

OK. We need 10 seconds, and we can start. What I was going to ask you is about a comment you made a few moments ago about what happened in Germany and the slowness of the buildup. And I was going to say that I'd heard from other survivors how this was part of the explanation to the question why didn't you leave when you had a chance. And they often will say that it built up so slowly they really didn't know or couldn't believe what was going to happen. And I was wondering about your comments on that.

Well, it's not necessarily that we couldn't believe that it couldn't happen, but the erosion of our rights, of our mode of living, of our economic security was so slow, so gradual, that you never had a fixed point where you could say now life is so bad. We've got to take a drastic step and do something about it, like emigrating. For example, I was allowed to go to the gymnasium simply because of the accident of my father's having been wounded in World War I. So my education wasn't interrupted. Other Jews had to go to a Jewish school, school taught by Jews, only Jews allowed to go to it, et cetera.

And perhaps they could feel more definitively that there was a gulf between them and the rest of society. And because I was not physically abused all that much, I did not have a personal sense of urgency that I needed to get out. And of course, again, I was nine when it all happened. And I'm sure things didn't really get bad until I was about 11.

So 1935, perhaps, is when there were major manifestations against the Jews. And of course, I was not there for the Kristallnacht. My parents were, and I think that gave them the impetus to get out.

And as you pointed out earlier, they were among the Jews who did pick up on the early signs and did try at least to save you and later themselves.

On the other hand, I know people who got out in 1934 and '35, who saw sufficient indications in the policies of the Nazi party and Hitler that they predicted that it would be impossible for them to continue there. Einstein, for example, just to pick an individual.

Yeah.

There were others. I know some people, some of my colleagues, who left. And there was, at Berkeley, not a Jew, but a representative of the Reichstag before it was disbanded. And he was of a political stripe that was anathema to Hitler, so he left. And so he may have been Jewish at that. I'm not sure.

And you know, while the Holocaust was extremely largely directed against Jews, there were others that suffered also--
Sure.

--Catholics and those that didn't deserve to be left alive, like Gypsies or whatever. And I have no idea-- and this has often worried me and I've wondered about it-- just how much influence that the availability of funds, money, have on the fate of people who wanted to leave. In other words, if there was a Jewish family that said, OK, even as late as 1939 before the war actually broke out, if I were to give you 10 million marks from funds that I have abroad, will you let my family go? These are always questions that you ask yourself.

So I don't know if there was any single item or any series of events that could have foretold us the seriousness of the potential situation, namely the eradication of everything Jewish within the confines of Germany and the countries they controlled. Not just the death of the people, but the death of the philosophy, of the culture, of the history. I was very surprised when I was in Prague, for example, to find that in a city where a very large number of Czechs died, Lidice, for example, to find the Jewish synagogue intact, in the basement of this building to find the Jewish cemetery intact and to find the stones on the gravestone of Rabbi Loew. And I placed one there, too.

When I was in Germany nine months ago, I placed a stone or two on the grave of my uncle and my grandmother. And even though I lost the photographs, I'm hoping that this woman will go and photograph them again and send them to me.

What was that like going back? Had you gone back before or was--

This is about the sixth or seventh time I've visited Dusseldorf. I had not originally intended to visit Dusseldorf this time. For the last seven years prior to this year, six years before, I'd had a contact, a search contact, with a French company, which required me to show up there once a year and present the results of my research in French in the vicinity of Paris.

And so since it always was in December or January, which is not a very good time to go, I begged off the year before. And I had to go this time because it was the last year and the final report. And this woman had written to me, Dr. Barbara Sushi, who I will give you some documentation for. And she had asked me all these questions about my family. What were their politics, et cetera, et cetera, et cetera? What was our lifestyle?

And I decided, rather than trying to respond to a questionnaire that extensive, that I would take the time to go through Dusseldorf and simply speak with her. And I wrote her this. So I came up from Zurich and spent two days, two nights with her, answered her questions. And she took me to the cemetery and showed me these graves.

And it made a profound impression on me. I had not realized, for example, that my uncle had been a very highly thought of soldier in World War I. His regiment put in a big notice in the newspaper about him. I don't have that with me because she showed it to me.

And so all of these memories came back to the fore. I have a vague memory of one funeral, but I don't even know where it was now. But anyhow, going back there awoke a lot of the memories that I had from my childhood days. And it was a cathartic experience, I think. So your question, however-- I'm digressing again-- was what did my children want to know about the Holocaust? And--

Or what would you like them to know? I'd like to hear both answers.

Well, my children, of course, are primarily--

Excuse me, I'm having a very-- we need about 5 seconds here.

OK, we were having a little sound trouble just a moment ago. So let me repeat the question, which you began to reply to having to do with what you'd like your kids to know and what they may want to know.

I think my children certainly want to take the context of the Holocaust in its entirety, the enormity of the crimes that were committed, without necessarily knowing who individually perished and that this was the deliberate intent of the government of a nation to eradicate everything that had to do with Judaism. And as far as the context with regard to my family is concerned, they would like to know who perished, when, approximately at any rate, as best as we can find out. I have told them again and again that I am not in a position to supply them with grandparents because of what happened.

The desire of my son to look into this, I think, is very spasmodic, as I already mentioned. I don't think he wants to look into it in any systematic way. But for that matter that he wants to have any knowledge more than it is the worst thing in the world to be a Nazi or to have been a Nazi, then anything that reinforces this for whatever purposes he wished to use it for would be useful to him. My daughter would probably want to know a bit more about why, perhaps, they were unable to escape.

