

This is the United States Holocaust Memorial Museum volunteer collection interview with Wolfgang Price conducted by Gail Schwartz on May 2, 2014 over the telephone in Vienna, Austria and at the United States Holocaust Memorial Museum. This is track number one. What is your full name?

My name, Wolfgang Price.

And is that the name you were born with?

Yes. I do have a middle name, Samuel.

Samuel. OK. And where were you born and when were you born?

I was born in a part of Berlin called Spandau, and it was on August 16, 1930.

Let's talk a little bit about your family, how far back your family goes in Germany. Can you tell me a little bit about your parents and grandparents and so forth?

Yes. My father was born in Poland in a small community, farming community called Wislica, which is near the larger city of Kielce in Poland. My mother was born in Berlin. My father lived in-- as a child lived in Wislica. In 1914 or '15, he enlisted in a Polish military unit, which was conscripted eventually, and served as part of the German army. And so in essence, he became a soldier fighting for Germany in World War I.

Mm-hmm. Tell me your parents' names. Your father's name?

My father's name, in Polish, it was Simon Prejs, spelled the way the Polish people would spell it, P-R-E-J-S.

Mm-hmm. And your mother's name?

My mother's name is Margaret, and their maiden name was Loser, L-O-S-E-R.

OK. And so then just following up on your parents' lives, what kind of work did your father do?

Well, I might go back and explain. My father served, as I said, with the German army during the First World War. He was in several major battles and survived. And he was awarded, as many were, an Iron Cross and eventually for his service in the German cause was given permission to become a German citizen, actually became a citizen of Berlin. That's what the papers say. And so in about 1919 or 1920-- I don't have the papers in front of me-- he relocated and settled in Spandau in Berlin.

OK, OK.

When he was in Berlin, he undertook slowly a number of enterprising activities. By 1930 when I was born, he had already several haberdashery stores, several meaning two or three. He owned some property, including an interest in a movie or cinema.

And on my mother's side, Margaret, her family was in the egg business, wholesale egg distribution business. And I once recalled how they met. I can't remember for the moment now. But somehow they met and married in 1927 I think it was, '26 or '27.

Mm-hmm, mm-hmm. And do you have-- did you or do you have any siblings?

Yes, I have a brother, John. And John actually has, I think, made some endowment for the Holocaust Museum.

Oh, wonderful. Wonderful. Does he live here in the United States?

Yes, he lives in Salt Lake City.

Oh.

And I think he is somewhat well known in the museum circles. He's certainly well known in political circles.

Wonderful, wonderful. OK, so let's talk again about your family in general now. Were your parents religious in any way, observant?

Yes, they were observant. We observed, of course, the Friday evening services. My father would say a Shabbat with wine. And there were, as I recall, occasional-- I don't know how frequent-- visits to the synagogue. And I would say my father was not-- he certainly was not in the conservative ranks. I would say today you would say he was probably an observant, an observant Jew. But I don't know how else to characterize--

Well, more liberal. Would you say a liberal Jew? Well, whatever--

Well, I--

That's OK. Yeah.

I couldn't judge that because at that time, I was only 10 years old, and I would not know how liberal we were.

Do you remember the name of the synagogue your family belonged to?

No, I don't. It would've been in Spandau. We resided in Spandau in a house which was, by the way, right near an open area, a park-like area, which encompassed what was then the complex, a prison complex where later Hess would spend his final years.

Right. So you were born. Was your brother older? Is your brother older or younger than you?

Three years younger.

Three years younger, OK. And so let's talk a little bit about your childhood. What's your first memory? Can you go back that far?

My first memory.

Yeah.

Yes. Yes. My first memory would take me back to a time when my brother was about three. And I would have-- and since I'm three years older, I would have been about six. And that was only because it was very dramatic. There was a sandbox apparently where my brother and another child were playing. And the other child dug whatever it is, a rather deep hole in the sandbox. And his head somehow got trapped in it, and it was a tragic death. And so I always remember that as sort of a story point of all my memories about--

Oh my goodness. Oh my goodness.

The other elements I do recall quite vividly, of course. I was in school, and I was transferred from school. That story is well known. And there was a period when I wore a yellow star. All of the portion of history is well documented. I was--

But before we get to that-- we will certainly get to that. Was your neighborhood a mixed Jewish, non-Jewish neighborhood?

I can't answer that. I can't answer that.

OK. And I assume you spoke German at home.

Yes.

Yes, OK. When did you first hear of a man named Hitler? Do you remember when you first heard about him?

Well, I don't--

I know you were a-- very young.

I don't know when I first heard Hitler. But I can recall very early, meaning in school, singing [SINGING IN GERMAN]. That song I will always remember because I learned it in school when I was about six years old or seven years old.

Did you have any non-Jewish friends or were--

Yes, and my father's closest friend was a man named [? Troutshold. ?] He was a-- I don't know whether he was a business associate. But he was certainly a close friend. And that man was a non-Jew.

And your neighborhood was mixed?

Well, that I cannot-- I cannot answer. I cannot answer.

OK, so now you start school. And, again, was it a public school?

Yes.

Yeah. OK. And when were the first changes that you remember?

Well, that's hard because I would not be able to place them by year.

That's OK. That's OK

At that point, it just happens. Like, one day, we were told that we were no longer going to go to that particular school. And I can't remember what the explanation was that was given for it. And I can't remember the explanation for why we were identified with a yellow star on our coat.

What year was that? Do you remember what year?

No, I would not remember.

OK.

I would say it was about '37. I would say it was at least a year before Kristallnacht.

Yeah, yeah.

But up to that time, do you ever remember being afraid or seeing anything that was frightening to a young boy on the street or hearing anything that was frightening, upsetting? Do you have any memories of that?

No. The first alarming memory goes back to the evening of Kristallnacht.

OK. OK. But now, before we get there-- so now you're asked to leave the school. Was that very upsetting to you? You

don't remember.

No, I-- no, I don't remember. I don't want to make a story up. I really don't.

No, no, no, no, no. I'm just trying to tease out--

No, I don't remember. I do remember that within the family, events were uneasy, and there was a lot of talk about what to do. But I just overheard that because I couldn't contribute to what to do.

No, I know. And you were very young, of course. Right.

I do think what is relevant here, though, is that my father as early as '36 and '37 had anticipated at least something might go-- might turn bad. And he had financed the travel of two brothers to the United States who were--

Two of his brothers?

