

1
00:00:00,000 --> 00:00:00,800

2
00:00:00,800 --> 00:00:01,300
All right.

3
00:00:01,300 --> 00:00:02,410
We're continuing.

4
00:00:02,410 --> 00:00:02,950
OK, fine.

5
00:00:02,950 --> 00:00:03,370
Yes.

6
00:00:03,370 --> 00:00:03,800
All right.

7
00:00:03,800 --> 00:00:04,100
Sorry.

8
00:00:04,100 --> 00:00:04,600
Sorry.

9
00:00:04,600 --> 00:00:05,590
Technical thing.

10
00:00:05,590 --> 00:00:06,120
All right.

11
00:00:06,120 --> 00:00:06,490
Right.

12
00:00:06,490 --> 00:00:06,990
OK.

13
00:00:06,990 --> 00:00:07,680
So [GERMAN].

14

00:00:07,680 --> 00:00:15,320

So now, I was unable to
obtain any information

15

00:00:15,320 --> 00:00:21,140

from my cousin, Hans, about
what happened or what-- yeah.

16

00:00:21,140 --> 00:00:28,840

What happened to [INAUDIBLE]
when the war was ending

17

00:00:28,840 --> 00:00:31,100

or ended.

18

00:00:31,100 --> 00:00:38,860

What I do know is
that in the mid '40s,

19

00:00:38,860 --> 00:00:46,830

the office moved, and I believe
that it moved to Switzerland.

20

00:00:46,830 --> 00:00:48,780

How-- well then,
in the mid '40s,

21

00:00:48,780 --> 00:00:52,230

Switzerland being neutral,
that's really weird.

22

00:00:52,230 --> 00:00:55,680

Because who knew that Germany
would have had the possibility

23

00:00:55,680 --> 00:00:59,520

to move such a [GERMAN].

24

00:00:59,520 --> 00:01:01,600

That's weird, don't you think?

25

00:01:01,600 --> 00:01:02,300

It is.

26
00:01:02,300 --> 00:01:03,810
And if you don't
mind, I just want

27
00:01:03,810 --> 00:01:05,430
to take a look at
my notes to be sure.

28
00:01:05,430 --> 00:01:05,930
OK.

29
00:01:05,930 --> 00:01:29,780

30
00:01:29,780 --> 00:01:32,750
I'm sorry to pressure you,
but we have five minutes left.

31
00:01:32,750 --> 00:01:55,820

32
00:01:55,820 --> 00:01:56,720
Oh, Ina?

33
00:01:56,720 --> 00:01:57,410
Yeah?

34
00:01:57,410 --> 00:02:00,346
Yeah, I misspoke.

35
00:02:00,346 --> 00:02:05,930
When the institute became
part of the Reichsministerium

36
00:02:05,930 --> 00:02:13,830
under Rosenberg, it remained
in what was then Breslau.

37
00:02:13,830 --> 00:02:14,960
OK.

38

00:02:14,960 --> 00:02:21,110
And that would explain the fact
why it was destroyed largely

39

00:02:21,110 --> 00:02:23,240
from fighting.

40

00:02:23,240 --> 00:02:28,460
So yeah, what I said refers
to the post-war period.

41

00:02:28,460 --> 00:02:33,230
So I wanted to add quickly
and parenthetically

42

00:02:33,230 --> 00:02:42,110
that during the pre-war period,
my uncle wrote on many topics,

43

00:02:42,110 --> 00:02:47,620
including the history of the
Lutheran Church in Poland,

44

00:02:47,620 --> 00:02:51,370
which as you probably
know is largely German.

45

00:02:51,370 --> 00:02:56,140
And as a matter of fact,
my great great grandfather

46

00:02:56,140 --> 00:03:01,130
was a pastor of a Lutheran
church within Poland.

47

00:03:01,130 --> 00:03:06,530
And he also wrote
about the history

48

00:03:06,530 --> 00:03:13,190
of the first German
gymnasium, which you probably

49

00:03:13,190 --> 00:03:14,090
know as high school.

50

00:03:14,090 --> 00:03:15,110
Mm-mm.

51

00:03:15,110 --> 00:03:16,430
That's right.

52

00:03:16,430 --> 00:03:17,850
In Lodz.

53

00:03:17,850 --> 00:03:21,540
And he and my mother
attended that school

54

00:03:21,540 --> 00:03:24,420
as a matter of fact, but
that's parenthetical.

55

00:03:24,420 --> 00:03:24,920
OK.

56

00:03:24,920 --> 00:03:27,470
So the last
documented work I can

57

00:03:27,470 --> 00:03:33,140
find by my uncle, the last
two books and monographs

58

00:03:33,140 --> 00:03:36,440
that he wrote had to do with--

59

00:03:36,440 --> 00:03:40,480
and the word in
German is ambiguous.

60

00:03:40,480 --> 00:03:47,630
And I found so many dictionary
translations that didn't jibe.

61
00:03:47,630 --> 00:03:50,420
But if you don't mind,
I'll just give it

62
00:03:50,420 --> 00:03:53,210
the English name as
best I can, which

63
00:03:53,210 --> 00:03:59,400
was the expulsion and/or--

64
00:03:59,400 --> 00:04:03,000
depending on the
semantics, repatriation,

65
00:04:03,000 --> 00:04:07,650
voluntary or not voluntary in
other words, of ethnic Germans

66
00:04:07,650 --> 00:04:09,880
to German territory.

