

Go ahead.

OK. I have one thing. When they started digging at the temple, they found something, some ceramic, a ceramic thing, and the prayer book pretty charred but some prayer book. And some people that had some of the things gave it to them, and they have a museum there now. And these are some pictures of the museum, some of the things that help there. OK.

I want to be sure that she gets it on and then.

OK, thank you.

OK. And this is a safe place from which we send them to them from Israel to put in the showcases. Somebody who was really taking care of this museum too. And I mean, I bring this up-- not that I'm so terribly impressed by everything-- but I think it's important that we see all this. That this is really being done.

And the people, I must say, we live very, very interested. And it brought back a lot of memories but they can have them too. I think positive now of our life in States and Israel actually. You know, [INAUDIBLE]

While you are on the subject of the commemorative book, also for the record, can you tell us what the day and year or so forth of the commemoration and what you were commemorating?

Well, it's actually called the Week of the Meeting. And it was from August the 21st in 1987. We came on the Sunday and left on the Saturday, right? Yeah. We got this book and we got a picture of-- no, not of the synagogue, but if we get a picture of the people. Again, I showed you the picture of-- I wanted to show you if this is-- no-- the picture of the board of directors. We got a big one of that.

Now, here's-- this picture we got. This is all the people that they by the board of directors in 1926. I don't know if you have it or not. It might be duplicate. Is it a duplicate?

I'm not sure, so get a good shot of it anyway.

OK.

That's good, thank you.

And this is-- they used to call it the Judenlohne of the Synagogenweg. But it used to be the Judenlohne. But you know, nobody paid-- was offended by it. Now, I think I would be offended. But it was Judenlohne. And the Jew-- what would we say-- the way of Jewish way, you know like this, our Jewish lane or something like this. And I don't think anybody was offended at the time until all this happened with Hitler.

So I still looking out for some of the things that-- I mean, I must say they showed a lot-- and this is a little bit more in detail what it was it's. The since the 16th century. And in 1638 is the first time that they have Jews, where they mentioned Jews in 11 households in this kind of thing.

And that's where my family came in from my mother's side. And they were-- he was a cantor And my grandfather had a good voice. And I had one or two uncles but it didn't go into any of our. Neither my age either myself or my Cousins or our children, any of those children inherited that.

And they all have gorgeous voices. They always used to say that my grandfather from my mother's side, if he would have lived in modern times, he would have been probably an opera singer. He was just, what we call now, cantorial soloist. I mean he wasn't a cantor-- playing cantor or anything. The cantors as well that what you call trained like this in those days. But it was more audience participation. So that's it.

What was it like going back after 50 years? What do you remember thinking about hoping the time [INAUDIBLE]?

What were your expectations?

To be quite honest, I had no expectation. Let me say, I not a very good letter writer. And like I say, I had none. My sister and brother-in-law, when he was alive, they used to go to Germany every year. My brother from Israel, nearly every year they went to Germany into this little town.

Now, I was never this very enthused about the little town. As soon as I could get out, I ran out because I was more a city person. So I really didn't have quite the ties to this little town as my sister. My sister lived there longer, and my brother was a little boy. What did he know more about that? So they had connections with these people.

I really went-- well, we went first to England. Of course, we lived there for one. Then we went to Frankfurt. And from there, we took a tour through Frankfurt, which was very interesting. And I must say, the guide always brought out of how many Jewish professors were at the University in Frankfurt and that they had the greatest loss on professors in 1933 when they all had to go.

And we took a tour from Frankfurt and they showed. I called the Frankfurt-- I called the congregation there, the Federation or whatever you wanted to call it, but they weren't very cooperative. I don't know. I've heard that from somebody too. I think they thought, oh, she wants something from us. All I wanted to know is how many families do you have here and so on. And we were not very there very long.

And then we rented a car and went to his hometown. We just drove through where he used to live and had some lunch in a very nice boulevard. And then we went to a small town where he used to spend his childhood and after bringing him in at this time because it's interesting. And we drove and when we thought we were the town and we asked somebody where that street is, he said, you're already out of the town. That's how small the town was.

