

[INAUDIBLE] house in Berkeley, California, and I'm interviewing Roy Calder. All right.

And the date-- did you get the date?

Yeah.

OK, great.

All right, Roy. Let's begin with your story about where you were born, when you were born, and something about your family.

OK. I was born in April 1921 in Berlin. And at that time-- or my name at birth was Hans Gunther Cohn which is probably the most pronounced German name you can have-- German Jewish name that you can have-- Cohn and Hans, combination German, Jewish.

My parents were Lotte and Georg Cohn. My father was a-- had a couple of factories manufacturing ladies' hats-- millinery-- both in Berlin and in Dresden, Saxony.

I had one sister, who was four years younger than I. And that was basically the extent of my family.

Now, as far as my parents are concerned, we came from a fairly large family. My mother was one of five girls. She was the second oldest of five girls. My father was one of six. He was the second oldest of six children. There were four boys and two girls.

My father's family has lived in Berlin for many, many years. My mother's family originally came from what was known as East Prussia, which is now part of Russia, but Elbing, which at that time was in Germany and was part of East Prussia. So that, in a nutshell, is my family.

And what did your father do?

My father had a couple of factories manufacturing millinery-- ladies' hats. And I think this was during-- my mother's father, my grandfather, had a very large department store where they were selling hats. And I think it was one of his travels selling hats to my grandfather that he, in fact, met my mother. So my background is entirely in the millinery business, which is sort of, in retrospect, rather strange and unusual.

But your father had been in Berlin-- was born in Berlin.

My father was born in-- yes, my father was already born in Berlin, so our family goes back in Central Germany and Berlin area for many, many generations. Yes, same as my mother's. We can trace my mother's family tree back to the Eastern part of Germany-- Northeastern part of Germany around the River Memel for many, many generations.

In fact, we have a family tree at home which dates back to the beginning of the 18th century. And that's primarily my mother's family. But they go back in what used to be Eastern part of Germany until the beginning of the 18th century. Yes.

And when did she come to Berlin? Was that to marry your father?

Yes. Yes, she got married to my father there. They moved to Berlin, because-- see, we had two factories. One was in Berlin, and the other one was in Dresden. As a matter of fact, we moved to Dresden in-- I believe it was in 1930. We moved from Berlin to Dresden, and then I grew up in both cities there.

Does this mean that your family was wealthy?

No. I would say they weren't wealthy, but I would say they were well off. They were, actually, what you call upper middle class, where we had a nice home. We had-- at that time, was very unusual. But we had one or two cars.

But no, I don't think we were wealthy. I know that we lived in an apartment. We didn't have a house. We lived in an apartment in Berlin. Same in Dresden-- we had a good-sized apartment. But no, I wouldn't say wealthy. But comfortably off, yes. Yes.

And was it a very Jewish oriented home?

Yes and no. From my mother's side, yes. From my father's side, no. My father's whole family-- my grandparents from my father's side, my father himself were not Jewish oriented. No, not at all.

My mother's side, yes. They were very Jewish. So the home I grew up in was basically a Jewish home, but it was strictly at the instigation of my mother and her family, rather. My father went along with it. It was no big deal to him, but he went along with it. But it had very little meaning to him, in spite of the name.

But they were very, very German. My father had served in the German army in the First World War. And so they were very, very typically middle class-- upper middle class German.

They considered themselves integrated.

Totally. Totally, totally integrated. Although as far as I know, most of our friends were Jewish people, but that was, I think, primarily due to my mother. Except business associates. There were some non-Jews there. But most of the people that I am aware of that I knew were Jewish. But it was fairly well integrated. Jewish yes, but predominantly German Jewish type of upbringing. Yes.

And tell me something about your childhood.

Well, my childhood was really divided into two parts-- that which was spent in Berlin during the first probably nine years. I do remember going to school. I do remember where the school was located. But I also remember very little of what happened during those first nine years.

Later on when we moved to Dresden, which I believe was 1930, I do remember belonging to a Jewish youth group-- a German Jewish youth group, a non-Zionist German Jewish youth group. I remember being bar mitzvah. I also-- I went to a regular school. High school was elementary and high school.

I would say at that time most of my friends, certainly at high school, were non-Jews in the early stages, although I did belong to a Jewish youth group. I also belonged to a Jewish sports club, and I played soccer, and was very active in a Jewish youth organization.

But that may have been certainly after '32, after '33. I think before that it was a pretty integrated time of existence.

And your sister-- she was four years younger?

- My sister's four years younger. Again, she also was very heavily involved in a Jewish youth group. And I believe-- I've got to be careful what I say about my sister, because the last time I saw her it was when she was about 9 or 10 years old. And I think she developed into a very ardent Zionist-- belonged to a Zionist youth group in Germany.

But most of that happened after I left. I left Germany in 1936, so I left before most of the things really got bad. And so I really can't say too much about my sister. I really don't remember that much about her, except for pictures and so on. But four years' age difference at that time was a lot of difference.

So I know she belonged to a youth group. I know she became a very ardent Zionist, which I never was at that time, although I did belong to a youth group and a sports club.

How did you feel yourself as being Jewish, or did you feel-- when you were growing up, did you feel a Jewish identity?

I did feel a Jewish identity, certainly because of my parents, and certainly because I did belong to a Jewish youth group and a sports club. But I have reasons to believe that much of that only happened in the latter years, I would say after 1932, 33-- that before that, I just don't believe that my Jewish involvement was that extensive.

We were brought up in a very German environment. And my Jewish involvement really started when things became difficult in Germany. Because although my Jewish education was strictly bar mitzvah classes at age 13, I don't ever remember going to a Sunday school or if we had such a thing.

My Jewish education was very limited. I went to public school. I went to high school. And I do remember going to bar mitzvah classes. But that's about all I remember about Jewish education.

I know that for the high holidays or holidays we went to it. We did belong to a liberal synagogue in Dresden. I do remember that both my father and I had to check in at certain times, because my grandfather my mother were there. But it was the sort of a thing that was done.

But at that time, it really didn't have that much-- it wasn't that important to us-- to my father and me. Let's put it that way.

And when you talk about you were raised in a German environment, when you think of that, what do you think of some of the things that made it German?

Well, we were just part of the community. It was-- I mean, our family had been in Germany for many generations. And I think our whole background at that time was very German. I mean, from a cultural point of view, from a historic point of view, what we learned in history, what we learned in a German background, I think we identified with that to a very large extent.

And it's very conceivable that-- I've often wondered about it-- that if the Nazi period had come along without anti-Semitism-- if there had been a Hitler without anti-Semitism what the German reaction would have been. Because I think many of us at that time were very, very pro-German.

