of Nikolajow on the
Dniestor, near Stryj.

600 Jews lived in our town, but after the German siege all of them were
driven into a cave, where they were beaten and some of them killed.
Ukrainians and a few Gestapo men executed this order, but after an inter-
vention by a high Ukrainian authority the Jews were released again. The
whole year the Jews had to do hard labor for which they got neither salary
nor sufficient food, and they were not permitted to buy anything on the
market, neither were they allowed to leave certain districts. The children
with their swollen legs were a terrible sight, but altogether nothing
happened during the first year of the German occupation.

Only the refugees who travelled through our town, (refugees from Lemberg,
or those who were returning from the Soviet army), were caught by Ukrainians
killed, and thrown into the Dniestor.

In Dec. 41, part of the Jews were brought to the Carpathian village of Huta-
rys near the Hungarian boundary, and many hundreds Jews, mostly rabbin, were
brought there from different town. There they were all squeezed into a
little house, which they were not allowed to leave, and were many of them
died of hunger and thirst. The dead stayed unburied in the house together
with the living, and daily there were new outbreaks of epidemic illnesses,
like scabies. The house was guarded by Ukrainians, but when the Jews saw
that certain death awaited them there, they tried to escape. Many of them
froze to death on the way, but a part returned to our town where the autho-
rity tolerated them for great bribes.

We heard about the massacres of Jews in various towns, and were afraid of
such actions in our town, but until Dec. 42 nothing much happened. Then
the Gestapo together with Ukrainian police and OS occupied our town, drove all the Jews out of their houses
and into the Synagogues, where the old and weak were shot immediately.
Within two days the Jews were collected into trucks (without food or drink)
which were to bring them to Polesye. Jews had to go directly from
bed into the trucks, without shoes or clothing. Only some few who were
able to remain in Nikolajow, until they were found, robbed, undressed and
shot. Only those who were busy in stone-Quarries, or with raw material
collections were taken out of the trucks. As technical manager of a big
ceramic factory, I was spared together with my family.

For much money the women and children were given special legitimations by
the Gestapo; but after two weeks those were declared to be invalid, so that
the families and children had to leave and only people at work remained. I
shall not give a detailed account, but shall mention the following incident:

An elderly clerk of the "Alba" firm was found by the builder's foremen
together with his children hiding in the quarry, and they beat him merci-
lessly. He escaped and hid all the year long in the corn and in the woods,
until a shepherd found him, who asked for and received a bribe from the
Jew, but nevertheless went to the Police; later laborers who knew the Jew
noted that he was being beaten. Under some pretext they managed to bring
him to the factory where I was able to give him a job with 40 other Jews,
but one day all of them were taken to Stryj and shot.

Often we are asked why we do not defend ourselves. There are two reasons:
1.) We never knew where we were bought to, but I thought we only had to
change our living or working place.
2.) Besides the fact that the people hadn't arms, they had become too
apathetic, weak and intimated to attempt an enact of defense.

So only I and my family and a few others who had managed to hide themselves
remained; I was important with them, but every day another disaster occurred:
here somebody was found out, there one was betrayed by an acquaintance, another
or in all cases the others were beaten terribly and then shot. I lived
apart from the Jewish world until Aug. 1943, when SS Obersturmführer Sonder
came to our house, talked to me, and said that a girl of my age had now but come with me: You
need not be afraid, you and your
family will be better off that way, you even won't have to work at the arm-
ishments any more." My boss (a German) went immediately to Lobzberg and ordered an
"iron letter" for me from the chief of mission of police, which protects
the cars even from the Gestapo. But Sonder now to it that this letter was
annulled.

One day the SS men (one was called Rinkeus, the other was Hauptsturmführer H.
Schmahaupt) took me and my family with a car to Brechendorf into the ceramic
factory.

I came to realize: one day World War II came to an action, and just on the first day a
very strong Jewish Bam was passing the factor, and being caught by the com-
mander of the "Wurkschutz", Rinkeus, ate these tiles at the rear so that
blood gushed forth. The usual speeches and screams out to rise and try to
strangle this boy, but then other members of the "Wurkschutz" attacked him
three times to the ground and shot him.

What was the "Wurkschutz"?

It consisted of released prisoners from the Russian army who had become mem-
bers of the SS and were much more than the Gestapo, especially Rinkeus. They
provided the factor's guard. I think Rinkeus was a Lithuanian; he was the
worst murderer of them all. The other names of the "Wurkschutz" were chiefly
Ukrainians; with a few Russians among them.

It was impossible to escape from the factory because it was surrounded by
towers, guard towers, and machine gun posts; this was because the fac-
tory was at the time a concentration camp for Jews. Immediately after
my arrival, I organized the department of ceramic art; I taught art to
young Jewish girls and obtained unusually fine results, not only of the
girls who worked there but also among the other Jews who were there.

One day we still remained at our place with their families and those
who were left all began to leave out of fear of being shot. One day Sonder
suggested to me that I should give my ten-year-old son a job in the
factory, which I did. The boy was quick at his work and astonished everyone. But even then it happened every day that someone was
shot, even without the slightest reason. Thus for instance when a Jew was
officially sent to the "Comander" for a Jewish boy, the man was shot by
members of the "Wurkschutz" on his return or another time, when Schmahaupt
noticed a Jewish girl or buying himself cherrieled, he ordered him to be shot.
A number of people actually were sent as far as Ulmova, but they were all killed later. This action was carried out by the Schutzpolizei (German police) of Lemberg, who liked to take a hand in such executions because they presented excellent opportunities for enriching oneself; the victims were robbed of their possessions before the shooting, and even their gold or platinum teeth were broken out.

Then 500 of us who were still at the factories of "Klimas and Cement" (Dachov Garnia) were ensured that we need no fear of further action being taken, and that we should get ready for the winter, obtain warm clothing, barracks, etc. We were not taken in by that, however, and everybody was looking for under clothes, digging underground ditches or rigging up stoves in sewage ditches. All this proved little office gave the so-called "swine-sweep" came one day at 4 p.m. He was taken to see the whole place alive with Schupo, Gestapo, soldiers, Ukrainian guards and military police, armed with hand grenades, rifles, and machine guns. The sweep was surrounded, but still many attempted to escape and machines were opened up on them. Some very few managed to slip through into the forest. My children had conceived the night in our hide-out, but I was driven out of the apartment with my wife and mother-in-law at the point of the bayonet and brought to a building where the remaining Jews, officials, engineers, technicians, etc., were assembled. The other sweep+units had been driven into another building. I tried to hide my mother-in-law in an empty shed, but heard later that she was found and shot. I was shot with the leg into the prison. The organizer of this raid was Hildebrand, the commander of all Jewish camps of Eastern Poland, and the Gestapo officer in charge was called Block. I thought of shooting Hildebrand when I stood very near him, or notwithstanding a thorough investigation they had not found my revolver; but I did not pull the trigger. I would have meant me certain death, and I then still hoped to save my children. All weapons including pocket knives had been taken away from us. In front of the prison door one young lad slowly showed something and tried to escape, but was shot. We were squeezed into the prison, and even some apart, half on our later killed men and technicians were separated from the rest, but doctors were not spared. Some were led to the refinery of the Verliden Oil Industry, where 30-50 had worked, where the executive of half-Jewish called Seligmuth, who treated the Jews worse than the Gestapo did clothing, and told us that my children who had now been hiding for two days without food. The 16 boys were fetched from the factory. I succeeded in getting to the sitting place, but could not see the children, as I was searched. I only managed to tell them to keep quiet and wait, and found a German woman who promised to extricate the children at 1 p.m. and hide them elsewhere. But in the evening the children heard that my apartment was being robbed, and the older boy came out and be an to cry. The workers noticed the children and dared not hide them, having heard them, and had them brought, naked as they were, to the suburbs by the workmen where they were detained. A Jewish engineer of the oil company where I worked, Bockemuth, was ready to give my children shelter, and gave us his arm as an escort, but when we arrived to learn that the children were dead. They had been taken to the prison by hinkas, and the beard of the engineer found no more a fleeting ray of his humanity than by shiningcbd for wanting to drive the children to prison on food, and asked him use a horse-cart. If he had noticed me instead, I doubt have been able to save the children. As it was, by boys of 5 and 10 were sent from their father and mother on the same day, and my wife and mother-in-law were also murdered.

Sander then went to Lemberg; Schweinsberg assured us that nothing more would happen, but we knew by now that they were lying. On his return from Lemberg, Sander met Jaan going to work and asked for me. He was told then to tell me that he would call on me that night. He was too late as it happened, but I knew what he wanted. He was a cold cadast, and wanted to see me and enjoy my grief at
the loss of my entire family. He was a coward, and during the round-up had
kept out of sight at the window of this little shed. He was a spectator. Some
during a roll-call he ordered a very young girl (in order to escape legitimate
execution, young girls used to volunteer to substitute themselves) to nail out wounded
her
with a good-natured smile "You are not strong, are you. I am sure you would
prefer an easy job!" Then he had her shot on the spot.