So we drove back and he says, I think this is where the house was. There was a store. So we knocked at the door and this woman comes out, and we said, we are looking for so-and-so. Yes, they used to live here in this house. Can you believe it after all these years and it had changed? But it says, no, they are not anymore and somebody died.

But their sister-in-law-- sister-in-law I think-- lives there and there. She has a shoe store. But it was Wednesday afternoon and the stores are closed. But why don't you go there? So we drove there and the young lady opened up and she says, no, my mother isn't home.

And so Harry said who he was. And she said, come upstairs. And they were very nice. I never seen so many shoes in my life in this small store. And she offered something to drink and some cookies and so on.

And then the old lady came. And she remembered Harry very-- but her sister-in-law used to be the Maid from when Harry was a small girl. And here we were in the house where he spent his youth-- and I mean, his childhood [INAUDIBLE] days. In the first house, the woman wasn't quite sure, and he says, it's still the outhouse in the back and still the creek there and that and that. So she knew that we were just intruding, you know.

And we talked to these people. And they were very nice. I must say, I had quite a job to understand them because they have a very heavy dialect, which I don't. Coming from the North, I'm like Boston and he's like Alabama. But he, right away, fell back into the dialect. And that was quite an experience. They were very nice.

And we were there. And then we went to Heidelberg. You see, this is a part of Germany that I had never been. And we didn't encounter anybody there. We just watched. And then we went to Hanover, where I spent my adult life, and I wanted him to see. And that's where we met my sister. She came then. And so I showed them around.

And on Shabbat morning, we went to services. They have a new synagogue but built the same as the old one was. You see, I knew the old part from when I lived there and still, the women upstairs and the man downstairs. And the bima is in the middle, like you see in this book from I showed you early.

And there were a lot of Jews, very few not really that used to live in Hanover. There were more people from the

displaced person camp that had moved into Hanover. Very few of the old-time Hanover people have come back. The only ones that really have come back next to it is an old age home. Very nice. It's very, very Orthodox.

But at that time, there was a group of Israelis there. There's a woman, a Gentile woman, in Hanover that every year either takes a group of Gentile people from Hanover to Israel or she brings a group of Israelis, mainly former Hanover people, which, again, I must say, those were people, Hanover people, that had moved to Hanover just before the war, probably just from the little towns around Hanover. I mean, there was nobody and I knew quite a few people of Hanover in there.

But they had services, real Orthodox. And then we had a luncheon, which was very nice. And we could talk to the people and-- very Orthodox. We wanted to make a donation. Yes, we did make a donation. We gave the shammas-- no, the caretaker. We kind of slid something in because we didn't know how to send them there and so on because he got an aliyah. So you know, when they see a new person, grab him right away.

But the synagogue, for me, I mean, actually was-- the old synagogue-- was beautiful in Hanover and all in dark wood and here was more lighter wood and a little bit more modern. But the plan itself was the same as in Hanover.

And from Hanover, then-- I showed them some parts of Hanover then. And then we went to outside Bremen to visit a distant cousin, distant relative, who was married-- who lived there. And she was one of the few who was married to a Gentile man in our hometown in Norden

And this man, what they did to him is unbelievable. They wanted him to divorce her. And she says, no. Finally, they had one daughter. They got the daughter was sent to Leipzig. He went into the work in the labor camp, labor work, and she went to Theresienstadt.

When he saw that it was getting to the end, he more or less run away from the labor colony and went and got his daughter and went to Bremen, and she came back too and they met in Bremen again. And this man was wonderful. I mean, what he did for our Jewish people in Norden before they were all sent away was just unbelievable. Unfortunately, he's a very sick man with Alzheimer's. I mean, he doesn't deserve it but who are we to say.

And then from there, we went to Norden. And there, my brother was already there. My sister came with us. And my brother and sister-in-law were already there. And there were some people that I didn't know. I mean, one man was there and I knew him as a little boy of eight or nine years old. So to see him after 50 years, I mean, who were they?

