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INTERVIEW WITH HANS ERIC TAUSIG

APRIL 10, 1999

Transcending Trauma Project
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INTERVIEW WITH HANS ERIC TAUSIG

INTERVIEWER: This is an interview with a survivor, Mr. Hans Eric Tausig, and it's the tenth of April, 1999. And I'd like to start, if you could just tell me -- well, I just spoke your name -- but if you could tell me your age, when you were born, and where you were born?

HANS ERIC TAUSIG: Okay. I was born August 23, 1931, in Frankfurt am Main, Germany. That makes me at the moment 68.

INT: Okay. And your parents were also born in...?

HANS: My mother was born in Hamburg, Germany, on August the twelfth, 1899. My father was Viennese, born in Baden bei Wien, which is a suburb of Vienna. He was born May 23, 1890.

INT: And you're married?

HANS: I'm married, yes.

INT: And your wife's name?

HANS: It's Eva Maria Frank Tausig. We have four children. We have one daughter, Jephtha; three sons: Jared, Jotham, and Justin.

INT: Okay, anything with the J's?

HANS: My wife is a linguist, and we decided we were going to break with the family tradition of naming children after grandparents, with one exception. All of our boys have middle names which are family names. Jared is Jared Frank Tausig. My wife always named after the maiden, the first child, first son. Jotham, his middle name is Paul, after an uncle of mine, and Eva's grandfather. And Justin is David, after a great-great grandfather of mine, and after a grandfather, great-grandfather of hers. My wife's.

INT: And Jephtha?

HANS: Jephtha has no middle name.

INT: Okay. And who is she named after?

HANS: She was named after, it's a male name in the Old Testament in the Bible. That is not why we chose it. It was a name that my wife liked and I liked, and we just picked it. Again, there's no significance. The same thing, Jared, Jotham, Justin.

INT: You liked the names.

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HANS: We liked the names, and they were American names.

INT: And what do you do for a living?

HANS: I'm retired. Prior to that I had a thirty-five year career in the steamship industry.

INT: Doing...?

HANS: What was I doing? I was chartering vessels, cargo vessels, never with passengers. Both dry cargo for ores and minerals and so on, and tankers. I ultimately had my own company doing that. Operating cargo ships all over the world.

INT: And your education? Your education level?

HANS: Master's degree in English literature at N.Y.U.

INT: And your wife? Did she work?

HANS: No. My wife was involved in many, many projects. To call her a homemaker would be a misnomer. And she graduated from the University of Michigan.

INT: With a degree?

HANS: With a bachelor's degree. And she has enough credits for a master's and a Ph.D., but never finished up.

INT: In linguistics, you were telling me.

HANS: Yes, linguistics, that's right. She taught at Columbia University and so on.

INT: And your children? Could you tell me their ages, where they were born?

HANS: All of our kids were born in New York.

INT: Okay. And your wife was born in America?

HANS: My wife was also, she's one of the few native New Yorkers I've ever met. (Laughs) Jephtha was born in 1963, in August, Jared was born in December of 1964, Jotham was born in 1967 in January, and Justin was born in 1970 in July.

INT: And what's their marital status, and children?

HANS: Jephtha is married and has two children. Jared is married and has one child. And the other two boys are unmarried.

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INT: Okay. And the two children that are married, are they married to Jewish people, or non-Jews?

HANS: No, non-Jews.

INT: Both of them.

HANS: Yes.

INT: Okay. And how many children? You said Jephtha has two.

HANS: Jephtha has two, and Jared has one.

INT: And their ages?

HANS: Their ages, Jephtha's children are six and four. And Jared's child is three.

INT: Okay. And how would you describe your economic level? Socio-economic level. Upper-middle class, middle-class?

HANS: No, I think we're probably upper-middle class. That's about right.

INT: And how would you describe your religious affiliation at this point?

HANS: I'm a non-religious person. If I'm pressed, what am I, I am a Jew, but I am a Jew for cultural reasons, for heritage reasons, not for religious reasons at all.

INT: Are you affiliated with a synagogue?

HANS: No. Not at all.

INT: Have you ever been?

HANS: No.

INT: Okay. Let's see if there's any more demographic questions. You're presently living in New York?

HANS: In Forest Hills, which is in the borough of Queens.

INT: And you're retired.

HANS: I am retired.

INT: And any volunteer activities?

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HANS: Many. Many.

INT: Okay. Could you name them, and talk about them a little bit?

HANS: I'm on the board of trustees of the Nantucket Conservation Foundation, having to do with preservation of land. I'm vice-president of the Musician's Foundation, which is a charitable organization that takes care of indigent musicians who can no longer fend for themselves, or where social security's insufficient. I am on the board of directors, and I was the president for eleven years, of the Violin Society of America, which deals with string instruments. Those are my primary.

INT: Do you play?

HANS: Yes, I do.

INT: What do you play?

HANS: Violin and viola.

INT: Very nice.

HANS: Do you play?

INT: I play piano.

HANS: Oh, good.

INT: All right. So your interests, it sounds like are music...

HANS: Very much so.

INT: And nature.

HANS: Yes. And I'm involved in other things. I do volunteer work at the Morgan Library. I'm there as a docent at least once a week. There are other activities that I've become involved in from time to time, but the ones that I mentioned to you are the ones that I'm regularly [involved in].

INT: Any Jewish involvements at all?

HANS: Specifically? No. No.

INT: Philanthropically or otherwise, time-wise?

HANS: No. No. No. No.

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INT: Okay. So now I'd like to go back, if that's okay, and if you could talk about who was in your family growing up. Tell me about, you know, how many brothers and sisters you had.

HANS: I'm an only child.

INT: You're an only child. Okay. And tell me about your parents. You could start with your father.

HANS: My father was born in Baden bei Wien, as I mentioned before. My grandfather, his father, was a physician. His mother was the daughter, my grandmother on my father's side, was the daughter also of a physician from Baden.

INT: That was unusual.

HANS: Yes. It was unusual. And my father was one of three brothers. He was the youngest. The oldest was Paul, who died of syphilis, probably when he was in his forties. And the middle one was Fritz, who died at Dachau. And my father, who was the youngest. My father married my mother and moved, and really worked -- and I have all these as to where -- he worked in Germany. Up until I think 1935. At that time he was working for Shell Oil, the German division of Shell Oil. But of course, by 1935 it was no longer possible for Jews to be employed by any of these German companies. So we left Frankfurt, and my father thought that by going back to Vienna he would be safe, for the simple reason that in World War I, he fought on the Russian front in the Austrian Army, was wounded eight times. There's a whole story about this. He was taken prisoner, tried three times to escape, made it out on the third time from Irkutsk back to the Polish border, disguised as a Russian peasant. He won medals and all this and so on. And so he thought that because of the service, and since Germany and Austria were allies in World War I, that by moving back to Austria he wouldn't be bothered. It didn't turn out that way.

INT: Okay. Could you tell me what kind of person he was? Describe him.

HANS: My father was a very, a very strong personality who never quit. He was over fifty when we came to this country. We had a hundred dollars of borrowed money and the clothes on our back. That didn't bother him, because my father always said as long as he had his health, he would survive. My father was a survivor by instinct. He faced death many times. Not only what happened to him in World War I, which is really quite a very intriguing adventure, but later on he was arrested by the SS in Vienna. After 40 hours they let him go. He managed to talk not only himself out, but a friend of his, who was a practicing Jew. He managed to get both of them out. He came to this country, and I remember his first job was as a floor salesman for Sears, Roebuck in Chicago at $22.50 a week. And here was my father in the heat of summer moving these gargantuan linoleum rolls. He would come home completely, really dead tired. But he said it would just be a question of time before they would recognize his auditing skills, and that's exactly what happened. Finally he was made a regional auditor of the state of Illinois. And then when he retired from Sears they liked him so well he went down to Colombia, South America for them, and became the head auditor. In Colombia they kept him on until he was seventy, which

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was unheard of for an American corporation. Whether you were the chairman of the board, or no matter who you were, at age 65 you had to retire.

INT: Right. And remarkable that he could start over at 50 in America.

HANS: Well, that tells you the kind of individual he was. He was a man of short stature. He was shorter than my mother.

INT: Because you're not at all short. (Laughs)

HANS: No. I'm in fact quite tall. (Laughs) I guess it comes from my mother's side.

INT: You must be a throwback or something.

HANS: But that always bothered him, I think. But in contrast, if one generalizes, short people sometimes are hyper-aggressive, or...

INT: Napoleon complex.

HANS: Napoleon complex. He didn't have that. As facile as he was in his survival aspect, he also was somebody who had known poverty, because by the time my father was, my grandfather died when my father was seventeen. And my grandfather had made some very improvident investments based on tips from friends, and essentially my grandmother, the Michelsteter family, they had lived very well, typical middle-class. She had been taught French and played piano. She did needlework. She did exactly what her contemporaries would do. But by the time my father was in his teens, late teens, there was no money anymore. And he became the sole support of his mother. I think my father had -- it sounds almost like a contradiction in terms -- a quasi-inferiority complex, because of that. My father was always concerned of where he stood in the pecking order of things. Where he was in relation to income or so on. I think part of that is because he had lost everything.

INT: He had financial insecurities, but it doesn't sound like he had...

HANS: No, it was financial, that's correct. But the rest of it, I mean, as far as...he was just somebody, when he escaped the last time from the Russian prison camp, he took with him a young lieutenant. I know there were at that time very few bald-headed Russians. Most Russians have hair, I don't know why that is, but that's just how it is. This fellow, here they are on a train disguised as civilians. His companion knew not one word of Russian. My father spoke Russian, because he had worked out an arrangement deliberately, that he taught English and French to the Russian guards, and they in turn taught him Russian. But this fellow, this bald-headed man, kept losing his cap. And so people were always, he was always drawing attention to himself. And this man was all thumbs. They stopped at one station to get hot water for a samovar, for tea, and they were in a train I guess with three bunks and so on, and they had the upper one. And this idiot pouring hot water, managed to pour water on the people below. I mean, this was the kind

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of thing. This didn't bother my father. In other words, he simply wet-nursed him through. Because he had this ability. He never quit.

INT: Now this is an idea that he gave to you about himself, or did you see this through the stories that he told you?

HANS: I guess we all, with a certain amount of immodesty, but in reality, I have the same thing. And I think I got this, not through genes, certainly, but that is the example that he set.

INT: These stories that you're just relating to me, you heard them from him?

HANS: Yes.

INT: So he was presenting himself in this way also to you, or is this a message that you got?

HANS: No. But this was borne out by the reality. In other words, how he managed to extricate himself after his arrest by the SS in Vienna. He was somebody who was a survivor. It's as simple as that.

INT: How did you see that in living in a house with him? How did you see those qualities?

HANS: My father always, any time there was a problem, he was able to analyze very, very well, would turn things around. There were many, many roads to Rome. And if all those roads were blocked, then he pondered and he said, "There must be another road that I haven't considered."

INT: He didn't give up.

HANS: He never gave up. **Never** gave up. I mean, the idea to quit -- and this was not a masochistic thing at all. This was simply an attitude to, this is how you lived your life. In other words, when adversity came, this was an inspiration to him. I don't know whether it's -- I'm not a psychologist -- whether it's fair to say that he thrived on this. He might have to a certain degree. But it brought out the best in him. And I saw this, the way he lived, the way he struggled economically to make his way in this country. The way he put his life together. It all fit. In other words, and the stories that he told of what happened to him as a youth, particularly during World War I, what happened thereafter, of which I was aware, was simply a continuum.

INT: It fit. It all fit together.

HANS: It all fit together. This is not somebody, my father was not somebody to pat himself on the back. This was all very matter-of-fact. This is how you do it.

INT: How else would you describe him?

HANS: Well, I would describe him as someone else. He was somebody who gave up Judaism. He had himself baptized as a Christian. And I could never, until quite late in our relationship,

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find out from him why. And it turned out he was in the Austrian Army before even World War I. And in order to be an officer, if you were a Jew, that was a non-starter. He also felt that the religious side of Judaism, the idea of an eye for an eye and a tooth for a tooth, that was not what he wanted. But I could never discuss theology with him, because when I would ask him, "Why did you embrace Christianity? Did you do this from a theological standpoint," I never really quite got what for me would have been a satisfactory answer. Ironically, my father was quite ill, just prior to his death, he had a leg removed and so on. Through a business associate of mine, an Orthodox Jew, I was able to place my father, because he needed 24-hour care, in a geriatric center run by Orthodox Jews. And I always thought it was sort of turn about as fair play that my father, that his last days, that he was taken care of in a sense by the tribe that -- I don't say he renounced, but that he turned his back on.

INT: What was his answer when you asked him why? You said it wasn't a satisfactory answer. What did he tell you?

HANS: No, it wasn't satisfactory because he could never, I grew up, and I guess my mother was a non-religious individual. I think she was raised as a Lutheran. She always believed in this, I don't know if you understand German. There's a saying: *Tue Recht und scheue niemand.* Do the right thing, and don't do an unkind thing to anybody. This is sort of what she had learned from her father. So my father was never theological. I've been a student of religion all my life, Catholicism, and then the various Protestant sects, and Mormons and so on. I've always been intrigued by it. And particularly the philosophy and the theology, whether it was Thomas Aquinas, or whatever. And I was looking, I guess, to hear from him why it is that he renounced Judaism. And I think the conclusion that I come to, that I came to and still maintain today, is that he wanted to try to avoid the stigma of being a Jew, or being considered a Jew. I don't know if that makes sense. Ironically, that avoidance didn't work, obviously. And the Nazis certainly...

INT: They didn't pay attention to that sort of thing.

HANS: They didn't pay attention to conversion or anything else. And so my father was forced to bear the scorn and all the pain and all the rest of it that all Jews went through during that time.

INT: Did your father have a sense of humor?

HANS: Yes, he had humor, but he was not what I call a humorous person. My mother was the one. My mother was the one who sort of always, both my parents were very positive people. In other words, they never would have lived through all of this without that. But my mother was able to inject humor in a situation much more easily than my father. My father, I don't say he was a dark, he viewed things in a dark way, but in a very sort of somber way. He couldn't laugh at himself too easily. He had problems with that. He couldn't admit when he made a mistake. That was a **very** difficult thing for him to do. Now, there was an enormous age gap. My father...well, I was born in 1931. He already was 41 years old at that time. So in a sense, he was more my grandfather, or might have been more my grandfather than my father. The other problem is, he came from an Austro-Germanic background, where the father sat down and put

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his feet under the table, G-d had arrived. Now we come to the United States, and all of a sudden kids talk back.

I remember an incident, we lived ultimately in Illinois. But when the milkman would deliver milk one morning, and my father's first name was Victor. Victor Eric Tausig. But the milkman brought the milk to the door, and my father had just come to the door, and the milkman said, "Hi, Vic!" Well, my father thought that that was absolutely terrible. So we had a cultural clash, which had nothing to do with religion or anything else, which had to do with somebody over 50 coming to the United States, and obviously, I was eight and a half when I came. It's much easier for a youngster to adjust than it is for somebody who's middle-aged.

INT: How would you describe your mother? Talk about your mother a little bit.

HANS: Well, my mother was one of seven sisters. My mother is, was -- and not because she was my mother -- what you would call a sweet, delightful girl. My mother was a virgin when she was married. No question about that. My mother was just, to her marriage -- as was my father; they had a very good marriage. But to my mother, this was very important. My mother had a career, which was unusual. She was self-supporting. She and my father waited, I think, seven or eight years from the time that they really decided they wanted to marry until they had sufficient funds. I mean, this all happened. My mother was a practical person.

INT: Was she your father's age, or was she younger?

HANS: She was nine years younger. And she sort of had to play the role of peacemaker. I'm an only child because the war precluded. My mother, I think, had an abortion.

INT: I was going to ask you why [you are an only child].

HANS: Because this was not the time to have a second child. Now, I'm a very strong personality in my own way, and my father was, and so there were clashes, and my mother tried to play the role of peacemaker, and she did that very successfully. She also gave him the appearance -- my father always had to lead. That was his nature. Whether he led men, which he did in war and other things, in business. Or in his marriage. And I guess I, by nature, am a very poor follower. I also like to lead. So that was a problem. But my mother always would give him the impression that she didn't mind following. My father was very tutorial in his relationship to his wife. He would take the newspaper with a red pencil and mark the articles that my mother should read. And she put all this. After my father died, it was the first time I really began to see how very strong my mother was. And that she was, in many ways, I think, as strong as he, but in different directions. So as a team, they made a formidable team. Because my mother also was a survivor. She, it had been suggested, I think -- I could go into that, but anyway -- by the Nazis, that she as a German should divorce my father. She said something that, she looked at this individual as if he were absolutely crazy. It's absurd to do that.

She started life here in this country on her knees, literally. She scrubbed floors for people in apartments. And I remember in Chicago, I came to this country, and here I am, I was tall already

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when I was young. And I came with short pants, and I started school in Montclair, New Jersey, and of course, the kids would love to hear me say the Pledge of Allegiance, because I said it with this nice, thick German accent. But I was just dying to get out of short pants, because it set me apart from everybody else. I had suits with short pants.

INT: That was the European style?

HANS: Of course. These were the clothes we had come with. And I remember my first pair of knickers, corduroy knickers, which I got when we were in Chicago, which my mother had very carefully set aside money that she had earned by being somebody else's maid. And she'd gone out and bought these corduroy knickers, and she was doing laundry down in the laundry room in the apartment house, and she called me down, gave me this package and so on. She was a very outgoing individual. She loved to give other people things. And she was very family-oriented. She was concerned about my father's welfare and my welfare. And they tried really -- didn't quite succeed, but -- they tried very hard not to raise me as though the sun would rise and set with my coming and going. But when you're an older child, that's pretty tough to do.

INT: It just kind of happens that way, yeah.

HANS: That's pretty tough to do.

INT: So she was not born Jewish, your mother.

HANS: No. She was born in a Protestant family. My grandfather, on my mother's side, had his own factory. He built tile ovens. He was a total non-militarist. He hated the German army. And in those years, he also died, I think of pneumonia, I can get the dates for you. But he used to, there used to be a custom in Hamburg, I understand, that when German officers came down the sidewalk, you would get off and step in the gutter. He would never do that. So my mother grew up with a sort of, from her father, a distaste for all things military. Uniforms and medals and all these things not only did not impress her, it was exactly the reverse. She would find it terrible.