67
00:04:09,880 --> 00:04:12,150
In other words, as you
know, they were kicked out.

68
00:04:12,150 --> 00:04:12,990
Yes, but he--

69
00:04:12,990 --> 00:04:15,000
--or left voluntarily.

70
00:04:15,000 --> 00:04:18,300
So did he write about that
after the war or during?

71
00:04:18,300 --> 00:04:20,350
He wrote about it in 1940--

72
00:04:20,350 --> 00:04:22,300
in 1946.

73

00:04:22,300 --> 00:04:23,280

OK.

74

00:04:23,280 --> 00:04:26,430

But no longer-- the institute,

I take it, no longer existed,

75

00:04:26,430 --> 00:04:27,720

and he was in West Germany.

76

00:04:27,720 --> 00:04:32,370

The institute was

destroyed in '45,

77

00:04:32,370 --> 00:04:35,410

I believe, towards the

very end of the war.

78

00:04:35,410 --> 00:04:35,910

Mm-hmm.

79

00:04:35,910 --> 00:04:38,670

80

00:04:38,670 --> 00:04:41,850

Was the German word [GERMAN]?

81

00:04:41,850 --> 00:04:43,210

I believe so, yeah.

82

00:04:43,210 --> 00:04:43,710

Yeah.

83

00:04:43,710 --> 00:04:47,340

[GERMAN] has many meanings.

84

00:04:47,340 --> 00:04:51,060

Deportation,

expulsion, and so on.

85

00:04:51,060 --> 00:04:53,850

But usually not voluntary.

86
00:04:53,850 --> 00:04:54,670
Yes.

87
00:04:54,670 --> 00:04:55,260
OK.

88
00:04:55,260 --> 00:04:57,800
Yeah, usually it means
that it was-- yeah.

89
00:04:57,800 --> 00:05:00,480

90
00:05:00,480 --> 00:05:03,720
I'll mention this only
as a subjective reaction

91
00:05:03,720 --> 00:05:12,330
to having read with my limited
German bits of those two

92
00:05:12,330 --> 00:05:15,780
last books I mentioned,
because my father actually

93
00:05:15,780 --> 00:05:17,580
retained copies of them.

94
00:05:17,580 --> 00:05:18,360
Did he?

95
00:05:18,360 --> 00:05:21,180
And there's a sense of--

96
00:05:21,180 --> 00:05:23,370
not surprisingly, I
guess-- resentment

97
00:05:23,370 --> 00:05:28,380
on the part of my uncle

as to what has happened.

98

00:05:28,380 --> 00:05:29,490

Mm-hmm.

99

00:05:29,490 --> 00:05:31,090

Being expelled from Poland.

100

00:05:31,090 --> 00:05:31,780

Yes, of course.

101

00:05:31,780 --> 00:05:32,280

Right.

102

00:05:32,280 --> 00:05:38,640

And also having the defeat of
the Germans, because there's

103

00:05:38,640 --> 00:05:42,510

a thread which I
wanted to emphasize.

104

00:05:42,510 --> 00:05:45,810

And again, there's a certain
subjective element on my part.

105

00:05:45,810 --> 00:05:49,320

But there's a thread
that given how

106

00:05:49,320 --> 00:05:54,840

he persisted with
the institute, even

107

00:05:54,840 --> 00:06:01,340

when it became completely
dominated by the Nazis,

108

00:06:01,340 --> 00:06:03,290

that he stuck with it.

109

00:06:03,290 --> 00:06:07,010

But that doesn't mean that
much, because maybe he just

110
00:06:07,010 --> 00:06:08,690
couldn't quit.

111
00:06:08,690 --> 00:06:10,790
Well, it's an
ambiguous position.

112
00:06:10,790 --> 00:06:14,330
He could have been one of those
who was shaking in his shoes

113
00:06:14,330 --> 00:06:17,390
because the [GERMAN]
is not something

114
00:06:17,390 --> 00:06:21,260
to be fooled around with,
and they can be watching you.

115
00:06:21,260 --> 00:06:22,130
He could have been--

116
00:06:22,130 --> 00:06:24,560
and apparently, according
to Heydrich, probably was.

117
00:06:24,560 --> 00:06:27,133
And he-- yeah.

118
00:06:27,133 --> 00:06:28,550
I mean, he could
have been accused

119
00:06:28,550 --> 00:06:29,900
of treason for all we know.

120
00:06:29,900 --> 00:06:30,400
Yeah.

121

00:06:30,400 --> 00:06:33,770
Or he could have been one
of those who really steps up

122
00:06:33,770 --> 00:06:34,800
to the plate.

123
00:06:34,800 --> 00:06:35,300
Right.

124
00:06:35,300 --> 00:06:37,940
He didn't either, actually.

125
00:06:37,940 --> 00:06:42,770
But given the fact that
his extreme right politics

126
00:06:42,770 --> 00:06:49,070
persisted well into the '80s
when I last talked with him,

127
00:06:49,070 --> 00:06:51,740
my guess is that
he did not become

128
00:06:51,740 --> 00:06:55,670
converted to the other pole.

