

-TITLE- JAN DE HAAN  
-I\_DATE- 7-14-88  
-SOURCE- CHRISTIAN RESCUERS PROJECT  
-RESTRICTIONS-  
-SOUND\_QUALITY- FAIR  
-IMAGE\_QUALITY- GOOD  
-DURATION-  
-LANGUAGES- DUTCH  
-KEY\_SEGMENT-  
-GEOGRAPHIC\_NAME-  
-PERSONAL\_NAME-  
-CORPORATE\_NAME-  
-KEY\_WORDS-  
-NOTES-  
-CONTENTS-

1:31 I1: First let me tell you, Jan, what the work is that we're doing. There are two books involved. One is a book for children about the ages of nine to thirteen about those who helped the Jews during the war all over Europe. The second book is a photo essay photographed and then an essay, facing it, about the rescuers today. And this is about, a sort of a, what these people are like; what they share in common; how they are unique; and if there is some way of looking at what it was that made this small group of people able to do what they did. This is an examination. And maybe there will be about 75 or 100 people in this book and that's the adult book. So these are the two. The video is primarily for my memory. It will also, ultimately, go to Yad Vashem. Do you know what that is?

JH: Yes Ya.

I1: So all of the videos will ultimately be given to Yad Vashem for their archives.

JH: I see. I am already in the archive.

I1: That's good, yes, that's right. But they don't have a collection of visual interviews at this point. There are a couple, I think, but not you know. But we thought we would do all of them. And maybe some day we may decide to do something with this, but there are no plans right now.

2:82 I2: So you were honored at Yad Vashem. You got a medal?

JH: Ya.

I2: What year?

JH: Oh...UW...for 3 years 4 years...UW...

TR: Part of my family has been present, but like 3-4 years ago.

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JH: Your father was in Germany attending some conference, or so, with medical people. I think '86 or so.

I2: Did you go to Israel?

JH: Yes, afterwards I went to Israel and planted the tree with my wife.

I2: I see. That's nice. Was it good? Was it a nice experience?

3:67 JH: Yes it was very nice. They had to shift a little bit, the arrangement, because it was near Pesa and some people were on holidays. And so they fixed it for me on the day which came out for my journey. I was very thankful for it. The man in charge wasn't there...

I2: Haliyah

JH: Ya. But the women was very friendly and fine. We had a very fine reception. And it was peculiar because I was in a group tour. And the group was allowed to be present in the great hall and at the planting so they had a wonderful experience too. Because for them it was for them an extra, sort of an extra, with the whole journey.

I2: And was your group all Dutch people?

JH: Ya.

I2: And so people were positive about your having done this during the war.

4:60 JH: I hope so. I think so. They were very, very gentle...

I2: I know this seems like a silly question, but some people have said, you know, "when I got the medal and it was in the paper, I got calls that said 'why did you do it?' 'it was a crazy thing to do', 'you should have let them die'" I mean, people got all kinds of calls and threats. So, anyway, it's not an unusual question. So I think it might, in Holland, it's an unusual question.

JH: Ya, it's more, a little bit like a taboo. I think for most people because these people were younger than we. We were, perhaps, the more aged ones, in the group, perhaps the eldest. And the other ones they knew it, perhaps, because the stories of their parents-- how they go through the war, but most in Holland were so directly involved with the war. I mean, you had the great majority who tried to get through as good as possible-- not being on the one side and not being on the other side hoping that the Allies would win the war, but...

5:70 I2: But not taking a stand?

JH: Not, no, not giving a real contribution or...

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I2: Okay, so we'll begin the interview by asking you some questions about your childhood, and your parents, and the kind of home you came from. Just so that we...what we want to do is to get an idea of who you are and where this kind of act that you have done in your life has come from. Why don't you go ahead (to I1). I know, I've been talking more than usual haven't I?

I1: No, why don't you go

I2: I usually just do the pictures.

I1: That's right.