INT: How did she meet your father?

HANS: They met, well, they met at a costume ball. And of all things, they married on Christmas Eve. What a terrible time to marry, because we've always celebrated -- we're a very UN family. Not only my wife and our kids and so on. We celebrate all sorts of holidays. One of my mother's sisters married an Orthodox Jew, and at his house there was Seder every Friday [sic]. I mean, we did all of these things. You know. We were sort of a homogenous group. But the worst thing was, I mean, on Christmas Eve, who wants to also celebrate a wedding anniversary? It was sort of...

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HANS: Yeah, it's overkill. That's right. But they met, and it was sort of love at first sight. I think within six or eight months thereafter, they decided what they really wanted to do was to marry, but they had to wait these years, as I mentioned, to put money together.

INT: Well, what about your father's family? Did they object to him marrying this woman who wasn't Jewish?

HANS: No. My father's family had been non-practicing Jews for many, many generations. That is, not only his father, but also his mother. Which is not unusual, because many, many of the Jews in Austria, as many Jews in Germany, were non-religious. Culturally that was something else. But as far as Orthodoxy and so on, we hadn't had that in the family for many, many generations.

INT: What about circumcision, or did your father have a bris? Or did he have a bar mitzvah?

HANS: No, not at all. Nothing at all. Nothing at all.

INT: So tell me what you remember of growing up in Germany, where you grew up, or Austria, and what it was like in your home, and your early memories.

HANS: My early memories. Well, in Frankfurt, I was born in 1931. I think we left Frankfurt in 1935.

INT: You were only four.

HANS: I was a young boy. We lived in a large apartment house. I remember there was a garden out back. My Uncle Fritz, who was the one who died at Dachau, came one Easter, brought a chocolate bunny, which was put in the garden, but the temperature was too hot. I had some kind of a white suit on, and by the time I got to the chocolate, of course, it was all runny, and I managed to smear chocolate all over my suit. It was a happy time. My mother had many friends. And I was very, very comfortable. I'd always waited -- from then on and when we lived in Vienna -- I always waited for my father to come home. On the weekends -- this was particularly true later on in Vienna -- we always spent time out in the woods, and we walked. My father was a great walker, as was my mother. (End tape one, side one)

Because my parents, actually, the way they were, they managed to shelter me from most of the horrors of this, of what was going on. I think my father to some extent was, because he was a perpetual optimist, never expected to be thrown out of his country. He was a war hero, but he was a decorated war veteran. But I was a very, very happy person. By the time we got to Vienna -- and of course this was in 1935, and we left there, actually in 1939. But those years, they were quite different. I went to the Pyrkergasse School. When the Nazis took over -- and all of this I can tell you about, because I remember it very, very well -- all of a sudden, the male teacher that we had was removed, and we got a very blonde lady. All of a sudden we had a portrait of Mr. Hitler in the front. We were asked to bring flowers, there was a vase in front of it, almost like a deity. And we were singing, "Deutschland, Deutschland, uber Alles," in the

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classroom, which bothered me greatly. Because my father had prepared me, once the Anschluss came, of what I might see, and what might happen.

INT: Well, go back to Germany just a little bit.

HANS: Sure.

INT: You were only four when you left.

HANS: Yes.

INT: What do you remember? You couldn't have remembered too much.

HANS: No, I don't.

INT: It was just a happy time.

HANS: A happy time. I remember that when I was in my carriage, and my mother would push me past the cathedral, I always wanted the bells to ring, because I enjoyed the church bells. We were visited often by my Uncle Fritz; Uncle Paul had died, as I mentioned. And my grandmother on my father's side, she had died many, many years before, so both my father's parents were dead. My mother had her mother in Hamburg. And I would visit her, but not when we were in Frankfurt; I was too young. Later on, from the time we were in Vienna, I often went to Hamburg to visit my grandmother.

INT: You could go back and forth?

HANS: Yes, I could. That's right.

INT: Okay. So what was she like?

HANS: My grandmother was sort of a mater familias. She had raised seven girls by herself, which is a mammoth undertaking without a husband. She had lost her husband when she was young. I don't know if you speak German, do you?

INT: No.

HANS: Okay, well, there's a phrase in German called *handfest*, which is sort of a, how could you say, a very practical person. She had to be. I remember she had, my grandfather had done very well, and they owned several apartment houses in Hamburg, and she had a very large apartment on the top floor of one of them. But there was an enormous kitchen with a wood stove. And oh, she was always busy cooking. She canned delicious syrups. It's the only place I ever ate oatmeal, which I really enjoyed. I didn't like oatmeal at home, but I'd go to my grandmother's house, and she'd put these wonderful syrups on. She was a loving person. No

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nonsense. And these seven daughters were very different; that's a novel unto itself, and one I have never written, but very, very different.

INT: Do you remember any of your aunts?

HANS: Oh, yes, very much so.

INT: Did they all come?

HANS: No, the oldest one, Toni, there was Toni, let's see. Then there was Kati, then there was Mimi, then there was my mother, and there was Leni, Helena, and then there was Mausi. Did I get all of them? Yeah. I think so. I did not know Toni. I did know Leni, I met her later on. She's the one who married an Orthodox Jew. Oh, Aunt Lou. I didn't mention her. She was the seventh one. I knew Aunt Lou, Aunt Leni. Mimi spent the war in Germany. As a matter of fact, she married a Nazi, which was another story. And Kati also was in Germany during the war. She lost her husband. He was a fire warden on one of the air raids in Hamburg when the wall crashed down. But I knew them, yes. I knew them.

INT: Were there any of them that you were particularly close to?

HANS: Yes, I think so. I think that the ones that I knew best was the youngest, sorry. The next to the youngest, Leni. And the one slightly older than Leni, which was Louise, Tanta Lou. But they both lived in this country after.

INT: Okay. So you had a relationship.

HANS: I had the relationship more in this country than I ever had in Europe.

INT: And your Uncle Fritz. What was he like?

HANS: My Uncle Fritz was a very, he was a bachelor. He was a diplome engineer. He designed, he was responsible for designing the water works in Cologne. He lived in Cologne. And my father had tried very, very hard to get him to leave Germany when my father began to realize that things were going very badly. And Fritz said there's no reason to go. I'm a civil servant here. I've done all these wonderful things for this city. But when he would visit -- and he visited often. He visited in Frankfurt and he also visited in Vienna. He was a jolly man. I used to love to sit on his lap. He was quite, my father was thin and short, as I mentioned. Fritz was thin [sic -- tall] and portly. He had a wonderful lap, except he didn't like it when I -- he was one of the first to have a battery-operated electric shaver. And I remember once -- he was a very kind man, but -- once I annoyed him once too often by tickling him while he was shaving, so he gave me sort of a whack. And I was very insulted by that. But I loved him dearly, because he was just fun to be with. A very kind, kind individual. Wouldn't hurt a fly.

INT: And you never knew the other brother?

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HANS: No. The other brother had died long before I was born, yes.

INT: All right. So you don't remember what your family told you when you went to Austria? You were too young probably.

HANS: About what?

INT: Messages about why you were leaving Germany.

HANS: No. Because I was four years old. Now, once we arrived in Vienna, then we had all sorts of conversations about what was happening. And how would we react to it. And...

INT: Talking to your father, or both of them?

HANS: Mostly my father. My father was sort of, my father was a great patriot. And I think the hardest thing for him to accept was the fact that the Austrians who always like to think of themselves as a conquered people, similar to the Norwegians, and so on, were really not that at all. They welcomed...

INT: They were happy to be conquered.

HANS: Yeah, that's right. They welcomed Hitler with open arms. One of the first questions that we were asked, or that I was asked, and my father had prepared me. Once the Anschluss had taken place, people would ask in German, and I have to translate this for you: "*Bist du Arisch?"* Which means, "Are you Aryan?" And my father said, "When they ask you this, you respond, '*Nein, ich bin narish,*'" which is a play on words, because "narish" is the word for crazy, you see.

INT: Narishkeit is a Yiddish word.

HANS: That's right. So you would not be saying, you would not say, "Yes, I'm Aryan. No, I'm not Aryan." You would simply turn the thing around. He spent a lot of time teaching me that. I asked him why. He said, "Well, because people are interested in this." He never, he certainly didn't explain the politics of it to me.

INT: You were awfully young.

HANS: I was very young. What he did explain to me is, the night before Hitler marched into Vienna, he took me aside and he told me that the next day we were going to go down and watch this, which we did, which I'll tell you about in a minute. But that the Austrian flag would have the swastika sewn on it, and that things would change, and I would see lots of uniforms. And people might not like us. And I asked him why, but he never gave me a straight answer. He didn't say, "Because we're, they consider us Jewish." He simply said, "Well, people are that way." Something like that.

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We did go to the Ringstrasse, which is the main thoroughfare in Vienna. And my father put me on his shoulders. And I remember -- not that I would have recognized him at the time -- but I remember Hitler in his open car coming by. I remember my father had tears in his eyes. I couldn't see them when I was on his shoulders, but later on I did. And there were people around us who for the most part were cheering. And yet there were others that I could see, who seemed to be very sad about this whole thing. But I remember the sound of hobnailed boots on cobblestones. And that's a sound that never left me. Because many years later, I guess it was around the mid-sixties, I was playing a tour with a chamber orchestra in Rumania. And Eva went along. And we arrived in Bucharest on a Sunday morning, and we had that Sunday free, and so we walked about the city. And we were walking past some governmental building, and all of a sudden the hair stood up on the back of my neck because I heard this same -- they were changing the guard -- the same hobnailed boots on cobblestones.

But things definitely changed after that, after the Anschluss. And I noticed, and we lived in a very small apartment house. I think there were maybe four stories. We were on the second floor. And some of the people in that building, who had always been very pleasant to my mother and my father, were very different, and I didn't know why.

INT: How old were you then?

HANS: Well, let's see. They just celebrated the fiftieth, which would have been 1939. I must have been seven. Six and a half, seven. Much too young for my father to take me aside and explain the politics of this. And as I say, never really explained it on religious grounds. That I figured out much later. I figured that out in Holland. But people's attitudes began to change. Now, in school, I didn't notice anything. I wasn't ostracized by friends or anything else. Life went on, except for this change in the teacher. All of a sudden things were very rigid, very disciplined.

But I have to go back, because the summer, in 1938, and I was seven at the time, all this turmoil was going on. And my parents decided to send me to what they thought was a YMCA camp for a couple of weeks. Well, this camp was run -- which they didn't know, I don't know why. But it was taken over already, or infiltrated by Nazis. And the whole idea of this camp, apparently, was they were going to harden us to make us strong. So we had these Brunhilde types, very strong women, who would hold us under cold showers. I was a spare young guy. And they would put enormous quantities of noodles and ham pieces on a plate, and you had to eat it all. And I couldn't. And I remember in the mess hall I sat by a window, and sort of worked out amongst us diversionary tactics, and opened the window and threw the food out. I was miserable there. I remember part of my misery, I wet my bed, and I spent my birthday, in August of that year, in bed as punishment. And my parents had sent to this camp a ping-pong set. And I couldn't play with the ping-pong set, it was taken away from me, and I heard the ping-ping being played by other people, and then they smashed the paddle and some of the balls. By the time I got the present it was all broken.

INT: This was a sleep-away camp?

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HANS: Yes. This was, I spent two or three weeks, I don't remember how many. It was at least two weeks there. And we ran two or three times in the early morning, which was probably good for us physically. But the whole idea was, it was sort of almost a pre-Hitler youth kind of thing. When I came home, I remember both parents met me at the train. It was in Vienna. And I came home and I stood in the corner of the house and I cried. I said, "I'm never going back." And my parents were appalled. We couldn't write. And when we were told to write, they wanted to tell us what to write, which I refused to do. I was contrary, even then. So I didn't write at all. And so my parents were writing. The camp was apparently, someone in the camp was telling them how wonderful things were for me and so on. It was not.

INT: So that was in 1938.

HANS: That was in 1938, that's correct. Because in 1939 we were already in Holland.

INT: So tell me more of the story. The chronological events.

HANS: Well, if I may refer to my book here, some of the chronological events. All right. November 10, 1938 was when Austria fell to Hitler, okay? There's another story about that, because with our third son, I was in Vienna. We were both in Vienna for the fiftieth anniversary, if you want to call it. That was in 1988. We had just come out of, we had tried to get into the Spanish Riding School there. It was closed, but we were looking through the bars. We were turning, and all of a sudden -- I must preface this by saying our third son, who is the gentlest of all of our kids, loves uniforms, and always loved guns. And all of a sudden he sees all these soldiers there. And this was at the time when Waldheim was running for election as Chancellor of Austria. And there were all these signs that said, *"Wir wahlen wen wir wollen*." We will vote for whom we want, because there was all this criticism coming in because of his Nazi connections and so forth. But we came out of the Spanish Riding Academy, all of a sudden I see all these soldiers, I hear all this hobnail stuff, with these guns and so on, and Jotham said, "Oh, let's see what's going on." It took me two minutes to realize that this was a fiftieth anniversary. That the Austrians would even celebrate this was --- well, they didn't say it was a celebration; it was a commemoration. It was a recognition. But it was a celebration. So I told Jotham, I said, "If you want to stay and look at this, you stay. I can't stay. I have to go back." And I went back to the hotel.

And so on November 10th, my father says he was arrested the same day. I don't think he was. He was arrested by the SS maybe a few days later. But he did tell me later on that somebody in our building had apparently pointed out to the authorities that there was a Jew.

INT: How did they know?

HANS: I don't know.

INT: It sounds like you were very assimilated. How would they even know?

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HANS: I don't know. I don't know. Now, they would know, on the one hand, by the name "Tausig."

INT: Oh, that's a definite?

HANS: Just as many, many years later, my wife and I, I had been back to Austria twice, and that's enough for me. I find what has happened to that country -- I don't condemn a whole country, and I'm not paranoid about it, either. But basically they've learned very little, I think, from what happened in World War II. I really believe that. And I think that for the Austrians, Hitler was a German and Beethoven was an Austrian. It's a sort of revisionist idea. But the first time we were there, we went with the Metropolitan Opera Guild to the opera ball, the Vienna Opera House. And we stayed in a hotel. And I remember coming down towards the end of our stay, and the clerk there, "Oh, Mr. Tausig." I knew exactly what the story was.

So I had very strong feelings. I love classical music. Not only do I play, I go to many concerts. It's always a joy to listen to the Vienna Philharmonic, although I oftentimes have to wonder how many anti-Semites are sitting there. But I don't have to hear them in Vienna. I wait till they come to Carnegie Hall. I don't want to go back. It's as simple as that. I don't need to go back. That particular trip, my father had written in this book where the graves of my grandparents, my great-grandparents, and my grandparents were. And we had had a driver with a car for a few days, a very nice young man. We had been speaking German and everything else. And my great-grandparents and grandparents are buried in the central, or the main cemetery of Vienna, which is, I think, the largest one in Europe. It's like four miles long on one side. It's enormous. And so, having all the demarcations of row and all this, so one gate we drive in -- and it was wintertime when we were there. And so we tell the driver we're going to go to this gate. And all of a sudden he becomes very quiet. We drive, and he says, "This is the old Jewish section." I said, "That's right. That's why I want to go." So all of a sudden, things changed. He turned around and looked at me -- this is all in German. "But you're not Jewish." I said, "I am. And I'm going down here to look at the graves of my great-grandparents and my grandparents." In desperation he then turns to Eva and says, "But Madam, **you're** not Jewish." Now Eva is a similar situation as me. Her father was Jewish, her mother was not. So she told him (laughs). Well, he dropped us right at the gate, wouldn't drive in. Everything was a chill. Now I don't blame all Austrians for this. This is one guy. But I felt this fellow was in his early thirties. Where does he learn this? Here we are, and this was in the 1990's when this happened. Anyway.

So I found the graves. There was a photograph my father had taken, because before we left Vienna, that's when I got on the children's train, but anyway, we had visited my grandfather's grave, and there's a photograph which we have at home. And we were looking for that. I remember what it looked like. But we had trouble, because the Jewish cemetery section, and of course, the Austrians had things worked out very well. It's not good to put Jews next to Catholics; that's a no-no. So you had Catholics on one side and you had the Protestants in the middle, and then you had the Jews. We found that grave all overgrown because -- and I'd asked about this, because other than some Jewish groups, there are very few Jews left. There's no care given to the Jewish section of the cemetery. So all these gravestones are overgrown by vines.

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INT: Are the other graves taken care of?

HANS: Yes, oh sure. There's an interesting story with that. And that is, Gustav Mahler, who of course was Jewish, and he converted to Catholicism, they have a composers' corner. On the second trip in that cemetery, I took our son Jotham to the same cemetery. I wanted to show him the graves of my grandparents and great-grandparents. And it occurred to me. Here we were, all these wonderful composers but we couldn't find Mahler's grave. So I went to one of the watchmen there by the gate, and I said, "Tell me, where's Mr. Mahler buried?" "Who's Mahler?" Well, all right. So he didn't know Gustav Mahler. I said, "He's one of your most famous composers and conductors." So he looked it up in a book. "He's not buried here." I said, "Really? Why is that?" "Oh, well, you see, he's buried in the nineteenth Bezirk, which is the cemetery in the nineteenth district, because his beloved daughter died of pneumonia, and when he died, everyone thought he should be buried where his daughter's buried." Well, that's subterfuge. Mahler, as we know, was ultimately, he was the director, the primary conductor, head conductor of the Vienna Philharmonic, and the Vienna State Opera, until it was pointed out to somebody that the Hapsburgs never had a Jew in a leading position. He was immediately fired. So the fact that he converted to Catholicism, any more than the fact that my father converted...

INT: He did it so he could be a conductor.

HANS: I think so.

INT: That's what they say.

HANS: Although I don't know. But in any case, all of these conversions didn't mean anything to anybody. It didn't mean anything to the Austrians, either. So they didn't learn this from the Nazis.

INT: Right.

HANS: The authorities had a history. Any more than my father's conversion meant anything to anybody. As far as they were concerned...

INT: Including your father?

