

My name is Gail Schwartz. Today is May 28, 1989. I am here to interview Dr. Hans Cahnmann, who is a survivor of the Nazi Holocaust. I am doing this under the auspices of the Oral History Project Jewish Community Council of Greater Washington.

The purpose of this interview is to add to the oral history of the Nazi Holocaust, so that, through this living memorial, future generations will know what happened. With this knowledge, hopefully we can prevent any such occurrence in the future.

[INAUDIBLE]

Could you please tell me your full name?

My name is Hans Julius Cahnmann.

Did you use any other name?

I used my first name Jean instead of Hans when I was in France. But not anymore.

And where were you born?

I was born in Munich, Germany.

And what day? What was your date of birth?

January 27, 1906.

Let's talk about your childhood. Who made up your household?

My household existed of my father, and my mother, and my brothers and sisters.

What was your father's name?

Sigmund Cahnmann.

And where was he born?

He was born in Rheinbischofsheim, Germany, which is in Baden-Württemberg.

And what kind of work did he do?

He was a merchant. He had a factory together with somebody else in Munich, a small factory.

What kind of education had he had?

He went-- he had a full education of high school, I guess. And after high school, I believe, he didn't go to university, but he went into apprenticeship for a trade in clothes. What is-- what do you call that? Textile.

Tailor?

Textile, textile. Yeah, yeah. It's quiet at night.

What was your mother's name?

My mother's name was Hedwig--

And where was she--

--Cahnmann. She was a born SchÃ¼lein from the SchÃ¼lein family, which is known in Munich because they are well known beer Brewers at the Lowenbrau. Yeah. Other breweries first, and then von SchÃ¼lein became director of the Lowenbrau. So--

What kind of education did she have?

She went also to high school, and I don't-- but she married very young. She engaged at the age of 17, and her mother didn't permit her to marry until she was something like 19. I don't know the exact year-- something like that.

Did she work?

No, she did not work, because when she was 19, she was a housewife and soon thereafter produced children. We are six children in the family.

What were your siblings' names, and when were they born?

My older brother is Werner Cahnmann. And I leave out the middle names. Then came Eva Cahnmann. She changed her name to Chava when she emigrated to Israel.

Then it was my turn. Then come my sister Gusti, Augusta. And then my younger brother Fritz, who is called now Fred-- lives in the United States. And finally, my little sister Lilo-- Liselotte, she went to Israel and also used the name Lilo or Rachel. That's all. That makes the six children.

What kind of neighborhood did you live in?

Well, I was born in the center of Munich. At the age of six, my parents, my family moved to the suburbs, Neuhausen, which is not far from Nymphenburg, which is well known for its castle and porcelain factory.

And from then on, I remained there except for a year of apprenticeship that I had in Berlin. I started to become a pharmacist, and I had a year of pharmacy apprenticeship in Berlin. And then I came back to Munich. And I emigrated--

Well, we'll get to that. We'll get to that a little later.

OK, OK.

What was your family's social status?

Well, the background of my father and mother's family is quite different. And I don't know whether you want the background, family, family background.

Well, just generally to give us an idea.

My father's forefathers-- not his father but his grandfather, great grandfather-- they were poor country Jews. And they sold-- were peddlers. But my grandfather already had a great desire to learn and to become very educated. And so he looked out for my father's education as well.

My mother's family comes from Thalmassing in southern Germany. And of course my mother's father's family-- not my mother's mother's family, my grandmother's family-- traces back to the Marx family, and these were well-to-do Jews. And way back they were also already financial advisors to state governments and so on.

Now, this is enough for the background, I guess. And now what do you want to know?

What part of Germany were you talking about when you talked about your mother's?

My mother's father was born in Munich. My mother's mother-- my mother's mother's family, I don't know. My mother's mother, I can look it up. I can tell you she was born in Munich or in-- or somewhere else. I have the data. I have the data.

What-- what--

Yeah. That's enough.

OK. What kind of neighborhood did you live in? Was it a middle class neighborhood, upper class?

Well, the center of Munich was a good neighborhood, middle class people-- higher middle class people, I would say. And then we went to the suburbs, and we had our own little villa.

Did you live in a house in Munich or an apartment when you were very young?

Well, when I was very young until the age of six, I was in an apartment in the center of Munich.

Do you remember what street?

Nussbaumstrasse Zehn.

Was it a Jewish--

10. Sorry. Nussbaum Street 10, yeah.

Was it a Jewish neighborhood?