My parents and my father served in the German army. My uncles had served in the German army. So it was definitely a very, very pro-German upbringing.

A real integrated Jew.

Yeah-- very, very, very.

You thought [INAUDIBLE] German.

Very, very integrated. Very integrated. Yes, I think I remember most of my friends at that time-- I think it was kids from high school, and they certainly weren't. At that time when we lived in Dresden, there was a very small Jewish community. And except for the people that I met in the youth group or the sports club, most of my friends at that time were certainly non-Jews.

So when did things start changing?

I'm sorry?

When did things start changing?

Well, they did start changing in 1933 after Hitler came to power, and it became obvious that there was a problem

regarding the Jews in Germany. The problem that-- he created the problem, that as the various laws were passed, which at that time known as the Nuremberg laws which were passed restricting the normal lifestyle of Jews. I think the more that happened, the more we were thrown back into our own environment to our own selves. We became more active. Things became more difficult at school.

So tell me about how it personally affected you and your family.

You know, my father was not in retail. He was a manufacturer. And as a manufacturer, he traveled abroad an awful lot. And the only thing I do remember is that after '33, at that time we lived in Dresden, which was not far from the Czech border. And I know that most weekends we drove up towards the Czech border to buy newspapers and listen to the radio and the other side of the border.

So the information which you got in Dresden in Germany at the time was what the Germans wanted you to know. But you really didn't what was really happening.

I remember many, many weekends we drove up to the Czech border-- across the Czech border to look at newspapers, buy newspapers, and find out what the world was saying about what's happening in Germany.

But as more laws were passed, as anti-Semitism took hold in Germany, as it became more prevalent, things became more difficult. How it affected me at the time, I'm really not sure, except that I became more involved in the Jewish youth group, and more involved in the sports club, which we were allowed to participate, which became part of our life. And probably less involved in high school activities, although I do remember that most of my friends at that time still were from my high school. I had a few guys that we were going out with.

But I also believe that probably my parents were more concerned about it at the time than I was. It affected them more than it affected me.

How did it affect them?

Well, all right, we too had a head of domestic living with us who could not stay because of certain laws that were passed in Germany. Obviously business became very much more difficult, although I don't remember my father complaining very much about it. Because we had a factory. We were selling to department stores. We were selling to-- we had a lot of employees.

And I spent a lot of time in our factory, and most of our employees were non-Jews. They were working for us at the time.

But now all of this is in the year or two following Hitler's ascent to power. And some of the things in my mind at that time are somewhat vague. And it wasn't really until my parents insisted that I go abroad to school, because they could see what was happening. It was affecting them both in business and their personal life. The Jews couldn't do this, and Jews couldn't do that.

And there were certain restrictions put on our daily life and our daily activities, that my parents decided this was not a good place for me to grow up-- a good environment for me to grow up in. And at that time, I know that there was discussion whether they were going to send me to school in England or send me to school in Switzerland.

It so happens that my mother had a cousin who lived in Switzerland, and so the decision was made that I was to go to school in Switzerland to avoid all the things that were happening in Germany at that time.

And I do remember that either January or February 1936-- as early as '36-- I was sent abroad to school. And that was the last time really I was in Germany.

Now, that's not true of the rest of my family. I did see my parents once after that. My parents came to visit me in Switzerland once. My father was still traveling abroad, but somehow always went back to Germany.

And there's one thing. I know we talked about it, but again, nobody at that time could visualize what was going to happen. We had a factory that still could exist. And so they were selling abroad.

And so my mother only came to see me once. My father came to see me I think a couple of times in Switzerland but always went back to Germany, which I never did. Once I was out, I was gone.

Why?

Probably because-- here I'm guessing-- that my parents felt it was safe enough to come back. I know that they came-- they came to see me in Switzerland, but on a visit.

But you didn't go to Germany.

I never went back to Germany, no. Once I was out I was out. And some-- my parents just did not want me to come back at that time. So they must have had an inkling of what was going on and what was about to happen. And so I spent '36, '37, '38, and a half of '39 and going to school in Switzerland.

So you were at 16, 17 years old at this time.

I was 15. I was 15 when I left Germany, which is really, really very early. And that's why I say some of the things that happened in Germany affected me only indirectly, because they affected my family directly. But I was out at the time. I left before it really got to be very bad. And there was some discrimination. There were some problems, true.

Did you experience any of that personally?

I just don't recollect. I'm just not aware. But then I was probably too young to really remember what was happening at the time.

OK, you were-- do you remember reading the newspapers, though, when you were in Switzerland?

Oh yes, we knew what was happening. But even at that time, I just don't believe that anybody could visualize that it could get that bad. And when you've lived there for generations-- when you've had your own business, people were beginning to leave.

And I think the one thing that I think we ought to make clear is that anybody who could get out of Germany or who wanted to get out of Germany in the early stages could have gotten out. And there was the physical persecution-- the concentration camp, the physical persecution-- didn't start until much later.

The problem was that those of us who lived there and who were born and brought up in Germany never realized how bad it could get-- that our parents really, in the early years, '34, '35-- didn't think it could get that bad. And therefore, they made no attempt to get out. Some did.

And at that time, Hitler was willing to let everybody go. I mean, he just wanted to get rid of the Jews. And he didn't-- at that point anybody who wanted to get out could get out. They couldn't take their possessions or very little of them, but they could get out. There was no physical harassment until about '38. Kristallnacht-- that was the beginning of the end.

But the people who could obtain a visa were let go, no problem. He just wanted to get rid of them.

What about your sister? Was she sent abroad?

No, my sister was never sent abroad. And I have great difficulty understanding that. But since my parents didn't survive, I have no way of really knowing what was on their mind, why she wouldn't go out.

I know that in the last-- by the time I got to England, I could have gotten her a position in England similar to my wife's position in domestic, and I tried that. But at that time, she was not interested in coming. At that time, she was an ardent Zionist, and she was going to go to Palestine.

I know that she was working on an a youth camp, preparing herself for immigration to Palestine. Now, she never made it. And after the war, we tried to find out what happened to her, and we sort of lost her trace somewhere.

We can trace her back up to a certain point, and then we just lost trace. We just don't know what happened. We know she was in a camp-- a hakhshara, which was a sort of a learning farming-- learning to go in the kibbutz. And that she wanted to go, and she wanted to go to Israel to work on a kibbutz. But she never got out. She never made it.

And why my parents didn't leave early on, I really can't answer. I just don't know.

So when is the last time you saw your father-- he came to visit you in Switzerland?

To the best of my knowledge, the last time I saw my father was in the summer of probably '38.

And you'd already left in '36.

