

In Berlin when you were older?

Oh, yeah. How they changed--

How they were all kind of caricatures.

Yeah.

Everybody was taught how to recognize a Jewish--

Yeah, that's very good.

OK. Let's hear that one. OK. Awesome.

Ask him-- what's the question that needs to precipitate that?

I'll just ask about some of the things, and he discuss what happened in Berlin. Yeah.

But the humiliation of not being able to earn a living you said an accountant. You were paid a pittance and then you were finally--

Let go. He told that part, Bon. We heard that, yeah. That part we heard.

But we didn't hear about how they were taught to recognize Jewish--

I wouldn't say as that was quite satisfactory yet.

Until the end.

Do you want to say anything else?

Well, he does have more that I know about.

Oh, you do.

[LAUGHTER]

This is fascinating to me.

Did you learn anything?

Yes.

Just getting history of our family.

Oh, we're rolling.

Goodnight.

Thanks, sweetheart. Bye, bye. OK.

[SIDE CONVERSATIONS]

OK? Walter?

Roll your video, your audio.

OK.

Bye, bye.

Bye.

Bye.

OK. All right. Are we OK? On? OK, Walter, could you tell me a little bit about Fritz? I understand there's a story about Fritz?

My father's younger brother was Fritz. He was a psychiatrist and the head of the mental institution in Breslau, Germany, which was a big city, 700,000, very big city, and a city with a large Jewish population. And shortly before Hitler came, he married.

He had been an officer, a medical officer in the First World War. And he married his nurse. But already at a ripe age, she was already in her late 40s and he was in his 50s already. And he married her.

And she was a Nazi. She came from an officer's family. She was a very right wing person. Perhaps she was not an anti-Semite, of course, because she married him. But she was definitely very right wing.

And when Hitler came to power, she just was very happy. And she would sit at home and listen to all these Nazi broadcasts and the elections and jubilant. And of course, it was very hard on my uncle.

And what's worse, my uncle was sued under Hitler, in the Hitler period, was sued by a patient. He supposedly had taken a spinal tap without permission. So he had to go to court.

And the judge was very anti-Semitic and very hostile to my uncle. And my uncle said, if that happens again, I will not go through with it. Because the court hearings, court procedures were so painful to him.

And sure enough, the patient appealed and went to a higher court. And my uncle had to go through the whole thing again, through the whole same thing again. And one day I got a phone call during the day. I was at home.

And my aunt, his wife, was on the phone and said that he had hanged himself in their home. So I had to tell my father that his brother had hanged himself. And that was terrible.

Oh, no.

So I just took him in my arms and told him that his brother had just gone. And my father cried like a baby. And so that was one affair that was anything but pretty. Am I speaking so softly? Maybe to get into your--

We're hearing. We're hearing. We're picking up. Yeah.

So that was something.

Well, what did his wife think about that? Did she continue to be a Nazi?

Well, perhaps it's exaggerated to think that she was a Nazi. Of course, she was an intelligent, very educated person who would, of course, not have anything to do with, if she would have known about it, the concentration camps, the maltreatments, and so on. But she was a typical patriotic, right wing German, you see.

Who thought what?

[INAUDIBLE], she had already been married, I believe, to an officer and her daughter and her whole family were officers. And she was berated badly, and she told us once, for marrying a Jew, by her family. [INAUDIBLE]. Yeah.

How did she reconcile the anti-Semitism of Hitler and all of these things that were going on?

It's hard to say for me how she would. Perhaps told him that she wasn't feeling that way. But maybe this isn't all so bad, or maybe that's one of his weak spots, she might have told him. I really don't know.

How did she act to you?

Well, she'd be very friendly. Even after, when we were in America, we wrote to her, and so on. And she wrote back. And she was a very cheerful lady, weighed about 200 pounds, or more than that.

What did she do during the war?

During the Second War? I don't know what she did. She probably did some kind of a job. She was already an older woman.

She stayed?

Oh, yes, of course she stayed. She had no reason to leave Germany. Her husband was gone, my uncle. There was no point for her to leave.

I was just thinking what else I could report to you. Oh, yeah, I wanted to say that Bonnie mentioned this, living in Berlin. Berlin was one of the most free and lovely and loose cities that you can imagine.