And then one person came. My brother says, hey, I have a surprise for you. And this woman comes in and she says, Martha, how are you? And I did not recognize her at first. But the minute she-- she didn't say anything-- the minute she opened her mouth, I knew who she was. She lives in New York. And she was there with her daughter.

And then some of the other people I had known when-- these were 50 years you haven't seen people. And that didn't mean that-- for example, this particular girl that I met this person, she had already left Norden before I left. She lived in Stuttgart at the time.

So we had a real good time together. Talked and talked and talked and talking all the time. And they had a lot of parties for us. I mean, they paid for everything. I mean, we really didn't need anything. And never saw anybody drinking as much as they drank because the group itself that did that, everything was free in the hotel. And they took advantage of it.

But, well, I had one other experience maybe if you want to hear. After the unveiling of this, we walked back from the synagogue bay to the hotel, and I was quite upset. Well, I did find a bus. Oh, that was it.

First, I found-- I asked somebody is so-and-so still alive, and he says, yeah, he is here. There was the only so-called Gentile boyfriend I had because we went to school together. We had to walk the same way. And he would say he was a Senator. He was then. He says, I don't remember you. I remember your name, but I don't think I would have recognized you. I wouldn't have recognized him either. But I was quite upset.

And while I was walking towards the hotel, a couple stopped me. And she says, we see you're upset. Can we do something for you? And I said, no. It was one of those things. You break down and you can't help it. And they walked with me.

And they came from somewhere South of Germany, but they had a summer home in the US because this Norden is near the North Sea and there is an Island where we used to go on vacation. And they walked with me. And they said, can we do anything? And they patted me and you know like this. And they left me at the hotel.

On Saturday morning, we were supposed-- we were going to leave, and they came and brought me a little jar. And in our hometown, the tea was mixed. There was a-- what do you call it-- a factory where they mixed tea and so on. Brought me a little China thing with tea in it to show their concern about us. And this was quite touching from somebody, I mean, complete stranger.

But there are few of those, I guess, still around. And they were younger people, probably were never exposed to Jewish people. If they are in their 30s and 40s, they've never been exposed, even 50s. They were never-- [COUGHS] can you give me some water, please. Give me some water. There's my cup.

They were never exposed to Jewish people. Anybody who comes from a small town, they didn't know what Jews were. Unless they were told by some people and either said something nasty or they said whispered it to them.

What did I expect? I don't know. I really don't know what to expect because I really went there not very willingly. But I felt I had to. I had to because these people had done a tremendous job.

And I had never visited my mother's grave again because she was buried-- she died in very unfortunate, natural death in-- thank you-- in Germany in 1933. And I'd never be back since I left Germany. So I felt that was an opportunity, and I felt obligated.

I can't say that I was overwhelmed with it. I was overwhelmed when we had this, and I was overwhelmed and we went to the cemetery. And the concern of these people, yes, they really made me feel comfortable. They tried to.

But maybe my feeling towards the Germans was so bad that I wasn't comfortable. You see, I did not go out of my way to visit. I did visit-- One girl invited us because they had a bakery. And her sister-in-law had a beautiful home and they invited us there because she wasn't well and had us over for tea and my brother-- and my brother and sister, no, didn't go. She didn't feel well about my sister. And you and I were already there. And she had invited a few people that knew us.

But there were two girls, two women, that my sister knew. And one of them said to my sister, oh, the terrible things that we went through. They said to her, and she says, what do you mean what you went through? What do you think we went through? You are still here Norden. Thank God we are well taken care of.

But what you went through? Because but there no one was never bombed. And they probably didn't have enough to eat or another thing like this. But she was furious. But the ones that talked to me was just the opposite they were. We just came and talked together.

But there was one man who came up to me and says, don't you remember me? And I said, no. He says, we used to play together, remember, when we were small. I used to-- and his mother was a war widow from the First World War and my uncle who never had any children, he was uncle to everybody in the town. And he says, Uncle Adi always took care of us, took care of my mother.

And he wasn't Jewish. And he said, don't you remember me? Can you believe it. I probably hadn't seen him since we were seven or eight years old you know. But he came forward too and then two other women came forward the other later on, we heard that you were there. But I guess, that was enough for me. So.