129
00:06:55,670 --> 00:06:56,780
No pun intended.

130
00:06:56,780 --> 00:06:59,090
Yeah.

131
00:06:59,090 --> 00:07:01,860
So let's see.

132
00:07:01,860 --> 00:07:03,720
I would say that--

133
00:07:03,720 --> 00:07:07,980
that was all I had

to add about him.

134
00:07:07,980 --> 00:07:13,140
But you know, it's
very I mean, it

135
00:07:13,140 --> 00:07:16,960
is very interesting
and so challenging.

136
00:07:16,960 --> 00:07:18,750
I can't imagine
how challenging it

137
00:07:18,750 --> 00:07:25,750
is when both of these histories
are part of what make you up.

138
00:07:25,750 --> 00:07:26,250
You know?

139
00:07:26,250 --> 00:07:30,120
And are coursing in you.

140
00:07:30,120 --> 00:07:31,590
And they had their tragedies.

141
00:07:31,590 --> 00:07:34,770
I mean, I believe, if I
remember the statistics,

142
00:07:34,770 --> 00:07:38,310
that two million Germans
died during those expulsions.

143
00:07:38,310 --> 00:07:40,230
That's what I gather too.

144
00:07:40,230 --> 00:07:41,685
Yeah.

145
00:07:41,685 --> 00:07:46,566

And so not innocent
as well as guilty

146
00:07:46,566 --> 00:07:53,160
were targeted and suffered as
a result. And at the other end,

147
00:07:53,160 --> 00:07:55,930
I mean, this was still
very much that institute,

148
00:07:55,930 --> 00:08:01,230
so much part of the Nazi
structure in its very heart.

149
00:08:01,230 --> 00:08:05,280
And you have a
grandmother and relatives

150
00:08:05,280 --> 00:08:06,930
who perish in Treblinka.

151
00:08:06,930 --> 00:08:09,480
Your grandmother does
not, but nevertheless,

152
00:08:09,480 --> 00:08:15,510
that other history, which is the
history for which this museum

153
00:08:15,510 --> 00:08:19,710
is set up to capture.

154
00:08:19,710 --> 00:08:21,540
What does it say to you?

155
00:08:21,540 --> 00:08:24,420
What does it say to
you not historically,

156
00:08:24,420 --> 00:08:26,760
but you personally?

157

00:08:26,760 --> 00:08:31,840
Well, that's a complex question.

158

00:08:31,840 --> 00:08:39,690
And I would say without being
at least consciously dramatic

159

00:08:39,690 --> 00:08:47,835
about it, I think it has had a
very profound influence on me.

160

00:08:47,835 --> 00:08:51,210
And I hope we have a
couple minutes for me

161

00:08:51,210 --> 00:08:52,390
to give you some details.

162

00:08:52,390 --> 00:08:52,890
Sure.

163

00:08:52,890 --> 00:08:53,820
We do.

164

00:08:53,820 --> 00:08:54,882
We do.

165

00:08:54,882 --> 00:09:03,510
Number one, there was a
concurrent event to my,

166

00:09:03,510 --> 00:09:08,220
let's say, awakening or
burgeoning awakening to wanting

167

00:09:08,220 --> 00:09:10,000
to learn about the war.

168

00:09:10,000 --> 00:09:13,110
It started with an
interest in battles

169

00:09:13,110 --> 00:09:15,960

and how the war was
conducted, and eventually

170

00:09:15,960 --> 00:09:19,950

moved to the political arena
when I was maybe 12, 13.

171

00:09:19,950 --> 00:09:25,260

But at the same time,
I was completely split

172

00:09:25,260 --> 00:09:29,790

between a self-perception
as a British kid,

173

00:09:29,790 --> 00:09:34,200

since we had just emigrated
to the US, and my attempts

174

00:09:34,200 --> 00:09:36,990

to become an American.

175

00:09:36,990 --> 00:09:40,540

And that was very,
very difficult,

176

00:09:40,540 --> 00:09:43,830

and I vacillated
between the two.

177

00:09:43,830 --> 00:09:45,680

That's just the preface.

178

00:09:45,680 --> 00:09:50,200

The main thing is
that although it

179

00:09:50,200 --> 00:09:53,770

hasn't happened that
recently, I have

180

00:09:53,770 --> 00:09:56,170
been split in a very simple--

181
00:09:56,170 --> 00:10:01,720
well, a simple kind of
division between my admiration

182
00:10:01,720 --> 00:10:08,500
for the capabilities of the
German army, a great love

183
00:10:08,500 --> 00:10:17,100
for the German language,
contrasted with,

184
00:10:17,100 --> 00:10:20,820
not surprisingly,
horror and continued

185
00:10:20,820 --> 00:10:26,640
horror at the destruction
and loss of human life

186
00:10:26,640 --> 00:10:29,610
wreaked by the Nazis.

187
00:10:29,610 --> 00:10:35,490
But I also, to add
to my ambivalence,

188
00:10:35,490 --> 00:10:38,350
have read materials.

189
00:10:38,350 --> 00:10:40,440
Much of-- these
were not even books.