I mean, everything went. You saw homosexuals dressed as women walking the streets. Nobody paid much attention. It was just Berlin, you know. And Berlin, of course, had the largest Jewish population, an extremely large number of Jewish people, I think 250,000, or something like that, lived in Berlin.

But you never heard any anti-Semitic talk or any signs in Berlin, at least not obviously. But after Hitler came to power, rapidly you heard people talking in the streets about the Jews. And they had a way of really, it was, like, an infection.

And they had this Streicher, Julius Streicher. I don't know whether you heard about him. He published a Nazi paper in Nuremberg. And he had cartoon types of Jews that he would always show, exaggerated Jewish types.

So that taught the average German how to recognize a Jew. It was very, very clever. So that you were really recognized immediately when you walked the streets as a Jew and were bullied.

People would say-- I remember once I was in a through train from Breslau to Berlin. And I stood in the hallway and looked out of the window. And there was another guy there.

And the guy would say just out of the blue sky, you goddamn Jew. Why don't you go to Palestine? This kind of thing happened, you know? This you had to take in your stride.

Did you reply to any of these people?

Oh, if you did, you probably were beaten up. I mean, it was very bad. And in one case, I remember when I was at the University of Berlin, there was a college dance.

And I danced. There was a very crowded dance floor. And I noticed that somebody was stepping on my feet

continuously while I was dancing. And sure enough, there was a guy who was looking at me and stepping on my feet while I was dancing.

So in a German gentleman manner, or the way the Germans behaved, I put the girl back to her place. And I went over to him and says can I talk to you. Would you come out with me, please?

And he came out. And he says, I want an apology for you. Oh yes? He said you want get a kick in the throat, he said, You god damned Jew. So just because I was dancing with what they would call an Aryan girl, you know?

There was one thing. And then another thing, I walked the street dressed up. I was a clerk, clerical work. So I wore a suit and a tie.

And there was a street sweeper who pushed a cart, a street sweeper. And he walked by. And I felt that that man is worse off than I am, basically.

And he said to me, you goddamn Jew, he said to me. And I felt so badly. And I went over to him and I said to him, what have you got against me?

You want to know, he said. And he took me by the tie. And he tied my tie so what he choked.

And so I would have been beaten up, you know. I was not a very powerful character. I wasn't very strong. So I couldn't do anything there. That was another thing.

So those were symptoms that were quite, quite--

And this was fairly early on?

Yeah, that was three, four years in, '33, '36, '35, in those days.

When did you apply for your visa and passport?

I can't remember, probably about a year before I left. So that was quite interesting. In order to get the visa, it was advisable, to speed it up, to go to Berlin, to the American consulate in Berlin.

So I went to Berlin to the American consulate. But when I came in, there was a huge hall there, a front hall. It was packed.

Like sardines, people stood in there waiting, have time to wait. And the chances to get into the office were virtually zero. I think you would have to stay there for months.

But fortunately, I have a fairly good sense for language, for accents. So an American came by. And I said, excuse me, sir. Could I talk to you?

And he stopped and looked at me. Because he thought for a moment I may have been American or British or something like this, because they were all Germans there, German-Jewish people. Come with me, he said. And I got my visa just because I stopped him right in his tracks.

Oh.

And the visa was mailed to Sweden. But it was mailed quite promptly. Everything was arranged right there and then and without any waiting.

And that was for your own?

That was for myself, yeah. My parents handled theirs some different way. I don't know exactly. I wasn't there.

And you had your passport already?

I had the German passport. Yeah. They had that. And so all I had to get was the American visa. And that takes a certain amount of time.

Did you have a J on your passport, too? Do you remember?

I don't think so, not in those days yet. I also wasn't called Israel. My father was called Israel, had to change his name.

His name was Otto. And he had to be called Israel. My mother's name was Elizabeth. And she had to be called Sarah. And that was in the passport.

And that happened right after you left, maybe?

Shortly after I left, yeah. Theirs were still changed. Yeah.

And can you remember, Walter, the first evidence that you had of anti-Semitism and Nazism being in Germany?

Well, I told you when I was a kid that they would cry Jew boy after me, and so forth.

