

Good afternoon. I'm Bernard Weinstein, Director of the Kean College Oral Testimonies Project of the Holocaust Resource Center. I'm speaking with David Dorfman.

Thank you. Yes, my name is David Dorfman. I was born in Brussels, Belgium. And I came here in September of 1939. When the war broke out, I was crossing the Channel from Antwerp to Liverpool. I don't believe we stayed more than about a day or two over there. Because when the war broke out, I remember the sirens going off. And I was-- I don't recall anybody else being in the hotel.

How old were you? I was five-- 4 and 1/2, five years old. Yes, five, five years old. I [INAUDIBLE] with the other people, as they did it. It was just a routine schedule. It wasn't an actual air raid. It probably was the first one since the war-- when the war broke out.

I went out of the building. I remember seeing all the-- at least they looked like mini blimps to me at the time. And that's about all I remember. The rest of it was just a sea-sickening trip to the United States. I was sick all the way across the ocean. I hated it. Breaking apart from my family, it destroyed me.

Who were you with on the boat?

My father. My father was coming here because my grandmother lived in this country. And she wanted-- my father's coming basically to see if we can establish a new life in the United States. He didn't bring my mother. I never understood the reason why he went out to the United States when the war broke out, why he left England rather than going back to mainland Europe, picking up my mother and my sisters.

The rest of my relatives were basically in Poland-- uncles, nieces, nephews. I had a grandmother-- a grandmother and a great aunt who lived in France most of the time. So outside of France and Belgium, the rest of the family were in Poland.

I don't know of anyone who survived. I know one uncle survived out of all of them. And I don't know what happened to the rest, but they must have perished in Auschwitz. My uncles were in Auschwitz.

I had a-- my two sisters and my mother, during the war, around 1941-42, when the Germans went through the [INAUDIBLE] countries, the migration was south for all people. And when they got into-- they were heading south. They were trying to reach my grandmother's home for safety.

But this was in the Vichy part of France, which was occupied only by French forces, Vichy forces. And they had to report to the police station. On reporting to the police station, they were taken right from the station to camp Gurs, which is in the mountains, in the Pyrenees, which was set up originally for all of the-- for many of the Spanish loyalists who escaped Spain from the civil war. So when the war broke out, they had all the Spanish trapped in one camp.

And now they were taking in Jews. Originally there were-- there were Jews from France and Germany. But after a while they came from all over the place-- Holland, Yugoslavia. I'm not sure, I think-- no, not Yugoslavia, but basically Western Europe.

Who was in charge of the camp? Vichy or SS?

The German SS ran the hierarchy, but they were manned by Vichy. And some of them were even the money people in the Vichy establishment. During that time, in the first six months, Red Cross didn't do anything. Did not do anything for the first 4 and 1/2 years of the war anyway.

Help, assistance only came from the Jewish organizations, the youth movements, the scouts, the leagues, these kind of groups. And they had an operation that took and tried to save the lives of children. Not of adults, but of children, and bring them over the Swiss border into these Swiss farms run by key people who knew what they were getting into.

My two sisters, after the first six months in Gurs, were obtained this way and had gotten out to Switzerland. Meanwhile, my mother had to stay. She was brutalized. She tried to escape, she told me, a few times. Was worked over. When I saw her, she had a hole right here. Worked over by the SS and the French-- I forget that they're called, but the French SS, the French secret police that worked with the Germans.

And then I'm holding the papers, the documents in here. These are part of the documents that when they had to report to the police station, it was their document to go to Gurs and some of the documents in Gurs. If you had to take time off to go to a certain person or certain place in the camp, this is what they gave you.

But she didn't-- she said it was a horror. For the first year, she said, while she was living there she was like a zombie. My mother was a very small woman, about 4-10, 5 feet. I only remembered her as very soft, very compassionate, sensitive person.

And she said after the first year she just didn't give a damn anymore. She sort of like said the hell with everything, and decided just to make the best of it, and get out if she can. Well, during the period when they were beginning to start shipping Jews out first, in the Vichy camp-- I guess there were 16 camps in France and one experimental camp, Stutthof, [PLACE NAME]. I forgot the name of it.

But there was sending out the women-- first, the men and then the women to outside the camp. And they know basically it was going to be over once they left the Vichy camp. And a lot of husbands-- the men and women were separated, my mother told me, but a lot of the men, the husbands, or parents, or fathers of the women were telling the women got pregnant from the guards.