Now, in spite of the fact that my parents made very sensible evasive moves, they were caught. I do not to this date as to why they were caught. Maybe my father spoke incautiously somewhere. Maybe they were just too systematic. And I'm sure my daughter would like to know that as to what it was that caused them to be eventually caught.

Beyond that, having been born in the United States and, in particular, in California, I'm not so sure that can relate directly to other Holocaust survivors or children of Holocaust survivors. It's very difficult. You have to be of a certain generation in order to know what happened, to know the pressure that you had on you psychologically, physically, mentally, whatever. They didn't have that. They never did. They're born too late.

So my youngest daughter has asked me much more about Judaism than she has about the Holocaust. She liked to know the basis of Judaism in terms of the religious significances, what it means socially, what it means in terms of a code of ethics, a mode of life, and so on. She's aware of the fact, as are we all, that the Jews in one area are as different from the Jewish as another area as the Eskimos are from the Patagonians.

So there is no uniformity in this, but the Jewish culture does have a very tremendous value. It's my hope that someday she may want to read about this. She has not been educated on any religious basis either by my wife or by myself, my wife being the very unrepentant Presbyterian. So she doesn't go to any services either.

And so we do have the difference in terms of personality and in terms of the heritage, that two of them are fully Jewish and one of them is only half-Jewish. And I cannot, as yet-- my daughter, younger daughter is 15 and 1/2. I cannot yet perceive the intensity of any desire to know about these things. She'd like to know what my parents were like.

Do any of the traits that they exhibited-- are they represented in me? Are they represented in her? Are they represented in her siblings? What did they do for a living? How did they take their free time, their spare time, and use it?

When I was a child, now, in Germany-- and again, this goes back to a different question-- my father and I used to take the train on Saturdays early in the morning, 10 o'clock. We'd take it out of town for a ways, and then we'd walk in the woods for hours on end, take the train back, something that I recall vividly.

This wasn't an isolated instance. It happened again and again and again. It's not something that I've done with my children, particularly. And again, it was something that could be done without getting out of the narrow confines that Jews were allowed to operate in.

I've not been specifically asked what the Holocaust consisted of. I'm sure they know. Well, my younger daughter was in Jerusalem. She went through the Yad Vashem. My wife, my younger daughter, and I were in Paris at the Holocaust Memorial there. And we went through that and the Marais quarter of Paris.

We plan to go to Dusseldorf-- and by we, it's probably just my wife and I. Because I've set up an arrangement whereby they will invite a former resident of Dusseldorf back at their expense to either participate in a week long group tour of the memorials and what has been done to make up for the Holocaust, to compensate, or else an individual visit. And we are planning on doing that perhaps next year if and when our house gets rebuilt. So I don't think my younger daughter would be coming along with that.

You collected a number of documents over the years, and I noticed you have some here. Do you have anything that relates to the death of your parents that you'd be willing to share with us?

Surely. I was in Holland in 1953 on my first sabbatical from the university with my first wife. We went to the Dutch Red Cross. At that time, there were still some people who had survived, or had been out of the country and who had come back.

For example, I have the closest living relative is a first cousin once removed. And she was in Holland, and she went to Australia during the war and then came back. And there were other people. For example, it's a long distance relationship, but my uncle, who had married my father's sister, had a sister-in-law who was alive the first time that we came back to Holland in 1953. And she told us about who was survived, who had survived and who hadn't.

At that time, I went to the Dutch Red Cross in The Hague and asked them to supply me with formal documents of the death of my parents. And I'm not sure whether I received those at the time or whether they were mailed to me, but I have them in front of me now. They're dated 19 January, 1954. And they are in German, and I'll be very happy to try to translate them if you'd like.

We'd appreciate that.

All right. This is from the Informations Bureau of the Dutch Red Cross located-- it's the Netherlands National Tracing

Bureau located in [? 's-Gravenhage. ?] That's The Hague. And I've already indicated the date. It said certification.

The signatory, who is the director of the Informations Bureau of the Netherlands Red Cross, hereby documents that, according to the information available to him, Siegfried Goldschmidt, born 18 November, 1883 in Dortmund. Last residence, Breda [GERMAN], which means burgermeister, [GERMAN] 6, was sent on the 8th of January, 1944 into the camp at small Westerbork and was, for reasons of race and particularly because of his Jewish heritage, sent on the 25th of January, 1944 [SPEAKING GERMAN] Westerbork deported to Auschwitz. This person is considered to have died on 28th January, 1944 in Auschwitz.

On the 2nd of August, 1951, at the City Hall in Breda and, in particular, the Bureau of Licenses and Marriages, as a result of a notification in the Dutch official newspaper of the same date, that the death has been certified by the appropriate authority and that this refers to the person indicated in the present document.

It should still be mentioned that, as soon as the period prescribed by law of three months has passed, the execution of this death certificate has resulted and appropriate copies can be obtained by the competent authority at that residence. And it is signed by the director whose name is [? J. ?] Van Der Vosse, V-O-S-S-E. And you are welcome to make a copy of this.

Thank you.