No. The Jews-- the Jews were very much assimilated in Munich. There were some quarters where more-- lived more Jews. We didn't have real ghetti. The Jews were very much assimilated and mixed with their non-Jewish neighbors. And as a result, some of the Jews forgot that they are Jews. They were nationalistic Germans, some of them.

But my father was very much interested in Jewish matters, in philanthropy, in brotherhood. He was a member of the B'nai B'rith. My mother was not so much into any politics. She was more interested in literature and philosophy, but they both were well educated people.

When you moved out at the age of six to the suburbs--

Suburbs? Yeah, we had our own villa, which was a duplex together with another-- I visited this home. During the war, it was bombed. That's not interesting to you, I guess. That was a well-to-do upper middle class neighborhood-- suburban neighborhood.

Again, was that a Jewish neighborhood?

No, there is no Jewish then-- absolutely in the suburbs there were no Jewish quarters. There were some-- in the center of the city, there were some streets where more Jews lived, more Orthodox Jews lived. And they had their own synagogue, an Orthodox synagogue. But generally speaking, assimilation had progressed quite a bit. That's different from the Eastern Jewish situation.

What kind of religious observance did you have in your house when you were a child?

Well, first of all, we-- on the high holidays, my father took us always to the synagogue. My mother sometimes stayed at home. So my father didn't go regularly to Friday evening services, but at the high holidays he went to all of them, to the synagogue.

What was the name of the synagogue?

The major, main Munich synagogue, which was burned down by Hitler. And I have a monograph on that synagogue here you might be interested in, if you don't have it. Xeroxing it or whatever, or taking it maybe for the museum.

Then we celebrated at home Hanukkah very much so, and also Passover, also Purim a little bit. That's most of what we did.

Did you celebrate Shabbat?

No.

Did you have a kosher house?

No. Although-- no, we had no kosher. But my mother's mother, she didn't have a kosher house or [? Lisa, ?] but to some extent because she wouldn't touch pork, for instance. I guess aversions.

When you were a young child, were most of your friends non-Jewish?

A young child? I don't remember what friends I had up to age six. I don't really know. I have a little recollection of school situation. I know that I was excused from school during religion, religious instruction. And I didn't have to go there. I had my own instruction organized by the Jewish community.

How often was that?

Well, at age-- I remember a little later when we were already out in the suburbs. Well, I don't remember how-- I think it was once a week.

And who gave you the instruction?

Well, the first instructor that I had was Rabbi Finkelscherer, who was an Orthodox-- not Orthodox. He was a Conservative rabbi whose son I knew very well. He was unfortunately put to death by the Nazis because he stuck with his congregation.

He-- later on when he grew up, he became leader of a congregation and he went with the-- he was-- he did not want to emigrate at that time. Now--

What was his first name?

Bruno. The father's first name I don't remember now, but I can look it up.

Mm-hmm.

I have somewhere a letter about his life.

Where did you go for your religious instruction?

Oh, that was some little school room somewhere in the center of Munich. I don't know exactly. And--

Then when you moved to the suburbs, did you also have religious instruction?

Oh, yeah. We had to. I went downtown for that purpose. I-- at a certain age-- I don't know-- I went into middle school in 1915.

That's when you were nine years old.

Nine years old. And there I took either the tramway or a bike, and went every day to school by bike.

Were there many Jewish children in your school when you were nine years old and older?

Yes, there were some, and of course, always a minority. And it may be of interest to know that at one time Himmler was in my school. And that was a little later. And the father of Himmler was the head of our school. But he wasn't a Nazi. The father was a monarchist and a little senile. And I have still-- I believe I still have the test results from my school signed by Himmler, Himmler Sr.

Now, yes, there were Jews, and I had some Jewish friends. But actually I had many non-Jewish friends in school. The Jewish friends I had in Munich very often didn't have these friends from school but through family, in the relationships between Jewish families, friendship relationships of my father.

And he was friends with many leading Jews in Munich, and they had children. And we got to know them and became friendly, became friends. But in the school itself, very few. I don't even remember what Jewish friends I had in school which I didn't know through outside of school activities. For instance youth movement and things like that, there I met Jews.

What youth movement did you belong to?

Well, I began actually-- well, you ask me-- forgot the names of some almost paramilitary organization. There were some Jews but not too many. But then later after--

This was not a Jewish youth movement.

No, no.

Oh, I see.