Yes, Willie and Herbert. Willie eventually came to the US in '37 and settled in New York, Herbert in Houston. And the talk was that if we needed help and needed someplace to go, that they would be in a position to help the family.

Yes, yes, yes. OK, so now you've changed schools. And the next change that you can recall? You said wearing a star.

Yes. Well, yes.

How did that feel to a young boy? What does it mean to you? Do you have any recollection?

I don't know what it meant. I just-- I suppose I sensed some degree of segregation. But I don't remember being-- I don't remember any emotional trauma from that. My father was not a man who easily got upset. And there was some alarming talk. But I can't remember that within the family, there was any great fear about the events in progress.

Mm-hmm. So as you said, the first difficult time for you with Kristallnacht, right?

Pardon me?

You said the first--

Yeah, Kristallnacht. Yes. That I remember clearly because I was, so to speak, in on it. That is, this man [? Troutshold, ?] my father's friend, was the one who rapped on the door and informed Margaret and Simon that something is up and that they were destroying the stores.

And my father and my mother and I went down to the store that was closest to where we were living, and when we got there, the store had been, in fact, destroyed. There were people milling around, and we spent the next hour salvaging things that the looters had left behind. And those are the things we ended up leaving the country with-- shirts and some pants and other things that were left behind from the looting after the store had been ransacked.

This is from the haberdashery store that your father had?

Yes, Yes.

Again, I know you were very young. Do you remember being terribly frightened at this destruction?

Well, I wasn't so much frightened as I was confused that we were picking clothing out of shattered glass. And I did not know really what had happened, except there were people milling around, and the story eventually was pieced together so that I had an understanding that there were-- that there were people who hated Jews and were destroying their property. It was a rather simplistic explanation, but I was 10 years old, and my father had no reason to detail the nature

of what was going on.

Did you have any emotional feelings when you saw a swastika, the symbol?

Emotional reaction to the-- no, except that I began-- I clearly associated it with the events of Kristallnacht. And between that time and the period that we left eventually Germany, there was certainly a lot of, what is it? I can't say angst, but I can say that there was a lot of caution going out and of course being identified as a Jew. Because when you went out, you wore the coat that had the star which identified you.

Did your non-Jewish friends talk to you once you wore a star? Did you--

I can't remember whether that--

But you played with once--

No, I really-- I really can't--

No, granted, you were quite young. Yes.

Yeah. No, I can't remember. I can't remember that.

Did your little brother have to wear a star?

That I can't remember either.

OK.

I can't remember. By the time he would have been old to go to school and go out, we were already fleeing.

Right, right. OK, so now Kristallnacht is over. And then what's the next--

Well, the next, of course, was the hurried efforts to put our lives in order by figuring out what we're trying to do. I don't-- I was not in on the decisions that led us flee. But I think it was in April, just before the announcement that the German policy on letting Jews out had changed. Up to, I think, some period into '39, the German policy still was to let Jews flee if they left their property behind.

Were your grandparents alive at this time?

Yes. Both grandmothers were alive. My mother's sister, Hilda, was alive. My other father's brother, Adolf, and his son were alive. And so I knew all those people--

So they were all in-- they were all in Berlin?

Yes.

OK.

Yes, they were all-- in the family, we have not only photographs of us all together, but there were a number of occasions when I can recall two grandmothers would be in our home and the brothers would be there.

Wonderful. Yeah. OK, so now you said that your father and mother were trying to make arrangements.

Yes. I don't know how they eventually made the arrangements. But there were arrangements made that enabled us to get to Hamburg. And there--

What month of '39 was that?

Pardon me?

Do you know what month that was?

It would have been-- you can identify the month because it was just a month or so before the German policy closed and no longer let Germans flee. So we managed just to be one of those who at the last minute was able to still get out. I can't remember what exactly month that German policy changed. We left with whatever suitcases we could fill with the things that we salvaged either from the stores or from our own personal home possessions.

What did you take as a young boy? Did you take anything special that you loved?

Oh, no, I don't remember taking anything special.

Books or-- books or toys or things like that.

No, I couldn't-- I can't remember any of that. It was a hasty departure. And I have only a vague recollection how we got actually to the port. But I do have a recollection of being at the dock and looking at the ship, which was called the Ulm. It's still in the registry of ships. U-L-M. And it looked very large to me. But in retrospect, it was a rather small 12,000-ton freighter.

Uh-huh, uh-huh. And did your extended family come with you, your grandmother?

No, no one came.

It was just the four--

And there was concern about what would happen to the others. We talked about that. And there was the notion that somehow, if we got out, we might be able to help the others get out.

I see.

Well, at that time, of course, there was still the possibility of getting out. But a month or two later, there was no longer that possibility.

Right, right. So now you get on this ship.

Yes.

And where did--

Well, the ship was headed into the Caribbean. And it was what's called a banana boat. It ideally went into the Caribbean and I think in the tropical areas of Central America, picked up bananas. And it had racks in the hold for holding bananas. And we lived in the hold of that vessel.

Mm. Mm-hmm.

Well, I say lived. Lived isn't the right word. We--

Existed.

Existed in the hold of that vessel.

Yeah. How long was the voyage?

I can't again recall the exact, but it was a longer period. That's all-- we were underway--

Was there other--

--I would think at least-- no, there were-- to the best of my knowledge, there were no others other than the people who manned the ship.

So there were no other refugees.

To the best of my knowledge, there were none.

Did you ever find out later how your father got these arrangements later on?

No, no. My father died in 1949.

Oh, oh, OK.

And for a variety of reasons, some of these things were never revealed exactly.

Yeah, yeah. Yeah, yeah. OK, so now you're-- can we just back up a little bit before you left Germany? When you left the first school, did you go to a second school or not?

Yes, I went to a second building. I don't know if it was a school or not. And there, there was a Hebrew teacher.

So it was just for the Jewish students. It was just Jewish--

Just for Jewish students. And there was a Hebrew teacher. At the first school, I would not have known what religious denomination the teacher was.

Uh-huh, uh-huh. OK. All right, let's get back. So you're on the boat. And did you get enough food on the boat? Do you know? Do you remember?

Well, I can't remember either. And I don't know how the arrangements were made. But for my brother and I, as I recall, it was an exciting period. We spent a lot of time on deck watching the ship. My mother was very seasick most of the time, and she spent most of the time in the hold.

Was she the only woman on board?

I can't tell you that, but I would say so. I can't remember seeing among the crew a woman, and so--

Uh-huh. OK.

But the-- all right.

OK, so now the-- and you dock. Where do you dock?