But I was thinking more in terms of when the Nazis were coming, when the Nazi party--

Well, I was in Berlin. And when Hitler was elected, it was a very painful thing for me. I was in a furnished room, rooming house with furnished rooms. And next door were Nazis.

And they were jubilating. Over the radio came these election results. And they were just frantic with joy about the election.

And then I went with my boss's secretary, who was a good friend of mine. We went to one of the buildings on Unter den Linden, which is the famous street in Berlin. And we watched the parade. And I've never seen anything like this.

And I cried. The tears were down. Because there were hundreds of thousand Brownshirts marching there with flares. And I knew that that was the end.

You knew it then?

Yes, I knew it then. That was a terrible, terrible, terrible thing for me to see, really.

But you went back to your--

Well, I had to go back, went back home and stayed there as long as till I got my visa and my papers. And so that was that.

That was that and here you are.

I was very fortunate all the way through. I was never really physically hurt. And I had really lots of breaks in many ways.

Some of the people were telling about the stories on the train and the problems that they had with the Nazis on the train.

Well, I mentioned one of them. Yeah. I didn't have any major ones.

Nothing else, then?

Yeah. Well, let me just ask you a few more questions. We didn't get through the names, the full name of your father and your mother. This is for documentation we need it.

My father's name was Otto. And he was born in 1864. And his father was born in 1822. And his mother was born in 1832.

Wow.

What are their names? Your grandfather's?

Grandfather name was Wilhelm, William, Wilhelm. And the grandmother was Rosalie. And that is on my father's side.

My mother was born in 18-- she was 15 years younger, so '64, '79, 1879. And her name was Elizabeth, as I said. And her mother's name was Seraphine. And I forgot what her father's name was.

My mother died fairly early at age 69 or 68, 68, something like that, of cancer. My father died at age 86. And he enjoyed America. He was just so happy to be over here.

He came over here when he was 76 or 78. Didn't speak a word of English. And immediately the business started to pedal some-- it was wartime-- some ceramics. Walked around with some samples that weighed 20 pounds apiece or something like this, some junk figures, whatever he could pick up in New York and brought over. And loved it.

Unfortunately, he broke a hip and the surgeon was drunk that operated on him. And it had to be reoperated again. And that was more than he could handle. So he had a stroke about a year later.

Oh. And then your mother's family was-- what was your--

My mother's family was exterminated. There was a story. With us in my hometown lived my mother's younger brother. He was, I think, younger than she, also. And he was a bachelor.

And when we left, he felt he didn't want to be a burden. He was already in his high 50s, early 60s when the time came. And he didn't want to be a burden to the family.

He had no specialties. He was a bank official before. And he didn't want to come along. And he persuaded them not to push.

So my mother felt very guilty that she didn't persuade him to come out. But he was harbored by a Gentile girlfriend that he had when he was young. That girlfriend and her husband took him in under danger of their lives. In other words, there were some beautiful people there that did a great deal.

But then he got so sick that he had to be hospitalized. There was nothing he could do. So she got him poison and he poisoned-- that's how he killed himself. She helped him to kill himself.

They knew then about the concentration camps and everything at that point?

Yes. They knew what the fate would be. That's why she was hiding him.

And his older brother, the lawyer, I told you that there was money coming in. And the older brother, the lawyer and his wife, were taken to a concentration-- were exterminated. And so were all my relatives, Czechoslovakian relatives, cousins.

And in fact, we ran into a story, I have it at home, that a cousin of mine was in Latvia, I believe, in a concentration

camp. He was a doctor. And he was harassed by the commandant. And he got so angry that he kicked him. And the commandant pulled out his pistol and killed him, shot him. And I have this in writing, the name and everything.

How did you find out about all of the family that were exterminated?

Well, how I got a hold of this particular article, I don't know. Somebody sent that to me. I suspect that there were some people who got out of it and that they reported this, told the story on them.

And this was what side of the family, the mother's side?

This was my father's side of the family. My grandfather had, just like we, eight children, five daughters and three sons. And they were mostly married into Czechoslovakia, which was Austria in those days, Austria.

And they were highly desirable. The German-Jewish girls were educated and good housewives, good wives. And so the people from Austria came over and looked for brides and picked out.

So out of the five daughters, four of them lived in Austria, and then one in Czechoslovakia.

