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This is October 24, 1989. I'm Peggy Coster, and I'm interviewing Fred Meibergen.

Right.

Who is the survivor of the Holocaust. So how old were you-- when were you born?

On the 1st of January 1909.

And so you pretty much lived through all of the beginning of the--

Oh, yes.

--Nazis and watched it grow.

Yes, I did. I did.

Can you talk about that?

Well, Nazism was nothing new in 1933. You know, it originated a little earlier than that. And I don't know when you want me to start.

With your first memory of Nazism.

Oh, I just read a book, and the Jews were not treated very well in Germany altogether. So it deals with even the 17 or the 16th century, how they fared over there. They had protective letters or certificates, some of them. They had to buy them, of course.

They made prices according to what they could get out of them, you know? But one poor guy had to buy it for two thalers. A thaler used to be three Marks in Germany. I don't know if this pertains to the same time period or not, I wouldn't know.

But it wasn't cheap. I mean, those days everything was like in America, too, was cheap. But they took it from them, and they were not allowed to do anything, except what they did. And this was pandering. I don't think they allowed that, but they did it, and they got away with it because nobody else wanted to do that. And they served the purpose.

This was the 16th century.

Yes. And this went all the way through the 17th and 18th century.

So do you remember much anti-Semitism when you were young?

Oh, yes, yes, yes. There was always anti-Semitism in Germany. It was not the same kind that came along with Hitler, you know? That was-- the government originated anti-Semitism with Hitler. The other one was more or less by the people.

How is it different? What do you remember as the difference?

Well, I give you an example. When I came-- I came-- I left Germany end of 1937. I came over on Queen Mary. And of course, I got to talk with other people on the table. And so I'm at the table, et cetera.

And they say, why didn't you complain to the government? That was a fine howdy doody because the government did it, you know?

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Yeah.

In other words, it was such a misconception that people had about the goings on there, it wasn't even funny.

Yeah. Probably we should find out how many sisters and brothers you have.

I have three brothers. I had one who's dead now.

And-- so you just had three brothers. And they were younger or older than you?

I'm the oldest. I have one that's living in Berkeley. He's 10 years younger than I am, and the other one died before me, although he was a year younger than I am.

So you all left Germany.

Yes.

Did your parents leave?

Yes. And that's a story in itself also. I don't know if you want to hear it.

Yeah, we do.

You do. My medium brother worked in Germany in an export company, in an export company, and they had dealings with Japan. And the Japanese in those days were not quite as efficient as they are now, so lots of things went wrong with their business dealings there. And he talked his boss into letting him go over to Japan to straighten things out because this was already in 1936, where one could tell what was going on.

And he left in March 1936 to Japan, founded his own company there and did very well as a matter of fact. But before he left, I told him if you can see a way for me to get out there and help you or something like that, please call me. I'm more than willing to follow you. And he did.

And end of 1937, I left Germany for Japan via the United States.

So you spent World War II in Japan?

Pardon?

So you spent World War II in Japan?

No. I got out the middle of '41. However, my youngest brother that's living here followed us, but when he was in transit in Japan, then we had to get my parents out. And this was not easy. It was not easy at my time, believe me. They made difficulties.

But through connections that my brother had in the import export business, he-- well, he tried this-- importing, he didn't do-- export. One of his connections had connections to the government. And through that, we finally succeeded to get my parents out, and it was in 1939 if I remember correctly.

And it was not easy. And those folks there, my brother as well as my parents, stayed in Japan during the war.

So all of them were in Japan during the war, except you.

Not the youngest brother. He left Japan before me. He was just half a year or so in Japan at that time. He went back many times later as a civil servant, but not then. He was not in Japan during the war as a matter of fact. He was in the

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American army and was not wounded, but contracted trench foot, and they had to pull him out just when the going was good when they got to Germany.

Oh Now, you got out when in 1941?

Middle of '41. I forget the exact date.

Was it hard--

It was practically the last boat.

Yeah. Like how did that-- how did you get on? It must have been hard.

Now, there's a story to that, too, because when the Atlantic was closed for emigration, fleeing Jews came on transit visas via Japan to go to North America, South America, and middle America, what have you. And they were helpless there. They usually arrived when the visa expired.

So they couldn't take the boat anymore, either that or the boat has left before they got there, money hasn't arrived yet. They were allowed, I believe, to transfer some money to Harbin. And the money hasn't arrived. There, of course, they tried to transfer to Yokohama where we were. And it hasn't arrived yet.

So there were only a handful of German Jews that could help these guys, and the Meibergens were two of them. So then we have in this library here in the Holocaust Center a little article, a little booklet that deals with this written by a Japanese who was working for the NYK, which was the main shipping company in Japan. And he tells a little bit about the Meibergens, et cetera, et cetera, among other things.

So we founded the Jewish committee in Yokohama. There was another one in Kobe, bigger than ours because there were more Jews, not German Jews, but Jews, period. German Jews were there, too. Yes, but more others.

And we dealt with this interaction, you know, Kobe, Yokohama. And this was going on for a little while there until it finally stopped. Now, there were so many Jews coming through Japan that-- and their visa, visas or visa, or this is what-- expired, and we had to do with the American consulate.

And that's where I came in. I was the liaison man to the American consulate. And that gave me an in to come to the United States because I was known there. I think this was leading to this.

Yeah. OK, going back to Germany, where were you born in Germany?

I was born in the city that was called at that time Geestemunde. It was a Prussian city that is in opposition to Bremerhaven, and what it is called now. In those days, Bremerhaven was the center of this, you might say one city, Geestemunde in the south and Lehe in the north, it was built together more than the sunset to the Richmond district, I might say.

But since Bremerhaven was [INAUDIBLE], they couldn't get together. So they combined the cities in back of it, the Prussian cities of Lehe and Geestemunde and made it Wesermunde. And now it's called Bremerhaven. So have your pick. Even Geestemunde was called before it Geestendorf. So you have four choices.

No, Geestendorf is out because I was not-- maybe was not even born when it was called Geestendorf.

It was a pretty big place then?

Right now it has about 150,000 population.

Was it pretty big then, too?

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I would say the three cities about 100,000.

And what did your father do there?

He was a dealer in leather, and so was I. I learned the business, not in his company but out of town.

How did you first experience anti-Semitism?

Well, you might say it starts in school. See, this was not government originated. So it's individual. And we always had what we called the good old anti-Semitism in Germany. And that existed as I said in the centuries before, even more so.

It became much better I think you might say in 1850 if I remember the date given in this book correctly that it got better.

I have to stop this. Any time you can start.

OK, go ahead talk about what you were just talking about.