We docked in-- I believe it's in Balboa, Panama is where we finally left the ship.

OK. OK. And?

And we--

Did anybody meet you at the pier?

No, no one that I recall met us at the pier. And I don't know how we proceeded inland either any longer. But I do recall that eventually, we were able to find inland a place where we stayed, which is a very large room. And we lived in one room. There was a toilet outside. And we lived, slept, and did whatever else we had to do in a large room, which was part-- which was the lower part of a house, a private house.

Oh, oh, OK. So there was a family living in the private--

Yes, there was some family living there. And somehow-- I don't know, again, exactly how that came to be. But my father was able to get temporary employment in what was called the Canal Zone, which is the area in which-- controlled by the Americans. And I'm not sure exactly what he did for the Americans in the Canal Zone.

So he didn't open up a store or anything like that?

No, no, no. He was employed. And we learned a little bit of money. And the people that we lived with were nice to us and helped us out. And for a period--

Were there any other Jewish refugees nearby that you knew of?

Not that I recall.

Not that you knew of.

Not that I recall. And we did, at least I did, for a brief period of time attend a school in Panama, which was a Panamanian school, meaning it was for local people. And it was a Catholic school. It was kind of-- now that I have vivid memories of because as a Jew, I was in a school where we went through all the rituals that the Catholics go through, including-- OK. So that was a-- what is it-- a memorable experience.

Mm-hmm. What were the other children like to you? Were they accepting? Were you able to communicate?

Yes. They, of course, were-- as I recall, we looked kind of odd because the clothing that we brought with us is not the clothing that Panamanian young children wear. So I went to school wearing knickers, probably the period when young boys still wore knickers, and nobody in Panama was going to school wore knickers. So it was in that sense--

And how could you communicate to the other children?

Well, that was difficult also, except all I can say is by the time we left Panama-- [COUGHS] pardon me-- about a year or so later, I could speak the language quite well.

Really? Good for you. Good for you. Yeah. So what else did you do besides go to school during that time?

We lived-- most of the life in Panama at this time was out of doors. So I remember most of my activities took place not in the house or in the room but outdoors. Some of the memorable things that happened was Panama was subject to terrible rainstorms, what we would call squalls or so, which flooded the streets and flooded the streets, meaning water up to your knees.

And of course, the water had to go somewhere and often it would seep, not seep but flow, right into the room where we were living because it was, as I said, the ground floor. So I remember bailing and cleaning out and trying-- so other things--

Did your parents pick up the language?



No, and there was always a difficulty. I don't know how my father communicated in the Canal Zone. To the best of my knowledge, he spoke no English. That would have been the language they would have used on the Zone. Almost all of the-- when we needed things, I had learned the language rather quickly, and so I served often as the person who communicated for them--

So you were the interpreter, yeah. Yeah.

--in Spanish.

Did you say you knew what the name of the village or town you were in? Did you know--

No, I can't remember that. I can't remember that. It wasn't far from the Canal Zone because my father commuted.

Right, right. And you played with the other kids. And were your parents able to get news of what was happening in Europe?

Yes, yes. We did get-- and there is in my-- I put together some archives. And there is-- yes, we have a rather extensive set of archives, two very large books which are pictures of passports and all the kind of documentation.

Wonderful.

And I put those together. My brother has them. I hope that he would turn them over. I was somewhat associated with the American Jewish archives in Cincinnati, and so I thought they might go there. But my brother, I believe that he wanted to hold on to them. So I turned them over to him. I don't know what he intends to do with these. I think he believes they are family memorabilia, and he would like to hold them. But in any event, there is a lot of documentation that goes with everything that I'm telling you.

Wonderful, wonderful. OK, so you're there. You're in Panama for a year I think you said?

A year, a year and a half.

A year and a half.

I think we arrived in the US within a few weeks of the attack on Pearl Harbor.

Oh my god. Oh my god. Oh my god.

And that was possible partly because my father's brother, Willie, to some extent, was helpful, not nearly as helpful as my father anticipated, and an organization called HIAS, which helped. And so through HIAS plus some cooperation, assistance from Willie, we were able.

On the note that you gave me, you said you stayed in Panama till 1940 and then came the United States in 1940.

No, it's closer to '41.

I was going to say. But Pearl Harbor was December '41.

Yes, it's closer to '41.

So it's '41 you're talking about.

I think it's-- I remember receiving the news of Pearl Harbor while I was in the United States.

OK. OK. So anything else you want to tell me about life in Panama? Did you see any other Jewish families at all during

that year and a half or any other Jewish children?

I don't remember. I don't remember any aspect of Jewish life. I don't even remember that we were at that period celebrating the Shabbat.

Right, right. What was your mother's state of mind? Emotionally, was she strong?

Yes, yes.

Mm-hmm.

My mother was-- yes. Yes, I would say she actively participated in the business affairs of my father even when we were in Germany. That is, in Kristallnacht, she was there along with my father sorting things out. It was not an easy thing to do. I'm not talking emotionally easy. The store was totally destroyed, and it was shattered glass. And I think--

Was your synagogue destroyed, the synagogue you had gone to? Was that destroyed?

I could not answer that. I cannot answer that. But the point is, yes, I think my mother was-- even after my father died, she somehow had the moxie to learn how to become a-- I forgot what you call it. She went to some trade school in New York and learned to operate a machine-- I forgot what they call the machine-- and was able to get a job to help with the family expenses. My father had died, and I was in the Korean War, and she had to make her own way. So she was quite resourceful.

So now, as I said, you're in Panama, and you're going to school. And the other children have accepted you, and so life goes on. And then how did you get to do the next journey to--

Well, again, HIAS arranged for our departure. So I don't know what arrangements my father was involved in, probably filing papers and things of that sort.

Right, right.

But I would say on the whole, the period in Panama for me was-- while it was somewhat Spartan, it was interesting as a young boy. I was now 11. I found-- the different culture and the different foods I was eating and the floods I found interesting, rafting in the city streets. And so the Panamanian way of life was so different that I must say that my impressions of those days in Panama was that it was an interesting period-- going to school with Catholics, having nuns as instructed. I had never seen a nun. And so all of it was simply--

Did they try to convert you?

I can't remember whether they tried, but I certainly learned to participate in their prayers, and I can still to this day recall those.

OK. So now you're getting ready to leave. And was that exciting to a young boy to think you would--

Well, it was. We were on the ship again. And we had no-- I mean, I had no idea the first time where we were going. The second time we were told we were going to America. But I had no idea what that meant.