HANS: Yeah. My father was not considered to be anything other than a Jew.

INT: No, but to your father it meant nothing.

HANS: What meant nothing?

INT: His conversion. It meant nothing to him, personally.

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HANS: Well, it did, I mean, and for the reasons that I explained to you. I think in a way my father, I'm sorry to say this, but I'm being quite candid. My father, as wonderful as he was, I sometimes wonder if he wasn't somewhat of an anti-Semite, also.

INT: Why do you say that?

HANS: Because he renounced everything having to do with Judaism, as though that never happened. I used to tell him that whatever intellectualism, or cultural things we have in the family is part of the heritage which has come down to us. Now, people can dispute and say, is Judaism a religion, is it a culture, is it a mix of the two? I'm sure even the people you've interviewed, you get many, many discussions about that. And I didn't really expect an answer from him on religious grounds. But I certainly expected them on cultural grounds, because I feel very strongly -- and I think our daughter feels even more strongly -- that this is very much a part of who and where and what we are and where we come from. And not just because of the Holocaust, but that's part of us. Like everybody has an ancestral background, of which some people may be proud, some people not, but it's certainly from a cultural side of it, it's very important. To know from whence it comes, or from whence you come.

So to answer your question, I think my father, for practical reasons, which I think in later life he sometimes regretted. I really do. Particularly when he saw how people -- not that he didn't stand up for injustice. He did. This friend that he got out with him from the SS was a practicing Jew, a very Sephardic-looking man. And my father got him out, not because he was a Jew, but because he was a very close friend of his. But I think my father thought about that very often, later on. Later on, when he knew of other families, the camps in which we were taken, provided by the Quakers, who really saved us. That (pause) people died. And of course, the interesting thing about that is, my father never knew, to his dying day that his brother had been gassed at Dachau. This is something that my mother, we found this out through the Red Cross, and my mother never told him. And my mother, just before she died, she broke down. She felt so guilty about this. She wanted to spare my father. Because my father wanted to know what had happened to his brother. And my mother lied to my father, which she would **never** do. When the letter came from the Red Cross, apparently she intercepted it and destroyed it, and never told him.

INT: Did she tell him before he died?

HANS: No. He never knew. He never knew. And she, this is a guilt that she carried to her grave. And I remember I would try very hard to assuage her of this guilt, because I view it now, not just as a rationalized thing, what she was trying to do was to spare him hurt. Now whether he had more hurt because he didn't know, I don't know the answer to that.

INT: Do you think the news, if he **did** know what happened to his brother, that he had been gassed as a Jew in Dachau, do you think that would have made any difference to your father's sense of his Jewish identity?

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HANS: I think so. That's exactly right. And I was always concerned that my father tried too hard. Just as my father was a 500% American. Because I was growing up, if I ever criticized this country for anything, my father would absolutely become livid. Now, that was because he embraced this country and he was very, very thankful for the opportunities here and all the rest of it. But also, I think in some ways, without doing him any injustice, he was trying very hard to put his cultural heritage away. And he was quite surprised when I -- and not in a religious sense, but in many other ways -- began to examine my own cultural heritage. And I began to ask questions, and he really didn't care to answer them. My father never really spoke in great detail until very late in his life about anything about his feelings. He felt he had been betrayed by the Austrians. Certainly he felt he had been betrayed by the Germans, because his position that he had at Shell was really quite a wonderful position which he had lost. But then he turned it all around, being the positive individual that he was. He said, "Look at the wonderful opportunities, if we had never come to the United States." All true.

INT: But he was moving linoleum around. I mean...

HANS: At the beginning.

INT: At the beginning.

HANS: But then he was able, because of the land of opportunity, to work his way up. And give my mother and me a wonderful life. I never really wanted for anything. And he did all this coming here with nothing. And not as a young man full of energy. But I think it isn't this patriotic fervor that he displayed was not just because he did love this country. But it was also a certain degree of wanting to sort of put the Jewish side away. And then when I began to get much closer to all of this -- and I really have a husband of one of my aunts to thank for that. This Aunt Leni, Helena, she married Hans Meyer, who was an Orthodox Jew. She kept an Orthodox household. And in the summer, we were living in Illinois, I would come east here. They came to this country after the war. I think in 1947 or 1948. Lived in Kew Gardens. And I would visit them. It was very Orthodox, and a Seder and so on. And Hans knew very well that I knew nothing of this. And what I particularly enjoy, coming back to the cultural side, is that on Friday night Seder [sic] and so on. After dinner, there were always lectures in his home. Not just on theological subjects. Plays, books. I enjoyed that very, very much. And he had lost both his parents in concentration camps. He and his family, his two daughters, two cousins of mine, were hidden. They lived in Holland. They were hidden in attics. (End tape one)

She was more Jewish than any Sephardic, than any Jew that you can imagine, my aunt.

INT: But how could he marry her if he was Orthodox? She would have had to convert.

HANS: She did.

INT: Oh, she did.

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HANS: She converted. So I began to somehow (laughs) as a teenager, as a late teenager, pick up all this. And I never thought about Holocaust things too much. This hasn't weighed upon my heart. But I had a feeling of guilt in a way, because there were a lot of children who didn't make it. And I was a child who did, now largely due to my father. I didn't give you the date.

INT: Before you do that, you had started this conversation by saying that you thought your father was anti-Semitic in a way.

HANS: Yes.

INT: And I just want to finish up that thought, that you felt that by him putting it all behind him, how do you see that as anti-Semitic? Could it have been also a way to save himself, or a way to...?

HANS: No. Because many times he had derogatory things to say about Jews.

INT: Like?

HANS: Well, the stereotype thing. People are only interested in money. They're very pushy people, or so on. And (pause) I had friends who were all sorts of things, even when I was in high school, college, and so on. And yet that didn't sit well with me. But yet he and I never were able, because he just wouldn't discuss it.

INT: But did you ever challenge him on that?

HANS: Oh, yes. Because I would say, "Look, first of all..." And he was too intelligent a man, as I would tell him, to make these sweeping generalizations. People are people. There's historic reasons why Jews became money lenders and traders. We all know what the story is. This isn't necessarily that they elected to do this because that's what they wanted to do.

INT: It's all they were allowed to do.

HANS: That's all they were allowed to do. And then I would counter -- because I was raised amongst a lot of music -- I said, "Really, there is this wonderful music tradition, this wonderful tradition of literature. There is a value for culture, for learning, which is so beautiful." But he didn't want to discuss it. I can't answer that question. I don't know. Because I love him, and because I think he was a very good human being, I would like to believe what you suggest, that possibly he felt it was safer for him, or it was the easier road to take, and that's why he converted. Because he couldn't have converted on theological grounds, because when I would start to talk Christian theology with him, which I, I mean, I've been all through this Catholicism, he wouldn't know.

INT: So he didn't believe in Jesus or anything like that?

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HANS: Well, yes, he did, but I would ask him why. "Do you believe in the Trinity?" All these things. He was most moved -- he was a very emotional man. If he went to services, he judged the religion by the quality of the speaker on Sunday morning. And I thought that was terrible. So we never really discussed theology. And he did not want to talk about, he would talk about what happened to him in World War I. He did not want to talk about the Nazis too much, because I think it was all too close to him. Too painful for him. Because these were his own who had deserted him, thrown him out.

INT: And he never explained to you that the reason you were being persecuted was because you were Jews? He never came right out and said that.

HANS: Oh, yeah, he said that. Well, he didn't quite say it that way. He said, "The reason that we are being persecuted is because we're different." And I would say, "Well, how are we different?" You know? "Well, you're too young to understand this." Okay, I was too young when I was seven, maybe. I certainly wasn't too young once we had come to this country. Of course obviously I knew why we had been persecuted. But what I wanted to leave you with, (pause) I don't want to sound negative about my father. I try to be very realistic about this. It caused concern within our own family because certainly my uncle, this Hans Meyer, felt I was denied my Jewish heritage, and he's not wrong. Now, I am not a religious individual by nature, and that has nothing to do with Judaism. I am not. So it's not a question of not embracing a particular theology. But I felt I wanted to get in touch, and I've done that in recent times. But more with my own culture. I did this primarily through music. I mean, what greater thing than...

INT: That's pretty spiritual.

HANS: ...than to play a Mendelssohn string quartet, you know? What does Mendelssohn, whether he was a Jew, or he was a Shi'ite, it has nothing to do with it. But the fact is, my G-d, the wonderful artistry on the part of the musicians, artists, who happen to be Jewish. You can't deny that.

What happened was that my father was arrested, it was a Saturday morning. I was sick in bed, and my mother had gone shopping.

INT: What year was this? 1939?

HANS: I can tell you. He was arrested in 1938. He was arrested...what does he say here? (Looks in book.)

INT: Around November 10th.

HANS: November 10th, 1938. That's right. He said, "I was arrested, and with several thousand others, herded into a huge police barracks, normally used as a riding academy, from where, following forty desperate hours of milling about or sitting on the ground, I managed to be released and returned home early in the morning of November 12th."

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INT: Your father kept this diary?

HANS: No, this is something that he wrote up for Eva, who wanted to have stories. Now, it's not all as complete. He told me more about this. But I want to back this up, because I think it was Saturday morning, as a matter of fact. My mother had gone shopping. The doorbell rang, and two SS men came in. And my bedroom, I was in my crib and I could see through the half-opened door into the living room. And there was a lot of shouting, and these people were swearing and yelling at my father, and nobody ever did that. That just...And I remember my father -- this I remember. I was so scared, I wet my pajama. I mean, I didn't know what to say. And what my father was pleading with these people, they said he had to come with him, was to please wait long enough for his wife to get home, because she had just gone shopping. Groceries. And I don't remember what they said. I can't recount the conversation, but there was a lot of milling, and running, and pushing. And my father reached in his desk -- I remember seeing that -- and he got out some papers, or some medals or something. But nobody was listening to this. And then by that time my mother had come back. And my mother tried to remonstrate with these people to leave, you know. Nothing doing. So my father went with them.

Now, later on, which he did not do in this booklet that he presented to Eva, he told me some of what had happened. And what got him out was the fact that he had the good sense to take all of his discharge papers and his medals and stuff with him. There were terrible things. I mean, his friend, Leo Fried -- this was the man with whom he got out -- they were forced to drink water out of toilet bowls. I mean, it was just horrific. And my father, simply by keeping his cool, as he explained it, and by going to as high in this police barracks, whoever was running this thing, and pointing out that we were comrades in arms together in World War I, this is no way to treat me. And I guess he got to the right person. And then he told me somehow he managed -- because my father always knew how to work bureaucracy to his advantage -- he switched names with Leo Fried and gave Leo his papers. There were no photographs attached with any of these documents. And Leo showed these to somebody else, another official. And that guy said, "You can go." That was my father. Always this, this...

So he came home. My father was always impeccably dressed, clean-shaven.

INT: How long was he incarcerated?

HANS: Forty hours. And I was still in bed. I had a cold. And it was the middle of the night, and it was certainly dark. I don't know what time it was. And my father woke me up. He had to embrace me, he had to hug me. And my mother had been clever enough -- because apparently there was a phone call or something -- and she had gone to a toy store to buy. Because my father, whenever he came back from a business trip, he always had a little something for me. A toy of some sort. He brought what you call in German a Stehaufmenschen, which means a little man that always stands up. What it simply was, it was a little bed with a celluloid figure. No face, but a round bottom, where there was a weight. And every time you tried to put this fellow down one way, he stood up. But my father gave this, and he made believe at that time that he

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had come back from a trip. What struck me was he was unshaved, he didn't smell very well. And he hugged me in such a way that it hurt. Hugged me to his breast very, very fiercely.

And he never talked about this, I guess, really in any detail. You know, about this toilet bowl or anything else until I was maybe seventeen or eighteen. Then he talked about it in some detail.

INT: Was he forced to do that as well?

HANS: Yes. But my father said, "Look. I can put up with anything, and I will put up with anything." And I think at that time, at least the way he explained it when I was seventeen or eighteen, he began to think a little bit more -- not that he didn't have political thoughts, but that's because he was a Jew. And why would somebody else consider him a Jew when he really wasn't a Jew; he was baptized. And I tried to tell him, I remember, when I was seventeen or eighteen, whenever this conversation took place, that to me, being a Jew has nothing to do with whether you're bar mitzvahed or baptized or whatever else it is. It has to do with a cultural heritage which we have from his parents. Certainly not from my mother's parents. And of course you don't lose that. You don't lose the identity. Well, he and I had a, he didn't want to discuss that.

But coming back...

INT: Do you remember how you felt while he was gone all that time?

HANS: I was scared. I was absolutely scared.

INT: And how did your mother handle it?

HANS: She was very, very quiet, and very sad. She cried a lot. And I would ask her what was wrong. She was being what we say in German, *tuffa*. That means stalwart and resolute. In other words, it's nothing. Well, it was a lot. A) She didn't know whether he was going to get out. I was scared, because here we are, Saturday morning, it was a sunny day, and these people crash in here, and all this stuff is going on. I had seen the SS, of course, on the street. And I knew that these were not nice people. Because my father had explained to me that the people tried to avoid coming into any contact with any military people. But the ones you don't ever want to mess with are the people in the black uniforms. The brown shirts, that was bad enough. But they were soldiers of a different sort. But these fellows in the black and silver...

INT: Stay away from them.

HANS: Stay away from them.

INT: What happened next?

HANS: Well, after the arrest, I think part of the deal was -- and he explained to me -- that he had so many days to get out of Austria. I may have mentioned earlier that the people who saved

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us were the Quakers. The Dutch had said: "You may come to Holland. You may not stay here. We will do everything we can to help you get visas. But you have to move on." And my father, I think, after his arrest, obviously knew that we had to get out.

Now, how to do this. So my father decided that the best way to do this, we could not travel as a whole family, and I don't know why. That he would go to Holland first, and check out camps where the Quakers were going to put us, what that was all about. My mother, we knew we were going to leave Europe. We didn't know where, and I'll explain that in a minute. But my mother decided she wanted to go to Hamburg to see her mother. One of the requirements was that all of the children were to go on the same train to Holland. And I remember this very, very vividly. It was a very, very sad night. This was the central railway station in Vienna. It was pouring rain. And on the one hand, I considered this somewhat of an adventure, but I was scared. My mother had told me -- and I always believed my parents. My parents never told me anything that wasn't so. My mother had said my father would be at the other end. And not to worry. And here we were, it was a trainload of kids. We had, I don't know if they were nurses, nursemaids or whatever, but we were all crammed into these compartments with one adult per compartment to keep order. But the sad thing was that all these mothers, most of them, were handing their kids into the train. They were crying like something awful. And I got the idea at that time -- and I was seven -- that maybe this was the last time. I mean, how can anybody be so sad? This was terrible. And kids were, some of the younger ones, the four-year, five-year-olds, were so sad, and crying and all this. Ladies who were in charge of these compartments -- I don't know, I never checked out whether these were Quakers who had done this.

INT: Were these all Jewish kids?

HANS: Yeah. The kids had to get out. Now, as it turned out later on, most of those kids never made it. That's another story.

INT: Where did your parents tell you you were going?

HANS: We were going to go to Holland, which I didn't know. I think my father may have showed it to me on the map, but I don't remember that. And it was a long trip. We left, this was in the evening. And I got so tired of the screaming and the yelling in the compartment, that I decided that I would stand up in between the cars. (Pause) We didn't have anything to eat. And they had a bucket of water in between each car with one ladle, so when you were thirsty, everybody was using the same ladle. I think that was where I picked up measles (laughs) because I had gotten to Holland, within a few weeks after we had arrived there, I came down with a real case of German measles.

What made me very, very sad was that this trip, I don't know how many hours it took. I suppose one could figure that out. And then the next day and then that night again it was dark, because by the time we arrived in Holland, it was dark. And they took us off the train and put us on the buses. I got off the train and I'm looking for my father, and no father. Now I'm beginning to really worry. And we were put on buses. And I sat in the rear seat of this bus sort of in the middle, squeezed in between a bunch of kids. And people said, "Well, you're going to go to a

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camp. You're gong to have beds, you're going to sleep and have some food," and all this. And the bus is moving along, and all of a sudden the bus is stopped and the driver, I know, I could hear, there was shouting. "Why are you stopping?" Who gets on the bus but my father. And he's calling my name. And all the kids around me, and I was in the back seat. And I was so relieved. My father took me off the bus.

What he had done -- at this camp, which was in Heyplaat (note: Heijplaat), I think this had been used as a church camp.

INT: Can you spell that?

HANS: (Spells it) Which is in Rotterdam, Rotterdam west. Now this was on February 20, 1938. And my mother didn't arrive, according to my father's log here, until February 28th. She had gone on to Germany to say goodbye to my grandmother. My father, having gone to this camp earlier, had managed to get a room for the three of us, which was unheard of. The camp was divided in such a way that women were in one dormitory, whether you were married or not. Men were in another. And I was one of the very, very few where both parents had come along. Were in this camp. Because all the other kids, where their fathers were, I don't know, but the mothers were left behind in Vienna, and the kids were sent to the camp. I remember very well. Right next to us was a dormitory for the very young children. And at night the wailing which you could hear, all these kids, cribs. And I remember asking my mother, "Why is everybody crying?" She explained to me, "Because they miss their parents." I asked her, "When are their parents coming?" And my mother said, "We don't know."

Well, the fact that the three of us were together, and again it was my father. He figured out a way. How he did it, I don't know. We slept, I remember, I had the top bunk. They were metal bunks, like you have in an army barracks. We slept on straw mattresses. And you were very uncomfortable, because you'd roll around, and of course the straw goes to one side, and you turn around, and you get a piece of straw stuck in your back. About every second day we had to take the mattresses outside and roll them around and try to redistribute the straw. I had meantime then come down, I guess three days after, with a real bad case of German measles, which lasted, I think, three weeks.