One thing that you didn't talk on your [INAUDIBLE] was your coming to the United States, your trip to the United States from [INAUDIBLE].

Well, I tell you, we came in 47. And my mother-- I'm talking about now my stepmother but we always considered her mother. She always lived with us in England. So we had a little bit of a built in babysitter like this. And for our boys, granny was part of the family.

And we couldn't get any reservations because the five of us wanted to go. They always used to say, well, we have reservations for four. I said, well, what I'm going to do is my mother? Throw overboard? So finally, we got a boat from Sweden. So we went from England to Denmark on a boat and then on a ferry with a train to Sweden.

And our boys-- how old were they? Four and five, four and five. I don't want to brag, but they were cute. And they were everybody's you know people like this. And so on the boat when we went across on the ferry, it was at night. And they got tired. So he had one there and one of the officers hit the other one on the arm. And they said, we are going to Sweden. And everybody was awful then. At that time, we were the only ones there.

In Sweden, we got on the grips on. It was a very large ship there. And on that boat, there are a lot of displaced people. And there was some man who had lost their families, and we never had to take care of our boys.

They always took care of them because a lot of them had lost little boys like that. They were always surrounded. Because I guess, I was with the only children. I mean, there were others on the boat but Jewish children, let me say this and-- on the Swedish boat.

We had enough to eat in England but not all the things there. We used to take apples and oranges in the cabin and didn't even eat them. Remember when we came to the States, we had to throw them overboard because you can't bring it in. But we had always told our children, now, if you don't empty your plate, the poor children in Europe and so on.

And you know, American people now and in those days, they didn't get any food or anything. Everything you got of a smorgasbord and so on. And the oldest boy, five years old, suddenly says, mommy, look at this. The poor children, starving children, in Europe and look all the food on the plates that was left. I was ready to go under the table. So I can't believe it.

So anyhow, this one person from the American came over to me and he says, you know, you're bringing up your children all right. They have taught us a lesson. They never fill their plates up so much. And I was so embarrassed. But it wasn't naughty. It was something that we have been telling them.

So when we came over here-- let me tell you one good story from England. In England, Santa Claus is Father Christmas. And Hanukkah and Christmas was about the same time. And we had a friend who had no children. And he says, I'm going to be the Hanukkah man. And so he came and had presents in there like this.

Christmas Day, the milkman came. The milkman always comes to the door-- came to the door-- it's all different now, but I'm talking about the '40s-- to bring the milk in England. And so my boy would say, hi, Mikles, and says, well, it's the Father Christmas Cameron. He says, uh-huh, another man came.

[CHUCKLING]

So that was the little things in there. But anyhow, when we came on the boat-- oh, but we were so seasick-- the whole boat was nearly dying. It was a roughest trip they had from Sweden here in June. Even the stewards were sick.

The only one who wasn't sick was my mother because she never got out of bed. But those of us who went out of bed because the ship was like this, we got seasick. But she never went out of bed. How she ever managed the whole day, I don't know. But she didn't.

So after the boys were sick, so then we came over here. And my in-laws were under-- were going in there and my

brother-in-law. And so then they gave the boys-- and it was hot in the meantime. He had cold over there throughout the year. They gave them Eskimo pies. And the minute-- and our kids didn't know Eskimo pies. They didn't know ice cream.

And the minute they started eating, it was so hot. Before you knew, they fell on the floor off the stick. Never mind, we buy another one. And you know I thought, uh-uh, forget it. You can't just go do it, so two or three and then I said forget it. It must not think. I said, watch what you eat, and that's enough.

So then we came here and moved into with my in-laws. The boys slept in the same room as the grandparents. And we slept in the living room. It was in one bedroom, bathroom. It was the most ideal situation. But what could we do? We were looking at 1947. Even apartments in New York were not that easily available.

My oldest boy went right away to a camp around the corner from the school. And the younger one, my sister-in-law had a boy a little bit younger so then she took care of it. And we both went to work.