Oh, OK. Mm-hmm.

Except that I did know that Willie and Herbert were now in America. So I can't tell you much about it. It was not as long a journey as it had been to cross the ocean to Panama. And I can say that I remember as a young boy seeing the Statue of Liberty as we entered into the--

What did that mean to you?

Well, it didn't mean anything except a big statue.

Oh, OK. [LAUGHS]

In fact, America didn't mean anything to me as such. If we would have said we're going to Africa, it probably wouldn't have made any difference.

Do you remember if your parents were emotional when they docked in New York?

Well, they docked-- I can't recall the exact docking location. But it was under the control of the immigration service. And we stayed at the dock only temporarily and then were removed by some sort-- I don't know whether you call it a ferry or something-- to Ellis Island.

Mm-hmm. Mm-hmm Mm-hmm. And as I said--

So--

Do you remember your parents being emotional at that time? Because they knew what was-- they really knew what this meant.

Well, I think-- at least at the beginning, I think we were all more uncertain than rejoiceful. Because when we got to Ellis Island, we realized we may be in the United States, but we were not in the United States. There were thousands of people in Ellis Island, and they were all-- they were all milling and all hopeful that they could leave the island.

Yes.

And we had no idea whether we would leave the island or under what circumstances we would leave the island. So there was a lot of speculative talk about what would happen to us. And so it wasn't that we felt like everything is rosy. I'm concerned about-- and I can't recall, but we were on the island for quite some period.

Oh, really?

This was not an overnight stay. It was several weeks. And throughout, there was concern about how secure we were and how sure it was that we would get to the mainland.

Can we back up again? I meant to ask you if you have any recollection of your parents' response when Germany invaded Poland in September '39. I'm sorry to go back in time. But does that have any--

No. No, I can't remember. Again, in '39, I would have been nine years old.

You were only nine. Yeah, OK. So there's no special memories you have.

There is no special-- I think the concern in Panama was, what is happening to the others who did not leave? We knew that-- we knew-- I have about a dozen letters that did go between us in Panama and Adolf, the brother of my brother who could still write, although the letters show on the back that they were censored. And I still have those letters.

So for a period into '39 and '40, there was some correspondence still possible between relatives. After '40, '41, I think there was already talk about concentration camps. And then the letters eventually ceased, and there was no further contact.

Yeah, yeah. All right, to get back to Ellis Island. So you're there for a bit of time. And then where did you go?

Well, we went to Manhattan where we were greeted by Uncle Willie and his wife Ruth, my father's brother and his wife.

They had already established themselves and were in fact doing quite well. They were living in upper Manhattan on the west side.

Ruth was a very talented woman, and she was an artist. And she somehow managed to open a business, creating papier-mache kinds of figures and very interesting kinds of things that were eventually bought by stores like Macy's, Gimbel's, and others to put into their show windows.

So when you had Easter time, there were all kinds of Easter figures that used to be fashioned. It's no longer fashionable to do those things. Maybe it is still in New York. But you don't see that much any longer. But in those years, store windows were highly decorated. And she had the knack of using chicken wire and old newspapers and painting the things.

And when we moved in with Willie, we lived with them for about five weeks, six weeks in a room. They were already in business. I don't know how many employees they had. And this business was under way. Later on, of course, it became extremely successful. And in the '60s, by the '60s, he was well into being a millionaire.

What field-- what area was he in? What kind of business did he had?

Well, that was his business.

Oh, that was this business.

They're making these papier-mache. They were being made. He had about 30, 35 employees. For a while, I was an employee. And these things were sold all over the East Coast. And so he and Ruth became quite wealthy.

I see. So you moved out. Your family moved out after five weeks, you said.

Yes. And eventually, we were able to find a small apartment in Queens, Queens, Jackson Heights and near Roosevelt Avenue, which is rather well known because it's a train stop.

Oh, OK. And your English was good?

No, my English would not have been good. My Spanish was good. My English was zilch. I had no English. And so I had to start again-- I'm going to move from one room to the other. I hope-- are you're still hearing me?

Yes, I can hear you fine.

OK.

Yeah.

All right. Well, then we can keep on talking.

Yes.

I'm going into the necessity room.

OK. [LAUGHS]

OK. What else can-- so we stayed. We went to Jackson, lived in a small apartment in Jackson Heights. And that's the first time in all of the period that I remember a resumption of what you would call normal living. I mean, we were living by ourselves. We had our own space. And life began.

And so then you went obviously to school.

I went PS 69 at the public school. It wasn't far from where the apartment was. And there was a temple in Jackson Heights, Jewish community temple, a center and temple. So life began to be a little bit-- I don't know if I can say normal. But at least there were Jewish activities taking place, and there were regular school activities.

Were there other refugee children besides you both?

In the area?

Yeah, in your school, in the area, in the neighborhood.

Yes, in the area, there were some. As I recall, there were at least six other German families from Berlin living in the area. And my mother and these other six women became part of a circle that met each other regularly and on Sundays would meet sometimes at a restaurant called Rumpelmayer's.

Yes, yes. Mm-hmm.

And on Sundays meet at Rumpelmayer's and do whatever elderly ladies talk about, which is how good their sons are, how bad their sons are, what their sons have achieved or not achieved.

[LAUGHS]

So you went to school. And tell me about December 7, 1941 when Pearl Harbor happened. What are your memories of that? You were 11 years old.

All I remember that is there was the newspaper that we used was called the Daily News. I don't know if that newspaper still exists in New York. And the Daily News, it's a tabloid type paper. And I remember seeing on that paper the whole front page simply in bold letters that said war.

Oh, yeah. Yeah. Did it frighten you? Because you had left to country already.

Well, I don't know what-- again, I might say I had little idea. I had never thought much about Japan. In fact, I can't remember my family ever talking about Japan. We had no reason in Germany to talk about Japan.

Right.

And we had really no reason to know why the Japanese would attack us. We had no knowledge of American geopolitical history. So we just knew of course what everybody else knew, that--

Did you encounter any antisemitism while you were living in Queens as a youngster?

No. No, I don't remember. And my best friend at that time was a young man my age, Bert Brunell. He was considerably more orthodox than I was. And we were very close friends for many years.

Was he a refugee child?

Yes, also.

So did you talk about that among yourselves, the young boys, the young refugee boys, about life in Berlin or what had happened or what was happening?

No, no, I don't think-- I don't think-- I can't remember.

You just talked about typical boy stuff you mean.