What was it? Now we were forming a committee in Japan to help those so-called transit Jews, and they got stuck there because, as I said, the visas expired. The money wasn't there, and the ship has left. This was the rule. There were exceptions, but darn few. And you want me to go into detail there a little bit?

Yeah.

It so happened that my brother, as I told you, was in the export business there, and I worked for him. We had a small office actually only because he was what he called himself was a agent representative. We didn't have a warehouse or anything like that, but we dealt with the exporters.

You get a middleman, let's put it that way, between the exporters and the companies abroad that bought from these exporters. And my brother saw to it that things were done right because in those days, as I said, they had a different standard in quality.

And one day, a Jewish fellow, very nice guy by the name of Steinberg, who lived in Tokyo, which is only about 30 minutes, let's say, from Yokohama by train, arrives and says, Meibergen, I hope you don't mind, I cabled your name to Berlin that you will be able to help guys that come through here and so on if they're lost. And all you got to do is you go on a telephone and call me up, and I will be down here in the next hour.

We didn't object, my brother and I. So a short while later, my brother had to be on a little trip to Osaka. It's about those engines from San Francisco. And the guide on the phone was a guy from the NYK. This is the shipping company that most of the passengers are shipping. And says, Meibergen, I don't know what to do here. I'm lost. I have a house full of Germans here. They don't speak a word of Japanese, no English. I don't know what to do with them. They run around like ants here. You better come down.

So I locked the joint and went to the NYK and tried to do what I could. And that was the beginning of our relief help over there. And it never stopped until I left. And it went thereafter also because I left in the middle of '41, and the war had started in '41, end of '41, December '41. So according to this book that I mentioned before, there must have been 4,000 to 5,000 transit passengers that we had to take care of.

What did you do for money?

We had another gentleman, a Tokyo gentleman by the name of Beerwald, very nice guy, too. And it so happened that this Mr. Beerwald had a brother who was the head man of the Joint Distribution Committee in New York. So we had a good connection in that respect. And I think Mr. Beerwald advanced money and got reimbursed later by his brother's outfit, the Joint Distribution Committee.

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OK. Just when the tape was off, we were talking about how hard it was. I mean, even Jewish people who knew they had to leave Germany, they found it difficult because there was no countries that would take them in. And how did that make you Feel I mean, how did you--

Well, you knew you had to go. How would it make you feel if you know you have to go or else, and nobody lets you. Now, in the beginning, I would say the Nazis sort of pushed them out, you know? But this all changed later on.

Now, I give you a little example myself. And this was in 1937, and I started a little earlier than the date that I really exited there. My brother asked for me. So I went to the Cunard line, sell me a ticket to Japan. And they said, yes, we will do that if you can prove that you can land in Japan.

Go to the Japanese consulate and get something in writing, visa or what have you that you can land in Japan. So you go to the Japanese consulate, and they say, oh no, for Japan to establish entry in Japan, all you need is a valid German passport which I had at the time. And with that advice, you go back to the Cunard line, you know?

And they say, well they advised me that it's necessary. This is a valid German visa. And they said, no, no, no, you can't do. You have to bring this in writing. So I thought I was smart, and I wrote to the Japanese consulate what was cooking and expected an answer in writing, you know, but they didn't fall for that. And so I was stuck right then and there.

It so happened, however, that a friend of mine had somebody at the Cunard line office. And through him, I got the ticket because I had a little in there. And so I took off on the Queen Mary. I went to New York. I went cross-country to Seattle and left for Japan.

I spent about a week or so here in the States. I was interested. I was very interested to see the country. Coming from the coast there, Bremerhaven, which is a port, and we had any number of Americans landing there or even stewards or something that worked on German boats, you know, and back and forth. And I heard enough about America, but I'd never seen it.

So I went that route. I had a friend who had a friend. His girlfriend at the time went at the same time. We knew of each other but she went via Suez, and that was the alternate route, you know? And then the third one would have been via Siberia. But I was interested in America.

Were you married at the time?

No. No.

So it was easier to leave then.

Yes, probably so. Yes. I didn't know what I was going into. I mean, Japan was in those days pretty far out on the map. And of course, I didn't speak Japanese, and I didn't know what was going to happen. Otherwise, who knows? I might have been married in Germany before I left, but I didn't.

OK. Kind of going back to the beginning again, could you talk a little bit when you first experienced anti-Semitism?

Well, in school, of course, there were fights. And you were always a dirty Jew or something like that. I remember I was 15 when I left town, and I became an apprentice in Gottingen. "Goot-in-jen" you would pronounce here most likely. This is a university town about the caliber of Berkeley here.

And I remember distinctly that there was an increase in anti-Semitism. So we Jews bunched together a little bit, and we learned boxing, which I was never any good. We carried canes in case we are attacked or something like that. And this sort of thing. I mean it was going on. But anti-Semitism was there all along.

So that would have been about 1924 then.

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I have-- yeah, it was 1924. You're absolutely right. Yeah, you're absolutely right.

And that was when the Nazis were kind of really beginning to foment.

Well, Hitler was around already in those days. I don't know how active he was. I came to Gottingen in May 1924, and I left in 1927, September 27. So in those days, we already tried self-defense. And I remember.

Were you ever attacked?

No, no.

How did you notice that the growth of Nazism began?

Yeah, it became a little bit more acute when I lived in Berlin. There were always fights between the Nazis and the communists.

OK, when was this?

I got to Berlin in January 1931 and also left in 1937. But there were always fights. I see it in front of my eyes now. The communists had a-- I wouldn't say headquarters. But they're more or less they hung out. And it spilled over into our street where the police was attacking them with a attached bayonet, you know, and the rifles and so on.

There were shootings in Berlin and Alexanderplatz that I didn't take part in it, but running away from. And I remember another part of there that was more shooting going on. There happened to be it was more or less the-- it's not the center Southeast of Berlin.

And these things-- I mean, there were friction before. Of course, the communists were the exact opposite of the Nazis, and those two didn't get along together. And there were demonstrations, just like this day and age. And it usually ended up in shootings, you know? And that was the time when the Nazis grew stronger and stronger. And by 1933, Hitler came into power.

Yeah. Do you remember much about that? Where were you when you heard that the Nazis-- Hitler had become chancellor, had been made chancellor?

That I don't know anymore, but I was in Berlin sure.

Did you see that as ominous, though?

Oh, yes, yes. I mean, anybody who was sound mind could see what was going on. After all, Hitler wrote Mein Kampf way ahead of 1933. And although I never read it in full length of it, I have that book at home, too. I captured one as a soldier and all that. But a lot of this was clear. He made good on his book, I would say, unfortunately.

Yeah. Where were you between 1927 and 1931?