190
00:10:40,440 --> 00:10:45,480
These were papers written by
various historians or even

191
00:10:45,480 --> 00:10:48,240
private individuals that

my dad had collected,

192
00:10:48,240 --> 00:10:51,910
addressing how many Poles--

193
00:10:51,910 --> 00:10:54,870
again, I don't have percentages,
and it probably wasn't-- they

194
00:10:54,870 --> 00:10:56,130
say it wasn't high.

195
00:10:56,130 --> 00:10:59,160
But as you probably know,
quite a few Jews and Poles

196
00:10:59,160 --> 00:11:02,340
were ready to turn Jews into--

197
00:11:02,340 --> 00:11:05,700
other Jews by the Jews
and Jews by the Poles

198
00:11:05,700 --> 00:11:07,490
to save their own skins.

199
00:11:07,490 --> 00:11:08,115
Yeah.

200
00:11:08,115 --> 00:11:08,615
Yeah.

201
00:11:08,615 --> 00:11:10,950
Sometimes they would
get rewards financially,

202
00:11:10,950 --> 00:11:14,385
and life was difficult.
You know, I'm not--

203
00:11:14,385 --> 00:11:17,265
I feel it would be unfair

and I wouldn't like myself

204

00:11:17,265 --> 00:11:21,120
if I took a patronizing kind of,
oh, I wouldn't have done that,

205

00:11:21,120 --> 00:11:23,350
because I don't know
what I would have done.

206

00:11:23,350 --> 00:11:26,160
But the bottom line is that--

207

00:11:26,160 --> 00:11:29,280
and I have to say this--

208

00:11:29,280 --> 00:11:31,170
I believe that in
our first interview,

209

00:11:31,170 --> 00:11:33,240
I mentioned the
incident in the elevator

210

00:11:33,240 --> 00:11:37,770
where a Jewish neighbor accused
me of saying, I am not a Jew.

211

00:11:37,770 --> 00:11:40,310
My father is not a Jew,
and I hate the Jews.

212

00:11:40,310 --> 00:11:41,190
Yes.

213

00:11:41,190 --> 00:11:41,940
You remember that?

214

00:11:41,940 --> 00:11:43,620
Yes, I remember that.

215

00:11:43,620 --> 00:11:46,410

I did not say that, and I know--

216
00:11:46,410 --> 00:11:49,110
I remember mentioning to you
that she may have picked up

217
00:11:49,110 --> 00:11:50,610
on something.

218
00:11:50,610 --> 00:11:56,840
But around that same age
when we came from England,

219
00:11:56,840 --> 00:12:02,900
I had some vague
anti-Semitic feelings

220
00:12:02,900 --> 00:12:05,330
that I couldn't quite
put my finger on,

221
00:12:05,330 --> 00:12:10,580
and so far in the
distance that it's hard.

222
00:12:10,580 --> 00:12:17,400
But I think some of it came from
the neighborhood I lived in--

223
00:12:17,400 --> 00:12:19,060
In Britain.

224
00:12:19,060 --> 00:12:20,260
In New York.

225
00:12:20,260 --> 00:12:23,560
When we moved to New York,
it was a largely Jewish

226
00:12:23,560 --> 00:12:24,370
neighborhood.

227

00:12:24,370 --> 00:12:27,190
A lot of Black people
and Puerto Ricans,

228
00:12:27,190 --> 00:12:28,900
but a lot of Jewish people.

229
00:12:28,900 --> 00:12:34,900
And a couple of the
incidents involving Jews

230
00:12:34,900 --> 00:12:36,910
like the one where
my father ended up

231
00:12:36,910 --> 00:12:40,568
yelling at a shopkeeper who
addressed him in Yiddish.

232
00:12:40,568 --> 00:12:41,110
That's right.

233
00:12:41,110 --> 00:12:41,880
I remember that.

234
00:12:41,880 --> 00:12:44,800
And my also being
caught shoplifting

235
00:12:44,800 --> 00:12:51,160
a book from a-- what was
called a candy store, you know.

236
00:12:51,160 --> 00:12:55,550
Shoplifting a book that had to
do with sex and getting caught.

237
00:12:55,550 --> 00:12:56,050
[LAUGHS]

238
00:12:56,050 --> 00:13:00,850
And my father coming to
talk to the proprietor who

239

00:13:00,850 --> 00:13:04,600
happened to be an Auschwitz
survivor with a tattoo,

240

00:13:04,600 --> 00:13:07,020
and talking him out
of calling the police.

241

00:13:07,020 --> 00:13:07,750
Mm.

242

00:13:07,750 --> 00:13:09,800
What neighborhood was this?

243

00:13:09,800 --> 00:13:12,250
This was the Upper West Side.

244

00:13:12,250 --> 00:13:17,320
We lived on 99th Street between
West End and Riverside Drive.

245

00:13:17,320 --> 00:13:21,190
So you weren't up in what
was the German-Jewish

246

00:13:21,190 --> 00:13:21,980
neighborhood--

247

00:13:21,980 --> 00:13:25,480
Oh, that's where I am now,
and it's no longer that.

248

00:13:25,480 --> 00:13:28,570
That's Yorkville
in the east '80s.

249

00:13:28,570 --> 00:13:29,590
No, no, no, no.

250

00:13:29,590 --> 00:13:30,580
I know, that was one.