Yeah. The thing that was most difficult in the first year is what you would expect. It was a matter of getting used to going to school, for instance. Because I did not know the language, I could not get into the corresponding grade that I should have been for my age. By this time, I was 12. And by 12, I should have been in the 10th grade.

And because I did not speak the language, I was put into the seventh grade. I was the biggest child in the seventh grade. And so there was always this amusing [INAUDIBLE], this tall child sitting in a grade with lots of little children who are small. So those were the things that were on our mind. Can you hold for one minute?

Sure.

One minute.

Sure.

All right, I'm back on the telephone.

Yeah. So you continue to go to school, and your parents were obviously following what was happening.

No. Well, while Willie was quite well to do, he was not quite generous. And so there was soon, very soon, the difficulty of earning a livelihood. We were spared because after the declaration of war, manpower was in short supply.

And in Long Island City, which is not far away from Jackson Heights, there were some small manufacturing facilities producing parts for, among other things, tanks and submarines. And my father landed a job in a factory. I don't know exactly what parts he was making and why he was qualified for such work. But anyway, he was employed, and during the war period, we had an income.

Meanwhile, of course, I spent the war period getting through public school 69. And my brother was now three years behind me. And the interests during this early period was learning how to play baseball, everybody. And in my memoirs, I wrote a little story about that. I can't remember in what year it was.

I think it was shortly after my bar mitzvah. I had my 14th birthday, I guess it was. That would have been in '44. When I still had no-- I didn't have a baseball mitt. When you play baseball, you need one. And I always had to borrow one. And typically, the people who came up for bat didn't need a baseball mitt. They left it in the field. And so I was able to take and use somebody else's mitt.

But for this particular birthday, Willie was willing to be generous, and he offered to buy me a baseball mitt. And so we went to a place called Davega's. I don't know if you know what that is, but it was a famous chain. And we went to Davega's. And in Davega's, they had a hundred baseball mitts all lined up on shelves. And of course, I was 14, and they all look good. And I picked the biggest, nicest looking mitt and figured he would buy that. And so I bought it, or he bought it.

And I was, of course, eager to use it on the field and was somewhat disappointed when I realized that it didn't much help me because I had picked a catcher's mitt. And I picked a catcher's mitt not because I wanted to be a catcher. I wanted just the nicest looking mitt, and this one's the biggest, nicest looking mitt on the shelf. Nobody told me that every position had its own mitt. And so for years, I had a catcher's mitt, which I could never really use. My mother-- when I went into the Korean War, my mother eventually got rid of that catcher's mitt.

So then you went on to high school.

Yes, in '49, I went to high school and--

Well, let's back up. Let's back up. The end of the war-- do you remember the end of the war in '45?

Yes. Yes, I remember-- I remember at the end of the war, I remember the dropping of the first atomic bomb.

Ah, yes. Yeah.

That was more significant. Because throughout the period, I was working. I was going to school, public school. But I always had to work because money was always tight. And I worked delivering groceries at Bohack's and all of those. You know of a store called Bohack. That shows you how old I am. Delivering groceries. And in summertime, I worked in distant locations.

In fact, for the first almost year or longer, I did not live with the family in Jackson Heights. I was sent to live with a family in Vermont where I worked on a farm for French Canadians, with a French Canadian family. They had a dairy farm. The money I earned was sent to my family. And I was sort of an indentured young man, indentured labor earning money on a dairy farm.

And later, another year, I worked on a chicken farm, and I learned about how-- and still later, I worked as a waiter in what they call the Borscht circuit in the Catskills. And that's what I was doing one day when a friend of mine who was working with me came in, but who was older, came in and told me that they had dropped an atomic bomb. And I remember saying, what's an atomic bomb?

Right, right. Mm-hmm. How did your parents when the war was over find out what happened to the relatives that did not leave?

Oh, well, I think we suspected long before the end of the war that they probably had not survived. And then there was this effort to track after the war to try to get some additional information-- [COUGHS] pardon me-- to get some additional information about what had happened. And I think there were some additional information because I think somewhere we were able to identify who went to which camp.

What about your two grandmothers?

Well, I can't remember exactly where they-- but, of course, they didn't survive. And I can't remember exactly to which camp they may have been sent. All of them-- none of them survived.

None survived. All right, so now you've graduated from high school. And what did you do then? Or where did you go to high school? Where did you go to high school?

There's a school in New York called Stuyvesant High School. I don't know if you know of that.

Yes, yes. Mm-hmm.

Actually, I really didn't pick that school. There's another school called Bryant High School, which is a very popular school, which is where most young graduates went to. But my mother thought that I should do something technical.

And somehow or other, she and Ms. Oberbrenner which was one of the many ladies-- one of the ladies in the circle, they discussed this matter. And somehow my mother got wind of this school, Stuyvesant High School. And she had wanted me to become a pharmacist. [INAUDIBLE]. That was her ambition for me. She thought pharmacists will always earn a livelihood. I don't know how mothers get these ideas for their sons.

Was your father still alive then?

No, he died in '49.

What did he die from?

Cancer. Cancer of the lung, presumably from excess smoking.

Yeah. So you went on to Stuyvesant.

Yes.

And then when you completed Stuyvesant, what did you do?

Well, I completed Stuyvesant. Let me see if I've got my dates correct here. I should've-- I completed Stuyvesant in '49.

OK.

And, again, I was working right along. My father from '48 on was no longer able really to work. And it was a very interesting period between '45 when the war ended and '48 when he became ill. Those three years really, I think, are interesting ones for you to document it.

But anyway, in '48, he became ill. The illness lasted for nine months. And during the course of that, I became the major source of income for the family. So I was going to school and working. And he died then in '49.

When did you all become citizens?

In '40-- I think the documents say '47 or '48. I believe it's in '48.

Was that special for you to become an American citizen?

I never became a citizen. My father and mother became citizen. And because I was under 18, we became naturalized citizens. And my brother eventually applied for his own citizenship papers. I never applied for them. But I am fully an American citizen. I mean, I have a passport and all the other things. But I have no certificate. But my father's and mother's certificate are in the archives.

Did you go on to college?

Of course. In '49-- we have in New York something called City College, which made it possible for me to attend college because the fees were relatively low. And so I went to City College. By 1950, however, the events in Korea were taking place. And they were starting what they called the first training corps. We always start wars by first standing training people.

And there was a concern about whether-- there was talk about drafting and such things and concern about what would happen if I were drafted and how would Margaret and my brother make it. And so there was a proposal made by some friend that if I joined the Air National Guard at Floyd Bennett Field and became a weekend-- what they call a weekend soldier or something of that sort, I would be spared from the draft. And that would enable me to continue to go to school and continue to earn money for the family. And that is what I did.