Between 1927, 1927, I was in Regensburg. Ever heard of that? It's in the South of Germany on the Danube River. That was a year and a half there until March 29.

Did you experience much Nazism? Did you see much growth there?

I was-- and I'm still pretty much keeping to myself. I'm not a party man, club man, or something like that. So I didn't belong to a club in Regensburg. And I worked for a Jewish company.

So no. I would say I wasn't too much touched by the anti-Semitism, which no doubt exists in that part of the country,

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true. Bavaria, that's where Hitler started, you know, this Regensburg, Regensburg, yes.

OK. And then you went from there-- you didn't go straight to Berlin, did you?

No. I spent part in Hamburg. Then I was back in my hometown again and my father's business. But in 1931, January '31, 1st of January '31, I think I started in Berlin.

Did you hear much about-- right after Hitler was made chancellor, they started establishing the concentration camps for political prisoners. Did you hear much about that?

Oh, yes, yes. We knew, even though the Germans claim they didn't know that there was a Buchenwald, or a concentration camp and so on. And we also knew that things were not the best there. For instance, I had an uncle who was arrested and went to Buchenwald and that was taken or Dachau. I think it was Dachau.

And the people in general, and he in particular when they came back, I mean, when they could prove that they could emigrate, some of them were let go. And he was one of them. He went to England. But to his last day, he wouldn't want to talk about what happened there. They made him so scared threatening them.

You mean if they told?

I have a cousin. He was in Theresienstadt. This is a story by itself. He will not touch the subject. He goes up in the air. You must not even mention it. That's the way they scared the heck-- the living daylight out of them.

Did most of your extended family get out of Germany, too, or did you lose a lot during the war?

Well, my immediate family, as I said, my two brothers and my parents, we were able to get out, and we two brothers who went to Japan first, of course, got out. But a lot of others, my wife's mother, for instance, who left there, was deported, and of course, no more seen there after. And relatives, we had relatives that fled to Holland, maybe to Italy first and maybe thought probably since the axis was formed and so on, they weren't safe there anymore and went to Holland.

And my uncle as well as my aunt didn't survive it. The son did survive it. He was on the ground, and he was hid by somebody and is now professor here in Portland, Oregon. But these things-- I mean, lots of others that-- maybe not immediate relatives, but people that we knew well. They landed in Auschwitz or somewheres, you know?

When they had the Night of the Long Knives, do you remember that?

The Nazis had a beautiful song. They called is the [NON-ENGLISH SPEECH], translated "If Jewish blood bounces off or pours off the knives, then everything is twice as good," perhaps twice as good. This was going on practically since 1933 when Hitler came to power. The Night of the Long Knives, I don't know if it ever took place. It took place throughout.

The Jews were persecuted and killed and murdered and whatnot throughout. But this is more saying I would say, the Night of Long Knives, you know? But it was going on all the time, not only with knives, with clubs or fists or what have you.

They started doing anti-Jewish legislation right away, didn't they?

Oh, yes, yes, yes. It increased every time they tighten the screw a little more. I think first they started out with government workers couldn't work for the government anymore, Jewish government workers that is. Lawyers couldn't work anymore or could only work defending maybe Jews or something like that. And doctors, Jewish doctors maybe were not allowed to treat Gentiles or something.

Although I don't know. And that would have happened. But on this order you know, and this was tightened all the time.

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And the park benches had inscriptions for not for Jews, or Jews not allowed or not desired with this kind of stuff. In the end, I didn't live long enough in Germany to witness that.

They didn't let them ride a streetcar or something like this. They took away cars or at least the licenses. They couldn't drive cars, although not in my time.

Did you develop a kind of a sixth sense for danger?

Oh, you knew you were in danger, although not that I want to brag, but I was also dealing leather, as I said before, like my father. And I had to do it with shoemakers and, but I would say for myself. I was almost well liked. You know, I don't like to brag, and I used to live there sometimes.

It could have backfired very easily. I once was visiting a shoemaker, and this was just the time when the German battleship bombarded the Spanish. This was during the Spanish Civil War, the Spanish city. I don't know which one it was anymore. But there was a big to do.

And as I say, I was in the-- I was visiting a shoemaker. And in come his son, and he reports about that. And the Jews did this, not the Germans. The Jews caused this. And father, the shoemaker asked him, do you know any Jews, do you know what they look like? Oh, yes, he says. They are black hair, curly hair, black curly hair and a nose like this, almost like mine, which wasn't so in this shape in those early days. It got that way a little later.

Oh, his father says, you're sure. Yeah, you know that for sure. He was not anti-Jewish. And then the father says, now you see Mr. Meibergen here. He's Jewish. No, he's not Jewish. He has no black, curly hair, and he has no hook nose.

So you see, they made them out to be like in a caricature, you know, like monsters. So he didn't believe that Meibergen was a Jew. And that's the way it was.

Did you have any customers stop dealing with you as the political climate got hotter?

No. No. I didn't.

Did you have very many people show you that-- you know, friendship?

You might say that sometimes. I was told by more than one, why do you leave? They don't do anything to you. They will not do anything to you. Why do you leave?

Were these Germans or Jewish--

Gentile shoemakers.

They thought they would mirror.

They thought it wouldn't happen. Nobody did believe. I mean, it was also the opinion of the German Jews that by the time Hitler came to power, that it was a gimmick for him to get into power, and from then on, others would decrease and may be OK. He may not tolerate two young kids anymore, but he would let the old ones die out or something like that, on this order.

But it turned out entirely different. He meant what he said.

Did very many of your Jewish acquaintances and friends think that there was no danger also?

No, no. No, this was obvious. You couldn't miss it. You couldn't miss it. You knew you were in danger. Maybe we Jews knew even better than the others that some of us disappeared, and we were never seen again. But you don't even have to be Jewish.

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I mean, suppose you were communist. You were gay or a gypsy or something like that. You went to the concentration camps also. If you were a communist-- well, the thing is this, if you're a communist, you can change your party affiliation. You can become an iron Nazi.

But you cannot become a Gentile when you are Jewish. And in Germany, books are kept, and they knew exactly who was and who wasn't. It's not like here where you can disappear.

In Germany, before you move from one place to the other, from this house to the next town, you have to go to the police. You have to announce in writing that you move to that place. That place, the landlord has to sign you arrived here, and that has to be registered again with the police. And so you cannot duck there, you know?

It's not like here where eventually they get them, and they have a car accident or something like that. But that's about the only way, you know? And they knew who was Jewish.

When you left, you said it was more difficult to get your parents out because they stayed longer. Was that because they couldn't-- you left because you could get out because of business, right?