I2: So will you tell us, then, where you were born, and when, in what year and...

JH: I was born here in Bussum and I had a very quiet life. I think even a little bit of protected life, because we lived just in this quarter in the Spiegel-- that's a sort of a villa neighborhood. People who lived for themselves had mostly their work in Amsterdam that's called for us, forenzen (COMMUTERS), people who get each day to their office in Amsterdam or in another place and being here and want to be left alone a little bit. So the social cohesion is not very great in Holland. Perhaps my father was a little bit an exception, because he was involved a little bit in politics. He was a member of the NSB, that was then the Social Democratic Party before the war. And had information about all what was going on in Germany already in 1933 or 34. And I remember the people of my family and my mechanizer, my friends, being a little bit astonished not doubting what he said, but it was another world for them. Because the persecution of Jews in Germany was only a matter of discussion, perhaps, at the time of the Kristallnacht in 1938 and not earlier. And we as a family heard already from the persecution not only of Jews but of social democrats and all left wing people already in 33 or 34. There was some specific canals from Germany to other countries of Europe and you had some pamphlets and photos about concentration camps already then, but they weren't generally believed. These were stories who stood so far from our quiet life of Holland which had never been in such a mass of violence and it was so non understandable for most people-- it was another world. They couldn't realize that such persecution could really take place in the land of Schiller and Goethe and where they had perhaps relatives and where they'd go on holidays. It was for us in Holland, Holland was...UW...not a result, but it had been so quiet for centuries never been attacked. Nor being in the first world war and so on that's all.

8:63 I2: Just to back up just a minute. What year were you born?

JH: 1920

I2: So, you were young when you were doing this work.

JH: Ya

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I2: So what was your ah...were there Jews in Bussum that you grew up or....

JH: There was (laughter) a Jewish family in Bussum and the peculiar thing is I don't remember the time when we got in touch not you, but the Fissels. It was early, I think, in the war. But my parents had very old good friends in Amsterdam UW and they saw the children grow up a bit at the same time knowing each other quite well.

I2: Your father's family grew up in Bussum.

TR: Yes.

I2: OK.

JH But that father was well known writer and profudel...

TR: Educator

JH: Educator who had very new ideas for the time which were not generally accepted here in the circles of Bussum because it was always quiet and a little bit old fashioned and new ideas? No.

I2: So what did your father do?

JH: My father was an employee of the gas fabric in Amsterdam. He was a sakinhu.

TR: Chemist.

JH: A chemist, but he had always all sorts of things to do. Nastin UW .

TR: Apart from normal...

JH: Apart from his...

9:95 I2: In politics?

JH: Yah in politics and in sports and in other ethical groups. He was member of the Autfellows does that say something to you?

TR: Yes

JH: Frantic people doing good things to other people.

TR: Services.

JH: Yes a very old, service, innocent movement I think.

I2: Did you have brothers and sisters?

JH: 1 sister was elder than me.

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I2: I see. How much?

JH: She's from 14 and I'm from 20. 5 1/2 years. Ya there was a great. She led her own life already as a person who was UW loved with the other boys and I led my life as a young boy in school not UW.

TR: Not conscious.

JH: In another sort of world.

I2: So it sounds as if you liked your father a lot.

JH: Yes I liked my father and my mother very much.

I2: What was your mother like?

JH: My mother was a philosophical a little bit literal woman who didn't want to engage herself too much with movements or UW.

TR: Clubs.

JH: Clubs or politics or so. She was philosophical looking from the distance. She was a very wise woman. Didn't want to involve with too much structure or things.

I2: So she did more thinking rather than acting?

11:18 JH: Yah, than acting. And that was naturally also the pattern of life before the war because women were at home and attended the household. And my father didn't earn very much. Wages were very low before the war. You had to be happy if you weren't fired. I remember my father coming home and saying "Oh I'm not fired! But my salary has gone down." so "Oh, father is still at the UW Amsterdam. He was in service of the commune town in UW an official in service. It was a very bad time. The 30's were very bad.