But life has a way of surprising you. And it turns out Mr. Truman, President Truman decided that we had to escalate our activities in Korea, and for that, we needed flight personnel, people who fly B-29s. And the Floyd Bennett Field air unit was a B-29 air wing unit. I was the very first of all of my friends to be called to active duty. So in March of '51, I became a soldier.

OK. Mm-hmm. And just generally during that time, where were you sent?

Well, for training, I was sent both to a place called Lakeland in Texas and to a place called Topeka in Kansas and then eventually was sent to-- I forgot the port from where the ships, US naval ships took soldiers and transported them to Japan. And it was a long, long voyage to Japan.

And then were you involved in combat?



I was involved with a combat wing. We were flying B-29s. I was the medical corpsman for the bomb wing. And so I attended the people who were involved with the war activities that were flight personnel, people who were injured in the course of battle, usually in the course of air crashes in battle.

So you are always on the ground, in other words.

Yes, most of the time on the ground. Occasionally--

And where are you then? Where are you stationed?

Well, I was in various places. But there are two very famous air bases were in Japan during this period. One is called Tachikawa.

Oh, uh-huh. Uh-huh.

And the other one was called--

That's OK. That's OK.

And those were the two major places where the B-29s landed and took off for their bomb runs.

And then how long did you stay in that? Did you get discharged then?

I was able to-- I had a choice. After two years, I could extend or return. And I decided I would return. And so in '53, end of '52, early '53, whatever two years is, I was sent back. And eventually, I spent some time at the Topeka air base after that and eventually returned to New York.

OK. And then did you go back to school?

Yes, yes.

And did you graduate? Did you graduate?

Yes. I went back, but then things were difficult. My mother was-- my brother had left. He had gone west. He was interested in-- he was interested in geology. And in his third year of geology, which is just about the time that I came back, he had decided to take a job-- not a job, but a project to look for uranium. It was the uranium boom period. I don't know if you remember that. And everybody was looking for this new material.

And he had gone west to Utah where there were-- and to New Mexico where there were sources of this material. And he worked as an explorer, and he bought some Geiger counters. And that started his career as a businessman. He did what was called a surface exploration. You just cover large areas of land by walking, and later on, when he had money, he bought a Jeep so he didn't have to walk, searching for uranium, certain clues for uranium deposits.

But he'd left Margaret alone. And when I got back, things were difficult. So I needed a job and eventually landed a job with a firm called EF Drew. They still exist, and I think they're listed on the New York Stock Exchange. Mr. Drew was an immigrant, a chemist who created a company that sold a particular type of product that is needed in the early phases of water treatment. I don't want to get too technical about what that work is.

But in any event, it got me into the field of chemistry, which is not too distant from my mother's wish to be a pharmacist. I really wasn't keen about being a pharmacist. So I landed a job selling chemicals. I thought that was probably closer to what I wanted to do.

And that was my first real full time quasi-professional job. I still, of course, had not finished college. I was just into my

first or second year. But then I was sent from New York to Milwaukee and started a new phase of my life. I [INAUDIBLE] seven years in Milwaukee. And it enabled me to get married because now I had an income. And so in '52, I married.

Yeah. And--

No, I guess it was '53. It doesn't matter.

And then what happened? Keep going on.

Well, Milwaukee was, of course-- I was sent to Milwaukee partly because I spoke German.

Oh, right.

And the notion was that it was one of the German communities in the United States. Well, it might have been. But by the time I got there, it was one of the Polish communities of the United States, and my German was really unhelpful there. I might say I was not well prepared for selling industrial chemicals.

And after I had been on the job for about three months, I was taken off the payroll because after three months, I was supposed to earn my way on commissions. And there were no commissions because I wasn't selling anything. And let me ask you before I go much further. Are these things that I'm telling you of interest? They get to be somewhat personal, and I don't know how deeply to go into some of these.

No, no, no. I just generally want to know the track of your life from then on. I don't need-- I don't need-- yeah, go ahead.

OK. So I enrolled at Marquette University, which is a Jesuit school. And there, I was again back with my Catholic associates. And I revisited all my prayers, went through all of my studies on the historicities of the Gospels and went through all of the Gospel teachings, which gave me some insight into the nature of that religion and also was in some ways amusing because I was a member of a temple by this time, and I was teaching a class in Sunday school. And in fact, I taught a class called The Ethics of the Fathers. I don't know if you know Pirkei Avot.

Yes, yes.

And then during the days, I worked, and at nights, I was back in Marquette studying the Gospels. It was sort of an unusual period.

And how long did you stay there in that part--

Well, I stayed there to finish. I finished my work, graduated in '59.

OK. And then where did you go?

It was a long period because I went to school at night. But anyway, I finished in '59 and decided that I would not continue to sell industrial chemicals. I didn't think that's the future for me, although I was earning very-- earning good money. By that time, I had three children, and I had a car. I was certainly considerably better off than I ever imagined. But following industrial chemicals didn't seem to be a fitting occupation.

So then what did you do? Where did you go?

Oh, I decided that I wanted to become a consultant. I can't remember exactly why I wanted to become a consultant. But I thought-- I was reading a lot about consulting work, and I had gone to Chicago. I had heard of firms like McKinsey and Booz Allen Hamilton. And I visited these firms. And the man at McKinsey was particularly nice to me. He advised me to get an MBA.

And he thought that-- and he thought that McKinsey might be interested in a young man who ambitious who had an MBA. And so I applied for Harvard and, of course, several other schools for my graduate work. Well, again, as things turned out, I was accepted at three very fine schools-- Columbia, Princeton, and MIT. But Harvard rejected me.

[LAUGHS]

So I eventually chose Cornell. I had been accepted at Cornell also. I chose Cornell and became a labor economist, or at least the beginning of a labor economist. And after I had finished my work, I went back to McKinsey and told them proudly how I had finished Cornell, and the man reminded me that he thought that you should've gone to Harvard.

Mm-hmm, mm-hmm.

And so I never did get to work for McKinsey.

And then you stayed in that field?

Well, I needed work. And as it happens, I saw something about a position open with the US Atomic Energy Commission. I had no idea what they were. But I applied. And I was flown to Albuquerque, New Mexico at the main operations office. And I had interviews and was selected for a job with what was called the AEC, the US Atomic Energy Commission. And so I started what I would say my second full working career.