The second is a very similar notification. If you'd like me to read it, I will. But it deals with my mother, whose name is Margarethe Goldschmidt Grunewald, Grunewald being her maiden name, born on 24 August, 1894 in Cologne. And the last residence, again, in Breda at this burgermeister [GERMAN] 6. And the dates and the comments for the rest of this are identical to what I just read. So those are the official notifications or death certificates and can be so considered in a legal sense.

You received compensation? Do you want to talk about that?

Yes. I did not want to go into this particularly because I thought it would bring up some unpleasant memories and experiences. I was strongly urged by a portion of my distant relatives, particularly those in New Orleans, to pursue this. Because they said, you don't have much. You might as well take advantage of what is legally yours.

And in particular, it made it less personally unpleasant because I was able to hire a lawyer who took this case for 10% of the recovery. And he was in Dusseldorf and in London. He moved from one to the other. And all I had to do is get some certifications from the authorities here at the General Consulate.

What this involved was some compensation for the loss or the, shall we say, taking of the business by the Nazi of my parents and, personally, the loss of educational rights and financial compensation for that. If I had stayed in Germany, I would presumably have been able to receive the education I received here for free. But, see, I had to work and do other things.

There were additional legal actions that were filed that had to do with being an heir to the property of others. And there were at least two from which I have some documentation here-- all of this is in German, too. One of them had to relate to the sister of my mother, whose death preceded the-- actually, no, it succeeded the death of the person from whom she inherited property. Those are very complicated sort of things.

But I learned at least some of the names of the people involved, and yet other people whose names appear on here I've never heard of, never had any contact with since or before. They were just that distant. So some additional sums were sent to me. The whole schmear didn't amount to more than, at the most, a couple of thousand dollars, a few thousand marks.

You say this is particularly difficult to talk about.

No, not today.

I thought you were saying a few moments ago you hoped they hadn't come up here. Maybe I misunderstood [INAUDIBLE].

No, no. My thought was that, originally when I engaged in this--

I see.

--that I didn't want to do it because I thought it would awaken unpleasant memories. But we're talking about 40 years ago.

I see now. I misunderstood you.

And today, I have found my niche and a lot of other both very pleasant and very unpleasant things have happened since.

Perhaps you can help me understand what happened to, perhaps maybe not your family's property, but property in general that Jewish families lost. They didn't sell before they left. They just left, or it was taken from them. Did the German government try to give that back? Or what happened to those titles? Do you know?

No. As far as I know, with exceptional cases of huge firms where maybe the title is still up in the air, what happened was that the German government confiscated the property, whether it was a business or the personal properties, even, you know, furniture, whatever, pianos. They just confiscated them. And as best as I know, some determination was made as to the value of that property. And if the people could be found and then could document that they were entitled to compensation, then the German government did make an effort to do this.

Did they try to give the property back in some instances?

No, they tried to compensate for it.

Pay money for it, not give it back.

Pay money for it. No, there's probably no good way that the property could have been given back. In exceptional cases, of course, that's different. My former student had artwork that was preserved in some, oh, underground storage vault. That's still available, as it was then. But an antique desk probably was blown to bits if a bomb hit it whether it had been confiscated or not. But if it had been confiscated prior to that, the people were entitled to compensation.

There were all kinds of compensations. I did not want to get into the details. And I'll tell you why. I had a relative. And in fact, it was a cousin of my father down in New Orleans, who made an absolute fetish out of this thing. I mean, it became the overriding drive of his life to make sure he was going to be compensated for every single cent to which he was entitled.

Well, there's more to life than this. When you can think only of this one modus operandi, it becomes very sad for your surrounding people. And I didn't want to be in that position.

So I did have reservations about engaging in it at all. And it was only because I was pushed that I did agree to this relatively limited amount of recovery that I obtained. I did not check into any way whether or not I was entitled to more. It just didn't occur to me.

How do you feel when you think the value of both of your parents amounted to just a few hundred dollars?

No, I don't think that's a fair way to put it even by the German government's restitution. They did not place a value on the life of people as far as I know. I was compensated for specific items that did not involve life. There's no way that you can possibly value the life of anybody in terms of dollars.

If people were compensated by this sort of thing, by a mechanism that put a dollar value on life, I would feel very, very upset about that. Of course, we do it in this country all the time in every court when somebody is killed, an automobile accident. They put a value on that life. And perhaps, if we do it, we shouldn't judge others so harshly by it either. But I personally would feel that I would not feel comfortable with any sum that would be possibly.

Did you ever receive a letter of apology from the German government?

No, not that I recall. I think what I received in terms of some of these things were oblique references to the fact that they regretted the situation that occurred, but I certainly have no official letter of apology. And well, it's difficult to imagine that this can be done.

The people who would write the letters now are not the people who perpetrated those crimes. I don't see how you can, as an outside observer, write and say, well, this person did wrong. And I'm sorry he did it, and I apologize on his behalf.

It's something that happened that is gruesome and horrible and all this. And trying to apologize might make it worse. I mean, I'm sure that everybody who was seen what happened to people who died in Auschwitz and in Dachau-- I mean, even now you can go.

Occasionally, they show the graves with the millions, literally, of bodies in there and Eisenhower looking down at this and just not being able to talk. I mean, that speaks for itself. And then I don't see how you can apologize for it. It happened. It should never have happened. Certainly, everything has to be done to prevent it again. But saying I'm sorry I think is a somewhat inappropriate reaction to this kind of thing by somebody who was not directly involved.

