

I feel that-- I just remember the story about what I heard about the Wiedergutmachung. I think it was at the time of the German education. I think under Adenauer. When Adenauer called in the different German ministers or the secretaries of the different German states and ask him, I want you-- I want to see-- I think it was Clay, General Clay, or McCloy, one of them.

Up to a certain extent, you have to produce Wiedergutmachungsgesetz because I think it was from the Allies. I think they wanted something done because they had the whole load and did get. And if you don't do it, I'm going to set up a Wiedergutmachungsgesetz. And I'm willing to enforce it. And he gave him a certain time with his secretaries.

And they returned to McCloy and told him, this is better if you enforce the law and make out the law. He wouldn't do it. That's the way the Wiedergutmachungsgesetz originated. It was not a voluntary thing by the Germans, but it was imposed on them by the Allies, I think by McCloy.

It is not a Wiedergutmachung in the real sense because what they-- the damage they did to us, they never can Wiedergutmachen. They cannot return my parents and my brother. They cannot give me back my profession. And they cannot repair the damage to my health and to my nerves that I suffered on account of that whole thing.

That's what I--

And so I don't consider it a mitzvah or something like that. I consider that as a token.

Has it made life a little bit easier for you?

Look, it depends in what position it makes it for people who are-- who got older longer than I, who were not able to work. It made for them the difference between death and life because they could support themselves to a certain extent from the Wiedergutmachung. But in so far as I'm concerned, it did not mean so much because I was able, meanwhile, to support myself by my own work.

Speaking of which, did you ever consider becoming a Wiedergutmachung lawyer, a lawyer representing people here against the Germans?

I might have thought of it if I was here. But in Fort Wayne, there was no chance doing that. You didn't have any clientele.

When did you come from Fort Wayne to New York?

I think it was '44 or something like that, I think '44, '45.

Since you started working in New York, have you continued your interest in music?

Yeah, sure, I'm still.

Do you attend concerts?

I'm subscribed to the New York Philharmonic. So I go once in a while to the Metropolitan Opera. And I went to a lot of shows previously with my wife, which she enjoys much more. But I have troubles now with my hearing. And that's why I prefer music.

Did you join when you first came to New York? The second time when you came back from Fort Wayne, did you join any organizations-- New World Club or anything like that?

No. Because I left New York. And there was not these type of organizations right at the outset.

No, I mean, when you came back from Fort Wayne.

No.

Did you-- well, I should-- would you consider-- are most of your friends today Americans or members of the German Jewish community in New York?

Yeah, they're all Americans.

Well, I mean, are they Americans born here?

No.

Or are they German Jewish Americans?

You cannot say. They are mixed. Doesn't make any difference to me.

But you have both?

I have both, yeah. I'm as comfortable with Americans as I am with Germans.

That's what I meant. Do you have any children?

No.

Oh, OK. OK, that's--

There's nothing like that.

That's right.

You start studying again until you are finished. And still, you want to develop a progressive practice of 46, 48 years. What can you do?

That's right. And besides, how do you get the money to go to law school?

In the first lot, to law school.