On account of my brother's business, you know, because he-- my brother was establishing just then. I mean, he went in March '36, and I left an end of '37. So he was quite new in his business too, but he saw the need for one thing. And all right, I could help him.

He could have gotten along without me also, I'm pretty sure. But since it amounted to saving a life he did it. And I'm very grateful for that.

How did you finally get your parents out?

As I said before, they tried, of course, everything and didn't succeed. And we tried from the other end and didn't succeed. Through a business connection of my brother's, who had connections to the Japanese government, who sent the cable to Germany, they were finally given the ticket for the boat, and they left. But this took an act of Congress or two, believe me.

So when you left Japan, and you came to the United States, talk a little about that. As I said, I left practically the last boat. And the reason I could leave Japan at all, or at least I was tipped off fast enough, being the middleman or liaison man between the committee, the Jewish committee and the American consulate, I asked the consulate one time, how long will it take if I apply for visa? Quotas were in use in those days. They're still in use, I understand.

And he says, well, under the present conditions maybe 20, 22 years, something like that. And as the business went on there with the consulate shortly thereafter. As a matter of fact, in retrospect shortly, it lasted maybe a year or so. The Atlantic was closed. That's why the immigrants went via Siberia, Japan to places like North, South, middle America, and so on.

When Russia was attacked by Germany, that escape route was closed, too. And so the American consul said, now we got quotas. You can go now if you want to. I said, yes, by all means. And that was middle of '41.

So when were you drafted? Where did you land?

San Francisco. Yes, I think. You got me now. I left via Seattle. No, I think I landed in San Francisco.

And what did you do once you got here?

My brother here, the younger brother was here already. And I took over his apartment, apartment room, and went immediately to a Jewish relief organization here, asking them if they know where I can get a job. And three days later, I had a job in San Francisco. That's what I did.

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And then you were drafted.

OK. Let's go on from the job business. I was-- in those days, I was cutting leather coats. I was familiar with leather although I didn't learn this particular business, I could handle it very well. And again, I must brag. I handled it very well. That is better than the natives, better than the natives.

And I always tried to save leather, which the others didn't. They were only out for speed. It was piecework. And I got a special union permit to work. And that ended when the business got a little bit more slack, and I was fired, was let go. And I told them that if it starts going again, I'm ready. I'm ready and willing to come back.

But in the meantime, I went to somebody else who was a non-union shop, and he hired me, too. And he paid less, of course, since he was non-union. And again, I saved him money because I utilized the leather better. In leather, it's not like cloth where it's universally clean and even without blemishes. Leather has a cut here and a blemish there.

And so you have to navigate around it. And the way you do it can save a lot of leather. So I saved him leather, and I told him that. And I asked him for a little better price because the conditions were worse than the union conditions. His patterns were not as good and so on.

And he couldn't see it. Then all of a sudden, my old company wanted me back. And I said to him goodbye. And then he wanted to let me-- he didn't want to let me go because he realized I saved him money, you know? But I went anyway.

And it was only a couple of weeks, so maybe not even that much, or was it a month? I don't know, but that was the maximum. I think I got invitations by our government, greetings, salutations. You have been nominated to be a general in the American army.

Right.

And that was in March 1942.

So where did you go from there?

Then I spent most the time here in the San Joaquin Valley in Lemoore, California. This was a brand new field at the time. We got there. It's now our biggest Naval airbase. And what I didn't know is that they had me packed to the post. I was not at the general disposition like soldiers shipped out here or there and so on.

But I was shipped out anyway later on and went to Pecos, Texas, another airbase. And those were training flying schools.

How come they had had you--

I'm coming to this now. I got an invitation to the headquarters. And they wanted to test my German language ability. Now, I was tested then by Americans that learned it in high school and so on. I could, of course, made circles around them they found that out pretty soon. There I found out that I was packed to these posts for future employment in certain branches of the government, I mean, for a position where you needed the language.

So was that good?

It turned out to be very good, yeah. I can kick. From Pecos, Texas, I was shipped to Greensboro, North Carolina. There they discovered all of a sudden that I had furlough coming so they shipped me back to Pecos, where I had my wife already established. Three days on the road with one handkerchief and a bad cold.

And so back to North Carolina and from there to Camp Kilmer in New York or New Jersey, rather, to be shipped overseas. And it was just at the time when the Battle of the Bulge started, and they didn't have room on the boats for

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more or less nonessential guys like me. So we stayed around there a little while, and then time came, and we left. We went over to Europe where I came from.

Were you in Germany then? Where did you land?

I was stationed-- I landed near Glasgow. Is it maybe [MUMBLES] or something. I forget the name. It's near Glasgow anyway. It's on the West side of England, Northwest side of England. And we were transported to London and headquartered at SHAEF. This is the European headquarters of Eisenhower.

This was all camouflaged and so on. And we worked from there out of there and prepared ourselves, so to speak, to be shipped over to Germany. Now, our outfit the USSBS, United States Strategic Bombing Survey, was supposed to establish to find out what could have been done to shorten the war.

And in England, in London, we were distributed to certain sub outfits of the USSBS. And I was detailed to the submarine department. And the head of our outfit said, well, he's one man, and what about if you need other-- Meibergen speaks German well enough, so Meibergen was appointed.

Maybe I'll tell you the rest of the story, which is going too far ahead. I better not do. So let's leave it at that. Anyway, we went to--

Are you going to tell the story later?

If you want to hear it. We went from there to Brussels. We stayed a few days and then went into Germany by Jeep via Aachen, which was a city on the French border. It was, of course, knocked out as anything. There was big fighting going on there.

And from there to Essen, big industrial city where Krupp, the main ammunition factories located. And from there, we went to Cologne, from Koln to Hamburg, from Hamburg to Bremen. And there it so happens that while I was stationed in Bremen, armistice was breaking out.

And I went the next day to the town mayor, which is the chief of the American army for that city. and I told him I'm coming from 55 kilometers, maybe what is it 35, 40 miles North of here. I would like to go there. And either he or he made me-- acquainted me with an officer, a captain, I think it was, or a major, I don't know. He says let's go tomorrow morning.

And so to speak, the next morning I was up in my home town. And I was supposed to drive the Jeep, and the officer was not supposed to drive. My driving experience consisted of maybe three or four half hours of driving in Berlin before I left and then no more, so you can see how good it is. I had to make an army license on a Jeep, and straight away I could do this fine.

But I was lousy. So a little bit out of Bremen, I came too close to a wagon with bushes on top, you know. And he says, OK, I will take over. So we went up to Bremerhaven. Incidentally, we went through a little town on the way from Bremen to Bremerhaven, which is called [PLACE NAME] Schaumburg. My grandparents hailed from them, my father, of course, too. My grandparents lived there and a few uncles, too.