Not long after, this camp was also liquidated. Many of us werepora
leaved, which became a very high-priced article. A latul done sold at 1,000 zl. 30
people penned themselves inattle, the remainder were put in care
wound with lire, and beaped there in several layers. I was stumped at
flight failure. I have been told that our women kept their nerves splendidly,
and bent to the task until the demand grew with each of our cigarettes
in their mouths. None were broken before being killed. People with gold
tooth were excise at a different place, because their teeth were broken out.

Some 23 people thought of escaping the prison, but we had no rights; and could
not leave the camp. I succeeded in making my escape with the help of Zaken-
roth, and secretly train to try to find my brother-in-law who was hiding
there with a bole. I found him, but had to leave very soon because of
reported denunciations by neighbours. My mother and sister had set out to
make for freedom, too, went after them to join them. I did not meet them
here, nor do I know what is become of them. I should not have come if had
known that I would get lost then here, for my life is senseless. Alone,
without children, wife, or anyone to whom I belong.

48844
When war began, I lived in my home-town of Lodz. On September 1, 1939, the Polish Government ordered the inhabitants of Lodz to leave the city. The population fled the town in terror, most of the Jews taking the Warsaw direction. The Germans blocked the roads and caused many casualties. After a 4 days' march, I finally reached Warsaw, which was already besieged. There was a lack of bread, water and other victuals. When the Germans first entered Warsaw, the Jews were treated no differently than the rest of the population; discriminations only began after the Germans had been in for 4 weeks. On October 1, 1939, after Warsaw's fall, I thought that I would be better off in Lodz, but on the way I was taken prisoner and brought to the station with 1000 other Jews, but falling on the way, I stayed behind unnoticed.

The next day I went by train to Częstochowa. Life in Lodz was tolerable during the first two weeks. Through the purchase of German soldiers, a shortage of food resulted, by which the Jews profited quite a bit. But suddenly, after 4 weeks, Jewish shops were expropriated, Jews were rounded up in the streets and apartments, and carried off to forced labor. There they were maltreated. Curfew was advanced to 6 o'clock in the afternoon. Jews hid themselves and did not dare to go out any more. The resident Germans of Lodz took a prominent part in helping to carry out anti-Semitic measures. The Jews were ordered to wear the star of David in front as well as on the back, and shortly afterward, the deportations started. "Jewness" was to be cleared of all Jews. At first debaptization was to proceed on a voluntary basis; every third person was to volunteer. Then after 3 days no volunteer had appeared, the Jews were carried by force from their apartments, or wherever they could be found, to camps, where men, women and children were separated.

On December 15, 1939, I fled from Lodz to Warsaw, where by that time lived about 800,000 Jews who had to wear white armbands with David's Star; but life was tolerable, and the penalties for breaking the anti-Jewish rules were not particularly heavy. For not wearing the white armband, for example, one had to pay 500 Zloty. These conditions lasted till the first of October 1940.

On October 11, the decree establishing the Ghetto was issued, and by the 16th of October, all Jews had to be in the Ghetto quarters. By October 16, 1940, all 12 Ghetto
Exits were guarded by German military police and Polish police. Nobody could enter or leave the Ghetto without special permission. Also Jewish shopkeepers could not visit their shops any more, Polish shops outside the Ghetto were expropriated. Those who attempted to leave the Ghetto unauthorized risked the death penalty. Only a limited quantity of provisions was permitted to enter the Ghetto, and there soon was a scarcity of food. Prices went up three and four-fold, and after three months, starving people with swollen faces could be seen begging on the streets. People were desperate enough to let their children risk death by stealing out of the Ghetto to buy a few pounds of potatoes and smuggle them back to the Ghetto. There they could sell them and make a good profit. Potatoes outside the Ghetto cost 2 Zloty per kg; inside the Ghetto they sold at 6 Zloty. Children thus kept their families alive. Mrs. Maria Orlicka (Aryan) states that she has seen a child being shot by a German military guard when stealing back into the Ghetto. Every entrance was guarded by two German uniformed guards, two Polish policemen, and two Jewish Ghetto guards proved very valuable to the inhabitants of the Ghetto as they soon made friends with the German sentinels and facilitated the entry of food into the Ghetto. At that time, there was still a lively traffic of horses, waggons and pedestrians between the Ghetto and the "Aryan" city, because there were many factories still in operation in the Jewish quarters. This traffic was chiefly used for smuggling food.

After about 6 months, conditions in the Ghetto were such that of the ca. 500,000 Jews of the Ghetto, about 100,000 lived by smuggling, 60,000 on their own capital, the remaining 340,000 were literally starving to death. Exhausted men and women collapsed dead on the streets, and every day, about 250 dead were counted on the streets. The Ghetto administrators had to pay the cost of burying these corpses in communal graves. Since the funeral expenses for persons who had died in their homes had to be borne by the families, it frequently happened that families laid their dead out on the streets, because they were unable to raise the funeral costs. Those corpses were immediately robbed by the populace of clothes, shoes, and left naked on the pavement. In one communal grave, about 600 persons were buried without a register, being kept, because for the most part, it was impossible to identify the bare corpses collected on the street. About this time, a further 100,000 Jews came to harm, who had been driven from their homes in various small towns of the district.

On July 24, 1942, the deportations of Jews from the Warsaw Ghetto began. The Senior Councillor of the Jewish community, Gomulak, had committed suicide two days before.
on learning of the deportation order.

It is of interest to recall that the German authorities compelled the Jewish Council to buy expensive film cameras which were used to shoot various staged scenes designed to show the immoral conduct of the Jews.

Thus for instance old men were put in bath tubs naked and naked young girls and both were forced to wash one another. In a luxuriously appointed table was laid in a dining room where well-dressed young men were told to go through the motions of eating while those whose bodies were swollen from starvation, were told to inspire them vainly for food. Any similar scenes were shot.

The deportations begin with the evacuation of the Jewish prison. Next it was the turn of the poorer and hungrier population, of whom 7000 were evacuated within three days. The guards at the entrances of the Ghetto were reinforced five-fold, thus making the smuggling of food nearly impossible, and sending prisoners starving to unprecedented heights. The evacuation on a voluntary basis was then proceeded with. Notices appeared calling upon Jews to volunteer for work, and promising all volunteers a bonus of 8 kg of bread and 8 kg of jam. This offer attracted masses of volunteers, who besieged the registrars' offices. In this way, 6000 people a day left the city during this period. It lasted about one month, and then the voluntary exodus ceased. Presently new decrees followed by which all Jews not employed by German agencies or firms would be deported. The others received a certificate of employment. Ever night a vast crop of "German businesses" sprang up. The necessary machinery was suddenly forthcoming, and a Jewish owner was invariably found. There began a trade with such certificates, for which sums of 1000 or 5000 Zloty were paid. As a result of the founding of so many enterprises, and the lively trading of certificates, the demand for Zloty rose so sharply, that on the black exchange one dollar fetched only 12 Zloty instead of 50. After a short time, the whole of Warsaw's Jewish population was in possession of employment certificates, of which probably 50% were false. At that time about 500,000 to 600,000 Jews were left in the Ghetto. To illustrate the scarcity of food which resulted it may be mentioned that 10 Dollars were paid for 1 kg of bread.

When this state of affairs resulted in no material for deportation being available, the German authorities began to annul these false certificates, and deport their employees. Again the rate of deportation reached 6000 a day, but it still could not be ascertained where these people were deported. The Jewish ID (Open-reading) sentinels frequently mistook the people who were deported to make their destinations on the sides of the carriages when they got
The same carriages came back regularly (their numbers had been noted) but on the sides only dates and hours of arrival were written; probably the deported did not know themselves where they had been brought. The Jews also tried to bribe the guards on the train to disclose their destination, but could not get any information because the train personnel believed by others on the way. After a time, the formal annuelling of files stopped, and surprise raids against these began during which all Jews present were deported. This indiscriminate deportation lasted 15 weeks. Thereafter about 30,000 Jews remained in Warsaw-Ghetto, and another 50,000 were in hiding in the "Aryan" quarters under cover of assumed identity, or otherwise. On July 27, 1942, I fled from Warsaw, obtained "Aryan" papers, and lived in Cracow. Twice a week I came to Warsaw on business; at these occasions I used to collect information about conditions in the Ghetto. The only possible business under the circumstances, which was also mine, was the foreign exchange business, or black market. From Cracow I went to live at Wischnitz (Volhynia) and thence to Czernatowce, because I had been informed that the Jews from Wischnitz were to be deported to Buchenwald within three days, and from there they would be deported again. One did not know exactly what this deportation meant, but it was clear that it meant death in some shape, since none of those who had been deported had ever appeared again. I arrived at Czernatowce with Jewish papers and a travelling permit. Nevertheless, I was arrested by the Polish police under German orders, imprisoned for 4 weeks. One day after Hanukkah (Day of Reconciliation) I heard that the Jews of Czernatowce were to be deported. I stayed a further 8 days in the prison with 109 fellow prisoners. During that time I tried to persuade my fellow-sufferers that in case of a deportation they should not give in easily, but try to escape at all cost, arguing that at least a small number of so many would surely be successful, and thus some at least would be saved. But it could not persuade anyone but a Jew named Sachs. The two of us decided to use any opportunity of escape. The authorities warned us that for every "defector" 10 people would be shot as in reprisal. On the way to the station 48 policemen guarded 109 prisoners, thus making escape impossible. 89 carriages crammed full of deportees were already standing in the station. Men and women, altogether 94 people, we were squeezed into the 6th and last carriage. One carriage window near the ceiling being open, I discussed with Sachs the possibility of an escape from there during our journey. But when we wanted to realize our intentions, our fellow-travellers protested energetically, for fear that they would be shot. A quarrel followed, as a result of which Sachs and I were beaten up considerably, and forbidden to
use the window. During the journey I enlarged a hole in the back wall of our carriage with a nail, looked through it, and saw that a policeman was standing in the brake- man's cabin who looked out only every now and then; I concluded that our flight would have been successful.