But after about 2 and 1/2 months, we had disagreements with his parents. I didn't hit it.

[LAUGHTER]

We came to here-- we came from different backgrounds. His mother was so meticulous and so clean. And my sister-in-law lived one floor up. So when we came here and my sister-in-law comes with the basket, I said, where are you going?

She says, I'm going in the basement to do my washing. And I said, oh, wait a minute, I'm coming with you. I needed her to die and they had to Bendix machine. I don't know. You're all too young for those things.

I went into the basement and my mother-in-law was appalled. And he said to her, is she clean? Is your wife clean? She couldn't believe it that I would do the washing there. But I washed there. And then we had to hang up things but--

This apartment is probably under 10 to 25 and I would say, 70% even more of a Jewish. And my oldest friend, my uncle right away got into with the Jewish kids to play. Because in this camp, there was like a daycare. And he was very independent, five years old. They always wanted to bring him and he says, never mind. I could go by myself. And he went by himself.

And like I said, we stayed there. And on weekends, my brother-in-law picked us up when they went to Belle harbor with his wife and daughter was evacuated-- not evacuated, for the summer. And then in September, we came here to the States and to Oakland. Of course, my sister was here and brother-in-law. And two anchors who had come from Shanghai, they were here. And in the meantime, my mother had come here too.

And so we came here and we arrived at Mission day on the 9th of September. And he looked at it in a-- maybe within a few days. And he looked in the paper. My brother-in-law took him to a place for a job because he was a machinist, inspector, and so on.

The man said, no, you are too overqualified for me. I'm going to send you to another place. So they hired him and he says, no, I can't come on whatever day it was because it's Rosh Hashanah. I have to have a day off. So he came the second day.

So in the meantime, I was having all those other little jobs. And so my uncle had come from Shanghai. And the rabbi in Alameda used to be in Shanghai. And it was Rabbi day. And Rosh Hashanah-- he came just before Rosh Hashanah and we went to go to services.

But we were just here. We didn't have much money. I mean, after coming over here with these two kids and so on and then coming from New York and nobody would give us anything because we had to guarantors, his father and his brother, who wouldn't pay for us. I mean, we had to use all our money that came here.

And when we came to Beth Jacob, which was the Orthodox shul in Oakland. Because my brother-in-law and sister went there, they wouldn't let us in. They wanted us to pay. And what could we do? So they sneaked us in. And I said, never again will anybody sneak me into. I only went there for yeshiva. That was the only time I went there. We stayed outside. He went in a little bit and so on.

And then my uncle said, well, why don't we go to Alameda? There is a rabbi. His name is [PERSONAL NAME], but he was in Shanghai. For a sukkahs, we went to Alameda. And when Rabbi Gates saw us, and saw my uncle, and my cousin, he was so happy to see somebody that he right away took us under his wings.

And he says-- and I-- we said-- told him-- I said, we don't have much. He says, never mind. Just come. And that's when our children started Sunday school in Alameda. My sister, brother-in-law-- because we didn't have a car, so my brother-in-law always took the boys to-- well, my sister had two boys at the time too-- to Alameda. And then his brother left near where we were and he would brought to bring them home. And we have been members of Alameda since.

So in July in 1948, we went to Los Angeles to a girlfriend by train, still didn't have a car. And when we came back, we had a bill for \$35 membership in for Alameda. And underneath, they had written, if you cannot afford it, by all means, whatever do.

And I said at that time, look, if we can afford-- it cost \$48 to go to Los Angeles. If we can afford \$48 to go for one week's vacation, we can afford that. We paid it off by \$2, and \$3 dollars. But we have been paying ever since. And we have always been paying ever since what the highest was.

But so we have members in Alameda for that. Our boys went to Sunday school. They were bar mitzvah. They were confirmed. And the rabbi married them. They insisted by both marriages that they had that Rabbi Gates was supposed to do the marriage. Unfortunately, he died over there 10 years ago. But we've been very close. But we have been very active there.