And they all-- oh, they all perished. Some of them were quite aged. Some of them died before Hitler came to power.

So I think that's about all I can think of.

Well, these are some other questions that I wanted to talk about just in terms of-- we're taping.

[INAUDIBLE].

Sorry.

OK. What were you going to do? What were you telling me to stop from?

Just while you were figuring out what you wanted to ask, so we're rolling now.

OK. Go ahead. Walter, I'd asked you if you belonged to any political or cultural clubs, or what political experiences you've had in Germany.

From a Jewish point of view, my father was a member of the German Citizens of Jewish Faith, which was not Zionist. It was nationalist, if you want to call it that. And I was not involved with that.

I can tell you a little bit about my religious situation. I hated services. In order to get the minyan in my hometown, they needed 10. To be minyan, they had to hunt me up. I was hiding in the woods on the holidays. They had to chase after me to get me in.

Because it was a room twice the size of this. And it stank. And it was hot. And it was just awful.

And I could read a little bit, but I couldn't understand what I was reading. And it wouldn't have made any difference, because the translations are not very meaningful to me, either. So I got really turned off on services. And I have no feeling for it.

When I came to America, I was taken in by Orthodox people. And they received me warmly, lovingly. And it was very moving to me. But still, the religious part was very meaningless to me.

So in Germany, we were liberal, or middle of the road. What you would call Democratic here, middle class, liberal Democrats. My father, too, my father was quite liberal, very charitable, a wonderful man. But he never joined any party or anything like this, I don't think.

But as Hitler became more stronger, I became more socialist and had some good talks with the workers and got quite close to their aims. The workers were very often socialists also, not Nazis. The Nazis were more the lower middle class, upper middle class, and so forth.

But in our area, I shouldn't speak generalize. Of course, it must have been the workers. But mostly in those days, Germany was, of course, in a terrible shape. 65 million people and about, I think, something like 7 or 8 million unemployed. Which means since women didn't work, which means just about every second or third person was unemployed.

Wow.

So you have to realize they were in terrible shape because they [INAUDIBLE] by the Allies after the First World War. But I'm not excusing it. There is no excuse.

OK. And thank you for that, Walter. And I just wanted to know whether you wanted to talk a little bit about what you think the general view of American Jews is to that Holocaust experience. Have you talked to any other Jewish people about that?

This is a little bit tangential.

That's OK.

Yeah. I had the experience that the well-to-do Jews, the temple Jews were very, very cautious, very scared about the influx of us German Jews, very cautious. The Orthodox Jews received us with open arms. Although we came from the other side, we came from more or less, I would say, I never knew much about reform and conservative.

But our services were conservative. But our attitude towards Judaism was more between the Conservative and the Reform. And so there, they were the people that really were very distrustful of us, just as we were, I should mention this, as we were of the Polish Jews that came into my home--

Go ahead.

Walter, could you just tell us a little about what the reaction was when the Polish Jews came to your town in Lithuania?

Well, I remember one definite scene. And my father told me, which was sort of humorous. There was a call, he got a call from the jail. My father was fairly respected. He was a member of the city council, and so forth.

So he got a call from the jail there was a man who wanted to talk to him. And so there was a Jew from Poland, evidently, who spoke with a very strong German accent, said that he was a prisoner who had come. Nebbe, he said, I'm Nebbe, the [GERMAN], the prisoner [GERMAN], he said. This sounded a little funny in German.

And he wanted the help of my father. So my father got him immediately out of prison. And what turned out was that he was collecting money for the victims of the Cossack pogroms in Poland.

And so my father made a deal with him. He gave him money. And he also gave him some little money to take out of-- no, no, in order to get the money that my father gave this man secretly out of Germany, the man used a rubber tube. Put the money in a rubber tube and shoved it up his rectum-- by greasing the tube so that he could get it in and shoved it up his rectum. And that was the way he got the money out of Germany.

But interesting was that we were embarrassed about these people. We didn't feel any kinship at all. Because they looked differently, they wore long beards. We had never seen had never seen anything like that, before, anybody. These large Black hats, just like the Lubavitchers.

And why were we embarrassed? We felt that the goyim, the Gentiles would think that this is another Jew. Look what kind of people these are. We were afraid.