Then we were moved, again by the Quakers, to another camp called Schoorl, which was somewhere near the Hague. And ultimately we wound up in a camp called Elspeet, (?), the town was Elspeet, which I know for a fact had been a summer camp. And then we really stayed. By that time it was spring. It was maybe April or so. And I went to a Dutch school. This was a real adventure, because in this camp, again, my father had arranged quarters so we were staying together. Some of the children had been reunited with parents. I wasn't the only one anymore. But the women would cook up, we each had these enamel bottles in which they would put hot cocoa so it would stay hot. But we would get a sandwich and hot cocoa and we would go through the woods. And it was a one-room country schoolhouse. And the kids thought we were very funny, because they came in their *klompjes,* their wooden shoes, which they left outside the classrooms, so you wouldn't walk around in wooden shoes and make a lot of noise. They had very thick, wool socks. And all the kids walked around in their socks in the classroom. We

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didn't wear *klompjes*. We wore our own shoes. And at first we were asked to take the shoes out, but we didn't have thick socks, and it was very cold. And that is where I began to learn the Dutch language, the multiplication tables. All these things. The idea was to send us to school to keep some kind of a normal regimen.

INT: What kind of a child were you then? How would you describe yourself at seven?

HANS: I grew up very fast. I think I became, Eva always says I became an adult at an early age. I think that's probably true. Not that I was sad. I played. But I played, for example, there was a family by the name of Schoenflies. Mother and father and eight kids. And I played very often with the oldest, whose name was Otto. And later on I learned that that entire family had been taken and gassed.

INT: Was this in Holland?

HANS: No, not in Holland. This was in the States. After the war.

INT: No, but this family.

HANS: This was in Holland. This was in Elspeet. But the adults weren't smiling a lot. This was a very sad time. It was also a very hopeful time, because my father would explain to me. This already was before we left Vienna. He said, "We are going to go to an English speaking country. It will either be England, or Canada, or Australia, or the U.S. We don't know which." And I remember asking him, "Well, who decides?" He said, "Somebody else decides. We need a paper called a visa." That was the deal that the Quakers had made. As soon as you get a visa, you go.

So my father already had begun teaching me English. I remember we were learning, "You go, I go, he goes." Declining verbs in Vienna, because my father spoke English. He spoke eight languages. He was a very, very talented man. But my parents weren't smiling very much, and all the people in Elspaat weren't smiling, because this was all very tenuous. We didn't know what was going to happen.

INT: How do you spell that town by the way? Elspeet.

HANS: Let me get it right. (Looks in book.) The first community after Heijplaat was called Schoorl (spells it). And the last is Elspeet. (Spells it.) That was near the Hague.

Now, the interesting thing was that my aunt, this lady and Hans Meyer, lived in the Hague. We could visit them, but the deal was, the way the Dutch let us in, we couldn't live with them. We had to stay in the camp. My eighth birthday was celebrated, that was in August 23rd, 1939. In the camp, I remember some of the ladies had made, they used some wire, and used flowers that made a figure eight and put it in a pot. And I remember my parents somehow had gotten a ball. It was, I don't know if it was a basketball or a soccer ball. I don't remember. It was a ball, which was the main present that I got for my birthday. And I remember we took that outside. I

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was happy. But it wasn't the normal thing. People were very, very sad. Very, very quiet. I couldn't figure out why. But I would ask, and my mother would simply say, "Well, because we don't know where we're going to go." And then finally the visa came, and it was to the United States.

INT: But they never explained to you why you're where you are in the first place.

HANS: No. You see, they were trying to shield me. Whether that was right or wrong, I to this day do not know. They were trying to shield me, and the idea was to have me grow up, or continue my growing up in as normal an environment as one could have under all this stress. Most of the kids that I played with, their parents didn't discuss it, either. And this was not, "You're here because you're a Jew, or you're here because of this."

I remember one day, the Dutch army, good heavens, these poor people came through on bicycles, with blanket rolls slung over their shoulder and their rifle. And they stopped off at small -- this must have been summertime -- to get some water for their canteens. We were all excited because these were soldiers and so on. And I asked my father about this. I said, "Gee. I thought most soldiers march. Why do they use bicycles?" And he would tell me, "Well, this is Holland. You have to get them out." Things were getting very, very difficult. Nobody ever explained to me, "We're here because of Judaism, or we were thrown out," or so on. My parents tried to make it in such a way that we are leaving to go to another country, where they speak a different language. Where we have more opportunities. And that's how they differed. (Tape shuts briefly)

I guess in a sense I am my father's son in reality. And I, by nature am an optimist. But I also have this survival instinct. I don't know when I learned this. But it was simply, you know, you do what you have to do, and you're going to get through. Was I scared? Would my father really be there at the end of the line? Yes, I remember. I wasn't scared getting on the train, although I was shocked at all the sadness and all the crying. Their hearts were breaking. But when we got off the train and we got into buses and my father wasn't there, then I began to really fret.

INT: And then he just miraculously appeared. I mean, how did he even find you?

HANS: He stopped every bus. Every bus that had come from that train to that camp was stopped by my father. I don't know what number of bus we were.

INT: It's amazing that he found you!

HANS: Well, he's just, if he hadn't found me on the bus and I had spent the night in the dorm with the other kids, then it would have been the next day that he would have found me. In that sense, there was a single-mindedness in this man. (End tape two, side one)

I wasn't sure. Because this wasn't a question, is it five minutes, is it ten? Obviously we must have arrived, we arrived in Rotterdam there, and the camp was outside the city. So it must have been quite a time that we sat there. And I was tired. I guess I wasn't already feeling well. And I

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was sitting in the back of the bus. It was very quiet on the bus. And the kids on the train, at first it was an adventure, and then people got tired, and slept the night, sitting up and so on. Then it was the next day and so on. And then it was dark again. And now people were very quiet because we didn't know really where we were going. But nobody had told us much. And we were simply following adults who said, "Go here. Go do this. You're going to get on the bus."

INT: I mean, all your mother really told you when she put you on the train was, "Your father will be at the other end."

HANS: That's right. "Don't worry about anything. Your father will meet you at the other end."

INT: "And we're going because..."

HANS: "And we're going, we're leaving Vienna." Now what had happened, they had something happen in those days, something which was called a lift, spelled l-i-f-t, which you would consider it today a demi-container.

INT: Yeah. They call it that today when you make aliyah to Israel.

HANS: Right. Okay. I remember that somebody came to our apartment, an official, to examine everything that was going on the lift. He had to pass on everything. I remember my father had his parents' wedding cup. They were married in the Jewish faith. And there was another silver vase. And somehow he managed, and the inspector was trying, he said only one vase could go and so on, and my father of course wanted to save the wedding vase. It ultimately was stolen in South America later. He was beside himself with sadness about that. But that vase went. The lift never made it out. The lift went ultimately to my grandmother in Hamburg, and after the war we collected some things.

What they were allowed to take, what I was allowed to take, was a suitcase. Now, I don't remember whether on this Kindertransport, whether there were suitcases. I don't recall seeing any suitcases. Whether they were in the baggage car somewhere else, I don't know.

INT: Do you remember packing your suitcase?

HANS: No. My mother, I don't remember that. But obviously, there must have been suitcases, because the kids who came alone, had change of clothes and all of this. But it was a sad time, and the adults were very unhappy, although we were kids. And I remember in Elspeet, we were playing around an open cesspool, and I got thrown in. And people didn't pull me out until this stuff was up to my chin. And adults found me, got me out. And then, because I smelled, I was marched over to a pump and put into a giant zinc, a galvanized washtub, and somebody pumped the water and they tried to clean me off with brooms, and then finally a lady came, one of the mothers. My mother knew nothing about this till later on. And simply took me and pulled all my clothes off and then they washed me down. Kind of stupid games that the children played.

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One of the saddest things for my mother was that this Elspeet had a beautiful heath surrounding it. And for the rest of her life, whenever she saw a purple heath she became very, very sad, because it brought back the memory of those weeks and months while we were waiting for the visa.

INT: Well, I'm fascinated by the concept. I mean, here you come from a very assimilated family, not even aware, really, that you're Jewish.

HANS: That's right.

INT: You don't know.

HANS: That's right.

INT: And, I mean, is that really true that you just didn't know at this point that you were a Jewish child, or that the Nazis considered you?

HANS: Not in so many words. I knew that there were people that were out to hurt us, okay?

INT: The word, "Jew," did you know what that meant?

HANS: But the word "Jew" was not really mentioned by my parents, nor by anybody else.

INT: All right. But now you're in Elspeet, I mean, and you're running around with all these little kids who are Jewish little kids.

HANS: That's right.

INT: So did you hear the word "Jew"? Did you see in other children's homes, for instance, this family with the eight children, Jewish customs or rituals, or things that seemed different from what you were doing in your home?

HANS: No. Now, I don't really remember. I can't tell you whether the Schoenflies family, whether they were a mixed family, similar to what I come from. I don't know.

INT: Nothing struck you different.

HANS: No. Because we would go to my uncle's house in the Hague, and we would go. His parents were still alive at that time. He was Orthodox. We went there Friday night.

INT: Yeah, but what did you think about that?

HANS: I thought it was wonderful. I knew nothing about it.

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INT: Okay, but what was he considered? I mean, did people say, "Oh, well, he's an Orthodox Jew"?

HANS: Of course. But you see, Holland was not under the Nazis at that time.

INT: No, I'm saying, what did your family itself explain to you about this uncle?

HANS: No, well, "We're going there, and Hans Meyer is a practicing Jew, he's Orthodox, and we're going to, please conduct yourselves politely, and go along with everything." And I wore my yarmulke at the table. You know, and I was learning. I was listening.

INT: But this was never explained to you.

HANS: It was never associated that because he is this, that he is also going to be persecuted, or that because we come from the same cultural taproot, whatever you want to call it, that that is why we are being persecuted.

INT: Or the fact nobody ever told you that you came from the same taproot.

HANS: That's correct.

INT: It's very interesting to me. And all these children that you're running around with, there must have been a lot of children.

HANS: Many. Many.

INT: So they had to all come from different kinds of...

HANS: Of course. And many were Jewish, and many were not. Did I see in the camp Jewish rituals being practiced? I did not. And I don't think there was any attempt made to keep me from seeing that. These were classmates. We went to this country school. We played soccer. We kicked these enameled bottles around. Caught all sorts of hell from the ladies in the mess hall who were filling them, because there were chips taken out, and as boys were wont to do, we played football with these bottles, and of course the enamel cracks off and we were only allowed one. And I was very careful. I didn't want that to happen to mine.

INT: So do you think these kinds of customs or observances were not happening, or that they were happening, but you weren't aware of what you were looking at?

HANS: I can't answer that. I don't know. I'm sure that in some of the families, they observed. And I know for a fact that the Quakers helped people observe. I think in some of the other families, the disturbance of being where they were, not knowing where they were going. And this is something else. I don't know what number of the list we were for visas for the U.S.A. But my father, with help from my uncle, who was busy visiting consulate after consulate in the Hague, to get jumped up on the list.

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INT: He was working very hard.

HANS: He was working terribly -- this wasn't just you put your name down and you sit and wait. Others did that. They didn't make it. I mean, I am here today because of my father. And the Quakers, and a lot of other people. But basically, if he hadn't been the kind of individual that he was, none of this would have happened. And that is something that our daughter is very, very conscious of. She's, we have four children. They are all very much aware of our Jewish heritage, cultural-wise, from Eva's side, from my side. And she comes from as much of a non-religious family as I do. But Jephtha will say of herself, but even more of her children, that none of us would be here if it hadn't been for my father. And that's not overdoing it.

INT: He didn't leave any stone unturned.

HANS: He created miracles. Moved mountains. Because he was determined. He had survived as a young man, he'd survived, he lay in a burning village in Russia, severely wounded, and Cossacks came with their lances down, they were going to finish him off. And because most of the officers in the Russian Army in World War I spoke French, my father spoke French. He recognized somebody, one of the officers, and he called to him in French. And as soon as the officer waved this Cossack off, and then said, "Put this man on the fence in this burning village, and take him back to the rear." And then my father, I mean, for the first time, he had to turn himself in. The first time he tried to escape, because he contracted typhus, he couldn't go on. Then the second time he was caught escaping. And then he was told, "If you do it again, you'll be shot." Third time was charmed; he made it. That's just how it was.

INT: So he had early training for World War II. I mean, he had been through hell.

HANS: He had been through hell in World War I. And he had, I guess learned what you can do if you have a goal. And he certainly, I mean, how, again, other than the details that I've told you, I don't know what else happened in the forty hours that he was in the hands of the SS. But he had told my mother. And my mother told me that in later life. That he simply, when he was taken, he said, "Look. I'll be back." And my mother never doubted that. But did I doubt that my father, was I worried that when I didn't see him when the train pulled in? Absolutely.

In Elspeet, when we were waiting for the visa, my parents kept a very rosy, cheery attitude. My father said it was sort of an adventure. We don't know where we're going to go, but we're going to go somewhere.

INT: So they weren't sad like the other adults.

HANS: No. No. I can't really say that. I think my parents to a large degree put on somewhat of a show for me. How sad they were when I wasn't around, or when they were alone with each other, or whatever, I don't really know.

INT: But you don't remember them sitting around crying, your mother crying?

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HANS: No, no, no. My mother kept busy, mending my clothes, somehow I had a birthday celebration. We celebrated other kids' birthdays. Paper hats. We have photographs of this. Of the Schoenflies, some of them. There we are, all in paper hats.

INT: So it's like a displaced persons camp.

HANS: That's what it was. That's exactly what it was.

INT: What about Jewish celebration in the camps? Was there any observance of Shabbat, or anything like that?

HANS: I think so. I never participated. We weren't asked to participate as far as I know.

INT: How long were you there?

HANS: Well, let me take a look here. My father left Austria on the 30th of December, and he entered Holland on the 4th of January. And we left Antwerp, October 28th, 1939, and we arrived in New York -- that I know -- on November 10, 1939. So we were there nine months. Approximately.

INT: And the war broke out in September.

HANS: That's right.

INT: And you got out after the war started.

HANS: That's right.

INT: Tell me more about the nine months.

HANS: The nine months.

INT: The adjustment at school, was that okay for you?

HANS: School was difficult, because A) I didn't know the language. But of course, Dutch is similar enough to German that you could figure some things out, but not everything. As far as the Dutch children, they may have thought we were very, very amusing, because of course we spoke Dutch, or tried to speak Dutch with a German accent.

INT: Your shoes were different. (Laughs)

HANS: Absolutely. Our clothes were different. And we were a motley crew. In a one-room schoolhouse, we were all in different grades. They were trying not just to teach us Dutch, but also they tried to teach us our multiplication tables and some basic things. It was a very regimented thing. We went to school, I think six days a week, if I remember. Or at least,

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certainly five. Some of our kids didn't join on Saturday, so obviously they were celebrating Shabbas. And some of them, I know had religious instruction, not in the school; it was back at the camp. I know that. I did not.

INT: How do you know that?

HANS: Because they would tell me that they had to go. I'd say, "Well, can we play?" And they would say, "No. I have to study other things."

My uncle in the Hague also worked very, very hard following up. My father could only be away so many days. The Dutch government was very afraid that people would either leave the camps and try to mingle in with Dutch society, which would have caused them all sorts of problems. War was coming very, very close. We were one of the last ships to leave. The vessel -- this was another thing. The vessel that we had booked passage on, which was the Statendam, of Holland-America line, ran into a mine. A lot of lives were lost. We took the next ship, which was the Veendam. And you were just asking me about this. And I remember during daylight hours there were always two men standing behind a canvas sheet in the bow of the ship, one looking starboard, one looking port, to try and see if they saw mines. Still, it took what, from October 28th to November 10th. It took some fifteen days, thirteen days, to make the passage, which meant that the ship at that time they had at full speed ahead. They were afraid not only of mines, they were afraid of U-boats, also. Because we were an unescorted ship. A passenger ship.

INT: Before you got on the ship, your parents still hadn't explained to you why now you're leaving Europe, and you're going to go to...

HANS: No, they had explained to me that we are going to, as my father had said...

INT: An English-speaking country.

HANS: An English-speaking country, and this country is the United States.

INT: But not why. Still not why.

HANS: No. Now, my parents tried -- I'm sorry they did that, but this is what they did -- to shield me from what they thought was terrible. They didn't think being a Jew was terrible, but what was being done to Jews was terrible. So to try to treat this whole thing as an adventure, as an experience, as sort of a, not a holiday, but we're going to, we're all going to go to a place that none of us in this family have ever been to.

INT: Did you see "Life is Beautiful"?

HANS: I want to see it. It's next door here. Have you seen it?

INT: Yes. Because he protects his child, and tries to make the concentration camp a game.

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HANS: That's what my parents did. I never knew -- my mother loved my father very, very much. They had a wonderful marriage. I never had a chance -- well, I did have a chance, but I never took it. I didn't want to pry into what I thought was none of my business -- how my mother felt about my father rejecting Judaism. My mother knew very well in later life, when I moved culturally much closer to all of this, how I felt. Because they had raised me in Sunday school, and all this. And I listened to all of this stuff from a theological standpoint. Interesting. It didn't mean much to me. But the Jewish thing did, and my mother knew that I was trying to reach out. I never discussed it with them. My parents were trying to shield me from all of this. Not to make a game of it. I was too old for that and I was too serious an individual. But this was a new adventure. This was something that we were all going to experience together, and we did. Because we had family in this country.

INT: Who did you have in the country?

HANS: Yes. My other aunt, Aunt Louise, Aunt Lou as we called her, was married to a Dutchman. He was a Dutch-American. He'd been here since long before the war. He was in the steamship business. He was the one who met the Veendam when we docked in the Hudson River. He's the one who helped us find our clothing. That's all we had.

INT: Did he sponsor you?

HANS: Yes. He sponsored us, and he lent my father the $100 of borrowed money that we came here with. And the first thing, Uncle John later on became a second father to me -- not because of that, but for other reasons. But he picked us up at the pier. And I remember we got to -- they don't even exist anymore, of course, but DeSoto Skyview Cab, which is something which was prevalent during the forties, early fifties, long, made by DeSoto, Chrysler Corporation. Leather seats, and a skyview, a sliding roof. And I remember sitting in the back and we rode on Park Avenue, and I looked. That's when I fell in love with New York. I said, this is a great place! I think I'd like to live here one day.

INT: The ship over. What was it like on the boat?

HANS: It was very crowded. And again, my father, we had a cabin to ourselves. I don't know how he managed.

INT: How did he pull that off?