I left and '36-- '37 or '38. But I almost think it was in '38 because of a number of things that happened around that time. I think my father was still traveling abroad at that time. And I'm almost sure he came to see me in Switzerland in 1938, because at that time I transferred from one school to another. And I think he was still-- he was still there at that time.

Do you remember talking to him about what was going on?

Oh, we probably did. But again, we're talking about something that happened 55 years ago now. And I would not-- those are conversations are that I would not remember.

I know that my father and his brother jointly owned the factory-- that by 1938, the factory was taken away from them. And that my uncle at that time left for Shanghai with his family. They went to Shanghai.

And my parents-- I believe in the latter stages, my parents had a permit to go to Brazil via France. One of my mother's sisters, her younger sister, had left for Brazil.

And I believe that she had obtained a visa for her to go to Brazil, and that they had already sent all their belongings, and that they were on their way to France when my mother developed gallstones. And as far as I can figure out at this point-- I've been able to put things together-- is that they stayed in Berlin. They left Dresden, went back to Berlin, and that she wanted to have her gallstones operated before going abroad.

And I know that I sent them a telegram from London trying to get them to get out of Germany. Because they had a visa to go to France on their way to Brazil. But they never made it.

And the only reason I can visualize-- and this is purely guesswork, but it's an educated guess-- is that she required a gallbladder operation, and she wanted it done in Germany before they were leaving. And then war broke out, and they never got out.

So from my family-- so my mother's side-- I mean, my parents never got out. From my father's side, one brother and his family went to Shanghai. They survived the war in Shanghai and came to the United States and lived in New York.

One other brother left and went to France. And he and his family actually survived the war in France. And they had a daughter, who right after the war married an American GI in Paris. And that's how they came to the United States.

My father had two sisters, neither of whom came out. They and their families stayed behind in Germany. My mother had one sister who left for Brazil in I believe it was 1938. She had another sister who left for Chile in South America in

1939. Her other two sisters also stayed behind with their families, and they never got out.

So for my immediate family, there really are no survivors. And today, of all the cousins that I had, I have one cousin in the Bay Area from my mother's sister who went to Chile. I have two cousins in South America in Brazil. From my father's side, I have two cousins in New York.

And I have one cousin in London whose parents did not get out. But she got out to London as a political refugee rather than as a Jewish refugee. And she's alive. She lives in London now. So I've got cousins, but they are spread all over the world. But in my immediate family, I'm the only one who got out who got out and survived.

Well, let's go back to when you were in school in Switzerland. You are 15 years old when you left. This is 1935.

'36-- January '36.

'36, right.

Yeah.

Tell me about school there and what happened to you from that time.

Well, the first school I went to was in St. Gallen, which is really in the German part of Switzerland. And '36, '37-- probably for about two, two and a half years, I went to that school in St. Gallen.

And as far as I remember, I had a ball. I had a wonderful time. I grew up in sort of an exciting environment with all young kids from all over the world. And my memories of St. Gallen are only favorable.

Because at that time, there was still some money available to pay for my schooling. Apparently, my parents must have had some money abroad, because the school obviously was paid for. I had a certain amount of pocket money-- not very much, but we had nothing to complain about. So the first few years in St. Gallen were great or terrific. When I graduated from that school--

Was it a gymnasium?

No, it was really an Oxford Preparatory School. It was-- in Switzerland, most of the classes were taken in English. And we graduated with Oxford matriculation, which would have qualified us to enter Oxford University if we had been there.

After matriculation in St. Gallen, I went to the French part in Switzerland to Lausanne and also started in the school there. That must have been somewhere around the summer, late '38. But at that time, money started running out. There was no more money available.

What were you thinking while this was going on? What was going on in your head?

Good question. I went to school. I had lots of friends. There were some other German Jewish boys who were in the similar position. And I really don't know what went on in our minds.

I do know that money ran out. I moved in with a family. I had a room with a family. And in retrospect, I'm wondering what we were doing at the time. And we were partly going to school, partly skiing, having a good time. But what we were waiting for, I'm really not sure what was going to happen.

In my particular case, I had a girlfriend who was a Czech girl, also refugee-- a Jewish girl from Czechoslovakia whose parents already at that time were living in London. And she was obviously very much more mature than I was, because she figured that Switzerland was not a good place for people in our position.

So she got her parents to get me a visa to come into England. And the only way to do that is by having a sponsor, who at that time I believe put up the sum of 100 pounds that we would not be a burden to the British government, plus finding a job either in engineering or in some specialized field as a trainee. And then her parents did that for me.

And I know that in July '39, I left Switzerland via France, still visited my uncle-- who at that time was already living in France-- on my way to England and then ended up not in London, but in the Midlands in Birmingham. Got a job as an apprentice in an engineering factory. All this was in July, August.

By that time in England, it was very, very obvious what was happening. And I know that I sent some very urgent letters back to my folks, who at that time were in Berlin primarily trying to get my sister to come to England. I could have got my sister into England at the time.

Why she didn't come, I'm not sure. We probably didn't have enough time to process it and process paperwork, but also she was determined to go to Palestine. And I also corresponded with my parents, and I say I have reasons to believe that they were already on their way to France, and that they couldn't get out because of an operation.

And remember for us, war broke out in September 3. The Germans invaded Poland in September 1, and September 3 Britain declared war. So by about the 3rd of September, all borders were closed and sealed, and nobody could get out anymore. So that was really the end of my communication with my parents at that time.

And how we felt in those days, how we reacted I'm not sure. I just really, really don't remember exactly what happened or my reactions were to what was happening generally. Because I wasn't exposed to many of the things that happened. Physically I wasn't exposed to what happened in Germany, not to the extent that many others were.

But how we reacted to it from abroad, I'm just not sure. I just really don't remember anymore.

That takes us back into 1939 I suppose. And at that time, I had a series of jobs in London. Not in London-- I'm sorry, in the Midlands in the Birmingham area-- engineering, then became a waiter-- did all kinds of different things.

I also remember that when the Russians invaded Finland, there was a group of us who volunteered for the Finnish army to go and fight the Russians. And we were accepted, except that we never made it to Finland. Because the Swedes wouldn't let us cross Sweden. We had to get into Finland via Sweden. The Swedes wouldn't let us cross Sweden to get to Finland.

In retrospect, I'm not sure whether I was more interested in going skiing rather than fighting the Russians. So I'm not quite sure what happened there. But I say I did volunteer.

And then in May 1940, of course, was Dunkirk, when the British army was defeated and evacuation from Dunkirk, when France fell-- Holland, Belgium, all the countries. And right at that time, Britain panicked.