And the boys are married. And their children are ready bar mitzvah, confirmed. One is going to be married. One belongs to this temple, his children Friedman to the reformed, and the other one belongs to a shul in Walnut Creek to the conservatives. But there's all the children out of Sunday school. They still pay their dues, reluctantly. They feel they have to. They know what they would hear from us. But they do.

And so we've been very active here. And I think we have to be well received. I mean, a lot of-- we didn't have a car for five years. Everybody was taking us and picking us up. We never had any problems. We always had enough. We have reciprocated in it. Not to the people that gave us a ride but we've been give them rides ever since.

So I think I would like if we have led a very Jewish life. I mean, we have a few Gentile friends, but not socially too much. Because I don't know why. But we are-- I don't-- we're just Jewish people, Jewish surrounding. And we have a lot of friends.

And there are quite a few mixed marriages where we are very closed with and most supportive. We are most supportive because that's what the life they have to live. But we are, what we would say, close Gentile friends, no, we don't have, even here. But that's probably our fault too because we have a circle of friends and we don't go out too much. So.

What would you have the world know from your experience? What would you want people to know about what you went through?

I want you to-- well, I want them to know what was going on, and I want to warn them that they should not take anything lying down. We cannot afford that it ever happened again. And whatever we can do, we advise the ADL, or is APAC, or is any of the things. We have to support them. We have to show the world that we are here to stay and not taking anything lying down.

I know there are some Jewish people that would still say, well, it's not that bad and so on. We know it's bad. And the smallest thing we let those through, I think, then, we are on the losing side. We have to understand-- they have to

understand that we are one people, and that we are strong, and that we are determined to keep what we have.

And here, the least-- the smallest thing when something happens, make a big thing out of it. Don't just say, oh, it's not that important. Be it a swastika on a temple, or be it a swastika on a call from somebody like this, or be it anything like this.

I mean, we have instilled that-- I know one day when our boys were small, we used to have a lot of dances in our street. We don't have them anymore now. I don't know what that is. They were gang but like this. And there was a bunch of Catholic kids-- they went to a Catholic school-- and our kids and others too.

And suddenly, one of the little Catholic boys said to my younger boy, oh, you're Jew, a dirty Jew. He flipped him one. I mean, he beat him up. And everybody says, oh, the parents. The parents never came and complained. They knew. And this is what we have to teach the children. Don't take anything lying down. Tell them what we are, help wherever you can, but be sure that we are helping our Jewish people too.

I mean, we have a lot of talk a lot about outreach. You have to do this for them and this for them. Who's doing things for us? I think the in-reach in our Jewish community is maybe more important than the outreach. I'm not saying that we shouldn't support.

I know from the temple, they go to St. Vincent or whatever it is for Christmas and Easter to serve the people because to let the others do. By all means, do that. By all means, help when it comes to food, give them food like this.

But don't break your neck because nobody breaks the neck for us. And the more we can show that we are together, that we are together in it, in everything it is, I think they will follow. I think that's how I feel about it.

I feel very strongly that have to include or be part of some of the things. I mean, there's a homeless, God forbid, that should happen that helpful. But don't forget that you have obligations towards your people too. And that's one of the things that I'm very strong at the temple.

We always out for the new people and then have outside. What happens to the old ones? Do we ever give them a call? Do we include them in festivities and so on? And I see others too, but let's sure-- be sure of what we are thinking, and what our feeling is.

I'm not saying that I'm not trusting anybody. But we have to be strong. And we have to be together. And we have to support all the organizations that represent us. I'm not an APAC. I'm not here to make propaganda for APAC and ADL, and so on. But we cannot live without them.

I know everybody comes in another bill, another letter, or another donation to make and so on. But we know because if we would have been strong-- I'm not saying that we could have done anything in Germany. Somebody said, well, why didn't you do anything?

You couldn't in Germany. You just couldn't. My brother-in-law had an old gun. I mean, rusted. It was up in the attic. He didn't even know that he had it. Somehow, they found it and they wanted to arrest him for that.

So how could we have helped? How could we have done it? But we can do it here now. We do not have to take anything lying down. That's all right for you.

[INAUDIBLE]

Thank you.

Actually I wanted to say something.