Because in the beginning, they were not shipping out pregnant women or women with children. This is a beginning of '42, '43. My mother was involved in that. That's my half sister, Claudine, who was born 1943 or '44.

But they had a pass. They had a pass that they gave her. They must have had a-- in the environs of Gurs area, they had a little setup where all the pregnant women went and gave birth. And they were brought back to the camp. My mother escaped en route. And then joined the-- I forget how she joined the Maquis. She said that they had helped her get out.

So she was there for about a year. Is that correct?

She was there for about a year and a half, two years, somewhere between one and two years.

OK.

Yes. And she became a letter carrier-- a letter drop basically. And she went from place to place just carrying messages with the baby in her arms. My mother spoke five languages-- German, French, Polish, some Russian, and German-- and Yiddish and German. So she was able to get by in many cases just by hearing people talk.

She was even-- one day, she was telling me, she was on a bus going to a-- she says-- she told me, she says, nobody is as clever or as quick as the Germans when it comes to appearing out of nowhere and then disappearing.

She was sitting at the bus stop one time, en route from one place to another to bring some information. And all the sudden, she heard this whistle. And you know right off the bat it's the Germans. And all the sudden, all the troops appear, surrounding the area.

And they go, and then they get everybody to check the papers, and they catch people, that kind of thing. And all the sudden you hear-- when they finished their whistle, all the sudden their gone. That's how she described it.

She had a few other incidents, but of the same nature. And my mother spent the rest of the war years basically with the-- with the

Maquis.

Maquis.

Yeah. After the war years, that's another half of the story. Most of our relatives were destroyed overseas. And I don't know-- most of them on my father's side, many on my mother's side. I don't know-- I had an aunt and uncle here. And they were dead.

I discovered only four or five years ago, I had an uncle who was in Auschwitz. The one-- I didn't know he was here. He was living in the Rockaways. And then died. And I got a letter one day to come down to the court to-- the will was being probated.

Very mixed up. I don't have any real hold on where's or why's on families. There was always an internal problem. But what I'm getting to is she married another man. Because my father couldn't forgive her for having a child out of wedlock. Why he didn't understand the circumstances is beyond me, but that's the way he was.

My mother remarried. I have a half brother named Mark, who is a sweet young man. I love him. I love my sister, Claudine. When I met my sister, Claudine, for the first time last year, I couldn't keep my hands off her. She reminded me of my mother. She was a sweet, sensitive, soft mother that I had left behind in Europe.

When I met my mother after the war, she was-- of course, I love my mother, but powerful, and strong, and the determination to live and everything. She died a year and a half ago of liver cancer-- pancreas-- pancreatic cancer. And I was very moved by it. And I'll explain what I did in relation to that.

But as of now, three generations of children, my brother Mark, my half-sister Claudine-- and I never call her that-- my sister, Claudine, and my other sisters, and I, we're creating the new roots of the family again. I'm writing a history, history of the family and making four copies, with a lineage, illuminated by lineage. And then handing it out to each family so it will go down in the family as a record.

I discovered, oddly enough, when my uncle here died four years ago, I had a cousin who was a Hasidic living in a kibbutz in Israel. I didn't know that. Strangely enough, he was born after the war, or right at the war. I forget how old he is. I think he was born in a DP camp. And he grew up in France.

He was in the French army. Fought in the French-Algerian war. Then went to Israel and eventually became Hasidic. He fought in a few of the Arab-Israeli wars. And he's there now. And I'm writing letters. We're writing letters back and forth. And that's going to be part of our history.

That doesn't sound like much. I didn't go through anything except grief, and pain, and emotional concern. But after the war, what happened was it was a great infection of the family roots. My father really went off on his end. My mother never forgave him for something. I don't really know what. I never intruded upon personal matters.

Did he ever remarry?

He remarried. But my father was not a happy man. He wasn't a chauvinist, but it was no longer a marriage-- it was more of a marriage of convenience. It wasn't more a marriage of sharing, no love. There were tender moments, but it wasn't a lengthy, long-term thing.

My father just wasn't up to it. I never realized it until after the war, the strength in my family was my mother, not my father. I never realized that. I always thought it was my father and it really wasn't.

Was it the war that made them that way?