And right around May 1940, right after the evacuation from Dunkirk, Britain decided for security reasons to intern all what they called enemy aliens. And at that time, it was very difficult for Britain to tell who was an enemy alien and who was a refugee, because a lot of Germans came to Britain who were not Jewish, who were not genuine refugees, but who came under the guise of refugees and became what at that time was known as fifth columnists. And, I mean, a lot of it happened in Norway, in Holland, and Belgium, and France.

There were a lot of German spies-- fifth columnists working in those countries, which made the takeover-- the fall of those countries fairly easy. And Britain was afraid that was going to happen there, too. So Britain turned around and interned all male what they called enemy aliens-- people of German, Austrian background.

And we were picked up, interned, which is OK for some people like myself, which was pretty tough on those who'd already been in concentration camps in Germany-- came to Britain as refugees and were interned again in Britain. But some of us were kept in internment camps in England. One boatload I believe was sent to Australia, and there was one boatload of refugees-- were sent to Canada. I happened to be on the Canadian boat.

And the unfortunate part is the Canadian boat consisted not only of German refugees who were interned by the British, but also contained German prisoners of war who were captured during the fighting in Europe and were sent to Canada by the British. So we were all together on the same boat.

When we arrived in Canada, the Canadians, who expected prisoners of war, were faced with half a boatload full of prisoners of war and half a boatload of Jewish refugees. It took them a while to sort that out.

We spent about five months in Canadian camps. Then I came back to Britain.

After five months?

Yes. I went back. I was sent to Canada. I'm almost sure it was in June of 1940. I was on my way back from Canada in December. I know we arrived back in England very early in January of 1941.

And I had volunteered for the British army before I was interned. Then I was interned, and those of us who had volunteered for the army were sent straight back from Canada to Britain. And we went from-- we came to Britain under guard as internees-- were picked up by the British army in Liverpool, were sent under guard to I think you call it an induction center, were sworn in as troops, and then the troops left us and we became British troops.

So I spent the next six years in the British army-- eventually became an officer in the army without ever becoming a British citizen, which only happened after the war. So that's in a nutshell--

Well, tell me. Were you just picked up in England? When they passed this law to intern enemy aliens, were you put on the ship? I mean, did they say OK, report to the ship?

No. What happened is we were all given a-- we were sent to a tribunal. In most-- now, I can only talk about what happened to us in Birmingham. And we were ordered to appear before a tribunal to check our credentials.

And we appeared before that tribunal. And I believe, as far as I know, every one of us up to a certain age from the tribunal were taken under police escort back to where we were living at the time, allowed to pack a few belongings, whatever we may have had at the time that we could carry, and were sent to an internment camp in a place called Huyton, which was outside Liverpool in the North of England.

And from Liverpool-- from that camp in Liverpool, we were sent to Canada. As a matter of fact, the Canadians made a movie out of that experience called *The Spies Who Never Were*, which is a story of German-Jewish refugees like myself who were on that one boat called the *Ettrick*, which went from Liverpool to Canada. We were interned in Canada.

And at that time, some of us came straight back to England-- five months later came back to England. Some came back later. Some stayed in Canada-- were released in Canada. Some served in the Canadian army, some just stayed in Canada. But every one of those guys had some kind of an experience.

Ours was in that We came back. I worked my way back under guard on the Belgian boat as a waiter on a Belgian ship in transport during the war.

You worked your way back?

Yeah, we worked as-- I think I was working as a waiter on a Belgian boat coming back from Halifax, Nova Scotia.

What was the internment camp like?

In Canada? At first it was pretty rough. We were sent to a place in Ontario province called Sherbrooke-- a camp in Sherbrooke, which is in the northern part of Canada-- northern part of Ontario-- which got very cold very early.

And I know that I got some pretty miserable frostbites up there, which had been bothering me for many, many years, even after I came home. And, see, I left again in December.

But internment camp-- there were Jews. There were non-Jews. There were young people, middle-aged people, older people up to a certain age. It was a weird collection of people.

And again, my memories of the internment camp are somewhat limited, except for a certain specific instance that happened. But we made some friendships amongst the guys who were there. And since it only lasted for five months, obviously we survived it-- came back to England.

Put you on a boat and you worked your way back as a waiter on the boat.

Yeah. Well, actually we were-- on the boat we were not under guard. When we arrived back in Liverpool, we were met by guards, because we were at that time still enemy aliens.

What about your old girlfriend? What happened to her?

She eventually came from Switzerland to England, and we stayed in touch with her for a number of years. And what eventually became of her, I don't know.

I think Alice and I met her once after we were married in London. She had gotten married, too. But we became more friendly with her parents whilst they were alive. But we had really lost contact with her.

Because her parents were the ones who brought you--

Her parents brought-- her parents were the ones who brought--

She stayed in Switzerland?

Yes, but she came over-- she came over, too, but somewhat later. I think she finished whatever she was doing in Switzerland. You could still come from Switzerland to England.

And she was traveling with a Czech passport, so she did come to England. Yes, I know she did get married. But we saw her parents several times. But eventually we lost contact.

But your life, when you were interned and sent to Canada--

We really grew apart. We really grew apart at that time, yes. Yes.

So you came back, and you were enlisted right away.

Enlisted-- the day we arrived, we enlisted in the British army.

And this was in 19--

That was in-- was January '41.

'41. Now, what had you heard about your parents?

Nothing.

Still nothing.

No. Nothing-- not a word. I never had another-- never any more contacts with either of my parents or my sister. Gesundheit.

You weren't able to send messages, like Alice was able to send a message through the Red Cross.

As far as I know, we did try to send some Red Cross letters. I'm not aware of ever having received an answer or having received a response. The only thing we did find out is that after the war, the Germans established a date of death for my parents, which was at the end of the war. But we do know they were deported.

And one of the reasons I want to go back-- I'm going back to Germany, and perhaps-- I'm not quite sure yet-- perhaps try to look at some old records to see what I can find out. So I have not-- I'm not certain what happened to them. We know they were deported. I'm not certain that I know where. And at this point, I'm not quite sure that I want to know. But by the time I get to Germany, I may change my mind on that. I may want to find out.

My sister-- we've tried quite extensively to find out what happened to her. And we do know that a certain person-- a second cousin-- second or third cousin-- was with her on the same camp-- escaped to Denmark, from Denmark to Sweden, and eventually arrived in Israel.

And we have met with her. She, as far as we know, is the last one to have seen my sister, to be in touch with her. But so far we've lost all trace of her. We literally lost all trace of her. We don't know what happened to her. She certainly did not get out of Germany. We know that. We just don't know where she was apprehended, or where she was deported to, or what happened to her. Because she was not in Berlin at the time with my parents. That we do know.

So what motivated you to come back to England to join the army?