At 7 p.m. we reached the station at Walkyno. The train stopped there and was divided into 6 trains of 10 carriages. As far as I could observe, the employees of the train were exchanged. Then a locomotive pulled our 10 carriages onto a branch-line, and after a further 15 minutes under way we passed through Treblinka and went on another 15 minutes until we reached a forest. There a gate opened, the train paused in and stopped. By knock on the carriage-doors we were told to be ready to get out, and suddenly the doors were opened. All along the train, men armed with clubs and sticks shouted "Get out of the train" in all languages (Polish, Jewish and German). Then they fell upon us, and everybody tried to get out of the train as quickly as possible so as to avoid the blows. Some were crushed to death.

Behind this human chain stood 12 Ukrainians with ready guns, and behind them 435 men with revolvers in their hands and big bloodhounds. Near the station we were lined up and counted. Then the commander looked at his watch and announced: "Within 1 minute everybody take off their shoes and socks, and hold the bundle ready in their hands; those who are slower will be shot." Everybody was ready within the minute. The same people who had received us lined up so as to form a corridor. Within bundles in our hands, we then had to run through this passage, which was scattered with sharp stones, so that our feet were torn bloody. All the time we were driven on with sticks and clubs. Many died in this passage. In this way we came to a place where there was a huge pile of shoes about three storeys high. We had to throw our shoes in this pile, and run on until at last we were ordered to stop and men and women were separated. The women were led to a shed with a roof but without walls. We were told to strip naked. Then we were ordered to take our clothes in one hand, documents, money and articles of value into the other. The women too were ordered to undress and leave their clothes on the ground. They were immediately led naked through a gate into a yard which was separated by a high fence. We had to continue running with our clothes and documents, the former of which had to throw onto a huge pile of other clothes, and the articles of value had to throw into ready opened trunks. While we were running a terrible scream lasting one or two minutes came to us from the direction of the fence; then we were driven back to the shed, and had to take the woman's clothes and put them on the pile. Thus the way through the "corridor" (which consisted of 12 Jews) had to be made several times, 12 Ukrainians with ready guns standing behind the row of Jews.
and threatening them with their guns if they did not drive and beat us sufficiently. During this whole process, I wondered what would happen to us and how it would be possible to escape. While running, I several times asked those Jews with the sticks what would happen to us, and what to do to escape, but I did not get any answer. At last one of them whispered to me: "Try to get dressed." So when I had again reached the clothes-pile, I sprang out of the line, tore a pair of trousers and a waistcoat over my naked body, grasped a pair of shoes from the shoe pile and ran in the opposite direction. Reaching the human passage I took a stick, fell into the row, and did the same as the others, but my neighbours were afraid, and pushed me out again. At last I found a place where I could beat and shout with the others unnoticed. The 4 SS men supervised all this, and every now and then they picked out a well-grown Jew among the running men and put him aside. Then all woman's clothes were carried away, the running Jews did not return, but after a while I heard again this terrible scream lasting one or two minutes, and followed by complete silence. We who had formed the corridor were then led to the pile, and were ordered to pile all clothes on top of the clothes mountain. Meanwhile all Jews, those who had been picked out by the SS men, were ordered to come to us and to dress themselves; I used this opportunity to do the same properly. I had hardly finished when I heard a shrill blow of the whistle, all those standing near the pile started running in the direction of the station. Coming to the rails, I saw that the next 10 carriages had arrived. We took up the same position on the rails as those who had received us. Now at last I had a free moment to look around and see where I was. We were inside a large yard (ca. 1 square km) surrounded by a barbed wire fence, which was very well camouflaged by intertwining it with living trees and hedges. At a far end I saw a long line of billowing smoke.

When the carriage doors were opened, the procedure applied to us on arrival repeated itself. We had to shout and drive the Jews out of the carriages. An old Jew stumbled out of the carriage and the SS man ordered one of us "to bring him to the hospital." Then came another old Jew, and the SS man ordered me "Hallo, this one also to the hospital." Since I had no idea where the "hospital" was, I followed my companion who had the same order. He led the old man towards the smoke line. When I came near it, I saw a ditch about 10 m wide and 10 m deep. The ditch stretched down as far as the fenced yard. At the bottom a huge fire burned, and I knew immediately that corpses were burning down there. Near us stood one SS man and 10 armed Ukrainians. The SS man gave the order: "undress and sit down." In order to avoid mistakes, I looked at my comrades, we undressed our old Jews, and set them down on the edge of the ditch. Meanwhile other old people were
sent to the "hospital". When 10 Jews were sitting on the edge of the ditch, they were shot from behind by the Ukrainians, and fell automatically into the fire. Then I went back, and the same as had happened to us, happened to all the newly arrived people. All this lasted till 12 o'clock.

At 12 o'clock we had to line up for a roll-call. The SS man (commander) ordered that all newcomers should stand in a row separately from the others. Of course I joined the newcomers. Now the fact that we were 13 instead of 11 was found out; I noticed that Mr. Sachs was also among us. He told me afterwards that he had had the same idea as I. The SS commander got very excited about this, and ordered that the intruder whom he had "recognized immediately", should report voluntarily or he would not answer for the consequences. He pulled out his revolver, fiddled about with it, shot into the air, screamed, but of course we did not own up. At last he dismissed us and we had lunch. I tried to find out as much as possible about the situation and explore every possibility of escape. I talked to and questioned all my fellow-sufferers, but when I told them about my intentions they declared me a lunatic. The general answer of these people was that the very thought of flight was crazy, that it was impossible, and most of them did not even want to consider the idea. When my friend Sachs heard that with the train from Osmolowo his child had been brought here, he said that after the loss of his child he did not care what happened to him; life had no meaning for him anymore, and he did not care enough to take the trouble to save himself. I heard that 2 weeks was the longest anyone had been here; most of my comrades had been there for 4-10 days. Every morning some were picked out, whom we never saw again. These were then replaced by newcomers, as in our case.

Our hours were from 7 to 10 a.m. and from 1 to 6 p.m. Our work chiefly consisted in keeping continual newcomers in the rest of the time we arranged the clothes, shoes, and articles of value, and put the shoe-and-clothes-pile in order. 4 times a day we were lined up and counted. At 6 p.m. we had to retire to our barracks. The windows had to be kept open all night. Opposite the windows which did not give on the yard, a watch tower had been erected from which our windows were illuminated and guarded all night. Behind the fence was the so-called "death-camp", which we were not allowed to enter. Two days succeeded in dreaming over to us from there, and this is the information we received from them.

About 100 Jews worked on that side, and there were 8 big barracks for about 7,000 people. The naked people who were brought there were herded into these barracks, and told that they were going to be bathed. When a batch of them
was inside, poison gas was let in. Those still outside naturally tried desperately to back away when they realized what was going on inside. Then the SS and Ukrainians with their bloodhounds went into action and forced them in.

The cries we had heard came from such crowds at the moment of entering. When a batch was inside the door was closed and remained so for 15 minutes. By the time it was opened again, everybody inside was dead. How the 500 Jews employed there had to throw the corpse into the fire-ditch which stretched beyond the fence into the death-camp. Those 500 Jews were in terrible condition of physical and psychic decay. They also got very little food, and daily 10 or 15 committed suicide. From their "work" they all emitted a penetrating cadaverous smell. It was this smell which betrayed our two informants, who were discovered among us and marched away by guards.