And you see, I, myself, had some questions on this. I still do. There was a time when I was very interested in a German girl. Now, she was two years old at the time the war broke out. Clearly, she herself could not have had any shape or influence on the war or whatever.

But then as I thought about it in retrospect, we did break up. I thought to myself, well, what was transferred by osmosis? What consciously or unconsciously did she absorb from her parents or grandparents and so on or, for that matter, from even what was around in the way of books before they were all revised or whatever? Or when she went out and saw, let's say, the damage that was done to certain sections of Cologne, or Hamburg, or Dresden, or whatever-- and say those damn Americans bombed the hell out of us. Why? Because we killed a few Jews, you know?

It's an argument that might have been unconsciously transferred, although I hope it was never consciously transmitted. So this is a question in my mind. And I'm particularly disturbed right now by the renaissance of antisemitism in Germany.

Now, I've been to Germany a number of times. And the people that I've talked to who are by and large some 20 years younger or more younger than that, they abhor anything that has to do with Nazism, with the Holocaust, with antisemitism, et cetera. And I believe them.

In fact, my daughter will be receiving next week the daughter of one of my friends and acquaintances in Freiburg, the same age. They've been corresponding by mail for the last year or so. And we will take her around for two weeks. I wouldn't do that if I had any feeling whatever of even the remotest sense that there was something wrong. These people are good people. They happen to be German. I think I'm a good person. I happen to be a Jew.

And so you can't judge, I think, a generation that's passed the war by the same standards as the people that participated in the war. Now, I have the greatest of all possible respect for people who say, yes, we knew what was going on. Yes, we were members of the SR. If we had not been, we would have been killed. And we did not want to be killed.

So we collaborated, participated, whatever you want. We did not do so happily. I can't say anything about it. The motive to stay alive is stronger than anything else. And if that is the truth, that they would have been either killed or very seriously maimed, or whatever, or incarcerated indefinitely, then I can understand their taking actions that nominally supported Hitler.

I still don't condone killing anybody and certainly not any Holocaust action. But just being a Nazi or not being a Nazi, you have to look at opportunity, motivation, threats, et cetera. But the people that really bugged me are those that I know were active members of the party, enthusiastically so, and then deny it.

This professor at Stanford, who's dead now, his wife, or scientist, was the head of the certain section of the aerodynamics section of the Kaiser Wilhelm Institute in Berlin during the time of Hitler. She'd never have gotten that position unless she was an enthusiastic Nazi. So for them to deny their knowledge of the actions and the fact that they contributed to this, perhaps in minor ways, but nevertheless contributed to the rise of Hitler and the consequence, resulting Holocaust, I mean, I could not countenance this. I've always felt extremely queasy about being even in his presence in the same room.

So I have to judge these matters on an individual basis. And I know a lot of very, very nice people in Germany in their 50s or younger. You know, somebody who was born after the war, can you blame them for it? I don't see how. But it's an intellectual decision you have to make.

A lot of people, including my first cousin once removed, will even now not travel through Germany. And she has hesitation about flying over it in an airplane. But it's because of the strength of the feeling about Germany. And I think this varies with each individual survivor of the Holocaust. Some of them will do exactly that what my cousin did, others may be even more aggressive. Still, others don't care, don't give Nazi schmazi, you know, if you ever followed Tom Lehrer's records.

So, to me, I would say, if I knew somebody that was an active Nazi and who was doing so not under compulsion, I would-- well, I don't know how I would phrase it. I don't know if I would take an active part in trying to destroy him or whether I'd just ignore it. I certainly would have no contact at the very least.

It's very difficult to isolate this. And you can't really go ahead and tell somebody, when they say I knew nothing about it-- you can't just say you're a boldfaced liar because maybe he isn't. You can't be sure.

So the things that I remember vividly as a child are these Nazi youth parades with the armbands and the swastika endlessly marching down with flags and martial music, the huge crowds in Nuremberg or in Berlin being addressed by Hitler from the balcony with a Heil Hitler, you know, and the almost mesmeric spell that he cast over the audience that they broke out spontaneously. And it is difficult to argue that someone can resist this unless they are really, shall we say, educated to do so.

No. Many people in Germany left. Some tried to fight. Some died because they fought, not Jews. They died. There were at least two attempts to kill Hitler in the early time. There was [? Rohm. ?] And there later on the story during the war. The general staff tried to kill him.

But in both cases, I'm not sure this was done out of humane motives. I think it was done out of the motive that the general staff felt that Hitler was leading them down the garden path, that Germany would be defeated. And they would be out of business. They would not be able to do anything again for another couple of generations, which is an entirely different reason in saying I want this man removed because he's a threat to humanity.

And the question that one can raise is supposing Hitler had won the war in Europe, supposing the United States in its isolationism had waited another five years. He'd overrun England. And they would have drawn some sort of line in Russia and say, OK, that's enough on this side. So he would have gone from Istanbul all the way to Edinburgh. And what would we have done then, the thousand year Reich? It's frightening.

You see, the idea of the Holocaust, as far as I'm concerned, cannot, can simply not, be separated from Nazism, from the political aspect of what Hitler was intending to do. I think it's all a part of it. I mean, the Holocaust served as a wonderful, one wonderful, scapegoat. In other words, the result, that resulted in the Holocaust-- that the Jews were the culprits. And so if we get rid of them, we'll have rid the world of a horrible influence.