And I had the feeling when we came to America that the temple group saw us just about the same way, not exactly that way, but still. We were invited for dinner in Spokane. I came first to Spokane by Gary [PERSONAL NAME] by some nice lovely, wealthy family. But there was no intercourse socially at all. We were just once invited and asked about our life, and so forth.

But it was the Orthodox that took care of us, saw to it that we had a place to live and that we had a place to eat when we came over. And another thing, when I came to Seattle, there was a question of whether the German Jews who were not citizens had some spies among them. And it was a B'nai B'rith who voted that we should be shipped to the inland, that there was too much of a danger that there were spies that could start trouble with Japan. And we should be shipped further to the East.

I was taken, photographed in Seattle Times, in the Seattle Times on the front page, carrying my radio, a German radio to the police. Because they thought since they didn't know exactly the mechanism, that there might be a shortwave enemy type equipment built into that radio. That was photographed with me carrying that radio. It was a German radio. It was an ordinary, fairly fancy radio.

And the B'nai B'rith, you said?

The B'nai B'rith voted to have the German immigrants who weren't citizens shipped to the East, transferred.

That was against the wishes of those who were--

Oh, absolutely. I never joined the B'nai B'rith out of that.

Well, have you had any experiences with talking with non-Jews about the Holocaust?

I'm sure I had. But it's very hard to remember that particularly. I even talked with Germans. We have quite a few Germans now, real Germans coming to us because we were a member of the service organization that hosts to traveling people who are members of this organization.

And what happened with that?

And I talked to them about that. Of course, most of them are young and haven't even [INAUDIBLE]. And we had just a woman visiting a couple of weeks ago who said that her father was a Nazi. And she hated him. And she thought he loved everything that went on.

So she was very open about it. But she thought it was horrible. And she always was very uncomfortable although she was a small child.

Do you feel uncomfortable at all with any Germans that you meet that are perhaps of that generation, that didn't do any--

I've been to Germany only once since, really staying in Germany. We stayed in Frankfurt. And I felt reasonably comfortable. We even went out-- in Frankfurt, they don't have wine, but they drink apple cider, alcoholic apple cider. And I went to one of those cider taverns where we really sit like herrings.

And I always thought, well, it could be that somebody makes a crack or something. But nothing like that happened. It was very jovial and very friendly.

However, on an earlier trip, we were in Switzerland. And we were in a train. And a drunken German went through the aisle in front of the compartment and hollered and made a lot of noise. And I just tensed up. It just all came back to me, the whole thing, so the feeling of dread and fear and fright.

Even now.

This was a few years ago. But even now, it could happen. Yes, I think so.

Walter, you're relatively politically astute and intellectually astute, that's for sure. What do you think about-- in this country, do you think it could happen here?

I'm going to make a very cynical statement. We have the Negroes ahead of us.

I see.

You feel that the government treats the Blacks-- that we treat the Blacks in the same way that--

Well, not exactly. But I think if it came to any racial violence, the poor Negroes would be the first ones to get it, I think. And then we might be next. But this is very cynical. And I don't think this is really in the offing, absolutely not. I really feel very strongly that that is not.

I mean, I don't agree with the people who say you have to be a positive, active participating Jew. Because the Jews will be the only ones that will stand by you if they come after you. I'm citing something verbally from a very well-known person here.

Yes.

And I don't agree with that. There are plenty of people here that would still stand up. I think the German example is still pretty much awake among some of the intellectuals here.

And I don't think, strangely enough, the radical right here is actually not anti-Semitic.

I agree with you.

There are the neo-Nazis that are, but the fundamentalists--

Oh, yeah, the neo-Nazis are a bunch [CROSS TALK]. Didn't amount to anything.

But the fundamentalists really are almost pro-Jewish in some ways, at least pro-Israel.

Right.

So it is a little different at this time. And if you had, maybe, something that you wanted to say to other people here about the experiences and what we can do differently to ever prevent that, is there anything you would like to tell us?

Well, the basic reason for Hitler and the unbelievable upheaval was, of course, the economic deprivation of the German people, which was caused after the First World War. I'm not condoning the fact. I'm glad they lost it. But that's what happened.