I2: All over the world.

JH: Yah.

I2: So was your family religious?

1207 JH: No you couldn't say religious. I think sort of humanistic. A tradition which is in Holland always been present it's not been very strong, but always been present the tradition of the old humanists. UW It's slightly religious and humanist and so they attended sometimes sort of a preacher in Bussum who wasn't accepted by the church. I think because he was so liberal and so humanity loving.

I mean they were always in the spirit of helping each other. Therefore, he was member from the Autfellows who very much on that. And that was, I think, the tradition in which I was growing up.

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I2: So do you think as a person you were a lot like your father and your mother or both?

JH: Both I think. Because I'm not so UW. No I don't have a word. My father was a very organizational man. He always was ion gatherings and always was fahadra.

TR: Meetings.

JH: Always at meetings and so on and always a secretary from all sorts of clubs. And I am a little bit less so involved in organizations. I am, but not so...

I2: And you always have been less involved all during your life, except maybe during the war.

JH: Pardon.

I2: Except for perhaps what you did during the war, but always in your life, you've been less involved. Not just now but...

JH: Yah, less involved. I was involved, but not with the...not so submerged in it as my father was. He was always there. I remember always telephoning or being somewhere and my mother saying "Yes he has a meeting again" from some sort of organization from anti alcoholics to politics. And from politics to sports. He was very high in sports. He was a high official.

I2: Have you done sports?

JH: A little bit. But not in clubs or so.

I2: So in 33, as a family, you heard about the war coming along. Did you talk about doing anything about it.

JH: Yes we talked about it and my father had always a little bit provocative way of speaking about these things, even on birthdays and so on. And so my mother tried to do the conversation another way, innocent way, but he always talked about these things. And we had some family and I had a woman from Suriname. A girl from Suriname who was in our family. There were more people from Suriname as a sort of an extra full household. My mother was very good for them. But they were placed in families in Holland because they had to do studies here. And so I had a girl from Suriname and she was engaged, I think, not still married with a German man. UW And he was my mother's side always Azintufatowa.

TR: Can't be trusted.

JH: He can't be trusted. And it turned out in war, that he was appointed by the Germans to take over Jewish firms as a Zakhawalda. You know the word Zakhawalda.

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14:61 I2: No.

JH: Now there were people who were placed by the Germans at the head of Jewish firms who had to be taken over. And then the Jews in the first period they were acting, but the Zakhawalda had the executing power.

I2: So in other words, there were one of these people for each company. And they all ultimately ran the companies?

JH: I think so, but I think perhaps there were Zakhawalda who had more small firms under their control. And so the Germans had a finger in it. And knew what was going on and ultimately, I think, had already decided to take over. But they left always something like a saintperioig in all things.

15:74 TR: Vague period.

JH: Yah.

I2: A what?

TR: Vague.

I2: Vague

JH: Yah a vague period between because always they left a little bit of hope with people that it could perhaps turn for the better. That it could perhaps last until things were over. It was a very deliberate policy you know.

I2: Progression.

JH: Way UW.

TR: Meaning the ambiguity of it.

JH: Salami, the Salami tactic you know the word. Always not doing what you had already intended to do and you're firmly decide to do. But letting people in the idea of it's only this. But tomorrow it will be this. And the day after tomorrow it will be this.

TR: By increments.

JH: Yah, yah. Salami.

I2: And so was this German guy.

I2: Did he do this in Bussum.

JH: I don't know, but he turned out to be Kometalwa to be in untrustworthy. So we had lengthy discussions already in I think in

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1935 and 1936 about all these things. And we as children were growing up very cautious about all what was I think an exception in Bussum. It was a great exception because people were living here so quiet and so apart from all these things. Not talking about it.

I2: No I think there's a feeling often that it's better not to know what's going on because if you know then you'll be called upon to act so better to remain ignorant...