But that was part and parcel of the superiority of the Aryan race, so-called. The Jews weren't Aryans. I don't think I've ever seen a definition of Aryan that I've agreed with, but it was something that became a part of you as you looked at what was going on in Germany. And for me, it was particularly so after I looked at it backwards, not at the time I was there, but after I had come to the United States.

You see some of the things that I did as a child. Let's see, am I getting too far? Where were we going, the Holocaust? And--

You're doing just fine.

I'd like to ask you. You mentioned you had the opportunity to go to Auschwitz to visit.

I had the opportunity. In fact, I was strongly urged. I was in Poland at a national meeting of my professional area, and they were very incensed that I refused to go.

But why?

They said it's a national shrine. You should go. We've gone through a great deal of trouble to get visitors to see what has gone on here. But this was before I actually went to the Yad Vashem. But I knew I couldn't go in there. It was too personal, too intimate, too-- maybe there was the key to that box I was trying to keep locked that I didn't want to let the genie out.

Are you ever going to let it out?

I don't know. At this point, probably not to be honest. I've talked this over with my wife. There's a Jewish psychiatrist who told my wife he'd love to have me as his patient. And my wife told him, well-- she almost slapped him. She said, you know, I like him just fine the way he is.

And if there was ever anything of that nature, of course, this would have to be aired. I'm not sure it's worth it. I mean, I've lived my life. I don't have that many more years left. I think I've accomplished something.

I didn't talk much about that, but that's another story. I've got a family. I've got the respect of my colleagues. I've got an international reputation. So why endanger this by starting to torment yourself about what might have been or how I should have perhaps reacted under different circumstances when I didn't? I see no point to it.

So let it be locked up. I'm talking about all of these things without getting emotional. And so I think I've come to grips and have a bottom line for this situation that I accept that I am what I am with all the warts that exist in part because of my history, my heritage, and so on, in part because of me, the individual that's inside.

And in looking back, I'm not dissatisfied. I take satisfaction in my accomplishments, both personally and professionally. And so my regrets are the things I no longer can do that I enjoyed, like skiing, which I learned in Europe, loved it, took it up here. And my back is so bad. I can't handle that anymore.

The other thing is that, in looking back at Europe and the things that I've locked up, what did I do? I lost two first cousins and their husbands and their children. I've lost my aunt and uncle, my aunt being the one-- my father's sister.

I've lost my aunt on my mother's side. My uncle on my mother's side died a natural death. My grandfather, I have no idea, 91, 92, maybe it was natural in Westerbork, maybe not. He's listed in that book.

So having been an only child, I don't have this broad spectrum of close relatives that I am mourning for. And yes, my parent's death hit me very, very hard. And when you have to not only realize that you cannot reverse having left Germany and never seeing them again, but you, at the same time, have to fight a somewhat hostile environment, it gets to be a fairly sizable amount of baggage that you have to carry around.

So I no longer have any fears or hesitations or anything about going to Germany. I do have fears about a rise of Nazism, but not necessarily there alone. I think just as likely here. And as times economically get worse, you're going to find scapegoats.

Not that this is relevant, but I testified in the Rodney King trial as an expert on facial injuries. And when I think about what happened down there as a result of economic frustrations-- which were fused by this incident, but the causes are still there. And the same thing is true of the causes of antisemitism. And surely one cannot separate the Holocaust and antisemitism period. I mean, the two are inseparable. And yet, pogroms have been going on, I don't know, from time immemorial.

We had the Inquisition in Spain, which certainly focused on the Jews. We had the problems in Poland for centuries on, the Warsaw ghetto. And so Judaism is tough. Thank God it's tough. It would have died out a long time ago. Because as a rule, I find that the Jews-- along with the Chinese, by the way-- place tremendous value on education. And they place tremendous value on being able to use the education in a profitable way.

But they also are pretty good at commerce. And because they're good at commerce, this causes some who are not so good at it to cast very jaundiced eyes at the success of Jews. And these are things that are mixed in with the antisemitic feelings and the consequent Holocaust that we have experienced.

It's surprising to me how many cities are erecting Holocaust memorials and how many are asking active participation by people who still remember it and what they had to do. You've learned about my family. You haven't learned much about my actual work, but I can tell you a few things about that if you're interested.

I would like you to do that. First of all, I'd like you to pause. And you're going to be part of history now, another part history. This tape is going to be watched by many people over the years. I want you to take a few moments to see if there's anything else you'd like to add. And also, of course, I would like you to say something about your accomplishment.

Well, there are lots of things I can add. I mean, I felt that the departure from Germany represented just starting from square one, square zero, whichever game you happen to play. I came out with the equivalent of \$2, my clothes, and a few stamps.

I've had two other occasions in my life when I started from similar circumstances, but for entirely different reasons. However, they were not quite so-- there were other cases when I was very much down. I'll just briefly mentioned the two cases that I feel were equivalent.

One was after my second divorce, which left me emotionally and, in every other way, drained, financially in a extremely precarious position, although I was able to survive. And I had gained, if you can call it that, the intrinsic enmity of my former wife who tried her best and did succeed for many years to alienate my children from me and prevented normal contact. She couldn't prevent what was legally my right.

But in every way, shape, or form, I was depicted as the devil incarnate. And it took 20 years to correct that. It did correct itself. Anyway, that's what I mean by starting from square one. The other one, of course, you know about the fire that happened seven months ago.