In a far corner of our yard, there was a barrack where the so-called "Yard-Jews" lived. They were about 100 craftsmen, locksmiths, joiners, electricians, also tailors, and 12 musicians. These people had been brought here from Warsaw 4 weeks before the general deportations, to set up the camp. They wore suits with yellow stripes, lived apart from the others, and only met them during meals. They worked in their workshops and were not admitted at the above-mentioned killings. The 12 musicians had to play every evening at banquets held by the Germans. I was told that among these there had also been a chauffeur who had managed to gain favor with the Germans, and was often taken out of the camp by them. When the deportations in Warsaw began, he drove out with an SS man to get his wife and children out. But after a few days he took the car and fled with his family. The SS could not forget this incident, and were still cursing about it when I saw them. I myself heard one of them say: "That bloody dog, if we catch him again, he shall find out that there is a worse death than by clubbing or shooting."

As I have mentioned before, one of our duties was to arrange the clothes pile. During a roll-call the commander told us to examine the clothes carefully for money and articles of value left in the pockets or sewn in between seams elsewhere. "You know best where Jews usually hide their money," he told us. "I do not wonder that you do such things after all, you are human beings, and think that you can save your money that way. That we do with you is our policy, just as England and America have their policy against us."

During my 4 days' stay there, 110,000 (hundred-and-ten thousand) Jews came to that camp, and were delivered to the death-camp by the method related above. The transports came from France, Holland, Vienna, and Poland. Apparently the foreigners had come to us by direct trains.
because their carriages had built-in benches, and they arrived in fairly good condition. Everybody had a number, and so had the baggage. The ashes from the burnt corpses were taken out of the hole, passed through sieves, and packed into boxes. That happened then to it, I do not know.

At last I succeeded to win over two boys for my plan of escape. I could persuade them that we had nothing to lose, and the only question to be solved was how to go about it. During a roll-call the SS commander told us that it was useless to think of escape, since it was impossible; but if someone should really get over the barbed wire (which was impossible), he would not be able to go on from there. But if by some magic anybody should succeed to get out he could be certain that he would be brought back there after a short time. I can tell you, he said, that by December 31st, 1942, not one Jew will be left in the Generalgouvernement.

From the moment we left our barracks at 7 a.m. till we entered them again at 7 p.m. we were watched continuously. Any separation from the group would have been noticed at once, we concluded that flight in daytime was quite out of the question. An escape by night had to be considered, and for that reason we had to find a way to remain outside the barracks after 7 p.m. Before 6 p.m. I packed each of my two companions into a bundle of clothes and took them up onto the clothes pile; my friend Jahob did the same with me. Each of us provided himself with as much money and jewellery as we could find hidden in the clothes, and with one big kitchen-knife, in case we were captured. We decided not to die without defending ourselves. After 6 p.m. it became quiet around us, and I freed myself a little from my bundle so as to be able to watch my surroundings. The Ukrainian guard was relieved, and I now waited for darkness to fall.

At about 6.30 I crept out of my bundle and freed my other companions of theirs. It was the night of Hoshana-Raba (the seventh day of the Feast of the Tabernacles). I was certain of this because it is the day of my father's death. We dug a hole in the clothes pile, so that standing up only our heads looked out. We stood watching, and observed that every thirty minutes a guard circled the yard and that a search-light criss-cross regularly over the clothes pile. We intended to wait, since we expected a change after midnight.

But when until one o'clock no change had occurred we decided to creep forward at one o'clock after the passing of the search-light beam. Still buried in the pile we observed a thin smoke coming from the ditch, from which we concluded that the corpses were being sprinkled with something. We decided to reach this dense scorch of smoke, and push for-
hard under its cover. At 5 minutes past one we let ourselves down the pile, crept towards the smoke cloud, and reached it unnoticed. We now found ourselves standing in front of a barbed wire fence. With our hands and knives we managed to dig a hole under the fence, the ground being soft, we succeeded under it, and stood in a dense forest. We proceeded straight forward and after a few minutes stood again in front of a barbed wire fence. This time the soil was hard and we could not get through the same way as before. We were obliged to scale "disregarding the spikes. We were two pairs of gloves, so we got across with only a few scratches. Then we went on only to encounter after a few minutes a third barbed wire fence which had to be negotiated the same way as the second. Our way then led us further into the forest, which we only left about half past three next morning. From the edge of the forest we saw a village, but decided not to enter it before about 8.30, since there was in the general government a general curfew till 5 a.m. One of my comrades decided not to wait and went in the direction of the village. He lost sight of him but heard dogs bark after a short while. He never found out what happened to him.

About 8.30 we left the forest to look for the road, and met a woman who showed us the way. We now took the direction of Hardan and walked three days, spending the nights in the forest until we reached Warsaw. During that time we lived entirely bread, when we arrived in Warsaw one day after Sukot (feast of the tabernacles) our first step was to go to the Ursynow (Jewish Ghetto) to get other clothes, because ours were too ragged to be respectable. I also had my head shaved because I had been thrown in prison, and I thought a head recently shaved would raise suspicion. I met a part of my comrade, and tried to enter the Ghetto in some fashion, in order to look for my sister. I did not succeed in this, but learnt that my sister was no longer in the Ghetto. I decided to go to Krakau, and before the journey, procured "Aryan" papers for myself. At Krakau, after a long search, I found my business friends, Victor and Henryk Forsten, and Szymon Goral, who had worked with us before. All three are now here with me. They were amazed at my sudden appearance, because they knew that I had been deported from Osenata-Chova, and there had never been a case of a safe return from deportation. All four of us decided now to escape to Hungary, and for this purpose we made for the Hungarian frontier at Szeret near Styr. We got in touch with the smugglers who were to bring us across the frontier with great dispatch, because it had leaked out that Turki would be evacuated within 6 days. My three comrades returned to Warsaw and I was to go before them to Hungary and make the necessary preparations for their crossing. I went with a group of about ten people under the guidance of the smug-
glers who were to lead the way across the frontier in re-
turn for a fee of 50,000 zloty (ca. 150 dollars) for every
member of the group. We were cheated, however, by the guides,
who took our money and abandoned us in the forest. We
spent 11 days in the forest and finally returned. I for-
myself went back to my friend at Krakau. The Ghetto
still existed there, but we as "Aryans" obviously resided
outside the Ghetto. To live in Krakau was rather dangerous;
for this reason we induced an acquaintance by the name of
Jellonok, who was married to a Jewess, to buy a villa at
wozowice near Krakau at our expense, but in his name,
and let it to us. Mrs. Aryona Orlovska kept the house
for us.

While we were in the forest near Zdril I bought a Hungarian
Certificate of residence (voluntaszecson) from a Jew for
500 zloty. I intended to use this certificate for registra-
tion and thus obtained the status of a foreigner, to whom
the anti-Jewish regulations did not apply. This registra-
tion was to be arranged by Dr. Leo Rosen, who possessed
the necessary contacts with the competent authorities at
Bohemia, and who was ready to help us if he could receive
in return similar certificates for himself and all his
family. Accordingly turned all our energy toward pro-
curing a metal stamp for counterfeiting. Viktor Rostein
went to Stryj, where such papers were reported to be ob-
tainable; however, he was caught in the deportation rush
at Stryj and was carried off in a railway truck. He suc-
ceded in making his escape at Lemberg, and returned to
Kra-
akow. After that, Henryk Rostein went to Stryj and procured
the stamp from the firm of Holzer Tarnava. The stamp was
made out for the parish of Lutka, and used to forge a
large number of Hungarian Certificates of residence, which
were countersigned by the chief of the German police at
Bohemia, whose name was Goldberg.

In the meantime we had to escape from wozowice because
Jelkonok had been denounced by a Jew. He was arrested and
shot because an old radio set was found on his loft. The
informant named Brodman, a disciple (chasid) of the rabbi
of Bobowa, had actually plotted against the brothers Jel-
onok, and the police were really looking for Viktor Rost-
ein when they found Jelkonok's wireless.

Our certificates made it possible for us to live outside
the Boheinia Ghetto. We had moved to Bohemia on February
18, 1943, and from there we managed to get in touch with
Slovakian smugglers, with whose aid we finally succeeded
with great difficulty in crossing the Slovakian border.
Here again I must mention the valuable help of Mrs.
Orlovska, who crossed with us.