JH: That's true.

I2: And so what you did then. When did you begin to do something?

JH: That has been asked me for several times and I don't know exactly, but I think it was in the time I was studying in Amsterdam--Geology. And our institute, our geological institute, still where it is now, but I fear it has to be broken down as action to conserve it. And that was the Aufuderstat. The Aufuderstat is in the center of the Jewish quarter in Amsterdam. Was in the center of the Jewish quarter. There were all sorts of typical Jewish streets and the whole Phlange. Phlange is the fine center of Amsterdam where many Jewish families lived. And Aufuderstat it was a street where a deli came to buy those little fine breads with things upon them...

17:75 TR: Halo

JH: Yes UW.

I2: Does your wife know she's welcome to join us if she wants to?

JH: No she's just...

I2: OK, alright.

JH: And she already has heard these stories on other occasions. What was I thinking...

I2: I asked you.

JH: Oh yeah, I sat in the center and I saw all things happen. And you was a little bit conscious about what was going on and I had some fellow students who were on the other side because the peculiar thing about geologists were special for among students they were always a little bit... How do you call it? A little bit individualist and always having the plan to go to far away countries to do geological work and not very involved with the situation in Holland itself. And so there were I think 3 or 4 of them who were really National Socialists and it was a very not the sort of faculty where I felt very at home.

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18:64 I2: What year was that? What year did you go there?

JH: I go study in 39 and had my candidate in 1941. But so gradually I got involved with helping in these families. From one family you came to another and from the other one you came to other because etc. "Oh my aunt or my uncle lives there and has some problems and perhaps you could go there?" And as a student, you were weyfolk you were very...

TR: Flexible.

JH: Pardon. Flexible. You could go where you wanted to go. And so my work changed from geology, yah, to the work of helping people.

19:27 I2: And how did you do that? What did you do to help people?

JH: Now in the first place, I got from some addresses here in Bussum, I think, distribution cards, ration cards because when people got underground UW they hadn't anymore cards, distribution cards. You had to furnish them with cards who were stolen or copied or whatever. So I had done this all the time and I had to go to various offices in Amsterdam because it was always for people in Amsterdam to get the ration cards. You had a stamp card, a matrix card and you had to deliver at the office and then you got your ration card. But the matrix card, the stamp card there was a name on it and the name was scratched, I think, from the registers when these people didn't present themselves at the office a month. And then I got such a card and had to try to get a ration card from it. So I said, "Yah, it's an old man. He's ill. I don't know him exactly. I got it." but most people, I think, who sat at the distribution offices knew for sure that I was some off these people who tried to get cards for Auldehudofen for...

TR: The underground people.

JH: Underground people.

I2: So the underground people were Jews?

20:34 JH: Yes, but you always had a chance that there was some of the officials who was from the wrong side, as we called it. There were not many, but there was always key positions with people at the Ralfat. I remember an office in Amsterdam there sat a woman with a very sharp face and luckily the insigne of the National Socialist Movement on her shirt. So I tried to move around her and go to another official. But most of them were friendly. And I think didn't quite well understand my position. At one time, I was UW there was a person who said "Remain here because we want to telephone. How do you..what's your reason you have such a bundle of ration cards". So I thought then you have to wait running out with your things and never presenting yourself or waiting and seeing how things turn out. I waited. And then the man came back and said "You better don't do such things anymore. I will for one time give you ration cards and then I don't want to see you again".

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So that was one of the officials who was perhaps fearing to get in trouble. but not being on the false side. We said Fauauhoot. Not being on the false side. Not being wrong or good. It was so simple. We had such a simple scheme in the war.

I2: And so these people were hiding with Dutch families or were they underground just on their own?

JH: Yah, there are many books about it. Yah, I didn't know what you have read about it, but this is such a complicated story of its own. I can try to sketch it in a few sentences, but there are many documents about it. Just now there...it's in America. I left it in America with you aunt. The NV was one of organizations. And how they grow from, yah, for Jewish children. It's very fine. It's very elaborated and very documented.