251

00:13:30,580 --> 00:13:33,850

But it's the one where a lot
of post-war refugees went.

252

00:13:33,850 --> 00:13:36,310

And it's not-- it's Heights.

253

00:13:36,310 --> 00:13:37,780

Something Heights.

254

00:13:37,780 --> 00:13:38,800

Washington Heights.

255

00:13:38,800 --> 00:13:39,880

Washington Heights, yeah.

256

00:13:39,880 --> 00:13:41,700

Yes.

257

00:13:41,700 --> 00:13:43,450

You're lower down than
Washington Heights.

258

00:13:43,450 --> 00:13:44,920

I lived in Washington
Heights also,

259

00:13:44,920 --> 00:13:49,990

but it was already at a time
where the population was mixed.

260

00:13:49,990 --> 00:13:54,970

But it was mixed black
and white with only a few

261

00:13:54,970 --> 00:13:56,990

very elderly Jews left.

262

00:13:56,990 --> 00:13:57,610

OK.

263

00:13:57,610 --> 00:14:01,450
And this was years later than
when we lived on the Upper West

264

00:14:01,450 --> 00:14:05,980
Side where I believe that--

265

00:14:05,980 --> 00:14:08,500
this is very hard
to say and admit--

266

00:14:08,500 --> 00:14:14,140
but I believe that I encountered
so many damaged, crippled,

267

00:14:14,140 --> 00:14:19,240
mentally and physically Jews on
the Upper West Side that they

268

00:14:19,240 --> 00:14:23,110
started to engender-- and I
know this is not uncommon--

269

00:14:23,110 --> 00:14:27,730
a little bit of contempt on
my part for their misery.

270

00:14:27,730 --> 00:14:30,110
I mean, Freud or
somebody beyond Freud

271

00:14:30,110 --> 00:14:31,990
would probably have
something to say.

272

00:14:31,990 --> 00:14:33,860
But I'll give you
a couple examples.

273

00:14:33,860 --> 00:14:37,810
One is a woman I may have
mentioned who was Jewish,

274

00:14:37,810 --> 00:14:39,910
and I helped her
walk across a street.

275

00:14:39,910 --> 00:14:43,310
And she kept asking me
to pray for her death.

276

00:14:43,310 --> 00:14:47,380
And there were several
psychotic Jewish people walking

277

00:14:47,380 --> 00:14:49,930
around who were obviously--

278

00:14:49,930 --> 00:14:55,400
completely had been destroyed
I assume by their experiences.

279

00:14:55,400 --> 00:15:03,805
And I also found the candy
store owner to be very crude.

280

00:15:03,805 --> 00:15:06,540
It brought up
elements of snobbery--

281

00:15:06,540 --> 00:15:10,040
or not snobbery or class
consciousness on my part.

282

00:15:10,040 --> 00:15:12,190
All these kinds of things.

283

00:15:12,190 --> 00:15:18,940
I resented the fact that a
supermarket a block away,

284

00:15:18,940 --> 00:15:23,020
the same one where my father
yelled at the grocery store

285

00:15:23,020 --> 00:15:26,710
clerk, was called The Brod--

286
00:15:26,710 --> 00:15:30,130
B-R-O-D-- dash vay--

287
00:15:30,130 --> 00:15:32,370
V-A-Y-- Grocery.

288
00:15:32,370 --> 00:15:35,230
[LAUGHS]

289
00:15:35,230 --> 00:15:37,090
I'm sorry, but it's funny.

290
00:15:37,090 --> 00:15:40,750
Believe me, you know,
it intuitively--

291
00:15:40,750 --> 00:15:44,860
it made me-- it gave me
negative feelings, you know?

292
00:15:44,860 --> 00:15:52,700
What nerve to co-opt a
supermarket and turn it

293
00:15:52,700 --> 00:15:55,820
into a quasi-Yiddish-sounding--

294
00:15:55,820 --> 00:15:57,080
[LAUGHS]

295
00:15:57,080 --> 00:15:58,100
I mean.

296
00:15:58,100 --> 00:15:58,790
but anyway.

297
00:15:58,790 --> 00:16:04,020
So the bottom line is at
some time during that period,

298
00:16:04,020 --> 00:16:07,640
my father asked me, to
my best recollection--

299
00:16:07,640 --> 00:16:10,130
and this surprises
me, but I'm pretty

300
00:16:10,130 --> 00:16:11,440
sure it actually happened.

301
00:16:11,440 --> 00:16:15,140
My father asked me in terms
of my religious direction

302
00:16:15,140 --> 00:16:17,690
that I was thinking
about, would I--

303
00:16:17,690 --> 00:16:23,960
do I have any interest or
inclinations to be Jewish.

304
00:16:23,960 --> 00:16:26,780
This is after you
discovered that you are.

305
00:16:26,780 --> 00:16:28,070
Because you know, you told--

306
00:16:28,070 --> 00:16:30,710
I had already-- I had
already discovered it.

307
00:16:30,710 --> 00:16:34,130
And all the phenomena
that I mentioned

308
00:16:34,130 --> 00:16:38,330
to you regarding my
reactions to people

309

00:16:38,330 --> 00:16:43,730

in the neighborhood,
the conversion of misery

310

00:16:43,730 --> 00:16:47,630

into contempt, some form
of contempt, all that

311

00:16:47,630 --> 00:16:53,720

happened when I already knew
that my father was Jewish.