HANS: Everybody else was in like a steerage situation. Where they packed as many people aboard that ship as they could. The women separated from men, children separated. And the three of us wound up in the cabin. Not with four or five other people, but by ourselves.

INT: How did you feel about your father? He was like a miracle worker.

HANS: He is. But you see, the trouble with that is, the first time you stand in awe. The second time, maybe you still stand in awe. The third or fourth additional times, that's what's expected.

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In a sense you take this for granted. I never thought twice about the fact that, until I began to visit other people aboard ship and I saw, my G-d. All these people. First of all, to get a cabin for three is unheard of. But particularly in a situation like this where they were cramming everybody and putting additional cots in and everything else, and here we were.

INT: So could he ever let you down?

HANS: Sure, he let me down. He and I locked horns many, many times in later life, and a lot of it is due to my own stupidity. Had I been smarter when I was younger -- I guess we can all say that -- it might have been a little different. But I always, even at times of locking horns, I always had this enormous respect for him, because he led by example. His life was an example. And I was always thankful to him that he saved us. He obviously didn't do this by himself. We came to New York, my father had a difficult time, because he was difficult himself to get a job in New York. He approached Sears, Roebuck, and he said, "Well, we can come to the store. We can meet some salesmen in Chicago." My mother was continuing to work as a maid in New York. My father went to Chicago. My father got an apartment in Chicago. And then it was a question of how am I going to get to Chicago? Again, the Quakers. Wonderful gentleman. I don't know whether he was, I don't think he made a special trip, or whether he was -- New York Central Railroad, the Pacemaker, it took eighteen hours to go from New York to Chicago. It was an overnight trip. He took me along. He delivered me to my father.

And the interesting thing about the Quakers is that they didn't care one whit about anybody's religion. They weren't out to save Christians or Jews. They were out to save people. There was no proselytizing. Certainly not. Nobody thrust a Bible in my hand and talked about Jesus or anything else, not at all. We talked about the country, and we talked about what Chicago was like. I remember we went on a train past the stockyards, which smelled unbelievable. So I am always, as a consequence of this, felt a real kinship for these people. Because they're one of the very few groups I've ever met who don't proselytize. I'm sure certain groups within the Quaker organization do, but the ones I've met haven't.

My father felt very, very beholden to them. But I think he viewed them more as Christians than as Quakers. And I thought these were people who sort of, what is it that Rufus King used to say, "There's that of G-d in every man." Well, that's, these are the people that I saw.

But coming back, as to what my parents tried to do, I guess is what you say "Life is Beautiful." They tried to keep the war from me, and I think in the main, they succeeded. Question: was this the right thing to do? I don't have the answer to that. Should they have told me all about the horrors of what was going on? I don't know. I was very young. I was what, although I had grown up very quickly. In other words, by the time I had gotten on the Kindertransport, this wasn't all ha-ha-ha at all.

INT: But you were only eight by the time you got to America.

HANS: That's right. I was eight and a half. I became eight in Holland, and we arrived in November of 1938, and my birthday's in August. But I was old enough -- you know, children

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sense things. I know my parents were not the same in Vienna as they had been in Germany. They grew more somber as we went. Yes, I think so. More serious. Were there more conversations out of my hearing? Absolutely.

INT: And you were aware of that.

HANS: Oh, yes. I didn't know why. And my thinking about it, I guess I sort of connected this with, well this is all part of this adventure. But I didn't know why.

But a very funny thing happened, because when we sailed into New York Harbor -- I mean, this is something like out of a movie -- my father got me up very early. I don't know, it was 5:30. It was just barely light. And as we were sailing up the Hudson River, I pressed my nose against the porthole. We had one porthole in the cabin. And there I saw this Statue of Liberty. I'll never forget it. And my father was trying to explain to me, "This is now the land of freedom. Things will be very different. And everybody will be happy." And it was a very difficult time for him, because he didn't know how it was all going to, how he was going to feed his family. But my father, again, he said in later life, as long as he had his health, we would all be all right. And this was not because he had a religious faith of any sort. He believed in himself. This was a wonderful example in my life. Oftentimes, our kids are the same way. Not because I think that; that's true. We've tried to raise four independent human beings who are free thinkers. If they have a religious bent, that's up to them. We've exposed them to Judaism, we've exposed them to Catholicism. They ask questions, we try to inform them as much as possible. In my old age now, I've come much closer to the Judaic tradition, although I never grew up in it as a child. But I feel it's part of me. My daughter feels that way. Our three boys know it's part of what they are. They certainly don't feel this in a theological sense. And not only because of me, but because of their mother. Because of Eva's father, who was also a non-practicing Jew. So I guess we all come out of assimilated families. But you never really fall that far from the tree, I don't think.

INT: Let's stop here. (End tape two)

This is a continuation of an interview with a survivor, Hans Eric Tausig, and it is April 12, 1999. You said something after I turned the tape off last night that I'd like you to say onto the tape. And that was that you're not sure if what your parents did was a good thing or not. And you started to say why, as far as protecting you is concerned.

HANS: Well, I say that now sort of as a Monday morning quarterback, because as an individual, the way I've always lived my life, really, I like to know what is going on. If the doctor tells me I have a certain medical problem, I want to know all about it, I want to have all the facts. And obviously during that time when we were moving from Vienna through Holland and ultimately to the States, I had no idea in detail of what was going on. I knew that this was very not normal from the life we had led before. I knew it was caused by this uprising, whatever it was, in Vienna, and the fact that soldiers marched in and the SS and all this. But the reasons for it, I didn't know. Obviously, the interesting thing was, once we got to the United States -- and this is after we had settled in Chicago -- we were always referred to as "refugees." That's what we

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were. And I think this was sponsored by the Quakers. On Sunday afternoons in Chicago there would be a meeting, sort of a networking meeting of refugees, where people could counsel one another, and mention, "Well, I had a problem with this." "How did you solve it?" and so on. And it was at those meetings that I began, by listening to others -- not my parents, necessarily, but listening to other people talk, because they not only talked about their problems in the United States, but they also talked about what had happened in their homeland, and how they had come and so on, that I began to realize what this was all about.

Then of course, ironically enough, when I was in primary school in Chicago, very near the school, there was an old mansion with an iron fence around it, in which there were German-Americans detained, who were thought by the government to be a security risk. I remember -- when I think about it, I sort of smile -- with all my friends, we were hanging on the fence as these people were in this building, but they were allowed to walk out around the grounds. And we would sort of shout at them. I felt very American, notwithstanding my name. My accent, my German accent, went very quickly, I think after I had been here maybe six months, eight months or more, I guess because I have a musical ear. And so I was emulating how my friends spoke. But it's a mixed bag.

I think in retrospect they protected me, in a similar way as you described to me yesterday, this "Life is Beautiful," the father protects the son. And that's a very natural, normal thing to do. But it's a mixed bag because of the fact that I'm a curious sort. That's what I meant by that. It's not that I hold it against them, or I'm sorry. Because I certainly learned subsequently about what had happened, and why it had happened.

INT: From your father?

HANS: Yeah. From my father, from friends of my family, friends of my mother and so on. And I mean, people talked about it. Although I must say that most of these refugees really did not care, unless there were specific reasons to do so, to either discuss the past in great detail, or to wallow in the past. I suspect, to begin with, it was much too painful, and they were concerned with the everyday problems of reconstructing their lives. They're in a strange country, and jobs were not plentiful.

INT: A new language to learn.

HANS: A language to learn, and some of the customs, and I must say, some of the freedoms that young people enjoyed were an anathema to these Europeans, who had a very sexist demarcation of what the mother's job was, the father. The discipline was part of everything, and all of a sudden, children were talking back in a way that -- and one couldn't stop that. But one had to cope with it; one had to deal with it. So I don't know if that answers your question.

INT: Okay. We'll get into it more later.

HANS: Sure.

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INT: When you came to America, so you settled in New York briefly, and then to Chicago?

HANS: Yes. We were in New York for a while. My father was trying to find work in New York; could not. Which was, for the most part -- I've heard this from my Uncle John and all this, who was very involved at that time in trying to help my father find something. My father, his greatest strengths were also his greatest weakness, which is so often the case. His whole instinct of survival, and this energy, and this long-range planning, my father sort of had a conception of where he should be and what he should be. And all of a sudden, here he was just another job applicant in New York. Some of the job interviews, I understood it from my uncle later on, didn't go so well, because perhaps the person who interviewed my father asked a question and my father didn't want to answer. My father, instead of turning it in a humorous way and so on, became indignant. I think it was an age factor, also. He was not a young man. And he was concerned.

So anyway, my mother was doing housework in New York. Then my father, who always wanted -- my father had had a life as I mentioned yesterday -- of insecurity, from the time he was a very young man. The family money had been lost. He was the youngest. He took care of his mother. His brother Fritz lived in Cologne and visited once in a while, but he wasn't taking care of their money. So I think, and then having lost many jobs over a period of time, he had had many jobs. Not because he lost them, but he also by choice changed them. He wanted some form of security. He thought by joining, if he could, a major American corporation, which turned out to be Sears, Roebuck, and climbing the ladder -- and again, we are, male and female in our family, a group of arrogant people. By that I mean, we know where we're going, or at least we think we know where we're going. All my father needed was to get a foot in the door. The foot in the door was -- and I don't know how he did this -- but he interviewed in Chicago. And they said, "Well, we don't have anything for you, but we could use a floor salesman in the Rosewald store." And my father took it. And I remember he said, "I won't stay here long." He then worked very, very hard, moving all these linoleum rolls, and doing heavy physical labor. My father was not a robust man. He was short, he was sort of slight of frame. He took courses at night.

INT: In what?

HANS: Accounting. He had got his C.P.A. and decided that he would do it. And Sears appreciated this sort of thing. So after, I think maybe three years, he had made suggestions of accounting procedures in the department where he was. They said, "We can use this man." They interviewed him and they made him resident auditor of a store in Peoria, Illinois, about 150 miles southeast of Chicago. So we moved to Peoria. And he was resident auditor of that store. Then he became regional auditor of many stores in the mid-Illinois area. And so over the years that he was with Sears, he climbed his way up. Which is what he wanted. It meant a pension, it meant security for the family, of course, medical coverage, all these things.

My mother continued working -- I think I mentioned this incident of the corduroy knickers yesterday. She continued working doing housework in Chicago for a time.

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INT: So she stayed there while you moved on?

HANS: No, no, no. In other words, we all were together in an apartment in Chicago. But the double income was needed at the beginning, when my father was making $22.50 a week.

INT: And how was she with cleaning floors?

HANS: (Pause) My mother is also, as I mentioned, a Stehaufmensch, and also somebody who always lands on her feet. She simply says, "You do what you have to do." It's as simple as that. The tradition of her mother and grandmother, and from that family, the Ahrenholtz's, they did this. Some of these sisters of hers were wild people, but they all managed to do in life what they wanted to do. Nothing was really beneath anybody. This was not a question of, "I don't do this." If this is what you have to do, that's what you do.

INT: The different communities you were living in, could you describe them? What were they like? Were you living in a Jewish community, or a German immigrant community?

HANS: No. Not at all. In Chicago, our neighbors, I think we were the only newcomers, foreigners, refugees in the entire building, as a matter of fact. They're all Americans. In America, everybody comes from somewhere. These were not first-generation, or second. There was no Jewish community. Not by choice. My father looked around. That area is **terrible** today. The South Side of Chicago today is a slum. I don't know if you know Chicago. In those years this was, let's see, probably 1941, 1942, it was fine. It began its transition, the demarcation line was Cottage Grove Avenue. On one side of Cottage Grove Avenue were housing developments and so on, mostly Black people. And on our side, we had on Drexel Boulevard, we had apartment houses, they were four stories high. We had two bedrooms. My parents had a bedroom, I had a bedroom. We'd eat in the kitchen. You walked up, of course. You were right under the roof. Air conditioning didn't exist, and we didn't have it. There was a laundry room downstairs in the basement of each of these buildings. I think there was a washing machine, yes there was, but no dryers. And I would help my mother carry the wash down and carry the wash back up.

My father worked very hard. We had many, many friends. The people referred to us as "Newcomers." The word "refugee" was dropped after a time. My father then enrolled me in Sunday school, in a Presbyterian church, and to me, religion has always been more historical than anything else. I enjoyed it. I read the Bible then, and I read it today as literature.

INT: Why did he put you in a Presbyterian...

HANS: Because he felt it was necessary that I should have some kind of religious training. Since he had converted to Christianity, and since my mother was a non-practicing Lutheran, he would put me in something, my father, some kind of Christian denomination. He never differentiated. If you would really ask him -- which I did -- what he knew about the difference between Methodist, Presbyterians, or Unitarians, he had no clue. (Tape shuts briefly)

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So I went to school, and I began violin lessons, which was a wonderful thing.

INT: Okay, hold it. When you're in Chicago at this point, like nine, ten? How old are you?

HANS: Well, let's see, that would have been, 1939 when we came, I was eight. And so I would have been ten, eleven. Yeah.

INT: So what kind of a kid were you? How would you describe yourself at that age?

HANS: What kind of a kid. I was a kid who was studious. I enjoyed reading. I was not an introvert. I enjoyed playing with my friends. I did become very much involved with my music at that time, which was my mother's idea. And not because she was a ballet mother, that she had fond hopes that I would be...but it was just, she thought it was an activity which was wonderful. My father liked it because, again, his mother was quite an accomplished pianist. My father, there wasn't money for him to learn. My father later on, when he would visit us, he'd sit down at our piano at home, when he thought nobody was watching or so on, he would start to play. He played by ear. He always bemoaned the fact that it was never possible for him to do, and so he thought it was great. So between my reading, friends, my music, it was a normal childhood. I mean, I skinned my knees, and I got into trouble. Climbed trees in the park, which we weren't supposed to do, and the police hauled us out, and I was scared to death. The kind of thing that a child does. The pranks with my friends.

INT: Would you consider yourself a leader at that time?

HANS: Always. I have to say that. I formed all sorts of (laughs) clubs and things. We played games. Yeah, in that I did. I think I followed there in my father's footsteps. Absolutely.

INT: And you described your parents' relationship earlier on as a good one?

HANS: Yes. It was a very good marriage. They each brought strengths to this marriage. And an enormous love for one another, and a commitment.

INT: How was that obvious to you?

HANS: The way they were with one another. The concern that each showed for the other. If they ever fought -- and they certainly had different opinions about things -- they never fought in front of me. I don't know that they ever fought. They never raised their voices. It just never happened.

INT: Were they affectionate?

HANS: Terribly. Yes. My father, who sometimes gave this, seemed to be very austere to people who didn't know him, was a bowl of jello inside. He was a romantic. I guess I inherited that from him, also. Was easily moved to tears. He was an emotional man. And yet he

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controlled his emotions at times when he thought it was absolutely necessary. But when he was just completely relaxed, he sort of went with whatever was going on.

My mother was a typical, I guess you'd call it in a way a German Hausfrau. She was domesticated to the extent she thought her function in life was to have a clean house, take care of her menfolk, the two of us. But there was a lot more to her, as I found out in later life. She, I think in some ways she simply decided that to make this marriage work well, there couldn't be two very strong people. So she sort of sublimated.

INT: She backed off?

HANS: She backed off, exactly. Precisely. Yeah. And she was a non-religious person, totally, by choice. But she followed my father, to join this church, or to join the men's club, or do something else, and she went along. He, on the other hand, also was very thoughtful. I mean, my father wrote endless poetry to her. He loved her dearly.

INT: He wrote her poetry, really?

HANS: Oh, yes. He wrote her poetry. For every occasion there was another poem. And some of the poetry, I had to say with all due respect, was pretty bad. But the idea behind it was wonderful. It wasn't the quality of the poetry. But it was the sentiment. Very sentimental man. Every occasion. My father always liked occasions and so on. It wasn't just an anniversary or a birthday, but celebrating how long we'd been in the United States, or celebrating when we arrived here or something. It was an excuse to go out and buy some flowers off a peddler's cart. Sort of make something of it. I remember every Friday night he brought my mother throughout the year flowers. They were for her, although all of us enjoyed them. But she always made a big production, thank you.

INT: Why Friday night?

HANS: It was not religiously. I think it was the end of the week. And so she would go through a great, make a great production of arranging these, and then they would be put in the center of the kitchen table. Everybody, we all said how nice they were and all this.

My friends were welcome at home. I had what I considered to be a very normal childhood. I sold magazines door to door. I read comic books. I did all the things. But I was learning from that time on to be independent, also. My mother worked during the day. My father worked during the day. I came home from school during the noon hour, I got my own lunch. I wasn't a latchkey kid. But I had to do certain things, well, certain things were expected of me that taught me other things -- responsibility, nose to the grindstone, this kind of thing. I don't know if that answers your question.

INT: Well, one of the questions was going to be what kind of values and expectations did they give you? I mean, what were the values in the house that they were trying to transmit to you?

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HANS: There are a whole series of things, for which I am very thankful. My father was someone for whom a person's word meant everything. He would brook absolutely no lying. He dealt with the truth. You always knew from both of my parents where they were coming from. There was no duplicity. In our family we just didn't play games.

INT: But he didn't deal with the truth as far as...

HANS: Pardon?

INT: But he didn't deal with the truth as far as his background and your background.

HANS: No. Now, as far as his religious problem, or situation, however you want to discuss it. I consider it a problem. I think he considered it a situation. I thought about this last night. I think in some ways, without in any way demeaning his own situation, I think there must have come a time that my father had second thoughts about his conversion. And maybe he was ashamed of it. I don't know. I don't know. He never let on to that.

INT: Do you think maybe that's why he didn't talk about it?

HANS: Yes. I think -- well, two things. I think number one -- as I mentioned yesterday -- he was an educated man, but he certainly didn't involve himself in theology. And if you asked, "Why do you believe this?" he couldn't really give me any kind of historical answer. That's one side. The other side was I think maybe, as we all do in later life, you realize that no matter, you can never leave who you are, or where you came from. And Judaism is part of his heritage, not from a religious standpoint, as I had mentioned. His family, his parents, his grandparents and so on, nobody had been practicing Jews. But that was not unusual in Austria or Germany. Because some people call it assimilation. Some people simply say the educated, intellectual classes, the cultured people, many of them were not religious at all. Not just Jews; other people. That's not what they were involved in. But he never let on. I mean, he never said to me in so many words, "I'm sorry, or I regret what happened." No. And we did not discuss religion during my time in Chicago. That didn't come until I was maybe sixteen, seventeen, eighteen.