21:34 I1: Yesterday UW

JH: There's only one thing perhaps I must mention. As a student I was relatively free to do the things I did. Because I was always moving, always on trains, always with a bike and so on. But the families where I tried to get my Jews into their homes. Yah, they had their own responsibility for the children. They were mostly elder people than I was. So I couldn't press at them too hard when they said, "Yah, we have ourselves children. We live in a neighborhood where people live who are not wholly to be National Socialist or friendly or collaborators" or so on. Yah, I had to say, "Oh sorry. I go to another address". You couldn't press too hard.

I1: How many would you say-- more said no than yes or when you tried would you say more people refused you or more people accepted the children?

JH: More people refused. But I hesitate a little bit to use the word "refuse".

I1: No, I understand.

JH: Mostly they said, "It's a very good thing you do and we accept and understand that it's necessary, but you know our situation such and such. And always coming people. We are an open home and we have so many relatives and neighbors and other people. They would know it in a week. It's too risky." Mostly that was the story. And then you had to go to another and the great UW...difficulty was you always had a few addresses for too many people. There was a woman here in Bussum where I always could go and always people were there. There were pilots and there were Jews. There were other people who were for some reason or another had to go underground. There were always 10 or 15 people and always when you came go there it was good sentiment and "we'll find a place for him or her" and so on. There's always a Dakput from that family in Bussum. Pardon.

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23:28 I2: Was she an elder woman?

JH: Yah, she was my idea she was immensely old, but I think she was, perhaps, late in her forties or beginning fifties. She was a fine woman. She's long long dead.

I2: In a way it was a network. I mean if you went to her then she found somebody else too?

JH: Yah, but first she took the people herself. And it was always coming and going. And she had a system was very Auchshik very...

TR: Frightened.

JH: Very frightened and so and always "You're doing some things in your home and all these people and you must stop it" and so on and so on. And I'm still amazed there hasn't been some catastrophe there because too many people knew about this place. Too many people knew about this place. To many people knew about this place. Too many people knew about her and all those had been there. I had two of mine on the Ducks there UW...

TR: Two of the Jew he brought to the home.

JH: Two Cohen. One was young was 15 and he wanted to do some things. It was very difficult. And there hadn't been enough to eat because there were too many people. And a boy of 1415 years old can always eat!

2383 I2: What was the Vissels doing at this time in your grandfather's family? He ate well or he might not of?

JH: Her grandfather's family had the luck of finding an address in Friesland in the country very much apart in the north of the country. And I brought them to Friesland and the peculiar thing was I dived under with there with them because I had always also from time to time I needed an address where I could be for several weeks apart. Because later on I did espionage in an organization and that's the reason why I got caught by the Germans. Not for helping Jews. they have never known it, but when it got a little bit too much and I feared to get caught or was in difficult situation or had only Machban.

TR: Stomachache.

2484 JH: Stomachache. I got to Friesland to recover a little bit. And I dived under with that already underground family.

I2: How many families would you say you placed or helped or whatever.

JH: I have no idea. I'll say some tenth of UW I think.

I2: Some what?

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JH: Some part of a dollar UW. But there were many families I always visited. I only visited to bring them ration cards or to see how their physician was. There was another boy of my age who said, "Oh I can't go there and I have something for them. DO you get in neighborhood could you then you have to I'll care that they'll know your nickname. So when you present yourself, use that name and they know it's OK". You had always you had to stand long time before the door because the people always thought there's another one. It could be a traitor or someone who provocateur. So you had to give a certain sign or name or you had to say "I come from Aunt Sichen UW Uncle this or that and it was good and they could let you in.

I2: Otherwise they just didn't come to the door. They were hiding in the house.

25:36 JH: Yah then they could say to the people that were there, "Go into your hiding place" somewhere at the attic or underground and then they opened the door

I2: Do you know how many of those people survived?