Oh, by that time, most of the, in quote, "refugees"-- Jewish refugees who were in England at the time-- most of them at that time obviously were going to do something to help Britain in the war effort. I mean, some went into industry. But I would say a large number of us at that time volunteered for the British army and came.

Some had joined the army before they were interned. They were OK. They joined the army before they were interned. They were OK.

Many others joined afterwards. And but I think by that time, obviously we knew what was happening-- what was happening in Germany. And at that time, most of us were willing to do something to be involved and to-- well, either-- I'm sorry-- the army or whatever we could. At that time, we were all anxious to do something, certainly the younger ones. Yes.

So how old were you when you went into the army?

I was 19-- going on 20. 19, yes.

And you were there only six years.

Six years.

Where did it take you?

Most of my army service was in England or Scotland. At first our unit was known as a Pioneer Corps, which is-- when we first joined the army, we could not join the regular British army. We were joining what was known as a Pioneer Corps, which was part of the British army, but was really a support group to the army-- were not involved in fighting, but were support in engineering and support services.

From there, I had volunteered to join some other part of the army-- the extra fighting units. I volunteered for the paratroopers. I'd volunteered for the commandos. I volunteered for all kinds of things.

I eventually ended up in the Royal Regiment of Artillery. And then I applied for a commission, and I got a commission in the British army and ended up with West African troops in Nigeria and spent close to six months in Nigeria. And then we took African troops to India, did our final training in India, Burma, and then back home again.

Now, in the meantime-- at the time that we-- not when we joined the army, at the time that we volunteered for the other paratroops or to become an officer-- maybe I should reverse myself one step. Contrary to what happened in America, in Britain you did not become a British citizen by joining the British army.

Americans who were hailed-- anybody who joined the American army after a certain time obviously became an American citizen. Britain did not naturalize anybody during the war. You could not become a British citizen, army or no army.

So those of us who served in the British Army, in fact, were still German citizens-- of German nationality, enemy aliens if you like. So the only thing Britain let us do at the time in 1942-- '43-- was they gave us permission to change our names. And so we could basically hide our identity if that was possible.

From who?

Well, from the Germans. Because at that time, I had volunteered to join the paratroops. And it would have been rather dangerous to be dropped over Germany, as the guys who volunteered with me eventually were dropped at Arnhem, with the name of Hans Cohn. British uniform or no British uniform, it would have been rather dangerous at the time.

So Britain-- in changing to another unit, Britain authorized us to change-- let us change our names. And at that time in September '42, I had just gotten married in a place called Calder, which is outside Edinburgh. So in good Jewish tradition, we took the name of the place that we got married and changed our identity from Cohn to Calder. And that's what it's been ever since.

Where did the Roy come from?

Oh, just picked out of the hat-- short, brief, nobody has to ask how do you spell it. And that was just-- I don't know how we arrived at it. It was, I don't know-- just a thought that occurred to us-- was brief, to the point, and no particular reason.

And the motivation for doing this was for fear of being caught in Germany.

Oh, absolutely. Absolutely. When that happened, see, I had volunteered for the paratroops. And we were waiting for interview to change over. And it would have been--

We already had the interview. We already had the interview. But during the interview, we made it clear to the British authorities that with our names, which most of us had very typical German-Jewish names, that would be suicide. And we're willing to go into the paratroop, willing to join whatever unit they would let us, but either British nationality, protection, or change of name. And they at that time let us change our names.

But we didn't actually become a British citizen until we came back from abroad. Then within a matter of a few weeks or months, we became British subjects.

But before you went abroad, you got married.

Before I went abroad I got married,

Now, we heard your wife's story. Tell us that story about that concert that night.

Well, that story-- that story actually was fairly accurate. It was in a concert in London. I was on leave from the army. I

was staying with my only cousin who was married in London at the time. I went to that concert, and there were three girls sitting in front of me.

And it was organized by the German Jewish community. There must have been some kind of a community center or whatever they called it. And most of the people there were elderly, because the young guys all were either in the army or doing some kind of war service.

And there were three girls sitting in front of me. And in this German group, they were the only three in the room probably speaking in English.

And so during the intermission, I know I was sitting in the row behind. I probably started talking to them. I knew at the end of the concert, I escorted all three of them to the nearest tube station-- subway station. And I know that all three of them gave me their telephone numbers.

And I know I had a date the next day already. But before going on that date I called for a date for the day after.

With whom, though?

I would like to think that I'm not sure whom I called, but I'm not sure to what extent that is totally true. I'm not sure. I knew I was calling either Alice or her friend that she was living with.

But she answered the phone, and so we made a date for the day after that. And that basically, as they say, was the end of that, or the end of my--

Of the beginning.

End of the beginning of your life. Yeah. Yeah. But I know we spent the next few days together. Then we met again about a month later in Wales. And then I also had to go back to Scotland, and she came up to Scotland a couple of months later.

And then we got married, so we literally only spent about 10 or 12 days together before we actually got married. That was in a place called-- we lived in East Calder. We got married in Mid Calder or the other way around, but definitely Calder. And that's how we ended up with the name.

So then I went abroad. I came back. We had a child. I came back from the army. And by that time, so six years-- and again, in Britain there were no GI benefits. People came out of the American army had all kinds of GI benefits. That didn't exist in Britain. I mean, everybody was in the same boat. Britain was broke, and everybody came out-- was in the army, everybody came out of the army all at about the same time.

See, I'd been an officer. I thought I was a big shot, pretty important, but no training, no trade, no nothing. So I had a job getting settled in Britain. And the only people I knew were some of the people who were friends of my parents in the millinery business. So I started up by trying to sell hats, which is not what I wanted to do, which didn't work. I'm not a millinery salesman.

So I went from one job to another. And we had a very tough time for a number of years, until we decided we'd better make a new start somewhere else.

And at that time, Australia was looking-- you could go to Australia for 10 pounds as an ex-serviceman. They were looking for people coming from Britain.

There were certain conditions. You could not settle in the major towns. You had to go where the Australians wanted you to go.

And there were some problems. And a friend of ours had left for the States a couple of years earlier. They had gone to

Hartford, Connecticut, but then they'd moved from Hartford to San Francisco. We found out about that. We said, hey now, how about it? And we just changed our mind, and we applied for a visa.

Even at that time, of course, you still had to come in under the German quota. We were both German born. But after the war, the German quota was fairly easy to get into. So it took us I think less than a year to get our visa. And then January '53, we took off, and came to San Francisco, and never looked back since.

So what did you do here?

I started various sales jobs. My last employment in London was working for an American corporation, Remington Rand, selling basically office equipment. And came back here, and applied for the apprentice Remington Rand, and because of prior experience, got a job with Remington Rand.

I did that for a number of years. Then I got into banking for a few years. I went back into sales, and I went back into the trust business. So I changed careers every few years.