INT: Okay, so with this one exception, then, honesty was, honesty and openness were...

HANS: Absolutely. Kindness. Do unto others, etc. Sine qua non. These things were the bedrock on which you dealt with other people. My parents dealt that way with one another. They dealt that way with me. I knew what was expected of me, and that's the way I grew up.

INT: What about discipline? How was that handled?

HANS: Well, discipline was handled in a sense -- there we come into a clash of cultures between the German and the American. I don't say I was an unruly child, but I was a difficult child. And my father tried to discipline me in the European way, and I rebelled against this. I was a cut-up. I was sort of the class clown in primary school. The teacher was beside herself, and they worked out a system where at the end of every day she wrote in the copybook what my

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deportment had been during the day, and my father then read it and signed it. And if my deportment was really poor, or less than acceptable, then I wound up having to write 100 times or 50 times or whatever it was, "I will not do this." Whatever I had been involved in doing.

My father did have a temper. And that temper was usually lost when, I mentioned yesterday -- he had a hard time admitting he made a mistake, or admitting that he didn't know something. When a situation developed where he sort of -- and he did that quite often. By way of going, he backed himself into corners. As we all know when that happens, you have no place to go, obviously. And I did not try to back him into a corner; he did this himself. But I was thoughtless sometimes, and sort of avoiding that for him, we let it go, and then he would really become quite furious. But there was never any physical hitting; that didn't happen.

INT: But did your mother leave it up to your father, whatever kind of discipline was involved?

HANS: For the most part. But if I did something which was really wrong, or my mother thought I did something that was really wrong, she would take me aside -- not in front of my father -- and simply talk to me, and try to explain to me, or try to find out why whatever I had done. Explain why I shouldn't have, or asked me why I did this. We discussed it. But it was a European bringing up. And I rebelled, but I would have rebelled against anything. So the worst thing my father always would say about me, which he did for many, many years, I was just like his brother Paul, the one who had died of syphilis. But Paul always intrigued me, because this was a man who was, first of all he was a flamboyant ladies' man, and I had met ladies' men. One of Eva's friends, a lady from Germany, had met my Uncle Paul when she was a young woman in Switzerland. It was crazy.

INT: (Laughs) He knew everybody.

HANS: Yeah. But he lived life as a private secretary to some titled muckety-muck. But what he really enjoyed doing was a drama critic. He wrote on all sorts of topics in the local newspapers. He was a man about town. And my father, I think probably -- I must say this. My grandmother, my father's mother, when her world collapsed when the money went, she didn't know what happened. Typically at that time she was fit to play piano, speak French, do needlework and so on. But now all of a sudden there was no money and so on. Or even before. She was a very demanding person. And my Uncle Paul would have none of it. And we have a correspondence between my grandmother and her son Paul where he more or less told her, "I will lead my life the way I wish. It may not suit you, etc." So my father, who was the youngest, and who was trying very hard to please his mother in later life, he always felt that Paul had pushed this envelope just a bit too far. As I said, I was always intrigued by Paul, so when my father really got mad at me, he said, "You're just like your Uncle Paul," I always took it to be a compliment, although I would never dare to hint, or say that to him.

INT: Expectations of you. What did your parents want for you?

HANS: They wanted me to do well in school. They expected me to live an upright life, to be kind to other people, to be productive. Now it was brought home to me by example, and later on

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we talked about it. No matter what you do in life, the thing that you must do, you cannot be a passenger. You have to be a contributor. Whether you're a street sweeper, or whether you're a brain surgeon, whatever you do. You asked yesterday did my parents, because my father came from a family of doctors, of course there was no money for him to study medicine. And the last one to go to university was Uncle Fritz. My father graduated from a commercial academy, which would today be a business school, but it was not part of the university. He thought it would be very nice if I would become a doctor. And I did not not become a doctor out of opposition. And I for a time thought, when I was maybe eleven, twelve or so, I thought, yes, that might be a nice thing. But that was a romanticized, fantasized ideal. I needed to do something in order to adjust to this new country. My father, I think, was surprised how quickly that took place, which was less my own doing, but simply that I was a young kid growing up in wartime America, with a lot of other kids.

And the only thing that was always funny about me was my name, of course. Because nobody could ever pronounce it. I can remember -- this happened in Chicago, as a matter of fact. I had a teacher who called me Hans (rhymes with fans) instead of Hans (rhymes with bonds). And then she would ask a question, and she would look at the class and say "Hans." And I would start to blurt out the answer. She said, "No, no, no. I wanted you to raise your **hand**." I never heard the "d." And my hearing was fine. So I thought to myself, and you know, I didn't...(End tape three, side one) ...my classmates and so on, except my parents. So friends would come to the house, and of course I'm always being called "Hans." Because it was not possible. So I stayed "Hans."

INT: And you were, in fact, here during wartime in America.

HANS: Yes.

INT: So what was being discussed? What was being talked about as far as the war?

HANS: Well, I remember in my room I had a large map of Europe, I think put out by the National Geographic. And I followed with pins what the armies were doing.

INT: Where were you getting the information?

HANS: From the radio. From my father.

INT: Did he follow what was going on?

HANS: Oh, yeah, he followed what was going on. Because again, because of his military background. And by that time, he had really accepted the fact that he had been thrown out. That his Austria, his beloved Austria, wanted nothing to do with him. He said, "These people have to be taught a lesson." So there is that old sense of retribution, which he always disliked. He always said, well, he didn't like Judaic teaching, because it was "an eye for an eye, and a tooth for a tooth." The Christians "turned the other cheek." And here he was not turning the other cheek. So we followed that.

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INT: The fact that you were from Germany or Austria, weren't the American people around you, did they make comments?

HANS: Well, they asked me. The classmates were curious, I remember. I mean, they knew number one, I wasn't born in America. Then they asked me how I came to this country. I never discussed the camps. I mean, I discussed that I'd lived in Holland and I'd been to a Dutch school, this kind of thing. I really never went into great details, I think for two reasons. Number one, a lot of it wasn't clear in my own mind until much later on. And I think I sublimated a lot of stuff also. I couldn't talk about the Schoenflies family, because that was terrible.

INT: How did you find out about that? That was in America when you found out.

HANS: We found that out, I think, while we were in Chicago. One of these Sunday afternoon gatherings of the refugee group that I mentioned before, somebody had heard -- whether it was through the Red Cross or some Jewish organization -- but by that time they knew we had known the Schoenflies. They said, "Yes, they were all exterminated." And when I heard that, I was...I couldn't take it. I couldn't take it for a long time. So I didn't discuss this.

INT: Did you know why they were?

HANS: Sure. By that time.

INT: Okay. So how old were you then?

HANS: Well, I was ten, eleven. I knew fully well. By the time we were in Chicago, why we had left Europe. But I didn't know. I didn't know at that time what being a Jew was. America is a great country. We always want to label people. When you meet somebody, you go to a party, the first thing, "What do you do? Where do you live? What kind of car do you drive?" We like to put people in these pigeonholes. The only thing, people would say, "What religion are you?" I would answer, "I go to Hyde Park Presbyterian Church." Did I consider myself a Jew then? No. Was I aware of the cultural heritage of Judaism? No. I was and I wasn't, because I mentioned to you yesterday, the cultural heritage came to me through music.

INT: Which you were just starting at this time.

HANS: I was just starting. That's right. And it wasn't until later, till I was fifteen, or later when I was playing all sorts of things, that I began to distinguish. It was really very interesting. All of these composers.

INT: But who told you? "We were kicked out because we were Jews. Or we are Jews." Did anyone ever say that?

HANS: Sure. That was said at the refugee meetings. By people, they talked about it. You know, "We Jews..."

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INT: So you knew before you even came to America, why you were...

HANS: I had an idea, yeah. I knew. I never knew why did they pick on us instead of somebody else. And my father really never gave me the kind of answer. In other words, I wanted to know why would somebody arrest him. For what? After all, that's not a normal. And I never really got a straight answer there. Later on I did. Then at these refugee meetings on Sunday afternoons when people discussed it, and they would say, "We Jews had to leave," and so on, I began to realize that I was part of a larger family.

INT: But did you know that it was through your father's side? It just, I just can't get a handle on this.

HANS: You're having a problem with this.

INT: I am having a very big problem with it. I can't get a handle on it. And I think it's maybe because **you** didn't have a handle on it. And I'm trying to understand when it became clear to you.

HANS: Well, what you're looking for, and I don't think I can help you with that. You're looking for a very definitive time in my life, or place, as to when I realized that because we were Jews, or considered Jews...I mean, after all, certainly you mentioned to me yesterday you're an Orthodox Jew. [I understand that according to Orthodox Judaism], that by any standard I am a goy. I am not Jewish. I certainly wasn't born of a Jewish mother. And then it gets into what one considers [Jewish]. Is it a birth, or conversion, as one of my aunts? But I can't really tell you that there was a specific time. There was a period in Chicago when I began to realize, because of the war, because Nazis were bad. We didn't have television in those years. But you had radio. And I grew up and my father would talk about, and I would overhear snatches, because he would talk with my mother. He didn't want to talk in front of me, but I would overhear, about camps, about people being killed. And some of this all began to filter down to me. But it never really, it didn't become an oppressive albatross around my neck. It didn't do that.

INT: So there was no definitive moment where a light bulb went off and you knew.

HANS: No. No. It was a slow trickle over maybe a period of a year, something like this. And even then, I didn't piece it all together. It's when we moved to Peoria. Now, there were next to no refugees in Peoria. So in our group, the refugee from which information came, that disappeared when we moved.

There was one boy in my class whose name was John Albenfeld, whose father had escaped from one of the camps. And I remember John and his father were both very, very withdrawn. Mr. Albenfeld had been a professor in Germany. And here he was working as a shop sweeper, at the assembly line at Caterpillar Tractor Company. And I always thought it was terrible, and I used to ask my father, "How can this man, why isn't he a professor here?" Now, Mr. Albenfeld who, later on, as a matter of fact, committed suicide, but never was able to make it in this country. He

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was emotionally destroyed. And he was raising his son by himself. His wife had died. I don't know where or how. And John was different from the rest of us because he was so withdrawn. But I liked John very much.

But as far as a Jewish community in Peoria, there was a Jewish community then. But they were American Jews. I had no reason. I mean, the high school I went to was the most sought-after high school in the city, and we had everything from Jews to everything. And we were just all students together. There was not a religious group. But during those years, of course the war started to come to a head, then finally the Nazis were defeated, and they focused on Japan. And more and more I began to realize that I was somehow, in a very minor way, a part of this whole thing, and that because of what had happened in Europe, my parents and I were in the United States. I don't know if that makes sense.

INT: Yeah, it does. Well, what was the impact on you at that point, of realizing that you were part of this?

HANS: I think it was the beginning of what later on developed as a sort of guilt complex with me. This was particularly true after I had learned of the demise of the Schoenflies family. I had begun to read about millions of people exterminated. What right did I have to be where I was? The Schoenflies were wonderful people. A wonderful family. They're dead and I'm alive, and why is that? Figure that out.

INT: You started thinking about that that early on?

HANS: Yeah. I guess I was maybe fifteen, sixteen, seventeen when I began to think about this, you know? But they were passing thoughts, which I would simply then dismiss. I didn't really sit on a rock and dwell on this.

INT: Did you talk to anybody about it?

HANS: No. I didn't talk to my parents, because it was a subject that my father really didn't care to discuss. I think his problem was that all of this was too close to him. I think he hadn't resolved it in his own mind. Later on, much later on, I began to discuss these things with my mother. And the only answer she could give me -- I said my mother was a non-religious person. She believed there is a G-d as I believe there is a G-d, but I don't practice anything. But she would say, "It was G-d's will." Well, that didn't answer anything for me, obviously, because why would He then pick one over another? That's unfair. What had we done as a family to deserve to live, and what had all these other people done to deserve not to live? I didn't wallow in this, but it was...

Later on, when I left Peoria after graduating high school, and again, I can tell you something about that. I fell in love with New York. I mentioned that to you when we drove up Park Avenue. I thought to myself, "Isn't this a neat place to live." And all the time when I was in junior high and high school in Peoria, every summer I spent at least a month back East with Uncle John and his wife in New Jersey. Now, Uncle John was an American who had come here,

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I think, in the late twenties, early thirties. He, both by religious predilection, came from Dutch Reform, but he was a very kind human being. Again, non-proselytizing. I didn't discuss Judaism with him, because it was not his culture. But then after the war, maybe 1946, 1947, when Hans Meyer and his family came, I met my cousins. Now all of a sudden I began to hear from them what it had been like for them living in attics and so on in Holland and having escaped with their lives. Hearing from them how lucky our family and I were that we had left when we did in 1939 and didn't have to stay there and hide.

INT: How did they survive?

HANS: How did they survive? Through the good graces of people in Holland who were not Jews. People who hid them.

INT: How many children did they have?

HANS: Two.

INT: So they hid the whole family, or they separated them?

HANS: The whole family. The whole family. They were not always staying together in the same building. They moved around. But they managed to stay alive throughout. After the war they settled in Kew Gardens, which is really hilarious, because when I went to New York University, in 1949, I lived with them for that year, and I did not know that the lady that I would marry one day lived two long blocks away from where they lived. She lived in Kew Gardens.

But it was my association with the Meyers that this began to, I think, focus my attention on another cultural heritage. In Illinois that did not happen. I had what I guess, if there's such a thing, a typical Midwestern upbringing, whether that's done in Indiana, Iowa or Illinois, it doesn't matter.

INT: Peoria is always held up as like the white bread capital of America. (Laughs)

HANS: That's right. But it was not a WASP-y set-up. But it was really as American as you can get, a little bit of everything. And I frankly was dying to get out of there, because of the small town. Every summer going to the New York area, and the tri-state area whetted my appetite to leave Illinois and come East, and that's what I did after I graduated from high school.

INT: So when you were in high school, what were your aspirations for yourself? Did you know what you wanted to do?

HANS: At one time I was going to do music professionally, but then it dawned on me that I was never going to be another Jascha Heifetz, and that the best thing that I could hope for was perhaps to be a player in a symphony orchestra. And I thought that that's not very good, because then you are totally -- because I'm a very arrogant fellow -- you're totally under the thumb of the conductor, who will decide what you play, when you play, and how you play it. I didn't want to

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do that. And then I decided what I should really do, I'm going to go to New York University, and I'm going to become a radio announcer.

INT: A radio announcer?

HANS: That's right. That shows a total unreality. And I did that.

INT: Why did you want to be a radio announcer?

HANS: I thought it was fun. I had a flair for the dramatic. I've always enjoyed performing, whether it's music. I guess I'm not an exhibitionist, but I...And that's what I studied. That was my major at New York University the first year. And then when I got into this thing I thought, this is crazy, because that's not what I'm interested in. And then I had some family problems and I had to go back to Illinois. I transferred from New York University to the University of Illinois, which is in the southern part of the state, of Champaign Urbana. And there I was really taking a course and majoring in the humanities. And I was always an itinerant student. I was a very poor student, because you couldn't regiment me. I hated survey courses. You had to take them. But something would be pointed out in the survey course and the next week or so I'd be in the library trying to read up on it. Well, you can't do this. I would have been better off had I gone at that time to what Mr. Hutchinson did at the University of Chicago or so on, which is where you could sort of work at your own pace. But all of a sudden I had too many cuts, and people were taking credit hours away from me because of that, and I thought that was absolute nonsense.

So by that time I felt very unsettled. There was a chance if I didn't stay in school I would be drafted. And if I'm drafted, I have to spend two years in the service, and I would have to spend five years in the reserves. I didn't want to do that. So I decided that I was going to go and enlist in the army, serve three years, be done with all my military obligations, and then go on with the rest of my life. And that's what I did.

INT: Before we get to that, you said you had some family problems, which is why you moved back. What were they, can you tell me?

HANS: (Pause) Well, are you going to publish this and use names? (Tape shuts)

INT: You joined the army.

HANS: That's right. My father thought the only way one does military is as an officer, and he was appalled that here I was an enlisted man. And Korea was on at the time. And I decided that if the army determines that I go into one of the combat arms, of course I'll do that. But I certainly wasn't going to volunteer to do it. So because of a battery of tests, or whatever it was, and I was put in the quartermaster corps, and I had my basic training in Fort Lee, Virginia, which is Petersburg, Virginia, south of Richmond. And after I finished basic training I was put in this cadre in the quartermaster replacement training center school, and I took classes. Well, ham that I am, it was ridiculous. I was teaching fractions to people who were draftees who had Ph.D.'s

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from M.I.T., you know. But we had a good time doing this. But it was also a serious business, because Korea was on at the time. We designed a course in cold weather clothing, teaching people how to wear all these layers and stuff, because we were going, it was wintertime, and the snows of Inchon and all this. Our survival depended on it.

Then the command thought that I was great material to become an officer, and go to officers candidate school and become a lieutenant. And what they wanted, they took me in a leadership school, which was to be the prelude for Class 21 in the infantry school at Fort Benning, Georgia. But my attitude was the same. I would not volunteer because infantry lieutenants in Korea were a dime a dozen. Most of them, unfortunately, were shot in the back by their own men, simply because they didn't know how to command. And when your life depends on what's going, and somebody tells you to do something and it's wrong, that's another problem.