JH: Most of them. Yah.

I2: Most of them you placed outside of Amsterdam?

JH: Yes, all of them. Because Amsterdam generally was a very bad place although you could say it was a good place because...I don't know exactly how this is...But Germans had, I think, from our standpoint, driven the Jews from Amsterdam elsewhere. And the people who had gone underground were somewhere in the country. So it was you could say it was relatively secure in Amsterdam because all people thought all they have been transported all they have been could go somewhere in the country. But that's only a supposition. I don't know.

I1: North or South of Amsterdam-- did it matter? That was Friesland an area that was better than the South?

JH: No you could generally put it that way. I think.

I1: Just anywhere outside...

26:65 JH: There were however, regions in the country as Flevoland which is a little bit of barren country. Much sand and wood and so on and great farms. That was always a good place because you see the Germans coming mostly. And you had always people in the neighborhood who said, "There will be UW today or tomorrow. We've heard it from that or that policeman who is to be trusted. There were always some key people everywhere who had a network. And if you were in that network you had always your sources of information even knowing when the German razzias came. Not always. I mean these people from Putnam and so on. The villages where whole populations, the men of whole populations had been transported.

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They had a really quick action being encircled by German troops. Then you were martyrs. But generally...

I2: You had warnings.

JH: Yah, you had warnings.

I2: What was your father doing at this time?

JH: His work.

I2: So did you bring any...

JH: He had to go from Bussum to Amsterdam, but for many weeks he couldn't go to Bussum because of the trains being. And in the last winter there were no trains going so he was at the family in Amsterdam doing his work. Or what he could do at his work, I don't know, because all those technicians and there came no materials and he could not do his work I think.

I2: Did he know what you were doing?

JH: They heard from me that I was condemned to death in July 1944 and then being transported so they had a very slight hope they had to see me back but didn't think it would.

I2: So when did you get involved in the espionage?

JH: I think 1942 or so. That was not so early because there were many organizations already working and already being rolled up by the Germans at the time.

I2: And what did you do?

JH: I tried to get information about all sorts of things. From U-Boat things to cultural events or general information about the situation of Holland. I had my own small network.

I2: And you gave that information to...?

27:78 JH: I gave the information to people who sent it through the Swedish way either via Coasters who go to Sweden who took it with them. And so it got to England. Or via the Spanish way which was a little bit more complicated via Belgium, France, Spain, and so to England. But we had a person in the group who was very Barucht UW he was very, he was a traitor. One of the great Contra UW to the people who had got in our organization and knew all about it. And even had good contacts with England that he could get a message through which was then transmitted through Radio Orange in London to us. So we had a feeling "Oh, was a good person." He has all sorts of...he had the Cuts. He had the mark of the people who transmitted, who sprang. It was the famous Anglospearen, you know And the Anglospeareen has great books about it.

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And the Yum who stands there has described it in detail because he had the Cuts, he had the people. He had all the contacts with him UW in London.

I2: So did he feed you...

JH: He fed us with all sorts of even English cigarettes and money. And he knew the Goads and he knew all and one organization after another was...

I2: And that's how you got caught?

JH: The second of August 1943 here in Helvikson when the top of our organization had already been caught. And there was coming some man from the south. And I heard from it there's a man called Theo. He's trying to restore the organization and wants to get in contact with people who are still working. And has all sorts of plans to restore the organization and so on and son on. So it was very fool of me not to think about perhaps being a free man from the Germans coming to us. I said to myself, "Oh, I can go then and see and perhaps". But when I was sitting there at the cafe in Helvikson with 2 friends from the organization there was a table next to our table. And there was sitting some people. I didn't really notice them, but at a certain moment they stood up and got around us and held their revolvers in their hands and said, "German police, you're under arrest!" So we knew had once again checked. Yah, it was foolish because I could have thought that the first looking from a distance what's going on and, perhaps, but seeing a car which I didn't trust.