The longest time I spent was the Bank of California in the trust business for 15 years. Then I went into professional fundraising for Hebrew University in Jerusalem for 10 years and retired from that, went into real estate development for three years. And then I decided it was time to do what I really wanted to do, which is other things and retired about six months ago from anything income earning, income producing.

And we are still both heavily involved in both Jewish and Israel oriented things. I'm involved in humanistic Judaism. My wife's involved in Hadassah and the temple.

What do you mean by humanistic Judaism?

Secular, non-religious Judaism.

So what is it? Do you think your interest in this has anything to do with your past, with your--

I have never been a religious person. I've never been a religious Jew. I've been a Jew by identification, by background, by any way you want to call it. I've never denied my Jewishness. I've always been a Jew. I've always consciously identified as a Jew.

But I have never believed in religion. And when people tell you you can't be a Jew without God, it just isn't true. You can be, because I happen to be living proof of it and so are many others.

So I still maintain my Jewish identity. I still maintain my interest in Israel. I'm still very, very much connected to it with Jewish things and Jewish culture and identification. But I am not now, nor have I ever been a believer in religion. So humanistic Judaism is an alternative that I can accept, which is a secular non-religious Judaism-- Jewish by background, history, identification.

And so we have an organization in the Bay Area. We are part of a national organization-- Society for Humanistic Judaism. We're part of an International Federation of Secular and Humanistic Jews. And we provide an alternative to people who want to practice their Judaism outside the synagogue.

Do you think your interest in this has anything to do with your past?

Perhaps. The only thing I do know is that I have never been a religious Jew. I've never believed in, quote, "organized religion." Judaism has always been important to me, but not as a religion.

In all the years that we've been married, Alice has always been the one who's fostered the religious part of-- in our community, I've been a part of it, but simply as a member of the family.

Well, they pretty much like--

I'm probably the only non-theist-- I prefer to use the term non-theist rather than agnostic-- to have been president of a temple. Because we lived in Marin, and we because of Alice's insistence, we joined Rodef Sholom and have been members of Rodef Sholom since its foundation.

We are founding members of it back into 1957, I believe. And I was president of the temple from 1969 to '71. So I say, I'm probably the only non-theist president of a synagogue.

But, of course, the relationship that you and Alice have together in terms of your Jewish practices would be very similar to what your parents had, your father being--

Correct. Absolutely correct. Absolutely correct.

--humanist and your mother being the religious one.

Absolutely correct.

So, I mean, my question is really there's some-- you've been working at odd-- well, not at odd jobs. I mean, you had a job for 15 years. I think that's a long time.

It is. For me, it's an awfully long time.

But you've done many things-- many different things. And yet you say at a certain time you want to go and do what you want to do. And that is somehow to espouse the cause of humanistic Judaism-- to work towards that.

That is one of the things, yes.

And I'm wondering if that desire, that need has anything to do with your being-- your history being exiled from your family and the whole Holocaust, and whether that has something to do with your being a survivor.

It is possible. It is possible, but not consciously so.

I just wondered if you ever thought about that in terms of your motive. I know you're not a religious Jew, but there's something that draws you-- seems to be--

Well, I've never denied-- I've never denied my Jewish identity or my Jewishness either.

Well, let me ask you. How do you feel that you are a survivor?

Well, see, this is why I personally have problems with the term-- with the terminology of survivor. By your definition or by the now established definition of a survivor-- because of the complete change of life that happened to us, the fact that I've lost my entire family, the fact that I am the only one of my family who survived the Holocaust, who survived the historical experience of the Holocaust-- that my life, if it had not been for what happened in Germany or what happened in Europe, would have probably been totally different.

I would have probably entered my father's business, which was a very, very well-going business, a very highly established and highly respected business throughout Europe. I would have probably attended a German University. I would have probably been financially or economically in the upper level of German or German-Jewish society.

But I would have certainly not had to go through all the things that we did go through, really trying to find myself making a living from scratch. And we did make it from scratch, as a matter of fact. We started from scratch several times. We started from scratch when we arrived in England. We started totally from scratch when I came out of the army. I had nothing. Between the two of us, in 1946, we literally started from scratch.

Whatever we made between '46 and '53, we gave it up again to come to the States, which was a good move. But we came literally with 10 pounds or \$20 in our pockets.

When we arrived in New York, my daughter had an ear infection. And both Alice and my daughter had to stay in New York with some family that I had there. And my son and I came out to San Francisco by ourselves.

I had to go to the British consulate, who in turn referred me to the British Benevolent Society, who loaned us enough money to bring Alice and my daughter from New York to San Francisco.

We started with orange crates and Goodwill-type furniture in San Francisco. And whatever we have today, we got ourselves, we made ourselves over a period of years. And I suppose we're very proud of that.

So we started a family. At one time, we had just the two of us. Today we have two kids. We have three grandchildren, and we started a brand new family. And those are good things.

Now, from that point of view, yes, we are survivors. I have always assumed, at least in my own mind, that the survivor is somebody who went through the camps, who survived against almost impossible odds. I've always considered myself-- compared to those people, I was lucky I got out. I got out in '36.

The fact that my parents never got out is something that's always been a mystery to me. I've never been able to understand it. And it's still something I have difficulty accepting, why they didn't get out.

Because they should have.

Because they should gotten out. OK, everybody at that time thought it can't get any worse. I accept that. My father was well off, and he did have some factories, and they did do OK.

But he more than anybody else was traveling in Europe. He was selling in all European countries. He had to know what was happening. And why they left it to the last moment-- even after his brother left for Shanghai, they were still there.

By that time, the world had closed its doors. There was no way to get another-- you were going from consulate to consulate trying to get a visa. At that time, it was difficult.

But my mother did have a sister in Brazil. My father had a brother in Paris at the time. And I have great difficulty understanding what held them back at the time. I just plain don't know what held them back-- why they didn't get out.

So from that point of view, yes, I'm a survivor. I've always preferred to use the term somewhat differently. But I don't believe I suffered psychologically. I don't believe I have any need for therapy.

I have no great problems talking to my kids, certainly to my daughter about it on the proper occasion. My son is different. I don't think he wants to talk about it.

But things have become easier as time went by. At one time, there were more problems.

What do you mean?

Well, at one time-- especially during the years in England. I mean, we certainly never spoke German in England. You couldn't during the war. You couldn't speak German. My kids grew up without knowing their language.

I think in retrospect, they should both be speaking German fluently. We should have spoken German at home. But you couldn't during the war. You didn't.

And for many years afterwards, you really wanted very little to do with anything German. So really neither of them

speaks German. My daughter has English. She took it at school. She has a smattering of the knowledge, but she really doesn't speak it. Our son doesn't at all.