We know, but perhaps our audience needs to be reminded about the fire you're speaking of.

OK. We had a firestorm of unprecedented proportions in the history of the United States that occurred in the East Bay Hills on October 20, 1991. It resulted in the destruction of more than 3,000 homes, making more than 10,000 people homeless, as well as over 800 apartments. And the area immediately afterwards when we were allowed back in looked worse than Hiroshima did the day after the bomb, of which I have some photographs.

My wife and I were trying to fight by putting water on the roof and on the verandas. And we had maybe an hour to do this. And after 40 minutes, the water pressure gave out. The water was gone. And we knew we had lost the fight.

By that time, it was too late to get any significant amount of material out of the house and into the cars. I was very lucky that I was there. Had it happened a week earlier, I would have been on my way from England to this country in an airplane.

In any event, we were able to save maybe 2% of the things we had in the house or less. And so that was starting from square one except for the fact that I have a family, a loving family. I have a wife and children that I adore. I have a career that I've completed.

And even though I don't have the papers that I wrote, because they all burned up, I'll be able to find them somewhere and Xerox them, get a few of them back anyway. I've gotten a lot of very nice scientific care packages. So this was the third time that I started out from zero.

There were many times that I changed over drastically. The time I left the university to go to work in industry was a real milestone. The time I left Westinghouse to come here to teach was a real milestone. So these are promontories that I will not forget.

As far as Europe is concerned, I have very distinct recollections of this one teacher who sort of took care of me, shepherded me. And we looked him up. I'm sure he's dead now. Last time, his wife had just died, and he refused to see us. But he was 88 at the time. And this is 1981, so I cannot believe that he's still around.

I have tried throughout my life to find roots. It's been one of my motivations. And it's the thing that really drives me to ensure that this marriage is going to last because I am not happy as a bachelor. I just am not.

And so we are talking about some of the things that I experienced from Germany in terms of being Jewish. I can remember the synagogue, which they burned. And I went back there, and it's, of course, no longer there. They have a new one, a small one. They built in a modern style in a different location.

I think there are about 5,000 Jews back in Dusseldorf now, something or other, Dusseldorf and immediate surroundings. When I was in Germany a couple of years ago with a man whom I-- he's a German and I like very much. He took me to a synagogue down in Baden, which is the southern part of Germany. This is a place that's very strange.

As you know, Southern Germany is mostly Catholic. And the Catholics had it particularly in for the Jews, much more so than the Protestants. Well, this area where this synagogue was built is an area of a Protestant island inside a Catholic domain.

And so this had a huge membership even though the people didn't necessarily live there. The place was destroyed during the war. It was reconstructed by Jewish funds that were given. The place is now available for worship in this tiny little town of less than 1,000 people.

And so I was taken there as part of the memory of reminding me of my Jewishness and of how other Germans may feel about my being Jewish. And they told me the history of why this flourished there where it couldn't have flourished anywhere else in Southern Germany. So there are very clear reminders to me where, now it's where I came from.

My family must have been a resident of Germany for many, many years many, many generations. I would like to try, as I say, to establish a genealogy, but that may not be so easy, especially with the possible destruction of documents. The thing that I would like to say is I could never live in Germany, never, never ever. I can visit there. I can even vacation there, but I cannot live there.

And it reminds me too much. Every once in a while, I see characteristics that I associate with the Nazi party-- the [INAUDIBLE] uniform, the clear and unquestioned obedience to authority, the repression of ideas. Now, it's not true of everybody. It's not true of the majority, perhaps. But I see it here and there as the nation's potential problem.

You see enough of it.

Yeah. So when do you forgive a country? Is two generations enough? And that's just about what we have at this point. I guess it ought to be if we can find that the people really are part of civilization the way it ought to be.

You can take a look at this country. Take Skokie, Illinois and what's been happening there with the marches. We have an ACLU. I don't know that the Germans do or not.

But Judaism, it's precious commodity the way I see it as a heritage. I, also, was in Mea Shearim in Jerusalem. I'm sure you've been there. My wife and I were there on a Saturday. I had a camera on my neck. And I was stoned just because I had a mechanical instrument there.

So I'm afraid that doesn't strike me any happier than when I see people walking around with a Nazi flag. So extremes are not allowing you to live in peace. And you're not doing anything to them, This is, to me, the sign of extremism that I cannot tolerate, whether it's Jewish or some other fascistic kind of an air.

And I also couldn't live in Israel. I've been there a number of occasions. And the only reason that holds Israel together as far as I can see is this combined, shall we say, idea of all surrounding countries that they want to destroy it that unifies the country. And they have to defend themselves against it.

I mean, the Arabs outnumber the Jews 100 to 3. So it's necessary to be unified. But when you see the old settlers versus the new immigrants, when you see the Ashkenazi versus the Sephardim, when you see parties over there like a Black Panther Party-- and they were there. I saw them march. When you see the rich and the relatively poor, when you see the kibbutzim against the city settlers, they all are pulling and pushing.

When you see the arch, shall we say, protagonist to invade another country, fight, and so on, as opposed to the people who want peace, people who want to trade territory for peace against those who say absolutely not, it's surprising that there's any kind of functional government over there. And I have lots of friends in Israel. I spent myself a period of three months as a sabbatical in Haifa. And I've had four PhD students who are Israeli, working for the Israeli military who came and worked, took their PhD with me. They're very close friends.