I2: But all you wanted to do was to get back into the work.

JH: Yah, that's the point, that's the point. You felt UW cut off of the whole work. "It must go on," you said. "In some way I must go on..."

I2: So then what happened to you?

29:83 JH: I was transported to Den Haag and being questioned all night and then transported to the 'Orange Hotel'. That's a nickname of the prison in UW because there were so many people from the resistance there. And then late in August, I think the last week of August, was transported to Bahgen. That was a great seminary which was taken over by the Germans to serve as a UW and was there awaiting my trial in July 1944. And then transported, not being executed, yah because of a greatly complicated story of exchange between German spies and Allied spies which has been carried on, carried on, carried on in the hope the war would end and that these people could get free. So our whole group was transported as a sort of Nacht in Nebel night and fog people to German prisons from the 1

prison to another and ultimately being freed by the Americans in the 1st week of April 1945 in Germany. It just happened that last

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week to see my prison in Hammelen again, the last prison.

I2: Was prison life terrible?

JH: No, not so terrible as in camps. I mean that are 2 different worlds. You have the normal prison regime-- it's harsh, it's unfriendly, and it's contagious. I mean there was always diseases breaking out somewhere. And then people said, "Here comes a transport now from Selig and they have typhoid or this or that. But we never lost people at that time. We lost some people from starving. I mean from UW, but I was always meager, had always been meager. I could better stand than the thick, fat, great people. They were always the ones who were lost at that time, but most of our group has returned.

I2: Has what?

31:51 JH: Has returned, have returned to their homes after all.

I2: That's wonderful. What did it feel like to go back to the prison?

JH: Not so much as I thought. I was more curious about the building because we were always inside. We had the opportunity to look around and see the environment and all. The only thing I knew was that Hammelen had a quarter on the other side of the river and there were living people who had a little bit money, fine artists, and other them was the director of the prison. And the director of the prison looked some times through Fatakag...

TR: Glasses.

JH: Through glass through the windows of his prison and saw in some cell people who were waving with their sheets to Allied planes because we saw and heard always the bombers and the fighter planes coming on. And we were so yah it was stupid we were waving at them. So the director reported that to the personal in the prison and they fetched us out of the cells. And we had to go in cells in the underground region. And that was a pity because we had a very fine group with all sorts of people who learned and teaches the whole day all sorts of things from the Bible to Yahte cultural history and languages and soon of course we had hope. Of course we'd set up course.

32:17 I2: How long were you there? A year then almost...

JH: I was transported to Ahnrat that is a prison near Venlo on the other side of the country from Holland in I think last days of July after the process after the trial. And then from Ahnrat to Rutrenhausen in September 1944. And from Rutrenhausen to Hammelen in December of 1944. And it was a delight. Yah it always stupid when you think about it. We were so delighted we were always traveling through ruined German cities. We saw the results of the bombardments and didn't realize it was a tragedy. All cities in

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bombardment.

I2: So when you went underground, how long were you in the basement of the prison without the windows?

JH: I think perhaps from February to end of March or so. And it was not so serious, but you had lice. Overall, you couldn't do away old people I remember old people standing there in rows at the Appcal and you saw the lice all creeping so it was too contagious. You could wash yourself a little bit, but it was not... But it was not really. It was Lustig and not really bad or so.

33:11 I1: It seems that you were remarkably courageous at this time in your life. Would you say...

JH: No, I was a little bit detached I think I had always what I had later on in my life a little bit. You live through things, but you are Obachtung. You are observing too-- things and people. It's sort of a double attitude. I have trained in it because I had a journalistic career so...

I1: You could separate your feelings...

JH: No totally, but you had always the attitude of "Hey I'm curious what's going on now or what will be going on now and perhaps that saves you from too much being emerged in your own feelings."

I2: You had a journalistic career?

JH: Yes a radio career.