No. My father was the way he was before the war. He was someone of a-- he was a good man. He wasn't a thief or a bad guy and everything. But he had no sense of family. He wasn't interested really in having a family.

He was some-- he worked, he worked very hard. But in between jobs he gambled. He wasted time. He wasted money, that kind of thing. That's what my mother told me from Belgium. He sold ice cream. He jewelry work. He did tool and die working. He went through a whole number of jobs.

And I guess the Depression didn't help. Him being Jewish didn't help either. But here in this country, he wanted to the rag business, of clothing. And he lived the job throughout. And eventually-- he was never a success in New York, where we live. We grew up in the Lower East Side. I couldn't speak English. I went through the trials and tribulations of growing up in the-- with some kids who don't respect, that kind of thing.

But it was a mixed neighborhood, Lower East Side. [INAUDIBLE] Jewish. I went to Yeshiva for about 4, or 5, or 6 years. Rabbi Jacob Joseph, which is now in Staten Island. I remember Rabbi-- I forgot his name, the rabbi of the Yeshiva at the time, he held the services over on Rivington Street, the synagogue, and he gave me my bar mitzvah.

I was alone. I had no family. I had a grandmother, who was a very disturbed person. And that was the family I had. And my sisters came here in 1947 after the war without my mother. I'm sorry, I didn't mention that before. My sister, Irene, and my sister, Mary. And I should tell a little bit about that.

I was so happy when they came. I dreamed about them. I was-- I didn't understand-- well, I did and I didn't. My father was very angry. And my mother didn't come. I just never understood why he just didn't let her come and let her go her own way.

But my two sisters are changed. In other words, they didn't really-- we didn't really know each other anymore. I was happy with my life, with my mental life of them. And I found out that after I came down to reality, came down to earth, my younger sister, Mary, for the longest time had this look on her face like she was in shock constantly, in constant shock. I was so hurt for her. I was so pained.

My oldest sister, Irene, had changed. She became a self-serving person. The war years had changed her. She was highly affected in that respect. She was no-- she wasn't an honest person, not with her self, nor with anyone else. So she went her own way. In other words, the fiber of the family was strayed also from the war, which may or may not have happened if the war never broken out, but not to the extent that it did. Everybody in the family just left the roots and went their own way.

Did this remain the case?

Yes, it remained the case. In other words, at this time now I don't consider my older sister, Irene, as part of the family. I consider my youngest sister, my brother, Mark, and my brother, Claudine and as the roots of a healthy and sensitive loving four families to bring up our children. Because I have nieces and nephews overseas now in France.

My brother lives in Rambouillet, about 40 miles from Paris. My sister lives in Paris. And my brother is a-- well, I think he's a VIP. He works for-- I forget the name of the company, but he's had of about 200 people in three plants-- one in England, one in Spain, one in France I think.

And they produce heating and cooling units for cars. And they work with Volkswagen, with the American Ford company, that kind of thing. He does very well. But he's a nice, sweet young man. My sister, Claudine, has pains from the war. They've left their marks, their bitter marks on her.

Does she remember anything about the life there?

Yes, I'm trying to get it now on paper. I've written away and I've talked about it when she was here in April. She just didn't want to talk about it. And can't do anything at that point. But I do want to put whatever she gives me on paper. I want to put in our family history books.

Did you find a kind of fathering in your mother's second husband? Was he--

I never knew him, but he had to be a very good man. He loved my mother and he loved his children.

He didn't come to America.

No, he was over there. He also went through the war. He was in, I think, in Auschwitz. Strange, my mother was in Gurs, and I don't know if they gave numbers, but she had numbers on there. She said she was being shipped out to Gurs. At some point there was information that was a little confusing.

She would tell me, basically, when she tried to get away one time, she took a crew hair cut on a train, en route to-- while she was on escape on the train with two other women, she dressed up-- this was a trainload of French prisoners, French soldier prisoners. And she spoke fluent German.

So she had a crew haircut and she acted as a male and then as a male nurse. And they eventually caught her. She was jumping off the train. She had broken her foot. And the other two women were killed. It was coming like this in pieces after a while. I couldn't put the timing, timeframe together correctly.

My sister, Claudine, had a terrible time. Her father was Spaniard, one of the Spaniards in the camp. And I'm very proud of it. The man did everything he could to save my mother. He helped her get out. And helped give my mother a sweet sister for me, which I love. But the impact after the war was a broken family.