So you lived in New Mexico then?

Relocated to New Mexico. And there, of course, I worked closely with the laboratories at Los Alamos and with Sandia Corporation and met many of the prominent people who were still in the US weapons program. And that was also somewhat interesting, somewhat exciting.

Eventually, eventually, I was responsible, along with some other people, for what they called strategic planning for the weapons production system, which is quite intricate because you have to-- the weapons that we build are not built in any one location. The components and assemblies spread out so that you cannot easily destroy the entire weapons infrastructure.

Did you come across any of the German scientists?

No, I didn't come across any German scientists. But I did come across a number of different nationalities in Los Alamos and at Sandia Corporation. Most of my work was involved in how we plan and integrate the manufacturing of the nuclear weapons.

And how long did you stay out there?

I stayed there from '60 to '67, '68.

And then where did you go?

Oh, I was offered a job with a firm then called Peat Marwick Mitchell. I don't know if you know that firm. But it now goes under the name KPMG. It's one of the they call the big eight in the field of accounting, international. The other firms that are well known are Price Waterhouse and Ernst and Ernst firms of that sort.

And then you stayed in the United States until when?

Well, then I worked, and those were very interesting years also. We were involved what was called in public sector consulting. So to give you an idea of what that meant, do you know what a community mental health center is?

Yes, mm-hmm.

I established-- when I say after the Kennedy legislation, which created and later financed community mental health centers, my job at Peat Marwick-- we landed a contract-- was to implement that law. And I had a hand in creating most of the community mental health centers that were established at that time. There were also legislation for what were called family planning clinics, and I headed up most of the development and implementation of those things. And so there are numerous-- at least six major public initiatives which I was able to direct during that period that I was with KPMG-- Peat Marwick, later became KPMG.

And then where-- and then after that? Moving along.

After that, I was ambitious, and so I thought I'd open up my own consulting business. And for five years, up to 1980, I had an office in Silver Spring, Maryland and had my name on the door. There's an interesting story that goes with that. But if you don't want to get too deep into stories, maybe I can skip it.

Yeah, move along a little bit. Yeah.

OK. So then-- and I continued to do consulting. I implemented the urban renewal program in Cleveland, Ohio as an assistant to the mayor for Cleveland. I implemented the urban renewal in Houston, Texas. These were contracts that I now landed for my own firm.

What was the name of your firm?

Price Associates.

Oh, OK.

Not very original, but Price Associates. But in 1980, things shifted. Mr. Reagan was elected to office, and Mr. Reagan's interest was not in what I'd been doing. The new interest was on something called Star Wars. And I realized that my career was over.

And so I decided to close the business and relocate back to New Mexico. I had learned to like New Mexico. And I found an adobe, a small hacienda-- I think you know what that is-- and a cottonwood tree. And I resigned myself to living out my closing years of my life in this rather very nice little casita. It really is more of a casita than a hacienda. And did what I've never done before. I learned how to play the flute. I actually had my own library. I collected Native American art.

Wonderful. And then you stayed-- and then you stayed there for how long?

Until one day I got a letter asking me whether I would like to be interviewed for a position with the International Atomic Energy Agency in Vienna.

Oh, oh, OK. Mm-hmm.

So, again, there were interviews. They needed someone with my earlier background in the weapons business to be part of the team for negotiating the extension of the Nuclear Non-Proliferation Treaty. And that took place in Austria, Vienna. And so in 1989, I was on my way to Vienna.

So you and your wife moved to Vienna?

Well, by that time, the first wife was-- I was divorced, and I was in the midst of a second wife.

I see. Yeah. So you moved to Vienna, where you still are.

I moved to Vienna, yes. And for almost three years, 3 and 1/2 years, I was involved in various activities here. I had the

status of a diplomat. So I was engaged in negotiations on various issues which have to do with what they called inspection regimes. These are the regimes which enable us to send inspectors into foreign countries to look for or to account for the use of nuclear material.

Right, right. So are you working now? Are you still actively doing that?

No.

Ready to retire?

After finishing my diplomatic work, I had met a lady here in Vienna who was of Polish origin of all things and who by chance-- whose father by chance, although he came from a location only 10 kilometers from where my father was born.

Oh my goodness. Oh my goodness.

Isn't that something?

That's amazing. That's amazing.

It's amazing. It really is amazing.

Of course, there's a big difference in age between that. But the locations were only 10 kilometers apart. And so I decided not to return to that nice casita with the cottonwood tree and all the chickens running around and all that Native American art and settled in Austria. And here, I resumed my practice as an economist and as a consultant.

Are you still doing that?

Yes.

Wonderful. Wonderful.

I've just written a book, which might-- I don't know whether you're interested in economics. It's about to be published. It's called Beyond Jobs. I'm writing about-- writing about the Western economies-- that includes Europe and the US and Russia-- and the future for employment or what we call jobs. And despite the recent news today that the unemployment again has declined, I'm saying that's all very, very temporary. In the long run, the economy will change. And so do you read blogs? Do you know what I mean by a blog?

Yes, yes, yes.

I can give you my blog address.

Yeah, I think I have it. I think you had told me. Yeah. Are you still involved with the nuclear inspection, like, for instance, with Iran and things like that?

No, no, no. I don't do that any--

You don't do that anymore.

No, I don't. I still know the people who are involved, although most of those people have also retired. There are new people in those regimes. But the issues remain very much the same. The difficulty is how open the lines are. We can make inspections in Australia and Canada very easily because they have nothing to hide. But to make inspections in countries like Israel or to make them in Pakistan or those countries-- as you saw, in Iraq, we missed a call. The president said there's nuclear material. We never found any nuclear material in Iraq. So these things get to be quite difficult.

Can we now talk about some of your thoughts before we finish? What do your thoughts about Germany today? Do you feel-- do you feel very German yourself having been born in Germany?

I can answer that. That's not too difficult. In 1989 when I had the chance to come here, at first I was going to reject the offer. I really had no reason to come back to Europe. I knew of Austria's complicity in the war, even though they say they were a victim.

And so at first, I was going to reject coming here. But I thought it might open up a new chapter of my life, and I might actually learn something about the past by coming here. So I did come here. After I'd been here about a year, year and a half, I was actually invited to Berlin by the mayor of Berlin, whose name I've forgotten for the moment.