And they all, more or less, think the way I do, but they're the minority. That don't believe in [INAUDIBLE]. So that has to do also with Judaism and the Holocaust because that's tied up with the history. Israel has said, we will not ever let the Holocaust happen again.

So, OK, how do we do that? We have a country that will take people in regardless and as long as they're Jewish. Well, you can do that until the point when there's no more room. And then what do you do? Well, you conquer your neighbors?

You know, these are questions that we'll deal with whether or not we'll have another war that is intended to wipe out Jews or an action that's intended to wipe out Jews because they're Jews, not for any other reason. I don't have the answer to it, but these are things I do worry about. And again, I worry about them because it was part of history that I-- look, I was lucky beyond belief I'm alive today.

And I'm alive today because I guess my parents sacrificed themselves for me. I'm not sure that's a precisely correct statement, but they certainly took actions that ensured my safety. And they tried to take actions that would help them, but they just didn't quite manage it. So I don't know how to interpret this.

Do I look back on anything that happened in Europe with pleasure? I enjoyed the trips I took with my uncle, the skiing that I learned to do in Switzerland, the visit to Budapest at the time when that was a foreign territory. I visited Holland for seven consecutive summers and spent it with my aunt in Dordrecht-- not the entire summer, perhaps, but several weeks. And I actually learn to speak Dutch.

I have to tell you this which resulted from this visit. My uncle by marriage is Dutch. His brother, also lived in the town, is Dutch. The two were in business together in this town, Dordrecht. And they had a son and a daughter.

And the son-- the daughter went to Aruba during the war with her family and, thereby, escaped. The son was caught and stayed in Holland. The parents were killed in Auschwitz.

And he was very dark complexion. And when he was questioned about his antecedents, he pretended to be Indonesian. There were a lot of Indonesians in Holland. And he managed somehow to convince them that he was Indonesian because of his swarthinness.

But I think that stuck with him because he was Jewish. When he saw his neighbors being taken off to Auschwitz and he was left there, I think it affected his psyche, just as someone I know that was affected by the Holocaust in this particular fashion. So everybody has different stories to tell.

As a young child, I used to go canoeing and-- not canoeing in the present sense, but more like kayaking. It's not quite the same as kayaking, but it's not like canoeing either. You know, it was very enjoyable. I remember that. So these are pleasure times that I recall from Germany.

As far as my family is concerned, there was never any overt expressions of or, shall we say, affection the way this has become normal in this country of late. I don't think this happened here 100 years ago either. But it is a European trait that you don't show affection in public even before relatives.

So I'm sure my father and my mother had a good working marriage. My grandfather was a dean of the group. He was highly respected by many people. I think he and my mother had an entente cordiale. They got along. In the process, my father was somewhat overshadowed. That's my recollection.

And I'm not sure that I can say, well, what his opinions were recognized. And I think my father was a very bright individual. And my mother was a very beautiful woman and a very talented woman. Neither of them were educated. I'm the first person ever from my family to have a college education.

So these are just things I'm throwing in as they occur to me. And you know, I'm digging up an awful lot of things that aren't necessarily painful, but they've been buried under some layers.

Keep digging.

Yeah, I'll keep on digging. I recall going to Brussels in 1936 at the time of the death of Queen Astrid. It made a very strong impression on me how this little nation of Belgium really mourned the loss of their queen.

And I remember that we tried to get to Paris once, and we never made it. So I didn't get to Paris until after the war even though it was relatively close by. The area around Dusseldorf-- oh, we used to go swimming in the Rhine. Today, the thing is so polluted that, if you went in there, you'd have to put on some sort of a diving outfit because you can't stand the water pollution and everything else that's in there.

It was a relatively beautiful city. As I went back to Dusseldorf, there was still a lot of places there that were recognizable from before the war. They had apparently not destroyed it to the extent that they had, for example, Hamburg and Dresden. There were some parts of the old city that were still there. And some parts very clearly were not the--

Of the three residences that I saw, two of them were bombed out. The other one was still standing. The zoo where I went as a small child was gone. Because during the war, they couldn't feed the animals. So rather than see them suffer, they destroyed them. They never reconstructed the zoo.

They have, now, a university in Dusseldorf, which they didn't have when I was there as a child. In fact, the husband of this woman writing the history of the Jews was a professor of physics there. My second cousin in Liverpool, MD, his mother was a dentist. And she was very good friends with my mother even after she divorced my father's cousin.

And so John and I knew each other throughout. And I kept seeing him whenever I went to England. I made a special effort to see him this time. And I called him once in a while. His mother did the dentistry on me up to a certain age, and then I guess she didn't want to do it anymore. I went to somebody else.

I have a picture of me somewhere-- I think it's here-- when I was possibly one-year-old with my mother walking down what is now the most famous street in all of Germany in terms of what they call [GERMAN], high society, very expensive shop. And it wasn't quite that [GERMAN] or special before the war, but it still was well-known.

The city itself was rather beautiful, but this woman that I've alluded to was living there. When I told her that my father and I had gone from this particular railroad station, which was a small local railroad station, when we took our walks, she said, well, you know, that's where they loaded the Jews when they were destined for Auschwitz. And that ruined any chance that I ever wanted to take another look there.

I tried to find my high-- well, gymnasiums, not high school, excuse me, gymnasium, which is gone. There's another school there, but it's not the same thing. And I tried to get some documents out of there, which I think I may even have in my file here, giving the grades that I had made for entry here. And it was remarked that I had emigrated to the United States.