When she died-- my mother died from pancreatic cancer in 1988-- '87, I was broken up. And I didn't realize what was going on in me. But I'd like to show you an expression of mine. What I try to do, I put my material on paper. And I tried to go around to give informational talks to children, to children of the right ages, and adults on the Holocaust period.

The first page is this, titled Holocaust. And it's the [NON-ENGLISH] Kaddish prayer for the dead.

Kaddish, yes.

I'm sorry, Kaddish. And I'll try to get out of the way here. The first two pages are taken from the survivors book in the United States, from Buchenwald. And on the inside of each, beginning of the pages, whenever they had a yearly book, they would state one side in Hebrew and the other said in English to point out basically what they went through.

Could you read some of that?

Yes. The Earth concealed not the blood shed on our brothers and our sisters, the men, women, and children who were murdered, and drowned, and slaughtered, and strangled, and burned alive but the German claws of cruelty in ghetto and concentration camps, gas chambers and fiery furnaces, in forests and fields all over Europe. And this means the blood on the Earth.

I won't go through every page. There are 86 pages here. But I will try to give you some ideas. This page basically identifies some of the major plans, mostly by the Nazi governments in how to relocate all the Jews in Europe to get them out. I can tell you basically that in 1938, in the Conference of Evian, which is in, I believe, Switzerland or France.

Switzerland, yes.

Switzerland. There were approximately 38 allied countries. Even at the time, Himmler allowed the Jewish group from Austria to speak for the Austrian Jews and the German Jews to get them out, to take-- immigration-- to go to countries, emigrate from Germany and Austria into the other countries.

All 38 countries went to the seminar, as I call it. And they all agreed to one thing, they will not talk about immigration. The English didn't want the Jews in Palestine. The French didn't want to immigrate any Jews. The United States wanted no immigration of Jews, et cetera, et cetera. And they were told totally destroyed.

When they went back to Germany, Himmler says, nobody wants you. That was in April of 1938. That, I think, was one

of the backgrounds for the Kristallnacht, the same year. That's what really began the free hand of destruction of the Jews but the Nazi hierarchy.

These pages basically identify somebody major and infamous camps. Half of them-- in all of Europe and Africa there were a total of 1,600 camps specifically made for Jews for all different reasons-- extermination, experiments, work labor forces, penalty camps.

Are these names that the camps?

Yes, these are names of the camps. Oranienburg-- I put them in Gothic lettering, because that's-- Oranienburg, Niederhagen, Oswiecim, which is Auschwitz.

Auschwitz.

Ponary, those are the pits, Ponary pits. Ravensbruck, which was an experimental for women and children. Sachsenhausen, another one. Sobibor, which were pits. Stutthof, this was an experimental camp on women. Theresienstadt, which was Terezín. Terezín was in Czechoslovakia, which was one of the phony camps that the Germans set up for the Red Cross and the world to see how nice their treating. Treblinka, of course, is the famous one put up just for Jews.

I just put individual pages in between the historical data pages to identify the agony of this. In Auschwitz, I put a little history on each one of these pages. And it's my-- I'm very symbolic in my material. And you'll never find a page really where everyone is whole. Because in the war, I just can't picture people whole. There was always something missing, an arm, a leg, a head. They were never allowed to be whole.

So you have them-- your figures are disembodied.

That is correct. That was correct, but they all have something to say. That's in one of the stories of the Auschwitz.

This is a famous poem by the famous Russian poet, Yevtushenko, who was finally allowed to be released by the Russians in the '80s. It's a two-pager. It kind of tells the story of the pits of Babi Yar. Some of these pits held as many as almost 4,000 people that they killed and slaughtered, dead and alive both. They are horrible stories to read about.

But no one was immune if you were a Jew. The Jews were the only group, which is obviously will advertised today, the only group that specific guidelines, specific rules, specific directives, specific plans for destruction. No other group, even though they were hated, like gypsies, Slavs, Russians, no matter who they were had this kind of condition for them in the war under German occupation.

This is Belzec. This is a statement basically by one of the survivors. And again, it just tells of the horror. They had one man known as a barber. And you go into a bathhouse, into a building with a bath house. And the following morning, first train, so they just do horrible things.