312

00:16:53,720 --> 00:16:56,040

It all happened at the
same time, more or less.

313

00:16:56,040 --> 00:16:56,620

Wow.

314

00:16:56,620 --> 00:16:57,120

Wow.

315

00:16:57,120 --> 00:17:01,220

So my father asked me, do
you want to be Jewish or not?

316

00:17:01,220 --> 00:17:03,220

And I said something like--

317

00:17:03,220 --> 00:17:05,900

and rather rudely

I said, I don't

318

00:17:05,900 --> 00:17:07,760

want to be Maurice Goldberg.

319

00:17:07,760 --> 00:17:09,380

That's exactly what I said.

320

00:17:09,380 --> 00:17:12,516

And is that the name of one
of these people that you--

321
00:17:12,516 --> 00:17:13,016
No.

322
00:17:13,016 --> 00:17:15,349
I just came up with
the first Jewish name

323
00:17:15,349 --> 00:17:16,550
I could come up with.

324
00:17:16,550 --> 00:17:17,220
I see.

325
00:17:17,220 --> 00:17:19,790
Well, actually, no.

326
00:17:19,790 --> 00:17:22,710
They may have been
a friend of mine.

327
00:17:22,710 --> 00:17:23,510
It's a common name.

328
00:17:23,510 --> 00:17:27,710
There may be some Goldbergs,
but I'm not even 100%

329
00:17:27,710 --> 00:17:32,900
sure it was Goldberg, but it was
a very common Jewish last name.

330
00:17:32,900 --> 00:17:35,420
The interesting thing is
that your response is not

331
00:17:35,420 --> 00:17:37,430
at all religious.

332
00:17:37,430 --> 00:17:40,730
It is-- a religious one
was, I don't want synagogue

333
00:17:40,730 --> 00:17:43,670
or I don't want something
to do with the Torah.

334
00:17:43,670 --> 00:17:48,890
It has something to do with
far more secular and identity.

335
00:17:48,890 --> 00:17:50,720
I would say that was true.

336
00:17:50,720 --> 00:17:51,710
It's true.

337
00:17:51,710 --> 00:17:54,110
But part of the
reason for that is

338
00:17:54,110 --> 00:17:59,780
that I was, due
to my upbringing,

339
00:17:59,780 --> 00:18:01,910
convinced I was Protestant.

340
00:18:01,910 --> 00:18:05,990
Went through all
the way almost up

341
00:18:05,990 --> 00:18:12,320
to confirmation as a Protestant
through Protestant religious

342
00:18:12,320 --> 00:18:19,070
training, and I knew next
to nothing about a Jewish--

343
00:18:19,070 --> 00:18:22,800
the Jewish religion
and its trappings.

344

00:18:22,800 --> 00:18:25,580
But I'll say one
thing that's been

345
00:18:25,580 --> 00:18:33,200
a thread through my entire life
is that I have an intuitive

346
00:18:33,200 --> 00:18:40,420
dislike of any elaborate
ceremony that's

347
00:18:40,420 --> 00:18:46,090
tied to religion, whether
Catholic, Episcopalian,

348
00:18:46,090 --> 00:18:46,870
you name it.

349
00:18:46,870 --> 00:18:49,830
I get turned off, to put
it in the vernacular.

350
00:18:49,830 --> 00:18:50,455
Mm-hmm.

351
00:18:50,455 --> 00:18:52,690
I'm not sure why, but I do.

352
00:18:52,690 --> 00:18:56,300
I think it's because,
number one, I'm an atheist

353
00:18:56,300 --> 00:19:01,750
and I feel or I felt and
feel that it isn't worth

354
00:19:01,750 --> 00:19:04,090
all this fuss.

355
00:19:04,090 --> 00:19:08,260
Because at age 15,
I went to a service.

356
00:19:08,260 --> 00:19:13,510
I can even pinpoint the church,
the name of the pastor where

357
00:19:13,510 --> 00:19:18,070
he gave a sermon that
particularly annoyed me

358
00:19:18,070 --> 00:19:20,650
because I said to
myself, this guy

359
00:19:20,650 --> 00:19:24,760
is talking as if he
personally had lunch with God,

360
00:19:24,760 --> 00:19:26,260
with such certainty.

361
00:19:26,260 --> 00:19:31,780
And it's that kind of thing that
became an element of my desire

362
00:19:31,780 --> 00:19:34,150
not to be affiliated
with any church,

363
00:19:34,150 --> 00:19:37,450
particularly one with a
lot of ceremony and pomp

364
00:19:37,450 --> 00:19:38,920
and circumstance.

365
00:19:38,920 --> 00:19:41,080
And then any
religion altogether.

366
00:19:41,080 --> 00:19:41,660
Mm-hmm.

367

00:19:41,660 --> 00:19:42,160
Mm-hmm.

368
00:19:42,160 --> 00:19:44,560
And the last church
that I attended

369
00:19:44,560 --> 00:19:48,550
was a French Calvinist
Protestant church

370
00:19:48,550 --> 00:19:51,250
in New York that had no--

371
00:19:51,250 --> 00:19:54,970
you know, as typical of
many Protestant subsects

372
00:19:54,970 --> 00:19:58,240
or sects, no ceremonial aspect.