David Milgram from Idaho

August 30, 1943
On November 9, 1938, the synagogues in Germany were among the first targets of the Nazi regime, which was in the process of implementing its anti-Semitic policies. The synagogues were burned down, and the Jewish community was subjected to a wave of violence and destruction. The Jewish community was forced to look on as their institutions were destroyed and their property seized. This was the beginning of a series of events that would culminate in the Holocaust, with the Jews being systematically targeted and murdered. The Jewish community was left with no choice but to endure these hardships, and the story of their experiences is one of both horror and resilience. This is my personal account of the events that occurred, and I will relate it in the hope that it will give a glimpse of the fate of all the Jews in Germany during that time, and of what happened to them. The events that occurred in Germany in 1938 and the years that followed were the result of a systematic and coordinated campaign of persecution and extermination that was launched by the Nazi regime. The Jewish community was targeted because of their race, and they were subjected to a series of laws and policies that were designed to strip them of their rights and to prepare them for extermination. The Jewish community was forced to look on as their institutions were destroyed and their property seized. This was the beginning of a series of events that would culminate in the Holocaust, with the Jews being systematically targeted and murdered. The Jewish community was left with no choice but to endure these hardships, and the story of their experiences is one of both horror and resilience. This is my personal account of the events that occurred, and I will relate it in the hope that it will give a glimpse of the fate of all the Jews in Germany during that time, and of what happened to them.
The first step to forced labour; after some time I was detailed for road-building. Up to then I had never done any physical work, keeping only to the practice of my profession, and I found the work exhausting. After an injury incurred on the building site I was sent to a chemical factory.

After the outbreak of war in 1939 I was expelled from Reich territory at 4 weeks notice as a "staatsfeindlicher Ausländer" (alien, hostile to the state), because my father had been a Russian citizen. Emigration was practically impossible under the circumstances; I had few connections with foreign countries, many countries were at war, and in addition the Reich Government had issued a decree forbidding all Jews between 16 and 60 to emigrate without a special permit from the central authorities at Berlin. Where were the US, but to get there one needed a high financial guarantee which I could not obtain. I was at my wit's end, through the intervention of the Jewish Community it was possible to delay my expulsion several times for another four weeks. I was under a terrible strain throughout these weeks. In November 1939, I was summoned to the police, where I had to sign the following notification:

"The Russian Jew........ who is without citizenship is assigned as the final date by which he must leave Reich territory January 15, 1940. If........ should not have crossed the border by then, he will be deported to a Concentration Camp."

Date and Signature

President of Police

In my despair I applied to the Reichsverwaltung in Berlin which managed shortly before the expiration of my deportation changed from HD to forced labour camp. By chance, by way, was that I had been born a Jew.

On February 4, 1940, I entered the labour camp at ....... Food was very little and bad. Working hours were 14 (including the march to the site), lunch interval ½ hour. I was set to work in the burns on road-building, earth and sanitary works, construction of air-raid shelters and
sitches. Only two or three persons out of 1:00 were lucky enough to be sent to factory work. In the camp I thus came in contact with my fellow-sufferers, who had all had much the same fate. The camp was ostensibly run for "Umschulung" (reeducation). In 1942 the entire camp was deported to the east. By that time I was so exhausted physically that I collapsed one day on the working site. The diagnosis was pneumonia. I was in hospital almost 6 months, hovering between life and death. First I was kept in a room for prisoners, later in a lunatic cell, finally in a bathroom. I was excellently treated by the hospital staff, which showed that everybody was acting only under the overwhelming pressure of the Gestapo. The nurses often brought me daily morsels of food and gave me warm words to keep up my spirits. I owe special gratitude to the head doctor, for it was she who got me out of the forced labour camp by means of a medical certificate stating that I was physically unfit for work. All the time the Gestapo was sharp on my heels about my emigration. The Jewish Community obtained for me an immigration permit for Tangier, and through the intervention of a friend I got some hundred dollars from Holland. But on May 10, 1940, Holland, Belgium, and France were attacked by the Germans, and when these countries were overrun, my money which had been deposited at Brussels was lost. After this an illegal immigration to Yugoslavia was arranged for me, but this was made out for a married couple. I got permission to marry from the Gestapo (marriage on March 11, 1941) on the condition that I would be out of the way within 2 weeks. Through delay at the Registrar's my documents arrived only a few days later, and my transport to Yugoslavia could thus not take place before early April, 1941. Then, on March 27, the German army attacked Yugoslavia, and my last escape route was blocked. Thus I was sent back to St., having been released from the labour camp, and was set to work again in the same factory (chemical) in which I had worked in 1938 and 1939. Working hours were the same as in the camp; I was one
of about 50 Jews employed there. In the middle of 1941 my sister was deported from Berlin to Poland; I shall return to this point later. For us the deportations began somewhat later.

I was on the deportation list three times, but was struck off again every time because I was on war work. In the meantime the decree about wearing the Jewish star armband was issued. None of us were assumed to wear it in any way, but it was a heavy blow from the viewpoint of rationing supplies. While hitherto one had been able to pass unnoticed in many cases, now one was conspicuous everywhere and exposed to public insults, especially from Hitler Youth members. I have heard, it is true, of frank expressions of regret and salutes of sympathy on the street coming from strangers. But the food problem now became insurmountable for the Jews, for while up to then they could occasionally buy some standard supplies against coupons given to them as presents, or could go to "Aryan" friends for meals (this was punished by EZ if discovered), now they were thrown back on Jewish rations, which were indescribably low and wretched. For Jews there was no fruit or vegetables except occasional decayed supplies, no fish, no sausage, no eggs, no chocolate or sweets, a minimum of jam or sugar, no rice, no white bread, no cake or other special additions like sardines, cheese, wine etc. Our chief sustenance consisted of potatoes and bad bread. Special Jewish shops were instituted, where the Jewish customers were treated like scum and often not even the miserable rations officially allowed to Jews were given to them. Thus in order not to starve, one had to get what one could on the black market. This entailed covering up the Jewish badge and risking discovery and EZ. Polizei searches and raids were daily occurrences, and whoever was found to keep an egg, fruit, meat, or anything of the sort at home, might count on death or, what amounted to the same thing, deportation by the next transport. Thus the daily routine was a gamble with death. My father was deported in May, 1942, at the age of 62. I shall get to his story presently. I myself
went through three major deportations at the German end –
three trainloads of innocent men and women destined to die
because they were Jews. A deportation used to take the form
somewhat like this: You got a letter saying: "You have been
enlisted for an evacuation transport to the East. Your number
is ......." Then followed the place of assembly and a list
of things that one was permitted to take along, such as 1
suit, 1 pair of shoes, 1 piece of every article of clothing
down to rugs and overcoats, 1 mm. in each, razors but no
blades, no scissors, no nail-files (all details were speci-
fied), no soap, no matches or lighters, no tobacco (strictly
forbidden for Jews), 56 kg of luggage altogether. At the
place of assembly one could witness the most heart-rending
scenes the human brain can picture; among the deportees were
blind, sick, and lame people, children, and, unfortunately,
many in the bloom of youth. All had to sign slips stating
that they had been guilty of subversive and communist activi-
ties in Germany, and that they declared themselves enemies
of the State. All property and personal possessions were
confiscated; the latter, especially handsome furniture, car-
pets, fur coats, etc., was seized by the SS and Gestapo hyenas
with particular relish and carried off home, together with
toilet suits and costlier rings than they had ever possessed.
Electrical apparatus like heaters and irons were usually
grabbed first of all, then followed gramophones, radios, etc.,
and one long before, cameras, woolen and fur clothing, boots,
even. For all raids the Gestapo used carefully to select Jewish
holidays like Rosh Hashanah, Yom Kippur, etc.; thus our holi-
days were always days of heightened strain and anguish. Until
late in 1944 we had thought that the deportations meant merely
changes of forced labour employment; it was only later that
the horrible truth leaked through in the shape of reports of
mass shootings and executions in the most nightmarish forms.
Then we, who had been spared so far, sweated the harder,
observed the horror, and bowed down lower under our terrible fate, only to postpone as far as possible the same fate for us. And now I will relate the fate of a father, my sister, and my brother-in-law, who all lost their lives in the most horrible fashion in Poland.

Some weeks after my sister and her husband had been deported (she had one child of 2, and was expecting another any moment), I received a letter from my sister from Auschwitz (concentration camp) containing her address and an urgent appeal for clothing. Considering that they had only been in Poland a few days and had taken with them a set of clothes and belongings, this could only mean that all their things had been "lost". Before I sent anything I wished to make sure whether any mail would reach them. I therefore wrote to her asking for a precise list of the things she needed. Five or six weeks later this letter returned to me marked "Quarantine region", "no delivery". I tried again and again to get in touch with my relatives, but did not succeed. It was only later that I learnt the truth from German soldiers garrisoned in the region where they were kept. This report was horrifying: the deportees were inoculated with typhus and other diseases by the district and left to die like animals without assistance. My father and my sister's brother were deported to Germany, and my younger sister and her husband, who had not heard of the situation in question, had written to me for assistance. I sent a written appeal for assistance. In this account the "liquidation" of the camp was described with details which cannot be reproduced here. The letter began thus: "My fingers are trembling and my pen refuses to write the things my eyes have seen!"

Then followed an exact report on conditions and events.
The camp was fenced in with barbed wire and surrounded by machine guns. Early in October, 1942, the entire camp was set on fire with incendiary charges; who tried to escape was killed by machine-gun bullets, the rest were burned alive. There had been several thousand Jews in the camp. These are facts; I know of other similar exploits of a degraded species of humanity, which do not belong to this context.