And so I think that we all have to be for social equality and social rights. And when I read that more and more people are without homes, homeless, and the poverty level is going up and up and up, that is very frightening and terrible, absolutely terrible. And for a rich country like this, it's disgraceful and shameful.

And you're saying, I think what I'm hearing is that the way to prevent this from happening is to believe in human rights, to believe in the dignity of the human.

And act accordingly. And act accordingly. And so everybody is afraid to raise taxes. Nobody wants to come right out

and raise taxes to see to it that we have a decent social picture in the country. And putting it into armaments is not going to help anybody. So this is my feeling.

Thank you, Walter, so very much. Yeah, what I was going to say-- pardon?

Internment camp stuff?

Yeah. Walter, you're aware of the other part of our project that we're doing with the Japanese and some of those Japanese that liberated Dachau. And then we've also been talking about, during these interviews, the internment camps the Japanese internment in this country. Do you have any comments about that?

Well, I think that it was very wrong and, of course, very prejudiced. And I think that they ought to get compensation, at least some signs that we feel sorry for what happened. That everybody, I mean, after all, it's the taxpayers who have to come up with this.

The reparations?

The reparations, yeah, at least as a token to apologize to them. Yes, I feel that very strongly.

Did you know any Japanese in Seattle when you were there?

Hmm. I think, yes. First our milkman, now he has an import business on University Avenue. So yes, he was Japanese, I believe. I believe he was Japanese.

Did you know about the internment camps when you were in Seattle? You didn't know about that?

I knew about this when I was in Seattle, yeah. But it didn't happen until I was-- well, yes, in Seattle, sure.

During the war.

I was working for a very, very shrewd and sharp boss, a man who had come also to this country with nothing and had lost everything and started to make it again. And when the Japanese were shipped out to internment camps which, of course, I knew about, he came home with beautiful vases for \$0.25 and \$0.50 apiece that he had picked up from these people, some people that were moving.

Oh, yes. I knew about that. And I felt it was shameful. Yeah. Although I didn't feel very strongly about their innocence. I thought what they were doing, they knew, the Americans.

You see, as a immigrant, I was not that aware. I had only been a couple years in the country. I thought that they knew what they were doing when they shipped them, and they must have found spies there or something.

So you thought, you assumed that they were everybody--

Well, I assumed that the government, and I was very much pro-government in those days because my life was saved by the American government. Roosevelt was the president. And I thought everything was hunky dory, you know?

I believed the Rosenberg story at the time. It was long years later that I found out that that may have been a very, very terrible mistake. Because I got quite involved. I made a great change in my political outlook in those years, after I had been here about-- actually, after my army service. Because I was for three years in the army.

I didn't know that, Walter.

In the American army, yeah.

When did you go into that?

I got in on February of '43. And I got out two years and eight months later, so '45, in October of '45, I think.

Did you go overseas?

No, because of my back. I had a curvature of the spine. They wouldn't let me go overseas.

I've got a question.

How much time?

What would you think was different in the climates, political climates or emotional climates, like, say the difference between Germany and America, where, say, in Germany, where they had started to have internment camps and such? Some people here were quite adamant, let's say, ship them out. Or that atmosphere was in America. But they didn't go as far. What do you think was going on in Germany that made it go that far?

Why did it went that far?

Wayne was saying that because here, we did the internment of the Japanese, a group that was discriminated against. And we just took the whole pile and decided to put them in the camps. And in Germany, in the beginning, it was the internment of the Jews. It became extermination. And how did it get to that point of extermination?

Well, I listened to the lectures of this professor that gave these lectures here. I forgot his name.

Dr. Bauer?

Yeah, Bauer.

Yehuda Bauer.

Yes, Dr. Bauer. And he said it gradually developed. They didn't know what to do with the Jews.

They couldn't send them anyplace. Nobody wanted them. There were no countries that were willing to accept any Jews.

And they wanted to get rid of them. And they didn't want to feed them, either, I suspect. And they gradually came up first with some extermination. And then they decided that they were just going to knock them out and eliminate them. I mean, that's the way Dr. Bauer explained it. And it makes good sense to me.

I heard that.

At the beginning it may not have been planned that way. They thought they could push them out.

So do you think that that could have happened here, say was it those same circumstances? I mean, could we, in the United States, then? Because like you say, the Rosenbergs or something. I mean, people really get pumped up.