And somebody in Belzec, if I remember right, they had horrible baths or pits, trenches for blood, all the bloodletting of all the people that they killed. In many of these camps, most of the people died on the ground. It was in feces. It was in everything. The people had to clean environments like that with their hands, with their bodies.

This is the second page of-- I have them confused-- by an SS man.

Kurt Gerstein.

Kurt Gerstein, yes. And I believe the first page should be talking about one of the camps. I don't remember which one it is. I have the pages not in sync. The same thing as-- this is something I heard, which to me fit the bill. It says, I will never close my eyes again, not even in death. There are some people who just never did. Again, it's my own sense of things, my own sense of the horror.

I was deeply affected by the war and what I heard and visualized. I was never able to get a lot of it out of my system.

Bergen-Belsen, this is the first camp that was liberated by the British, the famous Bergen-Belsen. There were 20,000 women and 42,000 men, 13,000 unburied corpse. When they first came into the camp all these thousands of the corpses were just lying around. And there was a stench. There was diphtheria. There was smallpox, all sorts of diseases.

What they did was-- which-- well, they made a large pit. And with the tractors with large blades, they just pushed these heaps of bodies into the pit. Covered up with lime and then covered up the bodies. Within two or three days, thousands more died afterwards. Nobody-- it just was a horror. There was no rhyme or reason. People just didn't know what was happening. Gates were being opened. People just walking all over the woods, not understanding, a lot of the people.

This, this is the invocation that we pray to you. It's just people, many people did that. In the camps, in the concentration camps, a total of 12,000 were murdered. 12,000. And the gas chambers. And 6,000-- or 4,000 were Jews. And 2,000 [INAUDIBLE] in some of these experimental camps lived in pits.

Out of 12 million people who died in the camps, 50% were Jews. And they were burning the smokestacks, the Nazis were burning smokestacks right up to the last day of the war in May 1945. They stopped everything else, but it didn't stop killing Jews. In Poland, they were still killing Jews five years after the war.

The Russians had imprisoned thousands of Jews, Hungarian Jews especially. And didn't let them out until the early '50s. They went from one camp on the German side and then they were captured in Hungary, what they had were labor detachments, labor forces. And they went with the Hungarian army. And of course, they were abused by the Hungarian army.

In the process, when they came into the-- they fought along the Ukraine and Russia, and [INAUDIBLE], when the Russians overpowered them, they took all of the prisoners, Romanians, Germans, and Jews. And they dumped them altogether. They didn't care. They didn't feel they had time to separate who was a Jew, who was forced to work for them, as opposed to Germans and Hungarian prisoners. So they went from one prison into another one, that kind of thing.

What inspired you to select this kind of medium for telling this story? Rather than writing it down, say, in a book?

Because I want to get mostly to the vision. A picture is worth so many words. And there is material here that is not part of the general material, the cliché material that they always give you. In other words, if we're going to get a message of what actually happened into some sort of historical detail, it should be not only visual to draw attention to it, but also the material on here should be material that are more historical in nature and not cliché and standard, which basically bores the viewer. This draws the attention, especially with the children.

So each page is on a different theme?

Yes.

Or each page is on a different facet.

Yes. It's all on the Holocaust, but to each page, to me, basically represents what I have on drawings. These are the actual-- when I think of Buchenwald, I think of things like this. Because if you go to some camps, they had specific unique conditions.

You had the doctor-- the Angel of Death in one camp. You had the 186 steps, where Jews were forced, in another camp, first to climb up these 186-- famous infamous 186 steps in the quarry, with stones and boulders. And then the Germans would just trip them on the side. They would fall, and they were crush themselves. So these are things basically that I put in here. In other words, they stick out to me. And they relate only to that specific camp, or environment, or story.

And it's always-- I can never put anyone together in these stories. They're always apart. Because when you read about what they did, they took not only their heart away, they took-- in the experiments, they took everything else away. No-- well, it's horrible.

And I do it sometimes with a Gothic effect to show the war. I want it black and white. This is Buchenwald's famous experiments. This is my statement, the Lord is my shepherd in the [? gray ?]. I just hope that they went out with that in mind.

This is Chelmno, Kulmhof. And this-- Chelmo is the camp. Kulmhof was near-- not all of these camps, basically, were in the town. Sometimes they have the name of a camp and then the nearest town is the name that they'll give you-- the added name, Kulmhof, which is the nearest town that was near the camp or the camp was near.

Yeah.