Thus made aware of what was in store for us, we resolved not to submit weekly when it would be our turn to go. That day came on Feb. 27, 1943, when we were notified by the Gestapo that we would be deported on the 28th. So we had one day's notice. What we went through even during these first hours is difficult to describe. We had previously made preparations for this emergency with "Aryans"; but we had to hand over all our papers, and flight seemed hopeless without any personal documents. Fortunately I still had an old Italian student pass; with this for an identity card we undertook our escape, which led us 500 km through Germany by train, expecting to be discovered any moment. But God was with us and we reached the goal of our journey. A half a month we did not leave one room. We were frightened of every bell, troubled at every passing step, and talked only in whispers. One night there was a terrible air raid upon the city. We thought we were not going to live through that night. Bombs and block-busters exploded near us, houses were wrecked, and a pressure wave partly destroyed the house we were concealed in. The day broke after an infernal nightmare - but that raid was a blessing to us, we received false papers, which I shall not define in order not to endanger those who helped us, or those who are still staying in Germany to-day with such papers. We again went 600 km across Germany to another city, where we were expected. There ensued 4 months of searching in constant fear of discovery or chance recognition. I pretended to be gravely injured in order to avoid the attention of the military authorities. Four months we were without food coupons and
lived in perpetual danger, just because we were Jews. I stayed with some peasants and worked for my board; my wife sewed. Thus we starved along, though assisted by kind people who knew about us.

By chance I got to the Swiss border with the help of a man who was unaware of my circumstances. Two days later I fetched my wife. On Sept. 1, 1943, at 3 p.m. we crossed the border in broad daylight. We were detected at the last moment, and the German frontier-guards were after us with dogs. But with the help of the Lord we escaped. Once in safety, I completely collapsed.

This last part of the story has been laid down in protocol form with the Swiss authorities, and has been confirmed by a Swiss guard who was a witness.

We arrived ruined in body, soul, and mind, dressed only in the most necessary things as we had not been able to bring any luggage. We owe a great debt of gratitude to the Jewish organizations which took care of us and helped us out with clothes as well as they could.

Today we have but one aim, after having recovered somewhat: Palestine! Away from this cursed continent, where barbarity without precedent could reign supreme. Only away!

January 25, 1944
In transport, consisting of several cars, we were expected from
a town via Wilno, then directly to a station. At the station we
were divided; thus by some century roads (eiderdaughts) in
the sixties, while the others were searched in the forest. Then
we continued our journey for three or four days until we reached
a station — railroad district — Wilno, where we left the cattle etc.

Right now I have to tell you from there we were
given another accommodation, either in a train or in a
barrow, instead with a lot of revisions.

In addition, we were removed by the inspectors of the after-cars
in cars, and followed, the railroad district — Wilno — in the
district, and more inspectors of the Jewish community, in
addition with their senior and aged, hearing, the leader of the
Jewish community, who helped me.

As next we, and, two transports of a size similar to ours
arrived from Smagrow and Szemyszyn, so that we were then altogether
2000 transports. In the first month, the second and third, we
were in order, so that we found only about 6000 of us still
in the station, as well as another from the protection, and more
taken from ultra-Germany were added.

Lodging we, as the houses, properly belonged to Jews, but
without any social and sanitary arrangements. At this time, 20 to 25 people lived in a room of only 4 meters, for one large room where
or other had not a table, and there was a terrible stink. We were given
no food, one of the valuable provisions which we had got from the
Jewish, the rest portion, mostly spices, was taken away from us,
and the remainder stored in the barns. After a while, when
the food was completely spoiled and unfit for consumption, it
was given back to us. After a while the 5,000 Jewish Jews were
unsatisfactory for many-sexual work, but only strong men, larger
and the children were excluded were admitted; altogether
the red went to work. Those people received, in dreams of broad
liness, with noble, great persons, and those "boisterous"
for support, rather than to old people were ordered to the
nearby city, in order, protecting, and holding (there was an
atrocious inversion of colors without consideration of their families.
Some people were escorted by the British if we note the details.
For motion or hostile action of fixed elements; the leadership held
received friends; e.g., so and so, into Latin (Blasphemous)
against each other, i.e., against each other with a certain time,
and, w. c., served to be internal and also object and other. The
way made from friends to live and y. l. had been, but
also the owner of the bank. The bank, which received the Jews, in a place is to their
influence, the names of the bank and all held that the
am a very recent and respectable was made (from), and who later
fell to consider the position.

Due to the Jewish bank and domestic position, additional, many
people of engineers, factorymen, and other citizens were treated. The
ensnared in the other people.

On the 25th of April a police officer was taken, the house of Dr. G.
and therefore, the doctor, was released, from a patient, and arrested the
doctor to give his name, at what time, in when the police
threatened the doctor with his gun, and the right
was the same sense of the doctor's offering resistance.
The doctor and the Jews from the neighborhoods were called in to
help, and the police, especially under pressure, were used to
fire three shots each. The Polish police, exposed at this, are
arrested all inhabitants of the house, and 24 men from the
neighborhood, of whom there were the members of the W. Dr. 1.
tried to escape, was injured, and some, badly. The 24
attempted to papers or to reach the coast of or intern this
"communistic revolt". A town, where were 25, on his site (un-

30046.
the rest were spared too, among those remaining, there were some women and kids, and it was believed that the authorities, who owned the camp, would not have spared them. The remaining had to live in the same conditions as before, and it was decided to build new barracks parallel to the existing ones, but in a position so that the sun would not reach them. It was also decided to set up a water tank in the camp.

Early in 1943, there were over 5,000 people living in the camp. By June 1943, they had increased to over 10,000. By September 1943, there were over 30,000 people living in the camp. The population had increased significantly.

Starting from 1943, the conditions at the camp improved considerably. The food situation improved, and a ration of bread and some vegetables was given to each person. The conditions improved further with the introduction of a medical facility. The health of the people improved, and the death rate decreased. However, three other major epidemics of the typhus, cholera and dysentery were reported, and the conditions became worse again.

The ration of food was also increased, and people were able to eat more. The authorities also set up a water tank in the camp.

In April 1943, the news of the camp being mapped spread quickly, and many people arrived at the camp. The camp authorities were not able to handle the situation, and the authorities were_fitness

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Justification, that the decision was reached solely for
the security and protection of the nation, and in no way was
concerned with the destruction of the enemy. The decision
was based on the need to protect the nation and its citizens,
and all were destroyed

In the midst of the chaos and destruction, the people found
refuge in the safety of what remained. The remnants of a
divided nation were left to rebuild, and to hope for a
better future. In the years that followed, the people worked
towards a new beginning, and in the end, they succeeded.

The decision was a necessary evil, and it was made to
protect the nation from further harm. The people learned
from the mistake, and in the end, they were stronger.

The nation has since moved on, and the people continue
to live in peace. The decision may have been painful,
but it was necessary to make the nation safer.

Lavalle, March 1, 1943
Two years ago when we realized how desperate the situation of the Polish Jews had become, we got together to consider the situation. At that time we still had Hashomer Hatzair groups at Tomasów Mazowiecki, Warsaw, and Kielce, apart from Poland itself. We thought then that we should be able to last through the war, because we thought it would be a short one, and besides, the Palestine Zionists helped us a great deal. But conditions became worse and worse, and so we decided to help ourselves, and sought acquaintance with the Polish underground organization (ZP). Mainly for tactical reasons, viz., to help the Jews in the Ghetto, we cooperated with them for a time. But the organizations in Poland were separated into Polish and Jewish groups. We were divided into groups of five (riantkas) who had a leader each, and who did not know each other. The group leaders were separated in a similar way, and like this the organization led up to a central authority. I procured myself Aryan documents and worked as a courier between Warsaw and Cracow. In spite of the fact that the Polish organization helped us to obtain Aryan documents, we had unpleasant experiences with them, because they took advantage of us wherever it was possible. They chose our comrades for the most dangerous and useless commissions. And if a rule was arrested, they betrayed, and exchanged them for Jews only.

Admission of Hashomer into the organization was by a solemn ceremony held in a room in Cracow which had been specially adapted for this purpose. Everyone admitted had to swear on oath that he would fight to the last and sacrifice his life in the fight against the Germans. The oath was administered in Hebrew in the presence of a Polish representative.

Deportations - when the mass deportations began in June and July, we realized that everything was lost, and got down to the job of creating fighting organizations, particularly the 'Plaget' (detachment). We bought arms from the UPA and from the population and many of the comrades escaped from the camp to the mountains by which some of them got right out of the town. Aharon Shteikin-Balk took part in organizing this work. Because of the bad experiences we had had with cops, we separated from them and the HaShomer HaTsa'ar (haShomer = pioneer, haTs'ar = fighter). All haShomer organizations cooperated with us. We made it our
aim to organize escape routes through the sewage system, to provide supplies for those hiding in the city and to attack
and render innocuous the many Jewish agents provocateurs and
to attack members of the collaborationist Jewish administration
(civil guards).