And on the way, there was a Jewish cemetery. I knew that. I asked him to stop by there, and he did. And what do you know, there was not one stone standing, one tombstone, except four or five of my family. The only ones just by coincidence.

If the Nazis destroyed it, I don't know. Close by was a shipyard, and it most likely got bombed and might have hit them, too. But only the stones of my family were left. I have pictures of that. I can't prove it.

So we went on to Bremerhaven. And there I had an aunt living, who was Aryan originally, married a Jewish fellow, my uncle, became Jewish, and had a heck of a time under the Nazis, too, which is a different chapter. But anyway, I rang

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the bell and out she came, looked at me, looked again, and I didn't say anything and nothing happened.

Of course, I was in uniform, steel helmet goes up to here. And then after a while I said, don't you know me anymore, in German of course. Then she recognized me, and you should have seen that face. And this get together at that time, she didn't expect me to show up as an American soldier that went to Japan, you know, first and comes back there. And she was in tears, and she could never forget then.

I prepared myself as a few cans and so on and donated them to her, and I went back a second time.

Was your uncle still alive?

No, my uncle conveniently died before the war. But his son is around. He's here. And that is the son that I-- the guy that I mentioned you must not mention concentration camps or anything about the Nazis. He just can't tolerate me it because he was in a KZ. KZ is German for concentration camp.

Anyway, it was a coincidence. It was a funny coincidence that I was just in the right spot.

When you first went over to Germany, what did you see?

What did you see?

You were like in the front lines or were you--

You probably didn't see the marina right now, yeah. It was a little worse than that. All the cities that I went to, and I guarantee you that the others were not faring any better, like Aachen, Koln Essen, Hamburg, Bremen, Bremerhaven, nothing but rubble. I mean, there's outlying districts sometimes were preserved.

Hamburg, for instance, there were-- part of it was comparatively preserved. But others, I drove in a Jeep for miles this way and that way, square miles, you know. And there was not one stone that you could use, not to speak, out of a room or something like that.

Did you liberate any concentration camps?

No. But one thing I would like to say being in this outfit that I was in, we were directly under the war department, and we accorded the rights to have access to secret files or what have you. And I don't know where it happened. I was stationed in Hamburg at the time, and I looked through books there. And I can't recall anymore where it was.

And then I found this cousin of mine listed as being in Theresienstadt and could report this to his mother who didn't know where he was. That's shortly after the war. I mean it's a coincidence.

Yeah. Did you go see any of the-- and how did you find out about the camps?

What camp?

Well, when you were in the army, you-- when they started--

You knew it all along. As a matter of fact, we saw films of it, camps that were liberated. See, the Germans fought the Allied armies all the way back. As a matter of fact, by the time I came to Bremen, there was still fighting going on in the outskirts of Bremen. But my outfit was not a combat outfit. We were investigating outfit.

But the fighting was going on just the same. When I was in Koln Koln is usually referred to as left of the Rhine, right of the Rhine. We were on the one side. It was taken. On the other side, it was not taken yet. Also there, I have a story to tell if you want to hear it.

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Yeah, I do.

Being a investigating outfit, we had to stay in Koln for quite a while until the other side of the Rhine was taken. Then one day, it was taken. But the Germans had a nasty habit. If the bridge wasn't bombed out by Allied forces, the Germans blew them up.

And there is a very important bridge in Koln that leads from one side of the Rhine to the other side of the Rhine, where Koln-Deutz, it's called, is situated. And the bridge hang in the water. And so for us to go to the other side, we had to crawl half in the water and over this bridge to get to the other side because the bridge was hanging in the water.

And there we discovered some books that were of interest to this outfit. And since you cannot drive a bus, a Jeep, let's say, or a truck over a bridge that is half submerged, we had to go to Bonn, the present capital of Germany, where they had a pioneer bridge built to get to the other side. So we went around the Rhine.

I don't even know if it's north or south now, until we came to this bridge, went over there. There is a first lieutenant, I, think he was, and myself by Jeep to pick up the books on the other side of the Rhine. And we came to the other side. We saw lots of columns of refugees, you know.

And then we went on the other side of the Rhine up again because we had to go to the spot where the other end of the bridge. And we drove, and we drove and drove, and we didn't get anywhere. And all over the white flags were out. But it seems, the guy, the first lieutenant, did not speak German, but I did.

So I told him many times. Let me ask where we are. We didn't know because there was still fighting going on. Our revolvers wouldn't have done much good in a full fledged war.

So after a long time, I finally convinced him, and I asked. And he didn't like what he heard. So we cocked our guns and back tailed, you know.

You were behind the lines?

That was the Battle of the Bulge going on at that time. So we didn't want exactly to go into that. So we went back.

So did you ever get your books?

Yes. Later on, we got some books there, I think. No. No, I think I saw the books. No, I only saw the books when we crawled over the bridge there. No, I don't think we ever got the books.

What was your aunt's Story you said that was a separate story.

My aunt being originally born a Christian having become a Jewish lady was having a very tough time under the Nazis. Now, she had a business. But she wasn't allowed in her business. But she was detailed to the-- my hometown has a very big fishing port, as a matter of fact, the biggest or the second biggest in the world, not like Fisherman's Wharf.

And she was detailed to work at the fish port cutting off fish heads and so on. And it's getting lousy cold in Germany in northern part particularly. It was not easy work. She was not accustomed to this. And that's what they made her do.

And the interesting story is-- to me at least, I was working for the Holocaust Center here maybe for the second time, or maybe even the first time. And somebody threw a flier on the table, and I saw it was about my hometown, and I opened it. And what do you know, two thirds this flier deals with my aunt, the trouble she had over there.

They wanted to what they called Aryanize, that is Gentilize, Gentile-ize, Christianize or whatever you want to call it, Aryanize, Aryan, they considered the Hitler's Aryans wanted to convert the company to an Aryan company. And she was a very clever lady. And she fought it tooth and nails, and it went up through every step of the way until it finally ended up to the top notch men in Germany in this department.

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And I think she was able to drag it out until finally the end of the war came. She had to change the name of the company to her brother, who was, of course, still Aryan. She wasn't there actually, but she had to turn home, and it's from the fish port, you know? And he could direct her brother maybe doing this and that. So that is the story about my aunt.

Did you look up anybody else that you used to know when you got home?

There was no anybody else. They completely-- I mean, who couldn't go, couldn't emigrate was just killed, was deported and killed. As a matter of fact, I think that it is written in this flier that I told you about, when the Jews in Bremerhaven got notice at 10:00 tomorrow morning you assemble at the station, you take your little suitcase or handbag or what have you and a toothbrush, et cetera, she wanted to help him and was there with some workers of her company to help to cart the stuff to the station and help them. The Nazis wouldn't allow it. And of course, they were never seen again. Good friends of ours.