And you can see this is where the musicians played to lull the people. But 340,000 Jews were gassed in this one camp. There are-- within four major camps, more than two million were gassed, just out of four camps. Auschwitz, of course, is one of them.

This states-- has a flood come and laid the world-- am I taking up too much time?

No, please. No, it's fine.

Neither man, or beast, nor bird. Have they all perished or laid down in torment and died? Again the symbolic-- this would be the Nazi version, basically, overlooking all this.

I don't draw scenes with bombings, or soldiers, or uniforms, or bullets, and bayonets. You don't need it to tell the story.

Yeah, I was going to ask you, was there a reason why you used this kind of Medieval script, and the images which seem to come out of classical--

Yes.

--or Medieval paintings.

Yes, I'm attuned to that kind of work. And believe it or not, it's not necessarily-- yes, some of the lettering are Medieval, but I wanted it to have a Gothic touch, which depicts the German written language in a sense. So you know basically that this would relate in a sense, has a sense basically of the background of the German, the entire German philosophy.

And I figured, I don't want to show a swastika. I don't want to show an SS man. I just want to show Gothic lettering to symbolize that. In other words, a picture should basically be just what it says. I don't need to amplify what it says with all, again, the cliches. I want to get the message across to the children and adults that the story has to be told without embellishments.

Yeah.

Arbeit macht frei, which is the infamous old statement.

I notice on that picture, if you can just push it back a little bit, the top of the man's head is missing.

Yes, yes.

Is that what you mean by--

Yes, you'll never see--



--the incomplete.

You'll never see her hands. There will always be something missing out of someone. No legs.

To signify the sense of loss of self.

No Jew is whole in that war. So part of him, part of his family, part of the society, part of everything, he was never allowed to be whole. I never understood until I get into this to the degree, when they created a song, when they composed a song, [NON-ENGLISH], where in the world should I go?

Now I understand, in the years of 1942 to '44, the British agents spent as much time shutting off exit ports, all along the Mediterranean, all the way up to Turkey, and along and going into Africa, to keep the Jews from getting off the mainland. They did not want them getting off the mainland. They, in that action, were partly responsible for the first one to two million that were killed.

In other words, nobody would let them off. Closed the door on them. The British, instead of fighting the war, they just shut the doors off on the Jews. This is without funding, without having to give up money, or these things that they were worried about later on. They just shut the doors on the Jews.

When the Turks were taking the Jews in, the English with there saying-- putting pressure on them to stop it. And they did. And then no more Jews. Dozens of boats will found floundering and eventually capsized in the Mediterranean with Jews on them. Thousands of Jews lost their lives like that.

There were over 60 penal camps and concentration camps in Africa. I'm sure this isn't general material, but Jews suffered over there. The only Arab nation that didn't get involved in that nonsense, horrible nonsense, is Morocco. They had no prejudice for the Jewish community. One community.

Dora, Nordhausen, let's see, this was the famous rocket factory in 1944-- '42 to '44. What they used to do with the Jews-- now, they did all the work that they had to do inside-- it was inside of a mountain. In fact, I believe this was the mountain where the famous man who sells a lot of the dog food and animal things-- I forgot the name of it-- well, it's the name-- the mountain's named after him.

Harz? Harz.

Yes, that's it.

Harz Mountain.

The Harz Mountains, yes.

Yes.

Yes, that's where they built the factory.

[INAUDIBLE].

And inside this, building all these rockets. And what they would do is they would have a lot of the timber all over the place. And when the Jews-- so you always had a lot of these SS guards, a lot of these sadistic ones. And every day, there was no less than at least one Jew hanging. As many as 20 or 30 would be hanging day in and day out. That's what this famous operation did. They just killed them by the hundreds in that place, never to see anything again.

Yeah, was there some kind of a biblical allusion that you were trying to make there in the Nordhausen? Because it looks like scrolls or something. It almost-- it almost reminds you of the kind of inverted Sinai.

Yeah, OK.

I don't know. I don't want to read anything into it.

These are all eyes and faces to me.

Yeah.

And it's sort of like a testimony.

Yeah.

It's a testament. You're right.

And there's a figure at the bottom who looks very much like Moses, like carrying scrolls or something.

Yes, there's always a Jewish scribe writing down-- to me there's always a Jewish scribe writing down all this information to be basically used eventually for information and publicized into the world and to God, of course.