Shortly after we published a typewritten 1-page
weekly called "Mechahal HaChosen," of which there appeared
every Friday and Sunday. These papers, which published re-
ports of attacks and acts of sabotage, and lists of Jewish
and Polish collaborationists and agents provocateurs, were
distributed in the ghetto and among the members of the Re-
chalah HaChosen. Furthermore, the paper dealt with ghetto
problems, political subjects, and news from Palestine which
we still resolved from Switzerland at that time. The paper
discussed with particular care and emphasis the responsi-
bility incurred by people who escaped from Jewish camps or
ghettoes, inasmuch as they brought down reprisals on their
fellow-prisoners, many of whom were not for every escaped
prisoner. Our courier distributed this paper in all towns
in which Jewish organizations still existed, in Ghetto,2
camps, etc. At the same time we started something on our
own account, we organized "plantas" (or autonomous cells
of five members each) distributed over various parts of
Yerushalaim, whose task was to prepare armed resistance. We knew
that the flight was doomed from the start, but we counted on
those which each resistance on the part of the Jews against
the Germans would pull forth in the world. So our first
operations consisted in shooting German patrols. Until,
unfortunatley we organized attempts on the lives of German agents
and Polish traitors, and planted denunciations of notorious
antisemites all the Gestapo. We threw petards into a German
cafe, one of our sons in German uniform lodged explosives
in the German cinema "Germantown," and another time we met
German prisoners at Ghetto. A serious problem was how to obtain money. This we solved by attacks on rich for-
igners, once we disguised up in German uniforms pretending
to come from the Jewish leadership and confiscated money
and jewelry. Once one of our sons procured an authorization
to confiscate Jewish property, etc. Later we took to the
practice to procure coils of sabotage, especially blowing up
railway ties we did in the following manner: In stretched
each one of the stretched coals to send in to the center for
consumption. The drawings were started, copied and cor-
rected, and if necessary, the center provided us with experts
and materials. The center's authorization was required for
any act of sabotage. This kind of activity we carried on till
January, when two of our boys, S. and T., were arrested
and confessed; thus the police found out about many of our
points at Jerusalem, where round-ups and arrests followed.
S. escaped on the way to be shot, others were imprisoned.
Many those were J., N., J., from Rums, N., N.,...
The authorities were annoyed at the whole business, but the riotous demonstration was known throughout the country. All these people remained unresisted until the early hours of the morning and all the trouble began. The police, who were in the main detachment, were sent to the prison at a very early hour, but to do them justice they did their best to help the prisoners to escape during their detention. For we had informed our comrades, and we gave no indication that we meant to hurt anyone, but that they would save themselves. We all met near the prison in the town, and started for the entrance to Jerusalema. The town was completely demolished in front of the prison, and another 6 of the entrance to Jerusalema street. We all started out from the town, and a few hundred yards of the lorry, after the driver, our comrades were escorted by the riotous police men. And we arrived at the lorry beside the police men, and it had been agreed that upon a signal of ours, all of them were to get up from their seats, and then immediately start moving in front of the street, every day, as we had in the lorry that followed (the police vehicle, standing beside), and start shooting at the police men with their own guns. In the confusion, it was not possible to fire at the police men, and in the street, and a few of our comrades ran after them, to stop them from their guns and seize them. The comrades had new appearance, and then we all set in a proper tap-house in the town, and in front of the police, and we tried to escape. This was too early, and all but three of our comrades escaped. The three others were taken. And among the ten who moved was...
would civil cases of this sort are not as unimportant as they appear. For instance, in one of the cases discussed, a man who had been involved in a car accident was waited on at his home by a someone who claimed to be a police officer. The man was taken to a hospital, where he was treated for minor injuries. Later, the same individual appeared at the hospital, claiming to be a detective. The man was then taken to a police station, where he was interrogated for several hours. He was eventually released without charges being filed.

In another case, a person was approached by a man who claimed to be a member of a secret society. The man was asked to join the society and was given a list of people whom he was to hand over to the society. The person was then forced to leave his home and was never heard from again.

These are just a few examples of the types of cases that civil cases can take. It is important to remember that civil cases can have serious and far-reaching consequences.
September 7, 1944

Mr. Staniszewski, the Polish Consul, furnished the following data to Mr. Hirschmann today:

Mr. Swiderski
Director of the Polish Refugees' Office in Bucarest

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Mr. & Mrs. A. Roman
Mr. T. Schemel
Mr. A. D. Rogowskil
(They have Turkish visas).
Bucharest, August 17, 1944

Dear Mr. Staniszewski:

Referring to our conversation today, it would be desirable if your representative in Bucharest were to communicate with Mr. Kiszewski in that city for the purpose of arranging priorities for Polish nationals, who are refugees in Bucharest, on the boats which are prepared for evacuation of refugees. Press refugee will be on route for evacuation. Your representative should also be in touch with Mr. Kiszewski and members of the Consular representation. If a list of such refugees can be sent to us, perhaps I can also expedite their rescue.

With regard to the Polish nationals who are not Jews and do not wish to proceed to Palestine, they should without fail communicate with Mr. Kiszewski, the representative of the International Red Cross, and you are authorized to use my name in urging the procedure outlined in this letter.

Cordially yours,

I. A. Hirschmann
Special Attaché

Karol Staniszewski, Enquiries
Consul of Poland
Polish Consulate General
Istanbul
Istanbul, August 11, 1944

Dear Mr. Staniszewski:

Please forgive this belated reply to your letter of July 29, as I have been in Ankara most of the time since that date.

We have taken note of the question concerning persons of Polish citizenship who have escaped from Poland to Hungary and Rumania. As I reported to you verbally, the relief organizations operating from Istanbul have been aware of the problem of Polish nationals and have made it a policy to include in their program a fair percentage of them among those who are being rescued. For your information, all of the transports which thus far have arrived have contained a proportion of Polish nationals. You may be assured that this problem will be given every fair consideration in future rescue plans.

If you are free one day next week I should be grateful if you would call me, as I would be happy to discuss with you this and one other problem connected with the matter.

Cordially yours,

I. A. Hirschmann
Special Attaché

Karol Staniszewski, Esquire
Consul of Poland
Polish Consulate General
Istanbul
Istanbul, July 26, 1944

...
Notice resumant les points exposés à Mr. A. Hirschmann représentant du Board of War Refugees par Mr. Stanisewski, Consul de Pologne, le 11 VII. 1944.

La situation des Juifs ressortissants polonais qui ont pu se réfugier de Pologne en Hongrie et en Roumanie, était l'objet d'une attention particulière du Gouvernement Polonais.
Les autorités polonaises à l'étranger portaient un intérêt spécial au sort de ses ressortissants qui, après avoir échappé à l'extermination de la part des nazis en Pologne occupée, s'attendaient à ce qu'ils fussent les premiers à être évacués des pays menacés par les Allemands.

La quote-part de ces meilleurs dans le nombre global des personnes évacuées par les soins des organisations juives en direction de Palestine était inférieure jusqu'à présent mais de beaucoup trop restreinte. Dernièrement (fin juin 1944) le Ministre des Affaires Étrangères de Pologne nous invite à assurer aux Juifs ressortissants polonais qui se sont réfugiés en Roumanie une quote-part convenable.

De même le Gouvernement Polonais entreprit des démarches auprès du Saint-Siège et les gouvernements suisse et suédois pour mettre le gouvernement hongrois en garde contre les conséquences qui peuvent résulter pour la longue durée de la participation de ce grand crime perpétré sur la population juive.

La nécessité urgente d'augmenter la quote-part des Juifs ressortissants polonais qui doivent être évacués de Roumanie (ou de Hongrie) s'explique clairement par les raisons suivantes:

I/ Ils sont plus menacés que les Juifs de ressortissances roumaine ou hongroise par le fait de posséder la ressortissances d'un État qui non seulement n'est pas reconnu par les Allemands, mais dont la population est depuis le commencement de la guerre exposée aux destructions qui surpassent les pires persécutions dans les autres pays sous le contrôle nazi.

II/ Ils ont illégalement quitté le pays et pour la plus part ils se trouvent toujours illégalement sur le territoire roumain ou hongrois.
4/Les gouvernements respectifs roumains ou hongrois qu'il y a lieu en cas d'une pression allemande sont plus disposés à sacrifier un nombre relativement restreint des juifs étrangers qu'à traiter d'une manière indiscriminatoire le problème de toute la population juive habitant le pays. Par ce fait, ils sont exposés à être sacrifiés les premiers.

4/Les malheureux qui ont déjà passé par tant de tortures physiques et morales méritent qu'on leur accorde une priorité parmi les personnes qui doivent être évacuées, même s'il s'agissait de personnes non juives, dans la même mesure qu'eux.