After that I didn't belong to a Jewish youth movement, but I belonged later on, after the revolution in 1918, to the Neupfadfinder-- New Pathfinders or new-- which were progressive young people. I couldn't say revolutionary, because we had reactionary members there, too. Fairly reactionary.

And while most of the members were non-Jews, there were a lot of Jews there too.

What kind of activities did you do?

Oh, camping, hiking, and later on, actually was semi-political activity. They tried to work for liberation of the youth, independence against reactionary methods in the government. Something you see now in China.

Right.

Not as at the same magnitude.

Did you experience any anti-Semitic incidents as a very young child?

Yes, of course. You cannot help feeling anti-Semitism.

Can you describe some of those incidents?

But it is not-- well, first of all, we heard about the pogroms in Eastern Europe. I had some relatives who told me about these things, but that is not my own experience.

We definitely knew that people were anti-- some people were anti-Semitic. And later on, when the Nazis were quite influential, some belonged to the Nazi movement or supported it. They all were friendly to me.

They said, well, if all the Jews would be like you, it'd be fine. But the Jewish influence on economy and so on is too powerful. You know the old arguments. I do not remember any outspoken hostility to me, personally. And-- but I found, for instance, when I want to join a German alpinistic organization, I think Alpenverein or something, they asked me what my religion is, and then they tried to say it's not to my advantage, and it's difficult, and you can hardly support membership, and things like that.

About how old were you at that time?

Well, that was-- that must have been-- since I graduated from high school in '24, and that was when I was still at high school, so it was after the Hitlerputsch, I think, already. I don't really remember now.

It was while you-- while you were in high school.

No, no. While I was in high school, I-- the story about the German alpinistic organization, that was-- that was later.

Oh, I see.

Yeah.

OK. Well, let's go back--

Sorry. That was later. Then I was already at university.

OK.

But in high school, I know that some people, youngsters would tell me dirty Jew or something like that across the street and then go-- then I would run after them, and then they would run away or something like that.

Were you frightened?

No, it was not-- no, not at that time. Hitler was not in power yet.

What about your teachers? Did you sense any anti-Semitism on the part of your teachers when you were young?

No, not at all. In fact, some were both pro-Semitic.

Were there any Jewish teachers?

I don't believe so, that I remember. But we had very well known liberal teachers.

Do you remember what subjects you took in middle school?

Well, I was first in a gymnasium, humanistic gymnasium. And in a humanistic gymnasium. You have to learn-- emphasis was on Latin, even Greek, on history, geography-- humanistic subjects. And we had a Realgymnasium to which I went for two years, about.

So and there the emphasis was a little more on mathematics or physics, chemistry. And so I never learned Greek in school because-- but later on, I went back to the humanistic gymnasium, where I graduated in 1924. 1924, I had to decide what to do for a professional career. And since my father always wished that he had a pharmacist in his factory, because he depended entirely on a partner, pharmacist partner that he had.

And he thought-- he wished if one of his sons would be a pharmacist, would be wonderful. And so finally, I decided to start pharmacy. And that required three preparatory years before you go to university-- two years of apprenticeship-- apprenticeship and one additional third year of assistantship, which was-- there you didn't learn anything anymore. That was for the benefit of the pharmacy owners, I guess, who wanted it exploit the young people.

This assistantship year was in Berlin. So I was one year away in Berlin. During the first apprenticeship years, I went to a pharmacy as an apprentice. And there I had to learn all the manipulations and for-- and I had to get instruction.

Theoretically, we should get instruction by the owner of the pharmacy, but then usually forgot science and hired a teacher to do that. So I went-- I had an excellent teacher, great botanist.

What was his name?

[? Hobein ?] was his name, Dr. [? Hobein. ?] And he took-- I had courses from him. I don't know if it was half days or one day or two days a week. I don't know. I had to go do practical work in the pharmacy and also study. That was a very wonderful man.

You were talking about this teacher that you had, Dr. [? Hobein, ?] who was teaching you.

Yeah.

And then for how long was he your teacher?

Well, that was-- he was a teacher during the two apprenticeship years.

Mm-hmm. And then what--

1924 to 1926. And then in 1927, I went to Berlin for assistantship. And there I had a Jewish boss. He was very influential in the pharmacists organization.

Was Dr. [? Hobein ?] Jewish?

No, no.

What were your experiences in Berlin at the time? Your boss was Jewish? Did--

Nothing-- well, I met Jewish families.

Where did you live?

I was referred-- I lived in the home of a Jewish family. These were friends of my parents. And there-- well, when was this? '27.