So what else can I tell you?

When you were new in America, did people believe you, the stories you were telling about what Germany was like?

Oh, I think by then, it was well known. As a matter of fact, I might throw this in. Me being born in Germany, coming from Japan, I was twice as suspicious, you know? But being Jewish, I mean, I think they put two and two together.

And I figured it was my war even more so than anybody else's because I knew what was going on there and people here knew too, a lot of people, maybe not the full extent of it. It's too grotesque, too enormous to know the details, let's say. But that the Jews were persecuted, I think this must have been very known here.

How did people react when the subject would come up?

Well, again, like the example I gave you before, people did not know the thing worked, how methodically the Germans worked, like the statement on the Queen Mary by some of the guys say, you know, why don't you go to the government and complain about it? Well, that's a fine howdy doody, I said. It won't work.

You go to the concentration camp or extermination camp just a little faster. That's all. But you can read stories. I mean, there were-- we saw films where people, let's say a Polish ambassador or something like that who was probably fleeing to England and being in the government in exile or something like that, who pleaded with Roosevelt to bomb Auschwitz or something so to make it impossible-- or at least harder for the Germans to exterminate there.

Well, he said, and he imitates Roosevelt. There is this cigarette holder and so on. Well, the ambassador or whatever he was, I don't know, he was asking, what am I telling my people over there? Roosevelt said-- and then he imitates him, you tell your people we will win the war. In other words, we win it, we'll win it, and then they will get the bad end of it. We will punish them. But that didn't scare the Germans too much.

As a matter of fact, nothing scared him even in the beginning. When the Germans started out, they had it-- the Germans were forbidden to have a regular army after the First World War, you know? And then finally, they built it up. And he had maybe a couple of divisions or I don't know how many he had.

And then he bluffed his way through there. He marched into the Rhineland, which he was forbidden to do. It was occupied. So the guy had guts. You got to grant him that.

And when he went into Czechoslovakia, there was still time. But Chamberlain thought no, he got peace in our time. He got a piece of our time, all right, but no peace. It was still time then. Nobody was armed, you know how poorly armed America was. We trained with broomsticks, you know, so famous pictures of that.

But then again, the combined Allied forces, they could have put a stop to if they wanted to. But it's the same now. If you have a country that misbehaves and-- there are two sides to it. I always say for one government to go ahead and, let's

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say, assassinate Hitler, it doesn't stay-- it doesn't sit too well with our morals. But what could have spared what kind of grief and could have spared the world. 50 million people died. That's a lot of people.

And this just because this one-- he is, I might say, a fanatic, who wanted to rule the world. So the question is, is it better to kill one man and save 50 million or not? I don't know the answer.

I can't kill anyone, but it might have done fine. Who knows? They tried it over there. They tried to kill Hitler. I saw him driving by in Berlin, him and a few other of the bigwigs. It wasn't easy to kill them. They drove like a house on fire, you know, and then the SS troops were lining the streets when they came by. So it was not that easy. Otherwise, I'm sure there would have been a few people who wished to finish him.

Did you ever think of getting involved in a political group to fight it?

Over there?

Yeah.

No, I was never politically minded or pronounced one party affiliated or something like that. But it was even impossible. I mean, as long as we could vote, I voted. I'll let you in on a secret. I voted Social Democrat, which is-- no, I didn't. I voted Democratic, which was about center or a little bit left of center, you might say.

But that's as far as it goes. You were not allowed-- you could not talk to your next neighbor in Germany, even in my times, and say what you wanted to say. And I told you, I took liberties when I talk to my customers and so on. And one word by them would have been the end of me. So I took chances, I'd say.

But you telling one bad word about the party or something like that, and you end up in a concentration camp. That was for sure.

People talk about the lessons of the Holocaust. What are some of those lessons that you think are?

However the lessons were learned, you can see this very well. There are people in this day and age, they don't just believe it. And since it is so grotesque and so unbelievable, that people can do that, some get away with it. And we have skinheads and Ku Klux Klan, et cetera, et cetera. And you can't convince them. You can't convert them. They know it all.

It didn't even happen, you know? So what are you going to do? We try through documentation here, like you do and the library here, to establish for all times what actually happened. I just recently had-- I think my brother brought it all from Germany. He gave it for me to read. And I read it.

And these are eyewitness reports not by Jews or something like that, but by precipitating Nazis. Now, this book, in my opinion, is worth 1,000 times that what I say because these are the ones that perpetrated it. And they admit it now. And we ordered the book on my instigation here, and we have it here.

What's the book called?

It's called-- something wait a minute. I think. It ironically meant "nice times." I think that's what it was called. I forgot in the meantime. I'm too old, you know?

59.

Hmm?

59.

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It's not very old.

Thank you very much. Twice.

Well, it sounds like you didn't encounter much disbelief when you came over here.

Encounter disbelief. Well, there was the majority of the people, they could not fathom what was going on. They couldn't, as the examples I gave you. And they knew most likely that there was something going on over there, but not the extent of it.

And when you talk to Germans now, I mean even those that you might almost say you can trust because they are friendly to you and so on and so on, they always maintained they didn't know that it was that bad. They knew-- they must have known because in my time, people disappeared. Jews disappeared. Communists disappeared.

So they must have known. But the extent of it, maybe not. But then again, when you-- I mean, as I did, I was in 1945 end of war, we were headquartered in Bremen at some guy's house there. And he maintained, no, he was never a Nazi, never. Those people over there, yes.

And this was always the other people over there, you know? But then again, since we were quartered in his house, we found his membership card in the SS, you know? You can trust them that much. So he didn't do anything. And the SS, as you may know, the black shirts, they were elite.

When did you come back after the war?

When did I come back from the war?

Yeah.

End of '45. I think I have a little booklet here. I can look it up if you want to know, but it was the end of '45. But I want to tell you something else, I was stationed in Bremen. This was before I was stationed with this SS man. This was an SD headquarters.

SD means Sicherheitsdienst, security service. They were on top of the SS, in other words worse than the SS. When we got there, there was still the food on the table and so on. This was-- they just left, and we got there. And of course, I was very, very much afraid they booby trapped the joint.

And we looked around, and we went to the cellar, and they had a heap of stuff that they swiped from people, antiques or something like that. And in the corner was standing an oven, and in Germany, the rooms were usually heated by oven, not-- by stove, by stove. And I heard some ticking there, [TICKING NOISE], and I mobilized the whole gang, you know, and thought, ah-ha.