The witness, the voice.

That is correct.

In every one of these.

Every one of these. That's the only reason for-- This means that I keep my tongue from evil.

Yeah.

No Jew is allowed to speak without getting punished, for anything. Never allowed to express a personal feeling.

Flossenburg, in Germany, was a giant-- OK, this was a very famous-- singed by a victim. He said, "Flossenburg"-- OK-- "Germany was one giant concentration camp with Jews marching as prisoners the length and breadth of the country."

What happened was, as the war was getting closer and the Russians were closing in from the east in Europe, all the camps would then close up and they would begin new ones inside of Europe. And most of them were basically being created, popping up all over Germany. Auschwitz, they're told-- but there were three Auschwitz.

There was Auschwitz 1, 2, and 3, Birkenau, and I forgot the other one, what the other name was. But there were very large. Some of them in the largest cities. All of these major camps had sub camps, many sub camps for a total of 1,600. And I would say 90% of those being in Europe, in Western Europe.

For people who claim that they didn't know what the hell was going on, I mean, they got to be one big heck of a lie. I didn't trust the Austrian population long before it became popular. To this day, there are four countries I won't go to-- Austria, Germany, Romania, and Hungary.

They all took part in the savage, in the savage brutality. Bulgaria, believe it or not, which is in Eastern Europe today, protected every one of its Bulgarian Jews. Not only that, it was the only Jewish community in Europe that actually had an increase in Jewish population for births, the only one in the world.

The Spaniards-- the Spaniards-- I'm just reading now on Spain-- they saved approximately somewhere between 20,000 to 30,000 Jews by pressing the point of Spanish citizens. Most of these countries didn't have any prejudice in that sense. There were no laws. A country like Romania had anti-Jewish laws long before became popular in Germany. Germans

came out with it in the '30s. Romanians had it in the '20s, actual Nuremberg type laws.

Majdanek, another one that sprung up in Eastern Europe, which was in Poland. 400,000 Jews died there.

Do these follow an order? Do they--

They're in an alphabetical order in the beginning for the camps. Then they go into other subject matters. What I'll try to do is I'll go-- and I'll try to get up into the next subject. Because eventually the camps become overworked.

Can I help you?

No, that's all right. This is [INAUDIBLE], that's a French. OK, just trying to see which camp it is-- Ravensbruck. Ravensbruck, this was experiments on women and children. Very heavy, horrible. Every Jew was fair meat.

And to just explain a little bit about these experimental camps, people-- the average person is not aware basically how these things work. When they had these-- there were many SS doctors who were experimenting for one reason or another, and no matter whether they were brutal or general. They used to bring in professors, German professors from Germany and Austrian institutes, to come down and to view some of these experiments with their students so they can learn.

These were actually classes given to why they were butchering people, not always with anesthetic. A lot of these students came with their professors from Germany and Austria. And I think it was [INAUDIBLE] too, overlooking these experiments to learn something.

Yes.

OK, this is-- this is another-- I did it too well. No, this is Stutthof. OK, Stutthof, this was-- excuse me, [INAUDIBLE]. I'm trying to get away from that now.

How long did it take you to produce this, this particular [INAUDIBLE]?

This took me almost a year. Because I had no idea what I was putting on the paper until I started doing it.

Because the detail is remarkable. I don't know if someone not seeing it up close could appreciate it as fully as I can appreciate it, seeing it in all its detail.

Thank you. Yeah, I was very moved when my mother died. I wanted--

This was as a result of her--

Yes, of her death.

--passing.

Yeah, I-- my mother died in October of '87 and then my mother-in-law died in November of '87. I loved them both. And I-- for six months, I just couldn't-- this is all I did. I poured out day and night. I slept maybe four to six hours a day for about a whole year. I had to do this.

I didn't do enough for my mother. I always felt I didn't do anything for my mother while she went through a horrible time. And I couldn't do anything anymore after the war because she was leading her own family life.

Yeah.

So, I have Treblinka, of course. Let me just get to the [NON-ENGLISH].

[NON-ENGLISH] hymn.

Yeah, the King of Kings.

How has all of this experience and all of this work that you've done affected your own feelings about your religion, and about your faith, and you as a Jew?

It never affected my-- it affected my faith as a Jew, basically only reinforcing it. What I don't understand to this day, there's a preoccupation of a human mind who is not Jewish, what the hell is so important about a Jew in their midst that they have to go to such an extreme? What is it about a Jew that's that up-- earth shaking, earth shattering. What the hell is it all about?