And in '27, there were already quite a bit of Nazi activity. Not full Nazi government, but I remember that the woman of the house where I lived was-- she was a very excitable woman, and she had great fears that Nazis would come maybe and come to her home and attack her or whatever. I think that was exaggerated at that time.

What was the name of the family that you lived with? You remember?

I-- I can look it up. I can look it up.

Did you experience any anti-Semitism at that year? During that year?

No. No. I experienced anti-Semitism to some extent before I went there, in high school, as I told you before. And I experienced anti-Semitism afterwards when I went to university. After the-- but it was all hidden anti-Semitism.

Can you give--

No open confrontation.

Can you give an example of hidden anti-Semitism?

Yes. They would talk to me and think that-- they think Hitler does good things for Germany, and they had nothing against Jews in general or against me, and they are nationalistic Germans, and so on. Were friendly with me.

So were you ever afraid during those times?

Not at that time, but we were afraid later. Well, yes. When we lived out in the suburbs, I-- since I left Germany only 1933, during the last years I was afraid, yes. Yeah, I was afraid. It was-- we were really afraid somebody would knock at the door, and some SS would come, or some other Nazis would come and arrest us and take us away or whatever.

We're about 1927 now, and you've--

1927, there were stirrings already. I don't remember now when was it, in Berlin, that Rosa Luxemburg and Karl Liebknecht were killed by the-- they weren't called Nazis. They're, I think, members of the Freikorps or whatever. And that was about, I think, that time.

Were you--

I can look that up. I have the memoirs of Luxemburg, yeah.

Were you very active politically in any way at that time in your life?

No, no. I was not active politically.

Were your parents at that time?

No, but my father had to join the home owners organization to defend their property. But not only-- well, no, wait a moment. The home owners organization, that was earlier. Sorry.

What kind of organization was that?

Well, I have to look all that up. That is-- that was much earlier. That was after the revolution in 1918. We had a Räterepublik, a soviet republic, in Munich with Kurt Eisner and some intellectuals and too all kind of people in that Räterepublik, which was overthrown by the Weimar government, which was socialistic but fairly reactionary socialistic, but I don't-- you don't want to go into that.

I could call names. And there-- there was that movement anti-communistic movement of very reactionary people who were really the predecessors of the Nazis. And at that time, the people, the homeowners in the suburbs organized to defend themselves against possible attack by--

Of losing their home, you mean.



Of looting the homes. But I couldn't say that--

Do you know if your father experienced any anti-Semitism at that time?

Yes, in his factory-- very much so later-- he was forced out. In fact, I have an experience, but that was later.

Later.

That was after my studies. We haven't gone through the studies yet.

OK.

After my studies, there-- there I was much to be--

Well, let's move on then.

Yeah.

In 1927--

When I studied-- in 1920-- after I come back from 1927, I started. I had to go university studies in pharmacy. But that included the same basic courses as chemistry, basic courses in physics, basic courses in botany.

So after I had an intermediary examination called Verbandsexamen, which is a little bit like a master's degree or something like that, I decided I don't want to leave as a master pharmacy or something like that. I wanted to study chemistry.

I hesitated between botany and chemistry. But I was much interested in botany because we had a wonderful professor in botany at the University of Munich, von Goebel, who influenced me very much.

And-- but finally, I decided for chemistry. And I studied under the famous Professor Wieland, Nobel Prize winner. And as secondary fields, I had physics and botany.

This was beginning of 1928, back in Munich?

Yeah, 1928.

Mm-hmm.

And in 1930, I don't know when I had the examination. Could you stop a minute? Yeah. While I studied under Professor Wieland, I decided not to do my doctor thesis with him, although he asked me if I wanted to. Because he required a minimum of four years, and I was afraid the Nazis would take over completely before that time. I didn't want to risk it.

So I went across the street to the pharmaceutical department and got my PhD there a little shorter time.

Where were you living at the time? Were you-- while you were studying.

With my parents.

With your parents.

In the suburbs.

Mm-hmm.

And so I made my PhD in 1930 and became a licensed food chemist in 1932. And after that time, even before 1932 already, I went to my father's factory in Munich to work there. But I saw--

Oh, sorry. But I saw-- realized after I don't know how much, maybe one year or so, that there's no future in it, that I would not be able to stay long enough there.

For what reasons? For what reasons?

Nazism. And that I had to prepare for emigration.

What made you come to that conclusion? Certain incidents?