My memories of the school are neutral. The teacher helped a lot. The students were hostile, but perhaps that was to be expected. So there will be lots of memories. I spent a couple of weeks in the summer in the Baltic on the Baltic Sea when I was a small child. It's the only time I ever went through Berlin. I've not been back to Berlin. And I don't remember too much. This was in the early '30s.

Switzerland is very clear. Hungary is very clear. I've been back through Europe maybe 8 or 10 times, each time renting a car and just going all over the place, twice with my wife, the other times alone looking for some of the places that I was when I was a child. So these are things that will come up again and again and again in my mind, the names of the towns I visited.

Since my residency in Berkeley, I went over to Europe first in 1953 on a sabbatical, my first sabbatical. I went to Wales and spent 3 and 1/2 months there and one month in Cambridge in England at a time when you still were essentially in starvation rations. I mean, it was eight years after the war, but they were 100 years behind us in terms of recovery-- and then London, and then a trip through a couple of countries in Europe, Paris, Germany, Switzerland, Holland.

I went again in 1960 on a sabbatical. This time, I just took a car and drove all over Europe. I spent my sabbatical giving lectures in various places, ditto for 1967. But I went over in 1968 and 1970 for just a couple of months during the summer. I lectured at a couple of French institutions.

1973, my wife and I got married. We've known each other since '71. We went together to Hawaii in 1971, to Europe in 1972, to Europe again in 1973 and we got married, to Europe again in 1974 after marriage, and went to Greece and spent a year in Athens on a sabbatical. And we took the opportunity to go to Israel. And we were invited to Turkey, Romania, Bulgaria, et cetera.

Then between '74 and '81, I went a couple of times. But in 1981, we went back to Greece, to Patras, for a year of sabbatical and spent the whole time coming and going, touring Europe, giving a number of lectures and so on and so forth, and then again went to Israel in 1986 on a three month fellowship to the Technion in Haifa. And then in 1987, in December, I retired.

But during 1985, '86, '87, '88, each year in December I had to go to Paris. And I would do something else besides going to Paris doing some more visits, going to Brussels, going to London, going to Freiburg. And then, again, I was over there two years ago. I'm sorry. I was over there in 1988 with my wife and my daughter. And we spent two weeks at Christmas time, and that was very enjoyable.

And then I went over again in 1991. That was in September of last year. And the way I arranged that trip, this was my final report to this company on this research. I had arranged it so I could, on the way over, attend my 50th high school

reunion where I met this woman that I told you about who was asked by these people how they should treat a 13-year-old coming from Germany.

So on the way to Europe and to give my last report, I stopped off and visited two of my high school chums. And then we went to this reunion. And I went to Paris and gave my report. And then I went to Poitiers, Lyon, Val d'Isere, Albertville, Switzerland, Zurich went to give another talk, Freiburg gave a talk.

Then I went to Dusseldorf where I met this woman. Amsterdam-- gave a in London, gave a talk in Cambridge, gave a talk in Liverpool, then came back. So it's been generally fairly professionally. Yeah.

I wanted to tell you just a few things about what I consider to be the highlights of my professional career of 45 years as a professor at the University of California.

Please.

The thing that I've specialized in is the subject of impact. I systematized the field. I got it started on a plane so that other people can work from it. Now, I wrote a book on that subject, which made me internationally known and which has been more important in terms of that than the 200 papers that I've written which are in various journals. So I'm part of that.

I was the chair of a committee of the National Institutes of Health that started a formal program of head injury research in this country. And this research, which was not present before we got going, has blossomed into something very useful in terms of understanding head injury and preventing it. I'm very proud of having done that.

I am proud of the graduate students that I've had who've made my reputation much more than perhaps it ought to be. They're in very important positions. I have a professor of orthopedic surgery in a couple of places. One of my former PhD students is a music critic of the San Jose Mercury News to show you the diversity.

I was honored in 1988 by having two sessions of a joint meeting of the American Society of Mechanical Engineers Applied Mechanics Division and the Society of Engineering Science devote two sessions of their joint meeting in my honor on the subject of penetration mechanics. And the highest honor that you can get in this country as an engineer was bestowed on me in 1989 when I was elected to the National Academy of Engineering, which gave me a tremendous amount of satisfaction.

And so these are the things that have been meaningful to me. My students and I are close friends. That's another thing that is tremendously important to me. I have students all over the world. And many of them, most of them, it was as if we never left. When I go there, we're just starting off where we left off in our discussion.

My family has been a tremendous amount of satisfaction to me. I'm proud of my older daughter beyond belief in her academic environments. I'm proud of my junior daughter for the things she does. She works so hard. And it's not quite so easy for her, but she gets where she needs to go. And I'm so happy to see her do this.

My son has his problems. I hope he works himself out of them. I am very concerned about my granddaughter. And I hope for his sake that that gets to be worked out.

On the whole, I feel I've left very little that I could do beyond my own capabilities left to do. I feel I've lived a reasonably useful life. I feel I have also made my contribution as a human being as well as a Jew. And the fact that I did come out of Germany at the time I did was a profound influence in shaping the direction and shaping the type of effort that I've had. And that's about where we are.

Professor Goldsmith, thank you for spending this time with us today. We appreciate it.

Well, it's my pleasure.

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