So they put me in the leadership school. I decided I was not going to go to Fort Benning. The only way I could get out of it was to amass a whole bunch of demerits for improperly making my bunk and all this. So I got out of that. Meantime I had had a problem, because at one time I had dated, Everett Dirksen was one of the Senators in Illinois. I dated his daughter. And there was a whole brouhaha, and the training center was being shut down for the Christmas holidays, but none of the cadre personnel could go home. One of these typical army absurdities. So I wrote a long letter to the editor of the Richmond Times Dispatch, which was published, and of course two days after this article appeared I was in the commander's office. And as punishment, to get me out of this thing, they decided to attach me to the Atomic Energy Commission, sent me to the Marshall Islands for a year, where, at that time, all the activity revolved around detonating America's first hydrogen bomb. And so I served, because the tour of duty was a year in the Marshall Islands, which was an atoll, Enewetak. One of the atolls, the largest atoll of the islands, which we had taken from the Japanese. All the trees had been shelled off. We were four feet above sea level, and lived in tents, worked in Quonset huts. And during that time, by that time I was a private first class, and I became a corporal. But then, because I have a big mouth, I wound up defending quite a few of my fellow soldiers, court martial cases. Somebody had reported for KP or something, and I got them off. And the commander was really waiting for me to make a misstep. I made a misstep. I went swimming one afternoon for an hour when I should have been back in my tent cleaning my rifle. And so I was brought up on charges, and they gave me a choice of either voluntary reduction of rank or immediate court martial, summary court marital. So I elected court martial, I was found guilty and fined fifty dollars, the most expensive swim I ever had. And within two months' time I was promoted to sergeant, because they thought I was a great leader. Well, my father, when he heard that his son -- it was bad enough that I didn't accept the officers candidate thing. It was the greatest Blamage in the world. I was court martialed. And he could never understand how come after that they promoted me to sergeant.

Anyway, I served my three years in the military, honorary discharge, and all sorts of letters of commendation and so on. Never got to Korea. And fortunately for my family, the hydrogen bomb was detonated after my tour of duty ended. Because those who were on the navy ships watching this detonation through goggles, many of these people have had terrible problems with radiation. Children had been deformed and all sorts of things.

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INT: What did it mean to you to go into the military when your father -- I mean, you must have heard by this time all the stories about his amazing exploits.

HANS: Well, certainly I wasn't trying to replicate or emulate. Not at all. My father, I think, in some ways, as gentle as he was, he was a military type. He thrived on it. I did not.

INT: He could take orders.

HANS: Yes. I could take orders, too. My biggest complaint was that 90% of the time, the people who were giving orders were not qualified to do it. So I loved serving under West Point graduates, because these people were professionals. They knew what this was all about. But people who came up through ROTC, or people who had somehow decided after World War II to stay in the service, because they couldn't find a job on the outside, and they really, a lot of times without a lot of hard effort they had become first lieutenants or something. Some of these people were not very bright.

INT: That wasn't the question. The reality was you **had** to serve.

HANS: I had to serve. I served, and it was a simple pragmatic decision. Am I going to get involved in the military for two years draft, plus five years reserve, and I said absolutely not. I'd rather put in my three years, get it behind me, and then I'm through.

INT: But the chances were that you would have been sent to Korea.

HANS: That's right. That was the risk you took. And just before I was about to be discharged, Vietnam had started. And now there were rumors floated that we were all going to be held over, all regular army personnel. The joke in my family, the people who know me, I am more like a citizen soldier, if anything. I'm not a soldier at all. And I was a regular army, and that used to appall everybody. Of course, the service numbers that you were given, you were a draftee, the number was prefaced by U.S.S. If you were regular number it was R.A. But when they heard my serial number, which was used all the time in everything, like your Social Security number, R.A., they couldn't believe it. How can you be R.A.? But I determined I wanted to get it behind me, which I did. And I'm glad I did that. It's not self-justification. For me at the time it was the right thing to do.

Also, I really, in my maturation process, I really didn't know what I wanted to do. I didn't know. And I think the kind of counseling that my parents might have given me, had they been more familiar with how things worked in the United States, they weren't able to do that. So I was sort of left on my own. And I found my way. And this Uncle John, this wonderful man who met us when we first came to this country, who was a married relative to my Aunt Louise. He became like a second father to me. I got to know him very well during the summers when I was coming from Peoria east here. And I did not know it at that time, but he was in the steamship business. And then the end of the war came. And there was the Hudson River Reserve Fleet of all these Liberty ships, Victory ships and so on, which had been built en masse during the war. And my uncle, as a ship b, was buying some of these vessels for some of the Greeks who were building

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up their merchant fleets at the end of the war. So I would go with him during the summer. He'd say, "Come along, we're going to go aboard some of these ships." And it was fun. I loved to be with him to begin with. He would take me in on the vessels, take my hand and put it on a particular piece of machinery and say, "This is a boiler, and this is an evaporator." And I got to know ships. It was all very romantic and very exciting. Little did I know at that time that down the road this would lead to what I would do for my life's work. Because I hated business. I felt business was crass. I thought for people to sit around a table, particularly on Madison Avenue and talk about ladies underwear, that was so mundane. And I was into philosophy, and poetry, and literature. These were wonderful things. I didn't quite figure out how am I going to make a living doing them. But ships, that was fun.

So when I came out of the service, in 1954, I went back to college. I was always referred to, amongst my friends, as the "college tramp," which is really quite true. Because of course, every time you go to a new institution, you transfer credits, you acquire more credits. So then I wound up at Middlebury College in Vermont. And here I am a "vet," a veteran, much older. And I majored in economics there, and it was a lovely, idyllic life. And I spent every summer as the office boy's office boy in my uncle's business learning the steamship business. And it's the kind of a business then, and it's the kind of a business now, there really is no school for this. It's one of the purest apprenticeships, because you have to have a smattering of many things. You have to know naval architecture, you have to know admiralty law, you have to know international commodities. It's an endless thing. And I enjoyed this. And I learned. And my uncle put me through the paces. He had two sons, and that was a family problem, too, because he treated me as a son, but he treated me as his favorite son, which was terrible for my cousins. I felt very sorry for them. I couldn't change how my uncle and I felt about each other.

INT: Were you older than they were? (End tape three)

HANS: So by 1956 I had decided that I really didn't want to do college anymore. Again, I ran into terrible trouble in Middlebury, because not only did I receive cuts for not going to classes and have credit hours deducted, I even had credit hours deducted for missing compulsory chapel. Well, I thought it was absolutely ridiculous that on the week of final exams the college chaplain would ask us all to bow our heads and pray to the Almighty that we pass our examination. I thought that was terrible. That was putting religion on a level which was pagan. And so I didn't go. I refused to go. I was in the Dean's Office. And I finally said, "Look, I am leaving." And I remembered Robert Frost's comment. And of course I like to compare myself with Robert Frost in this connection. When he was once asked why he left Harvard, and he said, "I left Harvard before it was too late." And I really felt this way. I was not getting anywhere. So I went in the Dean's Office, and I said, "I'm leaving." And he said, "That ends your metamorphosis. You'll never amount to anything." I said, "I disagree with you." And I left. And I went to New York.

INT: And now you're about 25.

HANS: Yeah. And I went to my uncle's office. Before I did this, I talked to him. He said, "Do you really want to do this?" I said, "I do." I said, "I want to learn more, because I think what I want to do is do this business, study on the side, lead my life," -- again, very arrogantly -- "how I

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would like to do it." I did that. Then I realized very well that there was nepotism involved, and the problem of my cousins. So I decided the best thing for me is to leave his company and go out in the industry on my own. After I had decided I'm leaving, he was a young man, he died when he was 55 with cancer. And just about the time that I had left his company, which his sons continue to run, he had died. And that began my 35-year career in the steamship industry. And with all modesty, I was reasonably successful.

INT: So where did you go? Where did you go to start out?

HANS: I became an apprentice chartering broker with a large company, Seventeen Battery Place in New York. I learned brokerage. Did that for four years. Then I decided I needed to broaden my background and learn the shipbuilding side of the business. And I had an opportunity, which worked very well, to be the owner's representative for a large fleet of dry cargo ships and tankers in New York. The owner was a White Russian living in Genoa, and two of us, a man in London and myself in New York, we were responsible for employing the fleet. Finding cargoes for the ships and all of this. So I learned the owning side of the business. Then I went with a Fortune 500 company in 1962. I stayed with them for fifteen years and I was in charge of all the ocean transportation. Then I formed my own company, and we operated ships. I did that from 1977 until 1984, when the market totally collapsed, and I disposed of the company. So when I told you yesterday I had been retired, I've been retired from that business, from active business, since 1984. But of course I'm involved in many, many other things. That's really how this transition took place.

I ultimately -- this is the irony of it -- I had all these credits floating around. And in 1986, our daughter, Jephtha, got her bachelor's degree at N.Y.U. And I'm standing at the graduation ceremony there and watching this and thinking, "This is ridiculous. I've got to not only finish my bachelor's, I've got to go to graduate school." That's what I did. So I went back. Got my bachelor's degree. Went to N.Y.U. and did a master's in English literature, for pure enjoyment. It's the wrong way around, you see? (Laughs) I mean, I had gone through all that business career and all this, and thereafter I go [to college]. But I've always had a great respect for -- and this was from my parents -- for the academic background and all of this. Although I was always disappointed at how petty people in academe are. I always thought that they would be better, simply because they were studying philosophy. And I found they were even worse than those of us who were in business. I was appalled by this. After all, after Eva and I had married, and I mentioned to you, she had taught at Columbia and so on. We talked about that many, many times. So that was a great eye-opener for me, that people in academe, in many ways -- that's a broad generalization. It's wrong to generalize. But they're smaller than the people I met in the commercial world. Although people are people.

INT: Can I just go back to something you said the last time we met, and I sort of filed it away, that your father had worked his way up and wound up in South America. Did you go with him?

HANS: No. I came out of the service in 1954, and my parents, I think, had gone down to (tape shuts briefly). My father, in 1954 when I came out of the service, they had given him this position in Colombia, South America. And then I went to Middlebury for two years, all right?

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INT: So you were grown and out.

HANS: Oh, I was...But I was already grown and out. In other words, I was a young kid. I remember, and I would make these trips from Peoria to New Jersey on the New York Central Railroad by myself. And these trips were an eye-opener. I would sit next to an adult person, because we were sort of this, there was a film, it's called "Strangers on a Train." And I had a lady one time, she was telling me all the intimate details in her problems with her children and her husband and so on. I was so embarrassed by this, but I felt very grown up, because here I am, twelve, thirteen, fourteen. So being on my own in that sense, and being independent, that was not new to me. And I've always been my own person, from the time that I can remember. I mentioned to you yesterday, I grew up very quickly. And if there's one thing I can point to, and it's not any one thing, like all of life. But it was this Kindertransport. And that has stayed with me. Because all of a sudden, I had been away from my parents before, the summer before I was in this camp, and I visited my grandmother. But I never traveled alone. But here I was being cut off. Yes, my father was supposed to pick me up on the other end, and my mother was crying her eyes out and waving good-bye. Was I scared? Yeah, I was scared. But then I sort of emotionally drew myself up and said, hey, I'm on my own. It started with that. By the time I got to the States, and then these trips, I mean, I was a very active boy scout in Peoria. We made all sorts of weekly canoe trips in (?) Provincial Forest in Canada for weeks on end. I mean, you learn to do that. So I think the older I get, the more I sort of think back on this thing. That's where I learned this. But I've always gone my own way.

INT: But it started there on the Kindertransport.

HANS: I can't pinpoint it. I mean, if you were to ask me is there one particular thing, it would have been that. But then, coming back to Robert Frost, with this wonderful poem of his, "the two roads converged in the yellow wood, I took the one less traveled by." That has always appealed to me. As, for example, Thoreau and Walden, when he talks about listening to a different drum beat. I lived my life by choice that way.

INT: Why?

HANS: (Pause) Why. Because it satisfies me. I don't believe in -- I know the herd instinct exists. There was a time when I was very young, if everybody turned right, I would turn left, simply because everybody was turning right. Then it dawned on me, that's a stupid thing to do, because maybe I want to go right as well. So to go in opposition simply to oppose is a lack of intelligence. But to follow simply because others are doing it, that's a greater lack of intelligence. So the whole point was that -- this sounds terribly arrogant, but I don't mean it to sound that way -- I was then, and I guess I am now, less...I don't need the approbation of others to know who I am. I also know who I'm not. I try to know who I'm not. And (pause) I determined I wanted to do something in a particular way. Not out of self-righteousness, but that this was right for me. People would say, "You can't do this." Well, I guess I'm my father's son in that sense. Whenever anybody said to my father, "That's not possible," that's when he became interested. Was it possible for me, it was at that time, to have a major career without a

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college degree. Yes, it was. Would it be possible today? Absolutely not. But these are different times.

INT: I'm just wondering if, and I don't even know if I can put words to this, but you know, I just keep thinking of you on this train. And you've even described it for yourself as some kind of pivotal moment.

HANS: It was a very important moment in my life, yes.

INT: Time in your life. And I'm wondering if you think that that little child on the train, who was scared, and you know, maybe Dad was not going to be there at the other end, and you're just starting to have your doubts. And even though you're very, very small, you're only seven years old, but I'm wondering if that could have started your path to independence. That you have to look out for yourself.

HANS: That's very possible. It's very possible.

INT: Even though he didn't let you down in the end. I mean, he did show up.

HANS: I didn't expect my parents to let me down. But I also realized, I think particularly when the train pulled into Rotterdam, and we got off the train and my father wasn't there. My mother, I mentioned to you, didn't know, nor could she say where my father would find me. It's sort of rationalization on my part. I might say in a moment of contemplation, well, I knew my father would find me no matter what. I don't think I could have said that at that time. No. One of the reasons that everything was so quiet on the bus that I was on -- I don't know how it was on the other buses. I don't know how many people were on this train, but there was a whole fleet of buses. I didn't count them. Maybe there were 200 kids on the train; I don't know. The click-clack of the wheels had stopped, the joking, the sort of jostling, shoving of kids, all this had stopped, and it was very quiet, and we were tired. I guess I already wasn't feeling well, impending measles. All of a sudden we were in a strange place. (Pause) Sure. But life, we all know that. There is not one particular event that really is the defining moment. Maybe it is, maybe it isn't. But if I had to pick one, I think that was at the time the one. I sort of realized that in the final analysis, we're all thrown on our own devices, you know?

INT: I want to ask you something else, which is when you say that in your life you don't go with the herd. That was the word that you used. And for whatever that means, whether it's a good thing to go with them or not a good thing to go with them. I'm wondering if there might be another reason for that, in that, you know, if you go with the group, you can all be destroyed as a group. And if you go on your own, again, it's a survival...

HANS: Well, you're coming at something which later on my father and I did discuss. Of course, I had the question, other than the Warsaw Uprising, which was the one major event when Jews rose up against what was going on, the impression that I have for the most part, which was born out later, because friends that I have as an adult, people that I worked with who survived the camps, I've always asked, "How come you people didn't fight back?" And the answer was, "We

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couldn't." And that always troubled me. Because I saw this exactly the same as whether the Nazis were occupying a town in France, or the Underground. I mean, I always felt that the Jews bemoaned what happened, and sort of resigned themselves to their fate, but did little to influence their fate. They prayed. And "Why me?" And that was it. And I don't say that I am the way that I am as a contrarian to this. No, not at all. I didn't have a Jewish background. But I know that if my father had been sent to a camp, and very well had died there, but boy, every last ounce of his brain, and his energy, would have gone to finding out, figuring out how he could get out of there and fight back, and not passively accept it. I don't know if this is the subject that you're leading to.

INT: Well, what about you? If you were in a camp.

HANS: Absolutely not. I mean, the will to live (pause), or the will to survive that kind of thing, and it's very easy for me to say, when we're sitting here comfortably in a hotel, I can't imagine that I would quit. I might have to quit physically, but I would give it everything I have, to fight my oppressor, to fight my way out of there. To figure out a way. To escape, to do something. And I have never in my own thoughts about this have come up with a satisfactory explanation. And G-d knows I've asked a lot of people who've been in these camps why. And the answer I've gotten really never satisfied me.

INT: What are the answers?

HANS: We couldn't. They had the weapons. All things which were true, but I don't accept the "We couldn't."

INT: Why? They **didn't** have the weapons.

HANS: Because throughout history there have been uprisings, political uprisings, on the part of people who were out-gunned, out-manned, out-everything. And still to the last breath, not only in a fanatical way, but they said, "This is not going to happen." And I think probably part of what I conceive to be, when we say, "Never again," part of that "Never again" has to be -- and I think what has happened in Israel with the fighting back is part of that, also. It's not going to happen. But you can't just rely on prayer, or fate, or outside forces. You've got to take your own life as best as you can in your hands and do something.

INT: So do you think that your reaction to that, that your life is a reaction to the herd, as you say, not going with the herd? Do you think it's Holocaust-related, is what I'm asking.

HANS: No. I can't say that. I think I probably am, for the most part, the way I am because I admired my father greatly. I saw that he went his own way, and he was his own man, and he was an honorable man, who never willingly or knowingly tried to injure anybody else, or climb on somebody's back to further his own situation. But who was somebody who was a fighter. But then he wasn't alone. My grandfather, his father, had also been that type. I mean, we come, apparently I come from many generations of people who since have gone their own way. That doesn't mean we're all influenced by our surroundings and the opinion of others. That sounds

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arrogant to say we don't care. Of course we care. But in a limited way. Not that that really drives us where we go. And part of that is this instinct to survive. Or to do more than survive. To try to change the environment in which you find yourself, so that you are not somebody's slave, or somebody's prisoner. You may be a prisoner of your own thoughts, but you're not somebody else's prisoner. I don't know if that explains it, but that's the truth.

INT: But you don't feel that it's connected to the Holocaust.

HANS: I can't tell you. The more I think of it, and you asked me this morning, about being on the train. I think I've put that out of my mind to a large extent. Not because it was horrible for me, but it was so sad. So sad. The crying of these mothers, the wailing of these people, and while I didn't understand 99% of what it was all about at the time, there was no question I felt emotionally their pain. (Pause) And most of these adults would never, I mean, they were saying goodbye for all time to their children. Their children were, I mean, it was terrible. And I was not in the same emotional state. I wasn't crying. I was not. Why? Because I had hope to cling to, and that was the hope, or the knowledge, actually, that my father would be at the other end. Did I know that I was maybe one of, I don't know, the only one? I didn't know that. I didn't know it then.

INT: You were protected from the knowledge, but maybe the other children weren't.

HANS: They were not. No question about it. And what these parents had told these children, I don't know. We certainly didn't talk about it ourselves. The adults on that train were trying very hard to keep people's spirits up, "Let's all sing a song," and this kind of stuff. But these were songs that were sung through tears. Kids were sitting there on the bench of the compartment, crying their eyes out, trying to sing a melody.