I2: I thought you said geology?

JH: Yah it was a very complicated way.

I2: So after the war you became a journalist.

JH: Not directly. I first decided not to go on with geology because I had to shift then to a new track to another faculty. And the way the study was and the way the concept was otherwise so I said to myself it's not the sort of future I UW which is my ambition. And I think And I think then all the discussion in the war and the discussion about the renewal of society and so on. We had all sorts of ideals because the Dutch society was always very much split up into Zaule into a part all sorts of part institution for Christian and for Jews and Humanists and for... It was always a very divided society and complicated society. I mean we have 170 churches, I think, in Holland and sects. But we were so much busy with the idea of sort of new unity grown out of the war that I wanted to stay in that process and not go in for some mine corporation to New Guinea or to South America. And so I decided to remain and do some general study which could be a steeping stone to all sorts of functions in society. And I decided to do law. I didn't manage, yah, I did manage a little bit I fetch my candidates to Gree. But it was very

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difficult for people who had been through all these experiences in the war to fit in again in the student world.

You know I couldn't do that quite good. I studied a little bit of literature and doing my college things at home. But sitting in the great room with all the younger students in things which I wasn't deeply interested in. I had only to do it because I wouldn't do other things then. And then there was some advertisements in the paper for an announcer at Radio UW that a UW station in Holland. And I said so I could perhaps try to go to UW and sit at the microphone and see if it turns out to be something not really thinking of it as a real possibility because there were I think 400 or 500 applicants for the UW. Then I sat in front of the microphone and remained still for a long time after I had spoken. And a man came to the cell and said, "Do you want really to be UW because you are the only man with one other man who got out of the test. So suddenly it became a real possibility and then I said, "OK I'll try to do it and finish my study as well." But I never managed because at the Radio UW you had to do night shifts and it was a very fatiguing thing, so it was the beginning of a radio career.

35:46 I2: That's very interesting. I'm sure you want to go back to the war.

JH: And I learned my I had then my wife was coming to my...

I2: When did you meet her?

JH: And so we were married in 48 and knew each other for perhaps one and a half year later then. So we said to each other, "If you can't get a job there, you must now grit it and wash your hands because your going to raise a family."

I2: Was it in Amsterdam?

JH: No in Bussum. The work was in UW our broadcasting business and I was living in Bussum. 6 kilometers. So it was ideal.

I1: So did your ideal of wanting a new society get put aside as you were beginning to start a family and getting married and all of that?

35:93 JH: Yah, let's see...difficult question...

I1: I don't mean your ideals, but your work towards them.

JH: Yah. In the year 1945 - 1946 I was very much involved in organizations of old resistance, of former resistance and we had all sorts of plans, but already after a year it appeared all the old Sangsang all the old apartheid, yah, division lines returned. The Catholics and Protestants, the Socialists and the right wing people all returned. And all the old positions in power and the key functions returned to the people who had already done it before the war. And even the UW there was a special sort of trials for people who hadn't behaved so well during the war and we called it UW.

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The particular sort of special laws and special trials for these sort of war, not war criminals, but people who hadn't behaved themselves well were had too long stay in office at a time when they should have resigned because the Germans asked things which couldn't be done when you were true to your country, true to your people in London and so on, and...

36:82 I1: Were these like NSB'ers or something?

JH: No, more the sort of collaborating people. The people who always sought to get along with the Germans and doing something on the other side too. Color traitors you could call them. And there was a whole courses of suffering and clarifications, but it turned out to be nothing. I mean there were Catholic governments after the war who always said, "No no no, don't execute the war criminals. They were from the death penalty of 100's 20 or 125. There were only 30 or 25, I think, were executed and the other ones get pardoned then after 2 or 3 years sent home again. And the same thing with the UW families. There were some people who had long trials and after a few months they had been sent away and separated from further persecution.

I1: So that must have been very disillusioning?

JH: Yah it was very disillusioning...  
.END.

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