Well, the possibility of choose to make a career. My-- Jews were not prevented from becoming lawyers. The-- my younger brother, who studied law first, he was the first one to leave Germany because he couldn't continue, and he went to the United States.

How was he told that? In what ways was he told that?

What?

That he couldn't--

We knew that. This was decreed. We knew that you go to the university, you want to unscribe yourself, they said you cannot.

The authorities at the university would tell you?

Well, I don't know whether the university told them you cannot sit in as a student or whether it was well known.

It was just common knowledge.

Well-- well, it was common knowledge. My-- that was in '32, yes? So it was absolute-- one after the other of my Jewish friends tried to leave or did leave. Emigration became the way to do it for most young Jews.

At that--

The older Jews stayed because they hung on to their income and to their-- and they saw impossibility to make a living abroad, and they didn't want to depend on soup kitchens and so on.

In the early '30s, were most of your colleagues Jewish or non-Jewish, your friends? Did you--

Well, you asked me this question before.

In the early '30s.

They were both. In fact, in the-- maybe early '30s, more Jews, I guess. Yes, because my non-Jewish friends, that was earlier. Not that I lost them. They stuck to me-- with me, all. And we became very friendly. I'm still friends with some of them. When I come to Munich, he visits me, and I visit them.

Well, now we're around 1932.

There were wonderful friendships between Jews and non-Jews. This was not-- it was not the same situation as in Eastern Europe. But I don't know. Maybe there were also some non-Jew-- maybe they have some non-Jewish friends,

too. I guess we know from the stories of the ghetto that even there some Jews were hidden by non-Jews.

So you didn't have any particularly frightening experiences.

No, I had no frightening, but I had fear. We didn't-- the real experience came when they really came to my house and wanted to take my father.

When?

But then I was already gone.

OK.

To France.

Yeah. Well--

That's told by my older brother. And I have a story about that here.

Mm-hmm. OK, it's about 1932 now, 1933?

1930s-- in July, 1933, I left. Abruptly, actually. Even I wasn't prepared for emigration all the time, but it came suddenly because I got a phone call from a good friend of mine who had already gone to Switzerland. And he went to the various committees there for help to refugees.

And at one committee, they told him there would be an opportunity for a chemist like me in Paris, so I went to Paris.

Do you remember that? Do you know the name of the committee he spoke to in Switzerland?

Well, I can look that up. I can find it. Committee-- comit  de [INAUDIBLE] or refugee. Something like that.

Mm-hmm. So they told you there was an opening--

I can look these data up. That is not too hard to do. And I came to Paris two-- two days later. After that phone call, I left.

Was it difficult getting arrangements to leave?

No. To come in? No, not to come in. To leave with money, yes. You could-- if you-- at that time, I had my German passport still. And the Jews were not prevented from leaving.

In fact--

1933.

--they made it a condition for my brother's release from Dachau that he go as quick as possible. If he doesn't go, they take him again. They pushed him out.

Mm-hmm.

So the trouble was for these people to get a visa from another country. My brother did get one through our-- was sponsored through our American family. We had family in America.

But when it came later on to my father-- to my mother, because my father died in the meantime, to save my mother and my father's sister, that, before France entered the war in September '39, there it was--

I don't know exactly anymore what your question was. Well, what was your question?

Well, I was asking you before if it was difficult to leave Germany.

Oh, yeah. At that time, it was difficult. Not for the Germans. They said go! But the American State Department was actually, by and large, hostile to so many Jews coming. And this in conjunction with bureaucracy prevented my mother to leave and my aunt to leave in time before all the diplomatic relationships were broken off.

And the consul in Stuttgart, who was willing to give a visa but couldn't do so until it had to be confirmed by the State Department, and they dragged it out so much that it was too late.

So I don't know whether I would tell you the story of my mother and my aunt. Is that your purpose? I mean, that's part of the Holocaust--

It's all part of it. It's all part of it.

But that, you have some data there. My mother, she had to leave the house first. And let me tell, before she had to leave the house--

What year was that?

Long before. Well, that was perhaps in-- I have to look it up. '40 or '40-- that was '41 or-- '41 or beginning '42. Probably already '40-- in '41. She was forced to rent a little place somewhere else in Munich. And the same happened to my aunt, and they couldn't even leave-- live together.

And then finally, they were ordered-- both of them were ordered to report to a internment somewhere in Berg am Laim, and my aunt somewhere else. And there they did forced labor. They had to make-- my mother had to make hand bags, leather bags. And I don't know what my aunt had to do. I don't know her story so well by memory. But my mother-- my brother has written it all down, and I can look it up.