373
00:19:58,240 --> 00:19:58,780
Yeah.

374
00:19:58,780 --> 00:19:59,890
Yeah.

375
00:19:59,890 --> 00:20:02,290
So I don't know what
all this means, but--

376
00:20:02,290 --> 00:20:06,040
Well, it's-- I thank you for--

377
00:20:06,040 --> 00:20:08,140
I thank you for your honesty.

378
00:20:08,140 --> 00:20:11,350
I mean, some of it is
not politically correct.

379
00:20:11,350 --> 00:20:14,530

Absolutely-- absolutely not.

380
00:20:14,530 --> 00:20:16,990
But it is something
that you experienced,

381
00:20:16,990 --> 00:20:21,040
and I appreciate your
forthrightness with it.

382
00:20:21,040 --> 00:20:27,210
Well, I thought-- you know--

383
00:20:27,210 --> 00:20:29,670
well, rather than say
what I was going to say,

384
00:20:29,670 --> 00:20:35,580
I thought about how much to
reveal, how honest to be.

385
00:20:35,580 --> 00:20:40,540
But I felt that I would be
betraying myself and others who

386
00:20:40,540 --> 00:20:41,700
read this.

387
00:20:41,700 --> 00:20:47,310
And the people who might ever
read it or have access to it

388
00:20:47,310 --> 00:20:50,410
amount to about two people
in the whole world now.

389
00:20:50,410 --> 00:20:50,910
[LAUGHS]

390
00:20:50,910 --> 00:20:53,520
Everybody else is dead.

391

00:20:53,520 --> 00:20:57,660

But I felt that even
though initially I

392

00:20:57,660 --> 00:20:59,790

thought that you
would prefer me not

393

00:20:59,790 --> 00:21:03,910

to get into the psychological
realm too much--

394

00:21:03,910 --> 00:21:07,080

and I know that you
emphasized my experience

395

00:21:07,080 --> 00:21:09,690

in a circumscribed way--

396

00:21:09,690 --> 00:21:17,070

I decided that at least I
would be frank about this,

397

00:21:17,070 --> 00:21:24,480

because Jack, my second
cousin, the son of Michael

398

00:21:24,480 --> 00:21:27,360

who my father had
the hatred of--

399

00:21:27,360 --> 00:21:28,820

Yes, you mentioned him.

400

00:21:28,820 --> 00:21:33,570

--he made a heavy-handed
effort to get

401

00:21:33,570 --> 00:21:37,440

me involved in Jewish affairs
just a couple years ago

402

00:21:37,440 --> 00:21:40,590

by inviting me to
various gatherings.

403
00:21:40,590 --> 00:21:47,970
And I politely declined,
because he is an ultra Zionist.

404
00:21:47,970 --> 00:21:49,740
You realize that
this is-- that what

405
00:21:49,740 --> 00:21:52,110
we're talking about
now, though, is

406
00:21:52,110 --> 00:21:54,450
part of what we would not edit.

407
00:21:54,450 --> 00:21:57,990
It would go out on the web
like your first interview has.

408
00:21:57,990 --> 00:21:59,310
Yes, that's fine.

409
00:21:59,310 --> 00:22:00,250
OK.

410
00:22:00,250 --> 00:22:02,820
OK.

411
00:22:02,820 --> 00:22:04,350
Could I say one last thing?

412
00:22:04,350 --> 00:22:05,490
Sure.

413
00:22:05,490 --> 00:22:09,000
Because it's symbolic
as well as a statement.

414
00:22:09,000 --> 00:22:11,220

Well, I'll just say it.

415

00:22:11,220 --> 00:22:20,760

I have always admired the World
War II German military steel

416

00:22:20,760 --> 00:22:23,220

helmet, because--

417

00:22:23,220 --> 00:22:28,140

not so much because of what
it symbolized or symbolizes,

418

00:22:28,140 --> 00:22:31,740

but because from an
aesthetic viewpoint,

419

00:22:31,740 --> 00:22:35,490

I think it almost would belong
in a museum of modern art

420

00:22:35,490 --> 00:22:39,720

in terms of good design
and attractiveness.

421

00:22:39,720 --> 00:22:43,320

And I actually purchased
a reconditioned one,

422

00:22:43,320 --> 00:22:45,210

which I keep in my closet.

423

00:22:45,210 --> 00:22:46,340

Wow.

424

00:22:46,340 --> 00:22:47,200

Wow.

425

00:22:47,200 --> 00:22:48,820

[LAUGHS] Wow.

426

00:22:48,820 --> 00:22:52,200

But it has no significance.

427

00:22:52,200 --> 00:22:54,450

I don't put it on
and say, I'm going

428

00:22:54,450 --> 00:22:56,440

to march into some
other country.

429

00:22:56,440 --> 00:22:56,940

Of course.

430

00:22:56,940 --> 00:22:57,440

Of course.

431

00:22:57,440 --> 00:22:59,190

I just love the way it looks.

432

00:22:59,190 --> 00:23:00,690

Yeah.