I never felt this towards anyone else. I never grew up in a home like that. I had the general basic prejudices, but I didn't grow up with them in here. They were just words after a while and when grew up, it just goes. But I don't understand what the hell all this-- to this day, I still say the same thing.

I tell you the feeling has left me with all of this, what I read especially, and I do a lot of reading on it now, day in, day out. I go to bed with writing a lot of notes. And it's not over. We are not really in a safe environment. Maybe that's me. But it still exists. The problems that were then are still here today. We have the same people.

[PERSONAL NAME] now is [PERSONAL NAME] during the '60s, 60% of his people were ex-Nazis. The high men on the totem pole under Eisenhower was Hitler's chief minister who helped design the Nuremberg laws. I don't understand all this.

Jews were still sitting in DP camps, which were a concentration camp of a form, and in Russian camps, up until the early '50s, while the Nazis, the guys who perpetrated a lot of the horrors, were walking out free, going on-- I get very upset about this-- going on with their lives and burning up lives.

The man who introduced the first gas chamber was a architect who died in the '60s in the Black Forrest area somewhere in Germany as a very adored man in his community. He built the church. It was one of his last things that he did. The man who created the gas chamber to kill people was now building a church for the local communities that he lived in the '60s. I don't relate to that. I don't relate to that.

The Warsaw ghetto, we all know what that is. That's--

You wrote the text of this yourself too?

Yes. Oh, yeah. Well, no. Well, no, a lot of the statements that I've taken--

You've taken from--

--out of the books. But these are actual statements, almost down to the letter. There are some things I've done on my own, but nothing of any consequence. This is the famous SS general, Stroop, who destroyed all of the ghetto with all the Jews fighting. And his only claim to fame is-- his famous statement in German, "There is no longer any Jewish quarter in Warsaw." When they bombarded with the flame throwers, tanks, and planes.

This is a little [INAUDIBLE], a Polish lullaby in the '20s and '30s. I don't know if many Jews are familiar with it, but I thought maybe that people would know. So I--

What is that? I'm sorry.

It's a Polish lullaby sung before the war in Poland. And I figured maybe--

Is that Rozhinkes mit Mandlen?

No, not Rozhinkes mit Mandlen, no, no. This is a Polish lullaby in Poland. Rozhinkes mit Mandlen is a--

Is Yiddish.

Is Yiddish.

I thought you meant--

I grew up with the Yiddish National Theater on the Lower East Side. I used to go when I was a kid. I'd read Shabbos. Oh, this I had to take. This is contemporary basically. But the British government-- the British government, to sabotage the UN's general vote to create a Jewish state in November 1947. And this malice was directed against the Jews.

They disarmed the Haganah, [INAUDIBLE]. Turned over the garrisons in Jewish territory right to the Arabs, to hostile Arabs. And Great Britain then became an active aggressor to the Jews and accessory to Arab aggression.

Well, today they complain about the Israelis in handing the Palestinians and how they burn down the homes of everyone that they catch who is party to some sort of terroristic activity. What they don't know is this was a policy created by the English back around the First World War.

When the Arabs would go around killing a British soldier, the English didn't bother with what the Israelis do today. They used to go into a town, knock off 10 or 20 Arabs, burn the whole village in many cases.

And from then on came the systematic attitude, destroy, burn the houses of everyone who is a terrorist or you feel did that kind of thing. That's been going on since the First World War by the British. It was never created today. It's over 70 years old, 60 years old. And they worry about it.

I don't know what this means. I usually try to write down my sayings. Oh, yes, it's just a statement again on the final solution.

Yeah.

I ran out of black ink, so that's what you see blue ink in between.

Yeah.

It seems to have an interesting effect, but I left it.

Yeah.

Oh, this is Vichy France. There were almost 200,000 Jews who lived in France. I think approximately-- oh, OK-- 195 in Vichy and 120 in the occupied France.

Yeah.

And I think-- well, yeah, 90,000 Jews died in 16 internment camps in France.

Yeah.

Have you had enough?

I think we-- well, I think I have to pause for a while anyway.

OK.

Because we have to take a short break.

OK.

So we'll continue-- we'll continue in a moment.

OK. Thank you.

You're welcome.