And at one time, I think after the war it was difficult to talk about these things. Today, I don't think I have a problem in that respect.

But to me, many more-- there are many more mysteries about what happened as to why they happened the way they did to my own family that I don't understand. And certainly in the city in which we were living, in Dresden, which was-- anti-Semitism was rampant.

We also went through Kristallnacht. Our synagogue was burned. My parents lost the factory. It was forcefully taken from them in '38, whether at that time it was too late to get out, or whether there were other reasons for them to stay. Whether because my sister didn't want to come that they stayed, I just don't know. I can make all kinds of assumptions, but I don't know why they didn't get out. Why they had the foresight to send me to school in Switzerland and they themselves nor my sister got out is something I have great difficulty understanding and probably never will, because there's nobody to talk to about it.

Are you hoping to discover a key to that?

No, I'm not hoping to discover anything. I went back for one day three years ago. We were in Denmark, and my son-in-law's father and I took a car and went into Germany for one day.

And I wanted just to see how I'd react. We left early in the morning, went into the northern part of Germany, visited a couple of cities, and came back the same night. And I wanted to see how I would react.

And I just feel that after all these years I want to go back to Berlin. I don't feel that I can go back to Dresden. I haven't decided that yet. I want to go back to Berlin. I want to see. I want to see how I react. I want to see how I feel. I want to see, well, basically how do I react? I don't know.

And I just feel that after all these years, I want to see it again. I want to be able to go back-- not to live ever, but I want to be there for a week and to talk to people. And I have no expectations. They say I don't even know whether I want to find out what happened to my parents. That's something that-- I'm going to make a decision at the last moment whether I want to look at old records or not. I don't know yet. But I probably will. But I haven't decided that.

But I just feel that I have a need to go back to the place that I was born after 50 years and see what's happened there. I do want to talk to people, primarily for my own satisfaction. I want to see how I react to all that has happened now 50 years later.

Because, of course, you were-- you didn't really experience anything in Germany that was negative.

That's right. That's right.

Your memories in Germany are--

My memories of Germany are not nearly as negative as those of my wife's or other people, because I didn't go through many of those things. It's very true-- very true.

By the same token, we also-- I also left without my parents, and we did lose our entire family. So that's an offsetting element. A lot of people who went through tough times in Germany still left with their entire families. Many of our friends who are refugees from Germany came out with their families. We did not. We lost our families. But I just feel that I would like to go back for a few days to see what's happening.

Now, you said a few minutes ago that you think that your children should be speaking German, but it wasn't allowed to speak German in England.

It wasn't allowed. We didn't do it.

Right.

We didn't do it, because we felt it was not the right thing to do at that time.

Why would you want them to speak German?

Personally, I feel everybody should speak one or two foreign languages anyway. I think it's important that you know a foreign language.

And I feel with our background, it would be nice if they did speak what used to be, or what I suppose still is, our native tongue. I think it would be nice if they could speak the language.

It's so much easier to learn it when you're a kid. It's so much easier when you grow up with a second language. It's much tougher to learn it when you were an adult. So whether they should speak or not as a language, it would have been nice if they had learned it when they were children.

But what I hear you saying-- and it's not uncommon that the Jews who lived in Germany at the time before the war were really so German. And their identity there-- I mean, they think about Germany with a kind of wonder in their eyes. And that this was a great culture and a great country. It's hard. There must be a conflict there between one part of you which admires Germany and the other part, which--

Well, it was a great culture. It was a great civilization, up to a point. And I think the fact that we were born there, our ancestors came from there-- I think it does play a part. And I think that's one of the reasons I probably want to go back.

As I said, I would never want to live there again. I mean, many Jews have gone back to live in Israel. Now, that we have difficulty understanding, except for purely economical reasons. The Israelis have gone back to live there. There are people who have come-- I won't say many. A number have gone back.

And there are Russian Jews going to Germany now. If not [there, they're coming to the States are going to Israel. There's a number of Russian Jews going into Germany now. To live there, I have a problem. But there's still a certain identification I suppose with what is your heritage.

And why I keep on coming back to the point that I want to see how I react when I go there, other than just for a few hours-- for a few days. When I talk to people, I mean, I accept the fact that the younger people are a different generation-- no problem with that at all. How I would react to the people of my age group, I don't know. I too might be wondering what did you do at that time. But I'd just like to find out for myself.

Tell me. I'll ask you the same question. How do you think being a survivor has affected you as a father?

As a father? I don't think it has. I don't think it has, simply because I have never really considered myself as a survivor. I have considered myself as somebody to whom fate in the early years has not been very good and who went through some very unfortunate experiences.

But this is why when we started talking about it, I was going to what is the definition of a survivor. I've always had a problem with the term survivor.

Well, it's interesting when you say you don't think of yourself as one, because then you-- it's a completely different mindset you're coming from.

Yeah, probably. I mean, I know that we went through some tough times. We had some very, very difficult times. We had some very unusual times.

It would be like people in the depression, though, perhaps. You're talking about economic hardship.

Yeah, but we also lost our families and so on. But again, there was an extensive period of time between 1936 really and the end of the war when I hadn't seen my family anyway. Except I did see my father. I did see my father.

But maybe because I left as early as I did-- that even my relationship to my parents wasn't that close-- that what happened to them has affected me to the extent that it has affected other people. I don't know if that's true. I don't know.

But I have never considered myself as under the term of survivor. Therefore, did I treat my kids differently? No, I think that we were, in quotes, "protective" of them. This is a different generation rather than the fact that we were-- I mean, European parents have always treated their kids differently than American parents. And from that point of view, we were of European background.

And the settlement of order in the house, element of discipline in the house-- but that has nothing to do with being a survivor. It has to do with our background rather than the fact that-- with our personal experience, at least that is my reaction.

Let me ask you. What is it like being married to a survivor, a woman who feels that she's a survivor?

Oh, that's fine. I mean, the commonality of interests obviously helps. We do have the same-- a lot of things happened to us. But the most important thing is that we both started from scratch. We both started at the same point. And whatever we have today we achieved together.

The fact that many, many kids who get married today start with a plateau, which is totally unrealistic. Therefore they've got nowhere else to go. Everything that we had, we got together. The experiences which we shared, we shared together.

And oh, I'm aware of her moods and the fact that many things have affected Alice differently than they have affected me. I'm aware of those things. But oh, I think it's-- from that point of view, it makes married life much easier that we are sharing little things in common.

Do you have moods, too? Do you have nightmares?

No, I don't. No, I don't. But then I'm a far less emotional person anyway. So no, I don't have any moods. No. No, not that I'm aware of anyway. Let's put it that way.