433

00:23:00,690 --> 00:23:03,250

But I think there's
something to it,

434

00:23:03,250 --> 00:23:05,040

but I don't know what it is.

435

00:23:05,040 --> 00:23:07,770

It's mostly an
aesthetic admiration

436

00:23:07,770 --> 00:23:10,920

for the neatness
of German troops,

437

00:23:10,920 --> 00:23:17,100

the Hugo Boss designed
uniforms, and all that.

438

00:23:17,100 --> 00:23:22,420

And yet, you see, you
called us because you

439
00:23:22,420 --> 00:23:27,040
wanted to give your testimony
to us, to the Holocaust

440
00:23:27,040 --> 00:23:30,805
museum whose purpose is
to remember all of this,

441
00:23:30,805 --> 00:23:32,770
to make sure that
it's not forgotten,

442
00:23:32,770 --> 00:23:35,560
to make sure that people
in future generations

443
00:23:35,560 --> 00:23:41,020
have the possibility to gain
some understanding, hopefully,

444
00:23:41,020 --> 00:23:43,510
though all of us
grapple with it.

445
00:23:43,510 --> 00:23:44,680
Right.

446
00:23:44,680 --> 00:23:45,610
And--

447
00:23:45,610 --> 00:23:46,240
What--

448
00:23:46,240 --> 00:23:47,060
I'm sorry.

449
00:23:47,060 --> 00:23:47,560
Go ahead.

450

00:23:47,560 --> 00:23:50,830

No, I mean, my question is,
what motivated you there?

451

00:23:50,830 --> 00:23:53,560

452

00:23:53,560 --> 00:23:59,710

What motivated me
was a reaction--

453

00:23:59,710 --> 00:24:02,830

it's not in a particular
order of importance,

454

00:24:02,830 --> 00:24:09,220

but what comes to mind is a
reaction to the fact that so

455

00:24:09,220 --> 00:24:11,260

much of my heritage--

456

00:24:11,260 --> 00:24:14,110

not culturally,
because my father

457

00:24:14,110 --> 00:24:18,730

often lets-- or didn't let
slip, but told Jewish jokes,

458

00:24:18,730 --> 00:24:23,170

Jewish stories even before
I knew he was Jewish,

459

00:24:23,170 --> 00:24:28,840

because I associated
it with Polish humor

460

00:24:28,840 --> 00:24:31,960

at the expense of Jews,
or things like that.

461

00:24:31,960 --> 00:24:38,160

But I felt that I
had been cheated

462
00:24:38,160 --> 00:24:43,060
of a significant
part of my heritage.

463
00:24:43,060 --> 00:24:43,920
Yeah.

464
00:24:43,920 --> 00:24:46,050
I also have--

465
00:24:46,050 --> 00:24:51,570
I know I've emphasized certain
politically incorrect things.

466
00:24:51,570 --> 00:24:52,710
I stated them.

467
00:24:52,710 --> 00:24:57,390
I would not dare to say them
to anybody that I encountered

468
00:24:57,390 --> 00:25:01,530
on the street or to a friend, or
particularly my Zionist cousin.

469
00:25:01,530 --> 00:25:04,320
But I have to
underscore the fact

470
00:25:04,320 --> 00:25:10,390
that another motivator for my
wanting this to be if possible

471
00:25:10,390 --> 00:25:14,220
recorded in some way,
literally and figuratively,

472
00:25:14,220 --> 00:25:22,840
is that my personality
is very multifaceted.

473
00:25:22,840 --> 00:25:24,430
I'm not saying that to brag.

474
00:25:24,430 --> 00:25:25,080
No, no.

475
00:25:25,080 --> 00:25:27,270
It has not helped me.

476
00:25:27,270 --> 00:25:32,320
My first wife said, you are so
many people rolled into one.

477
00:25:32,320 --> 00:25:34,200
I still feel that way.

478
00:25:34,200 --> 00:25:36,990
I still feel that I
have the mentality

479
00:25:36,990 --> 00:25:40,213
of an expatriate who--

480
00:25:40,213 --> 00:25:42,065
[CRYING] Excuse me.

481
00:25:42,065 --> 00:25:45,150
It's OK.

482
00:25:45,150 --> 00:25:48,000
I don't know if you
can record this.

483
00:25:48,000 --> 00:25:50,340
If you don't want
to, we will try to--

484
00:25:50,340 --> 00:25:51,300
I don't want it.

485

00:25:51,300 --> 00:25:53,114
OK.

486
00:25:53,114 --> 00:25:55,660
We will edit it out.

487
00:25:55,660 --> 00:25:56,160
But--

488
00:25:56,160 --> 00:25:56,730
I don't know.

489
00:25:56,730 --> 00:26:00,000
I'm not even sure right now.

490
00:26:00,000 --> 00:26:01,920
We're just going to make
note of the minutes.

491
00:26:01,920 --> 00:26:03,720
We'll re-- part three.

492
00:26:03,720 --> 00:26:05,370
OK.

493
00:26:05,370 --> 00:26:08,160
I mean, I don't mind your
making notes, but I--

494
00:26:08,160 --> 00:26:09,780
Yeah.

495
00:26:09,780 --> 00:26:10,965
Can we stop?

496
00:26:10,965 --> 00:26:13,010
Can you give me--