We couldn't find where it came from, and I advised my general, what was it, commanding captain or whatever we had, let's get out of here. He couldn't see it. So we stayed there. Nothing happened. [INAUDIBLE] I wouldn't be here otherwise. But it was the rule rather than the exception over there that they booby trapped these outfits, you know, and then that was it. But anyway, these guys just left-- everything was still standing like they were still there.

Oh, this is why I said this. So I snooped on further, and they had a bookshelf there. And I got one book, and this dealt with the Jews in Vienna. The book was undoubtedly issued by the Nazis or some such thing, and they made comparisons between the Nazis, between the-- yeah, the Nazis and the Jews. By Nazis, I mean the whole population, the general population you might say, not just Nazis, the general population and the Jews.

What do you know? They categorize it by murders, theft, burglaries, et cetera, et cetera. The Jews fared about 10 times better than the general population in most any category. So the Jews were the bad guys, and they were the good guys.

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The Jews were 10 times more law-abiding than the general population. But no, they were the bad boys. They had to be killed. That's the-- I just had the word, the word the reasoning behind the anti-Semitism.

What other things-- what stands out in your mind on your return to Germany?

There are a lot of Jews that wouldn't go to Germany no matter what. Of course, when the army tells you to go there, you go. I didn't have these scruples. I don't know. For one thing, maybe I fared too well. I didn't go to a concentration camp.

I mean, they hindered my business, of course. And if I would have stayed a week longer, I wouldn't have had a business anymore, it just so happened. But with relatives being killed off left or right. And how they were killed, just this torturing business and starving them to death, you know the concentration camps pictures. It's very understandable.

I understand also that guys like my cousin, for instance, he just can't stomach that stuff. Every time they're reminded, they relive it. And it was just too much, too gruesome.

So of course, things happened. I went back-- there was a little place in between, close to the city of Bremen. And they had a submarine base there. And although I didn't see the-- they had these shelters there that drove them in into shelters that they had prepared. You know, I mean, big roofs, heavy roofs over the top and so on.

And there was a guy who said, how come you speak German so well? I told him I learned it in school, which wasn't a lie, you know? But I don't think he quite believes. I think turning aside, he said he must have been Jewish or something like that.

And these situations happened on other occasions, too. Incidentally, since I had access to this secret material, we were given the admiralty in England turned them out, these submarine pens as they were called they had in France, too. They made them bigger and bigger. They had enormous reinforcements on top of them.

And of course, there's every weapon that you invent, the other guy invents a counter weapon and tries to hit you back, you know. So we invented some-- they were not blockbusters, but they may have been bigger than blockbusters and concrete penetrating bombs and so on.

And we almost got through that. We knocked like in an earthquake a little, a little bit off the ceiling in this French and this particular French submarine pen. But that's as far as it got. We still couldn't reach them.

These were air raid shelters.

Not air raid shelters. These submarines drove into this pen, and this is-- let's say it was built into a rock or something like that, or in this case and probably in most cases, they had enormously thick ceilings, you know? Reinforced, steel reinforced concrete ceilings, and the concrete had to be of a special hardened kind and get-- almost got there. You just knocked off a little bit of the cement ceiling.

When did you get married?

During the army, during my army days in 1943.

And what's happened since the war?

The war went on and on. But of course, we won because I was in the army, you know? But the war was going on. And my wife even followed me to Pecos, Texas, stationed there. As I said, they sent me out to Greensboro, North Carolina, which was a staging area, and they discovered there that I had a furlough coming, so I had to go all the way back to see my wife again in Pecos, Texas, because she was working there in the engineering office or something. I forgot what office it was.

I worked in the engineering office, but she worked for some officers' club or something. I don't know. Forgot. And they

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built army housing there on that field. And no sooner did we move into that, I was shipped out, as it always is.

And then in Greensboro, North Carolina, the staging area-- that sounds almost like an earthquake, doesn't it?

Everything does now.

We had-- there they collected all these guys that spoke more or less German. And this was supposed to be interesting. We marched along the streets there called cadence in German and so on and achtung, and so on. That was a joke. But the whole thing was no joke. I came out all right, so I can't kick.

Let me just check over my list of questions here. How come you changed your name from Siegfried to Fred?

Siegfried is a specifically German name, specific German name. And I didn't want to bother my army fellow soldiers with that name. And the last syllable is similar to Fred, you know, Siegfried, Fred. So in the army days, it was already Fred.

But I was a year in the army when I was able to make citizen because I was a member of the armed forces. And I was asked do you want to change your name on the citizenship papers? And I said-- you can decide when you come to the judge when it comes to the swearing in or something.

So when it came to the swearing in, I said yes, I'd like to change my name. I would like to make it Fred. And he says, forget it. This would stick with you anyway. So I'm still legally Siegfried.

What is your reaction to movies about the Holocaust?

Well, I have an opinion about that. It's very good. I mean, the way they do it, it should bring it to the people. However, and that is the however, you open the television, 9 out of 10, there is shooting going on. There is murdering going on. There's mayhem, and there's everything.

So we are so acclimatized to this kind of violence, that this is just another violence to them, to a lot of people. It takes so much away from it. They just treat it as another movie, I feel.

But no film, no movie, no book can really tell the story, I mean, if you are yourself in there. How would you feel if they make roll call, you know, and let you fall out naked, ice and snow around you? That's not enough. They poured cold water on you and let it freeze on you and then drag it out for hours, all these things what they did.

That's just one thing coming to mind. I mean, these sadistic treatments that they got, how can you picture this in the film or can you report it so that it becomes real? It cannot be done.

What happens to you when people tell you to forget the past?

Forget? You can't. I mean, what happened, I mean, even as my old age forgetfulness. You don't forget these things. As a matter of fact, old people usually remember what happened in those days. But my memory was never too good.

But yet what I told you, I can back up. I can back-- this is not thin air I reported here. But--

What do you tell people when they ask you why not forget the past, what's your answer?

If you do that, then what we do here is meaningless. I know people don't want to be reminded of these bad things. And for sure, the Germans don't appreciate that this is always held against them. And maybe in a way, I would even say, one should put a bottom line there and say let's forget it or something like that because the present generation, as it were, has nothing to do with it.

And they don't want to be blamed for the behaviors of the predecessors. But yet you can't forget it. You must remember

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this so it won't happen again. History repeats usually itself.

Maybe we can stop it in a mild way at least or prolong it or what have you. But it should definitely not be forgotten. You can forgive them. The ones that did it, you can't even forgive.

But I will say this-- maybe it's coming-- maybe it's surprising coming from me. It was so in Germany you did not have your own free will to deal with. You were ordered. In Germany, most everything goes by orders. And when you are ordered, soldiers ordered to shoot a bunch of Jews or what have you.