So you feel-- you don't feel scars from this, except, of course, that you lost your family.

Yeah.

It's been a struggle economically.

I feel-- I think it's more a resentment. No, not scars. I feel resentment that I had to start from scratch when I probably shouldn't have done, because then I couldn't start off where my parents left off. I mean, there's a certain resentment. But even that is very minor. We did OK. We did it the hard way.

But we have a family. We have great kids, great grandchildren. We've got financially secure and no problems that I'm aware of. And so I really have nothing to complain about. No, I don't see any scars. No.

[INAUDIBLE] Now, you don't consider yourself a survivor, but there's some mechanism working here that has allowed you to go through the experience you have of losing your parents and not hearing from them. And I don't even know. When did you find out about them, what happened?

We found out about it really at the end of the war. At the end of the war, they started publishing lists both of survivors

and the people who were deported.

Now, I did know that in 1939, right at the outbreak of war, I had an address where my parents were living in Berlin.

Which was not your home address, or was it?

Which was an address to which they came from Dresden where they lived until '38 or, I think, until early '39. They moved to Berlin. And my best understanding of the situation-- that they moved to Berlin really on their way out to France or Brazil, but they never made it.

So it was after the war you found out.

After the war. Number one, I had an uncle who survived in Shanghai. We had an uncle who survived in Paris. I had a second or third cousin in Switzerland. So there were enough addresses available that my parents could have contacted-- or my sister could have contacted them if they had survived. They would not have found me, because one, I changed my name. I changed my identity. It would have been almost impossible for them to find me.

But I think right after the war we made enough investigations with the authorities in Germany-- with the refugee organization that existed at the time with the lists that were published of people who were deported and where they were deported to to find out what happened. We also put in certain claims, and we got the information from the German government-- from the authorities in Germany at the time through lawyers that a date of death has been established for my parents, which I think they used the end of the war as the recognized date of death-- and that they were, in fact, deported.

With my sister, we never got such information at all. And that's the only thing that really bothers me. But here again, even by going back to Germany I wouldn't know where to start looking for finding out what happened to her, because we just don't have enough to trace it back. But with my parents, I think the information is probably available in the files in Germany-- to find out exactly where they went to and when.

Well, what I started to say was that there's some mechanism working here, where you lost your family. You didn't hear from them for some years. You didn't know what was going on with them. But still you've been able to survive, and to keep going, and to start with nothing and build something. What do you think is it? What has it been that has allowed you to overcome the strife, these troubles?

Well, it's just a natural instinct of survival. I mean, we're here. We're here. Let's get on with it. I mean, there was nothing else really where we could do-- sit back and bemoan your fate, or to grieve what happened really wouldn't have gotten you anywhere.

I mean, at that time I was married. We had a child. A second one came right on very shortly after I came home. I mean, you had to make a living. You really had very little choice but to go out and make a living.

And that's where I had my problem. I found it hard making a living at first, because I wasn't trained. I wasn't qualified to do anything.

And contrary to American GIs-- could go back to school-- We couldn't. we got a letter from the queen. Thank you, see you next time round. We got one suit on the day we were demobilized, and that was it. We had no benefits, none.

We were thrown in the open market-- labor market the same as everybody else-- no home, no housing, nothing. I mean, we found it very tough to get a start. And I think the mere survival instinct helped you to get started and to try and improve yourself.

And that's why we decided in '52 that we weren't getting anywhere. Let's try it somewhere else. And well, it happened to work in the new environment, new surroundings. And things just fell into place.

But I think it's more you need to survive. Well, ambition, if you like, to make a success of things rather than to think back, which got us to where we are.

But I'd like to think that it has nothing to do with scars or, in quotes, "survivor related." But that's my reaction. I'm not sure if that's true or not.

Because you don't feel that you're--

I don't feel it-- feel it that way. That's right. Yes. Yes. Yes.

I think my kids are very conscious that their parents are survivors. Even our granddaughter had to write an essay recently on something. And even in her essay-- our granddaughter, in her essay she wrote about her family being survivors. So the kids are aware of it. And that's the way it should be, I suppose. It's part of history. It's part of when that happened. But let's get on with living.

And you don't feel you're a survivor because other people really did survive a lot more. Their experiences were--

I know enough people in the Jewish community and certainly in the Bay Area who went through some very, very tough times.

And because you didn't experience those kinds of tough times, you don't think of yourself as that kind of survivor.

Yeah. Yeah. I'm glad I didn't. I'm glad I didn't have to go through the camps. I'm glad I did get out of Germany when I did. A lot of things happened to me-- thanks to for whatever reason-- prevented me from going through those experiences.

But I just don't like to identify myself or put myself in the same category as those who did go through the camps, who did survive in Berlin or in Russia or Poland or in Hungary. We know a lot of people who did-- not a lot-- some who did.

But you don't consider yourself worthy of that, in other words, it sounds like.

I don't know. It's not that I'm worthy. I think their experiences were such that-- mine are very mild compared to what they went through. And if they have scars, I can understand it.

But in my case, no. I don't think I, if you like, qualify for that distinction, if it is a distinction-- or that definition rather.

Well, do you have anything you would like to add to what was said?

Oh, just a very general concept. We are still in touch with many of our friends from the days of London, my army buddies and others.

And one thing that I am pleased about is that we made the move to the United States, primarily because here you are part of the community. You don't use the term refugee or survivor to the extent that it is used in other areas. For the purpose of this program, you do. But you are part of the general community.

When I look at my friends in London who went through the same experience that I did, in the army or who came from Germany, they still consider themselves German-Jewish refugees. And that's a concept that I have great difficulty accepting.

And I think that's the difference between living in places like England, where you'll never been fully accepted into the general community, and the United States, where you are part of the general community, whether you associated with Jews only or whether you're part of the overall American community. But you are part of American mainstream.

And for us to consider ourselves or belong to organizations that are still identified as German Jewish refugees is

something that I have great difficulty understanding. But it is happening. It's still happening in Britain.

That's interesting.

And I might also say that with all my experiences during the war-- internment and everything else-- I still feel very pro-British that I have no grudge against Britain. I understand what happened after Dunkirk. I understand the panic that they must have felt in government circles.

And things were very different at that time. They are very difficult. And in many ways I still feel very pro-British, and we still go back to England every few years. And we're just pleased as punch that we're living in the Bay Area now, and it's our home. So that's it.

Thank you very much.

Thank you.

That was very enlightening.

Thank you.

[INAUDIBLE].

It's 3:00. You can still go to [INAUDIBLE] if you're not--

Oh no, come on. 4:00-- we have to leave at 5:00, 5:30. It doesn't make sense.

No?

No.