My father-- before my mother had to leave for the camp, for hard-- for forced labor, my father died, fortunately for him, on the operating table. Some stomach cancer. Surely, he was also-- his health was run down from all the worries he had and the trouble.

But in 1936-- still in 1936, they had permission to leave Germany to visit me in France. And they went back. I said, it's time for you to look around, and what can we do abroad, and from what can we live? But there was much-- they did much too-- finally-- finally, when it was very late, they tried to get out and get visa, and they couldn't get it in time.

So I-- among other things, I tried to get already a visa for my parents, when my father was still alive, in Paraguay or somewhere, some-- I bought even a fake visa for money and sent it in, but this was all-- didn't-- it was all too late then.

Who did you buy it from?

It didn't work out then.

Who did you buy it from?

Oh, from a refugee who dealt in the black market. It was done very much. These people made money. He was himself a refugee, I guess.

And but I am sorry. I have to apologize.

That's all right.

My time frame is not always correct. I don't know exactly when it was without looking it up exactly. When I read this, my diary completely, then I can tell you.

Let's move back a little bit in time now, back to-- you just got to Paris. You were able to leave Germany easily. You got to Paris because you had an offer of a job.

Yeah, but the offer fell through.

When you got to Paris, it fell through.

I went. That lady who had offered the thing, she was very nice, a well-to-do lady, Madame [? Varasseur. ?] And she wanted to arrange and said, yes, you go to Roussel. Roussel is a big pharmaceutical company in Paris.

See Dr. Block, my friend. He's a head-- one of the directors. And you'll have-- when I came there, Dr. Block was out of town in Africa. Nobody knew about anything. But they interviewed me a little bit and said I had to wait until Dr. Block comes back. They couldn't do anything.

And there I was in Paris. I went back to Madame [? Varasseur ?] who was very embarrassed. She sent me to the chef--cabinet chef of the minister of the interior was a friend of hers and also a chemist. And I talked to him in my broken French at that time. And he was friendly, but he didn't do anything.

And I went from committee to committee to find something. And one committee headed by a Professor Gumbel from Heidelberg, a mathematician, himself a refugee, said, why don't you go to the daughter of Karl Neuberg, a famous German biochemist? And she's here in Paris, working with Professor Tiffeneau in Hotel-Dieu. This is the big hospital in the center of Paris.

And I went to her, and she was very friendly. She introduced me to Professor Tiffeneau. To make a long story short, Professor Tiffeneau accepted me in his laboratory, but not without asking what is my financial situation. And I said, don't worry about it. I don't need money because I needed a job. I needed work.

And I had already, through the intervention of a Canadian Jew, Rabkin, gotten in the meantime a small amount of money in subvention from a Canadian. I don't know from which source, Canadian Jewish source or something. He never revealed the source. He gave me a few thousand-- well, I don't know how many. I have written that down, too, how many francs. Maybe equivalent to a couple thousand dollars.

How did you get to know Rabkin?

We-- oh, hmm. Through Miss Neuberg, too. And I-- again, here's has the bad story about--

He was living in Canada?

A time came--

He was living in Canada?

No, he was living in Paris, a Canadian Jew. Living in Paris, scientist himself. And I can tell you later. Maybe that was-- I don't-- I don't remember now from what I got my money at that time. Maybe the Rabkin money came in only after I was in-- with Tiffeneau.

I did get a little help from an organization that helped refugees.

What was the name of that organization?

I have to look it up.

OK.

[? Aide ?] universitaire [INAUDIBLE], I think. I ran from one committee to another to get help. And at the same time--

The people that hired you were aware? Were aware that you were Jewish?

Did-- beg your pardon?

The people that hired you were aware that you were Jewish?

Oh, yeah. He knew, and Tiffeneau was a wonderful man-- was a wonderful man. He died in-- he tried to help the Jews. And that's why he was a very wonderful man. And in fact, my professor in Munich is a wonderful man. He stood up to the Nazis, Wieland.

He-- people who visited him in Munich, other professors who came then to Paris and reported he was he was very outspoken about his anti-anti-Semitism.

His friend-- his son became-- was a good friend of mine. And he got the Nobel Prize, too. His son-in-law, sorry.

Now, where do we go on from here?

We're in Paris.

Well, in Paris-- then in Paris, I first worked with Tiffeneau. And with the help of some meager support from a committee--