Well, either the soldier shoots them or he gets shot. So I have read also stories in one book-- I forget which one it was-- that they were a little lenient in that respect. But that is the basic understanding. You either do as you're told or else.

And your life is usually closer to you than somebody else's. So that explains a lot of things. You could not use your own judgment. Once Hitler had the power, there was no getting away from it.

And actually, I mean stories like this circulate, and they are no doubt true, if not this particular story, but stories on this order. Let's say, little Joe went to school on the 2nd of May, and there was a May demonstration the day before, and the teacher would ask the class, well, how was going yesterday? Everybody enjoyed themselves or something like that and you marched.

And little Joe when his turn came to be asked says, well, my father said I don't like all that stuff, to heck with it, and so on. The next morning, Papa goes to police headquarters and from there to concentration camp maybe.

So you were-- you could not talk even in your family, maybe not. Suppose the husband and wife is very friendly today. Tomorrow, they get a divorce. And then they switch, and the wife tells about the husband, what he once said. This was all right when they were together, and they were married. The next day concentration camp.

On that order, there was no two people that could communicate it openly and truly. That is the trick that they used. If it were otherwise, well, there could be more opposition, you know? And often the Jews are blamed or people wonder why didn't the Jews put up more resistance?

Well, the Jews fell under this category, too. Among themselves, maybe they could talk. But they could not form an organization that could put up resistance. Besides it takes arms or anything. Where would they get them?

Individual put up resistance naturally. But no concerted effort could have been made.

What do you think of when people talk about forgiveness now? You know, like that guy that they wanted to let out of-- I don't know who it was, but he was a top guy, and he was in jail, if he hadn't died yet.

Rudolf Hess, maybe?

Probably.

Well, he died in the meantime. The crimes committed by these guys, these Nazis, they are so horrendous. You go to jail here for life if you kill somebody maybe under extenuating circumstances or something like that. You go to jail.

But these guys, they have millions, millions, and millions on their conscience. They shouldn't get away with it. You can't forgive them that. I mean, as I say, there are lots-- I'm sure there are lots of individuals that just followed order, and that's usually their excuse. But if somebody tells me I should shoot an innocent person, I can't do that.

I can't do that. I came to Germany with a gun in my hand, or at least on my side. I could not go around and shoot just indiscriminately. If I am attacked, there's another story. I mean, if soldier meets enemy soldier, it's either him or the other guy, you know?

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So that's the way it works. But innocent people and unarmed people and so on that never done wrong-- before I emigrated, I had to prove, I had to go to the police and bring in a sort of certificate that I have never been punished for any crime whatsoever. Otherwise, I wouldn't even have gotten out.

So me, the Jew who would have been killed for nothing, has never done anything, has never committed a crime, even proved by the stamp of the Nazi authorities. What do you make of this?

That's all I can think of. Thank you a lot for--

You're quite welcome. I hope I did what you wanted to do, but to say I was very lucky having escaped the concentration camp. A few more months or so would have been a different story. And I thank you for the interview and the camera operator.

How's your life gone since the war?

Pardon?

How has it gone since the war? Did you--

Since the war.

Yeah.

Well, I became a leather goods repairman here, having to do some things leather, which means not just leather but involves anything, metal, plastic, wood, what have you. And I did fine. I have no complaints.

Did you get involved with the Holocaust Center when it was beginning?

Yes. Strange that you asked. One of our bosses here, you know Lonnie [? Davin? ?] Well, she was one of the founders and principals, you know, president, was a customer of mine. And she recruited me. So I'm in here already for 10 years or so.

How has this experience changed your life?

The Holocaust?

Being involved with the Holocaust Center.

Well, I mean all this Holocaust stuff is not new to me, you know? I have read about it before I came to the Holocaust Center. And when you-- here you have more and more of it. Every book you touch here is Holocaust, and if you wouldn't have strong nerves or something like that, you wouldn't be here, I guess.

When you see those pictures of read stories, you have to have a strong stomach. And as I said, I was recruited by Mr. [PERSONAL NAME] one of the first members and presidents of the Holocaust Center.

Were you aware of that business out at that synagogue where the anti-Semitic literature opened up across from that synagogue?

I live close by. You mean on [PLACE NAME]?

Probably.

The Rudolf Hess bookstore or something like that, it was called, I think.

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You're kidding.

Yeah, this was opposite the cinema.

Right.

It is.

Were there a lot of survivors?

I live three blocks away from there. And I was aware of it. Yes.

Tell me about that.

I can't tell you anything. I wasn't involved. But there were, I believe, some demonstrations in front of their door. And naturally, that close to a synagogue, they were just kitty-corner there of the B'nai Emunah synagogue. This is-- well, I don't know. It didn't do any good, you know?

And furthermore, I mean, to me, in any way, it's a disgrace that we have those people and skinheads and Ku Klux Klan and et cetera. If they haven't learned now-- and look at these guys. What are they, the skinheads and these guys when they catch them? They're murderers, bank robbers.

Usually, it's the exception that confirms the rule. There it's the other way around. They are not the exception. They are the criminals and the exceptions of this if there's a decent guy among them. If there is, I don't know.

But every time, I open the newspaper, and they caught one of these guys or something like that, they're criminals throughout. I mean, I don't know of an exception.

So again, like in Vienna, Jews, these are the good guys, the skinheads, the Nazis. The Jews are the bad people. In Germany, before the war, lived about 500,000 Jews. That means less than 1% of the population.

Now, can you imagine that 100 people cannot stand up to one? 100 good Aryans to one bad Jew if they want it that way, so silly, so silly.

Look, the Jews in Israel, how many are there? How many Arabs are there? No, they need this little piece of land. They need it. Do I ask to go back to Germany? No. The Palestinians want to go back there. I can understand it, mind you.

I can understand it that they want to go back to that place. But it was a piece of desert when they had it. Now that it is good, sure they want to go back. How much more country is there for the Arabs? God knows, maybe 200 times as much as the size of-- maybe even more than that, size of Israel.

They can spare this little piece of land. The other Arabs won't let the Palestinians go into their countries either. The Egyptians don't want them, and I don't think the others want them.

But the Jews got invited to come to Israel, and they absorbed them, and they build it up. And now that it's built up, they must have it back. The land was, after all, the way I understand it, the Jews bought the land, and they were glad to get the [INAUDIBLE] for the piece of sand desert there. But now that they can grow tomatoes on there, they have to have it back.

Well, I can't think of any more questions.

I thank you very much.

Well, thank you.

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And let's hope it does some good.

I'm sure. I'm sure it has.

You turned it off?

Shall I?

Yeah, I guess.

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