And I met with the mayor of Berlin. He gave me more than an hour of his time. And we talked about that period and that I remembered Kristallnacht and things of that sort. And I found-- I wish I could remember his name. But he's quite well known, and we can easily-- I can easily identify him because of the--

I'm more interested in your thoughts. [LAUGHS]

But I was impressed by this man's willingness to talk about the conditions that existed at the time. And I had the sense that he wasn't-- there were no alibis and that there was no way-- and it wasn't a conversation where he expressed particular pity either, which I don't need. It was simply a rather straightforward, very professional discussion about a period of history, which the damaged lives-- he mentioned people in his own family, not Jews, but people in his own family who lost lives in the course of the war. And it changed my attitude toward the situation.

There's this question about for how many generations we should hold our-- past generations we should hold our people-- or future generations we should hold accountable for the things that happened in the past. I don't know if you know that in the Jewish tradition, we try the same. But I'm inclined to think now that I don't know whether Germany has come fully to terms. I don't know what fully to terms means.

I think they're more the terms-- have come to terms with the events of that period than the Austrians have. The Austrians still haggle over what paintings to return to Jews and whether Jews can prove enough so that they will return a painting that they're particularly fond of. I don't know if you follow that kind of news. But I do find that when I disclose to the Austrians that I am Jewish-- because I'm on a circuit. I make lectures. People ask about me.

I don't particularly have to-- I don't hide what I am. And often, I will actually disclose it when I think it's appropriate to do so. And when I do do so, most people are interested in a rather sincere way about what my experiences were, almost like the way you were. They ask questions. What do I remember? What were my feelings? And I'm a bit of what you would call an anachronism, or maybe that's not the right word, that there aren't too many people who can talk firsthand about Kristallnacht.

And when I-- for instance, I will meet on May 13 I guess in a few days with the director, the president of the National Bank of Austria, Claude Raidl-- Claus Raidl. And whenever I meet with him, he's really interested in what my recollections are and what my feelings were about the events that took place. So I sort of-- I don't think I ever was bitter, but I am certainly-- I certainly don't have a chip on my shoulder about those events of the past.

So you're comfortable when you're in Germany, when you're visiting in Germany?

Yeah. And for instance, I talked to Dr. Zimmerman, a professor of economics at Heidelberg, and he's interested in what I'm writing about, labor economics.

No, but I meant just when you walk down the street in the German city or in Berlin.

Yeah. Yes.

Does it bring back--

But it's not just the German city. It is right here in Austria, too. Although when I walk down some of the streets here-- have you been in Austria, in Vienna?

Yes, a long time ago.

It's not unusual for me to walk down on some of these streets that have walls where somebody with graffiti has put a star of David and some sort of a derisive remark. So it's not like you don't see that in Austria.

And how does that make you feel when you see that?

Well, I don't know how to express how I feel, I guess. And most of it is I'm dismayed that we can't get over it. But then I've read enough about our tradition to say that maybe that's the way it is with Jews. We're just going to-- that the attitudes toward the Jew among certain people just isn't going to-- isn't going to change.

I don't know where these sort of antisemitic feelings start. But then I don't know where any of the things that we call prejudices start. You've seen what happened to this man with his baseball team-- basketball team. I forgot his name for the moment, [INAUDIBLE].

Sperling.

Sperling. I don't know what makes Mr. Sperling say the things he does.

Do you get reparations?

No, I didn't get any. Willie got some, and Herbert got some. My mother delayed too long in filing the necessary papers. We did to hire someone to help us with the matter, but we never received any. I think we could have received some from what others told me, probably some rather nice-- because we lost a considerable amount of property.

Oh, yeah, right.

But, no, we never received-- my mother never received any reparations.

Were you active in the civil rights movement at all? I mean, here, Hitler took away the civil rights of German Jews. Did that inspire you to--

Well, let me just say that I somehow never had-- and I don't know how to say it. I've always felt comfortable with Blacks or with-- in Korea or in Japan, wherever I was. I don't know. And I'm kind of-- so the Black civil rights movement for me meant that I supported it by where I could.

For instance, in our temple that we had in Washington, DC-- I forgot the name of the temple. It was a period when there was a lot of bad feeling between Blacks and Jews. I don't know if-- this was during the '70s when there were people in the Black community who were somewhat vehement about their attitudes towards Jews.

And to deal with that, the rabbi at the temple sought to establish connections with the Black community. And I was involved in some of those activities to try to see if we can minimize these feelings. But as you know, there is a segment of the Black community that has been hostile. And now you hear less of it. But I don't think it's gone away. What is your impression?

Well, we can talk about that later. What about your thoughts during the Eichmann trial?

Well, there, I was interested in what Ms. Tuchman had to write about Mr. Eichmann. I don't know if you are familiar with that, Barbara Tuchman.

No.

She was able to find some excuse for Mr. Eichmann. I don't know if she intended to do that or not. I don't think we have to excuse Mr. Eichmann. If we start the process of saying that only the very, very top man is ultimately responsible, then I think we will leave an awful lot of people who have a hand in this. I think we all have a responsibility at each level. Now the degree may change. But at the Nuremberg trials, I think it was pretty clear that people can't plead that they were just carrying out orders.

In Mr. Eichmann's case, the notion that he was a bit too detached and perhaps he didn't know every train that left all, those things to me were irrelevant-- not irrelevant, but I guess my feeling was he was party to it. They enjoyed the good times. And if it had worked out their way, they'd still be enjoying the good times. And those are the risks you take. And in this case--

Have you been to Israel?

Oh, yeah, several times. Mordechai Gur-- I don't know if you know of him. He's dead now-- was the chief of defense forces for the Israeli government in the '67 war, was a personal friend of mine. And there's an interesting story how he became a personal friend. But, again, I have too many stories, not enough time. But General Gur was a very close friend. I even got a personal tour of the Golan Heights from-- and so, yes, I've been in Israel three, four times.

Have you been to the Holocaust Museum in Washington?

Oh, of course. That's, I presume, how this telephone call originated.

How do you feel about the Holocaust Museum being in Washington, DC considering the war was in Europe?

First of all, my impression is that there are other Holocaust museums. It isn't the only Holocaust museum. Second, I think that the Holocaust is not the equivalent of a tombstone. The tombstone goes where the person is buried. And the Jews that are buried as a result of Auschwitz and other places deserve their tombstones or their commemorative things. I think the Holocaust Museum represents not sort of a tombstone or a memorial stone. I think it's designed to perpetuate a historic-- not to perpetuate, but it's a memorial--

Educate.

Yes, a chapter in our civilized or uncivilized life. America has a large Jewish community, and this belongs to where the Jews are, and the Jews are in America.

[AUDIO OUT]