Absolutely. I will tell you from my business. I was in business in Seattle. And after a few years, some things came in from the behind the Iron Curtain. And I remember that I once showed a woman in the store some merchandise. Yes, where does it come from? From Hungary.

Those goddamn communists! How can you buy anything? And she started to rant and rave. This kind of stuff, everybody, sure.

And if things would have gone badly here, if the Japanese would have come in here, you would have had a lot of

problems. You can be sure of that, probably murders and mayhem and all kinds of stuff.

And you have, still, I mean, they still knock off some yellow-skinned individuals in Detroit. Remember, one guy was killed in the street because the guy claims he took his job away from him. Wasn't even a Japanese, happened to be a Chinese.

And that cost him three years' probation and \$3,000. That was the guy's wedding night or his bachelor party.

Yeah, I read that, too. Yeah. Yeah. So I mean, people are all the same, really. We are very fortunate here.

I think I thought when I came to America that the dogs were more friendly. I really mean it. The dogs were not as vicious. In Germany, I felt the dogs were very vicious. You had to be very, very careful.

Over here, I found the dogs are really quite friendly. Probably because they get better fed and better treated. And people are more relaxed with them. I don't know.

That's an interesting point, Walter. Because I think that's been true in the past. And now we're having all these pit bull type of dogs.

Do you think-- I mean, is there-- really? And in the same time, we have a lot of other problems that are going on in the country and certainly economic problems. That's for sure, with the devaluations all around.

Yeah, I mean, how any man who can think straight can say that we're going to lower taxes and increase the defense budget and not get into trouble. I mean, I can't understand what kind of theory you can come up with that makes any sense.

That's true.

Well, he's an actor.

Yeah, exactly.

Well, Walter, is there anything else that you would like to leave for posterity on what we should do? Or maybe talk about why you wanted to do the project, why you consented to do and take part in this?

Although I said that I was not a member of the B'nai B'rith, I see that we have to be vigilant and that I appreciate what they're doing in that area. And it's very important that we are vigilant. That we are not only vigilant about our Jewish situation, but that we're vigilant about justice and fair treatment of our people in this country. And that's all I have to say.

Thank you so much.

[CROSS TALK]. Andy's got a question.

Andy, you got a question?

Yes. Have you heard I suppose you have heard of the liberation of Dachau and other concentration camps in Germany by the 522nd battalion.

It's very moving to me.

Could you express--

When I think of it, I drove by Dachau in a car from Munich to Paris about four or five years ago. And I saw the big sign

Dachau. And I started to break down. I just cried and cried and cried. I couldn't hold it.

And to think when I see the concentration pictures, we had some series on educational television when the Americans came in and rescued these people, that's when I break down. For some reason, the relief for the rescue is overwhelms me completely. Thinking of the situation that these people were in, and then there comes light and love and rescue. This is just--

Which people are you talking about?

I'm talking about some of the concentration camps that we were shown when the Americans came in and liberated them, liberated the remaining people in there.

And which Americans are you talking about?

Well, I don't know which battalions, or which it was. I'm thinking of Poland in this case, of Dachau. But I read about Dachau.

Judy?

Yes?

Try not to break in when he's talking.

OK. I wanted to just to have him say-- if you could say the part about relating with the Japanese-Americans that we're doing the project with who liberated Dachau, just a comment on time.

It's a beautiful thing that you're doing that. But I have really no further comment on that.

Walter, I didn't mean that part of it.

She's trying to get you [CROSS TALK].

We wanted to say--

So if you say it, because we're going to use your voice.

We're only using your voice. So they don't know who you're talking about, who we're talking about.

Oh, I see. You want me to talk about the liberation of Dachau by the Japanese or the Japanese military troops? Well, I know that they were all wonderful heroes in Italy. They did fantastic jobs. And that they had a chance to liberate some other minority was a very beautiful thing. But the whole thing is just very moving to me, just deeply moving.

Thank you, Walter, very much. That's wonderful.

[CLAPPING]

That's all. We just had to have that word.

Thank you very much.

Thank you, Walter.

[INAUDIBLE].

Thank you.

Very interesting.

And thank you, Lynn.