D'après les informations du président du Comité Polonais à Bucarest environ 800 citoyens polonais sont arrivés entre le 1er Janvier et 1er Juillet 1944 en Roumanie. Les réfugiés juifs y représentent un fort pourcentage.

Il serait particulièrement apprécié si les organisations dirigeant l'évacuation des réfugiés juifs de Roumanie pouvaient inclure dans l'évacuation des ressortissants polonais aussi quelques uns des ressortissants polonais non-juifs et qui pourraient être aussi des documents appropriés.

Istanbul, le 25 VII 1944.

[Signature]

Karel Schüssler
Consul de Pologne
Memorandum, summarizing the points laid before Mr. Ira A. Hirschmann, representing the Board of War Refugees, on July 21, 1944, by Mr. Staniszewski, Polish Consul.

The question concerning the situation of the Jews of Polish citizenship who escaped to Hungary and Romania, received the particular attention of the Polish Government. Special attention was given by the Polish authorities abroad to the situation of those Jews of Polish citizenship who, after having escaped extermination in German occupied Polish territory, were expecting to be evacuated, in the first place, from countries menaced by the Germans.

The number of these unfortunate people, figuring within the Palestine emigration quota, established by the Jewish organisations, was, until lately, restricted. By the end of June 1944, the Polish Ministry of Foreign Affairs requested us to take the necessary steps in order that the Jews of Polish citizenship in Romania be issued an adequate number of emigration permits.

At the same time, through the intermediary of the Holy See and the Swiss and Swedish Governments, the Polish Government warned the Hungarian Government of the consequences that might result for Hungary from its participation in the criminal action directed against the Jewish population.

The urgent necessity of increasing the emigration quota for Jews of Polish citizenship who must be evacuated from Romania (or from Hungary) is clearly seen from the following reasons:

1) They are more exposed to the danger of being persecuted than are the Jews of Romania and Hungary by the simple reason that they are citizens of a country, which has not been recognized by the Germans and where the population, from the very beginning of the war, is being persecuted and massacred.
as in no other country under German occupation.

2) They have left their country illegally and most of them have not established a legal domicile in Rumania and Hungary.

3) The Rumanian and Hungarian Governments (if one may well acknowledge them as such) are more willing to sacrifice a relatively small number of foreign Jews, under German pressure, than they are to treat the entire Jewish population of their countries in an indiscriminatory manner.

4) These unfortunate people who have already undergone so much mental and physical torture are certainly entitled to be granted priority over all other refugees, even in the case of those threatened as much as they are.

According to information received from the President of the Polish Committee in Bucharest, about 800 Polish citizens have arrived in Rumania between January 1 and July 1, 1944, among whom refugees of Jewish origin predominate.

It would be highly appreciated if the organizations, handling the evacuation of Jewish refugees from Rumania, were to include among their number a few Poles of non-jewish origin, by providing them with appropriate documents.

(Signed) Karol Staniszewski,
Polish Consul.

Istanbul,
July 29, 1944.
August 4, 1944

Memorandum for Mr. Katzki:

1. Please send me in the pouch today the original letter of Balabanoff to Simon and also the translation. This is important.

2. Re. Denenberg, please inform him that upon my return I will arrange for an appointment for him to meet the Apostolic Delegate. I am enclosing the lists and the names. I informed Packer that we had submitted the list which had been telegraphed to him and which ended our responsibility.

3. Mr. Packer is seeing the Turkish Foreign Office to arrange about the lixmara license for food when the boats arrive.

4. I found still further confusion regarding the status of the boats upon my arrival here, but now it seems that nothing is standing in the way of their departure, which should be imminent.

5. Attached is a paraphrase of telegram 664 for your information and files.

6. Packer is working on the file for an "indeed."
Agudas Israel World Organization,
Jawastr. 56
Zürich,

Sirs:

I have received your letter of the 26th of June concerning persons in Hungary whose names are on the lists of Palestine certificate holders and your desire that such persons be officially informed of this fact by the Swiss legation in Budapest.

In view of the tragic situation in Hungary and our desire to help in any way possible, we have taken this question up with the British legation, which alone is competent in matters relating to Palestine immigration. We have the assurance that our British colleagues will do all in their power to assist with this matter.

The telegram enclosed with your letter is returned to you herewith.

Very truly yours,
Roswell D. Coolie, LL.D.
Special Assistant to
the American Minister.
When last March the War Refugee Board was created, President Roosevelt addressed a stirring appeal to the peoples of Europe and Asia to help the victims of Nazi and Japanese brutality. Lately a statement, signed by fifteen prominent Senators, has been broadcast by the OWI to the people of Hungary, as a sequel to the recent anti-Semitic measures taken by the new Hungarian Government. It would thus appear that, in spite of the President's appeal and his warning that "all who share the guilt shall share the punishment", and in spite of the efforts of the War Refugee Board, the plight of the Jews has become more desperate in certain European countries. The "peoples" to whom all the appeals are being addressed are themselves oppressed by Fascist governments; how much the Hungarian people could help the Jewish population already interned by the new Government in ghettos and concentration camps can be surmised.

On the other hand it is to be expected that now, when the invasion has begun, all means of transportation on which the War Refugee Board counted will be unavailable. We know
already that an agreement with the Hungarian Government could not be carried out because the Germans refused to clear a Turkish boat chartered for the first batch of Jewish refugees.

Under these circumstances, it may be advisable to examine what steps could be still taken to give protection to the Jews within Europe, or at least in the Axis satellite countries. The governments of those countries have, as a rule, yielded to the pressure of the Nazis or the local anti-Semites because they are convinced, notwithstanding the President's reference to the "leaders", that in the eventuality of Allied victory their explanation that they were actually prisoners of the Germans will be readily accepted. They obviously believe that the President's words do not apply to them personally, but only to those directly responsible for the acts. Otherwise, how could Northy have stood for the recent anti-Semitic measures?

It seems to me that the only means of forcing those governments to take a risk and to resist the German pressure is to make them fear the Allies more than the Nazis. This ought to be easier now when Germany's ultimate defeat is obvious. A new warning addressed personally to the heads of the satellite states and all the members of their governments could specify that (1) it has been decided, for humanitarian reasons outranking any other consideration including that of sovereignty, to break all precedents in order to prevent that helpless
people should face annihilation not for what they have done, but for what they are; (2) the heads of the states and all the members of their governments will be tried, and capital punishment demanded, if from now on, while they are formally in power, any Jew dies because of direct or indirect measures taken by any authority in the respective country; and (3) no excuse or alibi will be accepted, and extradition from neutral countries of such civilians or state or members of government will be demanded and obtained.

Such a warning would not only force the satellite governments to resist the German demands, but would provide them with a convincing argument for the Nazis, as these can hardly pretend any more to be certain of victory and, on the other hand, they have no interest in replacing precious collaborators enjoying a certain local prestige with desperate boys to bring trouble, at a time when Hitler has his hands full.

Another effect of the warning would be that the heads of the governments would lose their collaborators if the anti-Semitic measures were maintained.

If for military reasons certain arrangements, following the Italian pattern, with the Fascist heads of satellite states are being considered, the above warning would serve the double purpose of speeding them up and of extending to the Jews the only possible protection in the present circumstances. The best way of convincing Fascists and opportunists is to make oneself feared. Hitler has got the general idea.

 CHARLES A. DAVILA, Former Romanian Minister to U.
April 21, 1944

I write to you as head of the Kiflaga family. I know you are worried because of our inactivity. I have often tried to bring together the various members of our family to make them understand that the interests of our family counts more than anything else. But how can I work if I am not able to assemble from time to time the elders who share part of the responsibility?

Let us take certain decisions and ask for your help.

I The money you send should not come through one of our elder members but should be sent directly to us with the mention "For the Kiflaga Family".

II We decided to edit a "Yageroth" and a "Mamar" in French for our young members. It will contain news of our family in Eretz and in Galoukh as well as articles on the problems raised at Naples in Eretz. Can you send over Samifad, Davar books from Eretz and all the information concerning our family.

III For the Education of our youth please send us books of the napan and Histadruth family.

IV We discussed the Ichud question with the friends of Yakan (Krubavai). We came to the conclusion that we should unite and centralize our efforts. The union of these two families should be made first in Eretz. Give us your opinion on the important question.

Report on Nice

Very unsatisfactory situation. On Thursday of Easter week a convoy (six) of 120 people left. There is a convoy of 60-70 Jews every Thursday. Jews are arrested in the streets, mass denunciations by white Russians specially.

The movement of "Zionist Youth" of Nice continues its social work. The principle of a common fund has been agreed on with E.H., representative of the Federation.

To defend ourselves against the new activities of the Gestapo:

a) We want to intensify evacuation: a new convoy of 12 people leaves on April 17.

b) Intensification of the offensive action of the "Jewish Resistance" which urgently needs reinforcement.

It is impossible to have a large "Yischaw" in Nice.