INT: You describe this very vividly.

HANS: Well, I haven't thought about it for a long, long time.

INT: When does this memory come up in your life?

HANS: I guess when one faces one's own mortality, you begin to look back, and I think we all do that. We say, well, now, what has happened in my life? What have been the important things? And again, this does not make me a religious individual. I think it makes me a very somber individual. When I read any of the books by Elie Wiesel, or any of this stuff...I say to myself, my G-d, I was a part of this thing. And I knew it, and yet I didn't know it. And yet I was a part of it at the time. And somehow, I guess, in the back of one's memory, you begin to dredge up scenes. And if I could paint, which I can't, (laughs) I could draw, really, the rain, the faces, some of the faces. It was really terribly sad. Terribly sad. Compounded, or ameliorated in a sense, by the joy of the three of us ultimately being together. But lying in (?) there in our room, with the window partially open, hearing the wailing and crying in this dormitory next door, which is where these young babies were and kids, who were crying for their parents. I used to ask my mother, "Can we do something?" And she said, "All we can do," and she tried to

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do it, was to go up and down. These were kids' cribs all next to each other, in a huge, almost like a gymnasium type building, to hug them.

INT: Did she do that?

HANS: Yes. Till later on, realized, that the bulk of these kids ultimately were imprisoned in Holland. They couldn't get out in time. The Nazis came in, they were just out.

INT: When did you realize that?

HANS: In Chicago. (Pause) And beyond. Articles, when the war was over, and people were more and more, this whole horror was coming to the fore. (Pause) And then when I met Mr. Berlstein, who was the chairman of an organization, of a nursing home, as a matter of fact, where my mother spent her last days. Eva was on the board, and he and I met, Jephtha introduced us. He's a survivor of the Kindertransport, also, except he went to England. And he in his lifetime, and I think he's older than I am, maybe five or six or seven years older. He had never met somebody from the Kindertransport, and I had never met anyone. And I don't know in your two hundred people...

INT: We've interviewed people on the Kindertransport.

HANS: Have you had many?

INT: We've had two, out of 85, and they went to England, also.

HANS: The ones to England survived. The ones to Holland did not. And I had never realized it. Not because I didn't want to realize it. So then I have to ask again, coming to the question of my own mortality, why me? Why do I have a happy family, and I have children and grandchildren? I haven't done anything more or less than anybody else. Or my parents. (Pause) It sort of, I guess, places a burden on you. In other words, you have to be worthy of survival. And having survived, you have to live your life in such a way that it's productive, that it's constructive, and that you touch the hearts and souls of other people in a positive way. It isn't to make a lot of money. It isn't to live in a big house. But it is, in your own way, to spread kindness, comfort, and love. That's really what that's all about. It's all mixed up in this.

INT: Have you been aware of that for a long time in your life, this feeling that you need to be productive?

HANS: I think so. Yeah, I think so. That again is partially the German or Austrian work ethic. Is the fact that (pause) it's an obligation you have to those who have gone in this life before you. It's an obligation you have to your own family, to show by example. I'm a great believer that as parents we all talk too much. We all lecture, we all pontificate. As has been the case in my life, the best example, the best lesson has always been by example. Whether I look at the life of my uncle, the life of my father, look at the life of my mother, and not that I didn't realize that these were people that had feet of clay. Of course they did. They had their flaws like all of us. But

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it's the positive things. And hopefully one can pass this kind of philosophy on to one's kids, by doing exactly that. By living that kind of a life. By not saying, "Thou shalt not," or "thou shalt," but simply by doing it. And by having people ask, "Why do you do that?" What an opportunity.

INT: But I think the question I was asking was more this burden that you feel, because those other kids didn't make it and you did. How long have you been aware of that in your life?

HANS: I think that has come later in life. I can't tell you when I began to really contemplate that. My mother died in 1994. And (pause) she was living at the Margaret Tietz Nursing Home, where a great many Holocaust survivors were. Now, she suffered from Alzheimer's, or senile dementia, so she wasn't always compos, but what she had been through all of a sudden started to revive itself, and she started to talk to me. And we talked about it. Then came this terrible guilt that she felt for not having told my father about the death of his brother. And we talked about how fortunate we as a family were when we came to this country. And I guess from that time on, or actually earlier, maybe before she went to Margaret Tietz, you might say eight or nine years ago, I began to think about this in a very definitive, detailed way, which I had never really thought about. Particularly not because I regretted. We have a very happy family, all of us. We're really close. Not because we're related, it just works that way. Because I think none of us pick our relatives. But that's a great thing. It's a great gift. One is very fortunate when that happens. But I do have to ask myself...(End tape four, side one. Go on to tape five.)

INT: So what's the answer you give yourself?

HANS: I don't have an answer. I can't distill this down to a simple anything. (Pause) We have always, in our family, my father's family and so on, always felt that you play the hand that is dealt. You don't bemoan. You may not like the hand that is dealt, but once you have that hand, you have to play it as best you can, and not sit there and say, "Woe is me, or why me," or anything like that. I think in this case also, the hand was dealt. I don't know how. Was it G-d's will? I would certainly hope not, because I'm not more worthy, probably less so, than all the other people who didn't make it. So that can't be some deity's will. So the hand was dealt, and you played it. And like all of life. Why do things happen to us? Well, sometimes we can't find answers. I have not found an answer. I can't give you an answer.

INT: You had mentioned earlier a feeling of guilt, that you have some feelings of guilt, and there's an expression for that, which is "survivor guilt."

HANS: I never thought of it as being that, you see. But go ahead.

INT: But could you describe that feeling? And what you do with it?

HANS: Well, it's not something I dwell on every day. But it's sort of, the concept, there but for the grace of...go I.

INT: You left out a big word there. (Laughs)

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HANS: That's right. There but for the grace of G-d. But I can't believe that, because it sort of goes back -- I think I mentioned this to you. My uncle Hans Meyer, he was the Orthodox Jew, had two sisters. One who died of pneumonia. But the other one was Alice. And the Holocaust did two things to both of them. It made Hans much firmer in his belief. He became 500% Jew. And Alice rejected all of it. I asked Alice, "Why do you reject all of it?" She said, "There cannot be a G-d that permits six million people to die. I cannot accept that." And I guess, I thought of it at the time, because I first heard of this in the late forties, heard her viewpoint. I guess I sort of fit in between the two. I, religiously, as you are aware, I'm not a practicing anything. If anything, I'm a practicing humanist. I do believe in a G-d, in a supreme being, but I can't get involved in catechisms, or rituals, and all of this. I think that beclouds the issue. But it's very hard for me to come up, or accept the fact that this supreme being would so will it, this person goes, this person does not. It's something I can't comprehend. So do I feel guilty? Well, I have to ask myself, have I been worthy of this? Have I done enough with my life that it means something? How do we know what these other people might have accomplished? Far more than I ever accomplished. I can't really describe it more than that.

INT: So you try to live your life to the fullest extent you can to...

HANS: I think so. This is not -- I don't want you to get the maudlin idea that I'm carrying this guilt, and every day...

INT: No.

HANS: No, I'm not. But in many ways, I guess I'm a contemplative individual. I like to analyze things, try to figure out the why of things. And this is something that I'm aware, at least at this point. I doubt that I'm ever going to come up with a satisfactory answer, satisfactory to me.

INT: Can you live with the question, though?

HANS: Well, I have to. I have no choice. What can you do? The facts are as they are. Nothing can change anything. You can't bring the people back. I think what perhaps in the past months, surely, has really brought this thing home to me is to watch the news here, and what's happening in Yugoslavia, and see this all over again.

INT: How does that make you feel?

HANS: Terrible. (Pause) And it makes me feel even worse when I hear -- you may have seen some of the newscasts -- a Greek Orthodox priest, and there's some lady, a young woman in her thirties or so, who runs an Armenian organization out of Washington, who's been interviewed many times. And when they are asked about this ethnic cleansing, all these people, their answer to this is, "Well, this situation is much more complicated than we are aware." And that angers me very much. Because no rationalization, be it historic, and you go back to the thirteenth century, whatever you want to do, no talk about complications can permit this. And when they say for example, "Well, you have to understand that Kosovo is to the Serbs what Jerusalem is to

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the Jews." I say, "Okay, I accept that. But I can tell you one thing. If the Israelis started tomorrow to empty Jerusalem of all the Arabs, the world would not permit it." I don't care who's doing it. But the very thought that in my lifetime, that the trains are moving again, and this would happen again, leads me really to question what has the world learned about the death, or from the death of six million people? And the phrase, "Never again," unfortunately, it may be Jews saying "Never again," but the world's starting to say "Never again." And that becomes pretty meaningless when you see what's going on.

INT: Before this happened, in the former Yugoslavia, did you think it could ever happen again?

HANS: Well, we saw it in Rwanda. And you're an anthropologist. It's too simple to say, either it could be racist, you say, well, these are Black people who are aborigines. No, but you have a lot of tribal rivalry in that part of the world. I've been to Africa many times. But tribal rivalry is no different than the kind of rivalry, if you like, cultural rivalry that one sees in Yugoslavia. Wherever this has happened, whether it happened in Cambodia, I mean, we could mention a whole bunch of things. I am now in a sense ashamed of our country here, because what we're doing is very late in the game. I'm ashamed that I didn't know more from ten years ago, because I would have tried to be as active as I could to write letters, and do whatever I could to get us to go.

INT: So you think what they're doing is correct, NATO?

HANS: Well, I don't know whether we're going to accomplish our ends. Something has to be, this has to be stopped. Whether you stop it using an air war, I don't know. I tend to doubt it. We may have to pound these people into submission and then send the troops in, in order to clean this thing up. But what I'm so terribly afraid of is what happened in Europe at the end of World War II. You had moved all these, you had all these displaced persons, who, for emotional reasons didn't want to go back, because they had no security. Were they going to go back to a Poland now dominated by the Russians? I mean, where are we going to go? And what are we going to do? Are we going to find some territory somewhere and establish another, a la Israel, for these Albanians? So I don't know what the solution is. By the time this thing gets solved, you may have a no man's land there in Kosovo.

It just proves again, I think, that with all the culture that we're so proud of and all the, my gosh, we're in cyberspace, and landing people on the moon, doing all these things, we are right back to the ages before cavemen.

INT: It's really primitive, what's going on.

HANS: It's unbelievable. So I think probably most people, I have not spoken about this with Holocaust survivors, but I have to believe, that anybody who had any direct or indirect association with anything that happened in the Holocaust, has got to look at this thing, and it rattles you. You say, gee. Where are we going as a people, as a world, as a civilization? But that is not really what has focused my -- that has really, in the last month, focused it. But I think in essence, when I met Mr. Berlstein, which was last year, and he and I met and chatted a little

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bit. He was a surprise, because he had not found anybody in his lifetime here who had been a survivor of the Kindertransport, and I hadn't, either. Not that I had looked for it; I hadn't. And then of course, when I heard, really, that most of the people who went to England, a lot of them made it. But the ones who went to Holland didn't. So there we are. You can't change the facts. You can't change the outcome. All we can do is try to live our lives in a productive way so maybe we can spread love and happiness rather than hate and fear.

INT: Mr. Berlstein opened this up for you, and made you start thinking about some of the issues?

HANS: First of all, I think I opened it up for him, because it was just, I don't even remember, quite by accident. Where did you come, how did you come, how did you get out? Oh, you did? I was on the train, too. You know. Not that I thought I was the only one, or one of the few survivors of the trips to Holland. I never even, you know. I always wanted to believe, when I was much younger, that most of these kids somehow found their parents. But I knew in my brain that that was not the case. But then I think a lot of us shut things out. You don't really think about it. (Pause) You like to believe the best simply because it's easier, or less painful. And also angry in a way, because I really, as I say, I never had come to grips with the idea of why, if there were no more rebellions against what was going on, on the part of the Jews against their oppressors. The answer that has been given -- and I've read a lot of books on this stuff -- well, they couldn't. I don't accept that. But that's because I'm my father's son. And my father didn't accept his fate, either. It sounds very arrogant, I know. You've got to keep going. If you try to change your situation until you can't anymore. But not to change it at all, but simply start with throwing your hands up in the air, that will get you nowhere.

INT: Do you believe that the majority of the Jews just did throw their hands up?

HANS: Yes. I think the majority of Jews have always considered themselves a persecuted people. They are victim types. In the same way that -- we know this. I mean, there are certain people, who live in New York City, Philadelphia, anywhere else, who are just victim types for muggers. And, now that's not true of the Israeli freedom fighters. A whole bunch of people who don't fit this pattern. But Jews have always bemoaned, "Well, it's terrible. It's how it is. We're the persecuted." Yes. But boy, you got to fight back. And that may be against somebody's religion, to kill another human being. But I think survival, if it's going to be a question of survival, then survival is paramount, and you're going to have to somehow live with the idea that you have to do whatever you have to do to survive, and have your family survive. I don't know whether this would have been possible. And maybe I'm wrong. But what I have read, and what I have been told in many, many cases, people just sort of said, "Well, that's terrible, but here we are." I can't do that. Not because I'm a super human being. I'm not. But I come from a family, a tradition, my parents. Eva comes the same way. We're all, we survive. We are people who, as much as we love this country, say to ourselves, we always have to have our passports ready. Maybe something will happen here. We have to move again. We'll move. But we're going to survive if we can as people, we're going to survive as a family, and that's how it is. So I feel that, yes. I think about that. (Tape shuts briefly)

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What is a survivor? Who is a survivor? Very hard to define. Somebody who's come out of a situation as a survivor. But it's the attitude. And my father, not because he was superhuman. He wasn't. He survived. I mean, he wrote. He had seven times in his lifetime, death threatened him. And luck played a great deal in the fact that he survived some of these threats. But also, constantly his brain was working. His energy was working. He was trying to figure things out. I sort of always had a mental list, which is not really true. The kids used to joke about that. People that we run across, I sort of have a list, which is a rotating list, or people I don't want to get stuck in a lifeboat with. What does that mean? That means that kids used to know, there are some people you get stuck in a lifeboat with, you're going to die of exposure, because you'll never decide whether we're going to row north, south, east, or west. And in the final analysis, we're not going to row at all. So we'll be baked by the sun. And not everybody is the same. We all know that. That's why some people are more optimistic than others, and so on. But man, you have to try. And that's what a survivor is. Somebody who never quits until finally your energy may go and your health may go, you have to quit. But who doesn't mentally quit. Who doesn't say, well, there's no sense. There's no use. There's got to be a way.

INT: Would you define yourself as a survivor?

HANS: I can't define. What have I survived? How can I define myself?

INT: You don't consider yourself a survivor. You said that in the hallway.

HANS: Well, I certainly am not in the same category -- how could I be? -- as the people who were in these camps and who survived. How can I put myself in the same class as they? I'm not. I was a young child. My father was the survivor. My father was responsible for my mother's survival and my survival. What did I do? I don't think I did very much, or did anything. Did I mature more quickly than I might have otherwise? I think that's true. Did I learn certain lessons for life? Absolutely. But am I the same as somebody, many people I've met, who've spent months and years in camps and had to scrounge for food and all these horrible things, and survive? How can I put myself in the same category with a survivor? If I use that definition. I don't know whether you agree. You're the expert. You know. In your own mind, what is a survivor?

INT: I want to know how you see yourself.

HANS: Well, I don't, to answer your question, I don't see myself the same way. If anything, I would see myself as a peripheral survivor. Somebody in the wings of the stage. Surely not a central player.

INT: You don't think that little kid on the train was a central player?

HANS: That little kid on the train was a human being, all of a sudden finding himself in a series of circumstances not of his own making, but being able to hold onto that lifeline of a promise of a good outcome, given by both parents. So the credit doesn't belong to that little kid. The credit belongs to the parents of that child.

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INT: Why don't you give yourself any credit?

HANS: Because I didn't do anything. (Interruption. Tape shuts briefly) Or maybe I'm not fitting the definition.

INT: I don't want you to fit any definition.

HANS: Okay.

INT: I want to know why you don't take any credit.

HANS: Because no credit is due.

INT: You don't think that little kid had to cope in some way with a very painful reality all around you. And move on. I mean, you've even talked about how you had to block some of it at that time, so you don't think about it. You put it away, whatever you do.

HANS: A psychologist might make much more of this than you and I are. I don't know. I'm not a psychologist. A psychologist might say to me, "Well, you sublimated for a major portion of your life. Or, you're now coming towards the end of your life so that you..." Maybe I'm romanticizing some of this. Maybe you're giving more credence or emphasis to that, which certainly was an influence at a time. That was a short-lived influence, whereas the bulk of your life has contained many more influences. I don't know. And it's not a question, to begin with, I guess I should tell you, I'm not someone who really believes in labels. I dislike labels. Human beings are much too complex and unique, complicated, to fit labels.

INT: I'm not talking about labels, here. I'm talking about credit. And giving yourself some -- maybe credit's the wrong word -- but by giving yourself...When we were in Jerusalem in November, we were giving papers. And it was a very big conference of survivors, children of survivors, and there was a child survivor who is a psychiatrist now in Vancouver. And he talked about how child survivors like yourself, and like he, were protected by their parents, and had to, as a result, stuff a lot of -- "stuff," or a better word, but they had to do something with a lot of that pain. Because in comparison to this one or that one, or Mr. -- I can't pronounce his name -- the family that was killed that you knew, what was my life? You know. And there is a term, this "hierarchy of suffering." Okay, so I wasn't in the camps. But it comes out. And in a way, what Dr. Krell was saying is that your parents, by protecting you, maybe not in your case, I don't know, but it caused you to, in some way, push it down, push the feelings down. But they come out at some point in your life.

HANS: Well, you can't deny a reality. It's like a volcano. You can't keep stuffing it in. After a while it comes out. Sure.

INT: Do you think it does, in your case?

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HANS: I do. I think it may be a sign of age. (Laughs) Although I've always been a contemplative individual. But I'm much more contemplative now about all of this, and not just because of Kosovo. I think for the last few years I've thought a lot about it. I think the one question that is unanswerable for me is "Why me?" I can't answer that. I have no answer for that. I can conjure up dozens of reasons. If all totaled up, they still wouldn't satisfy me. So I've come now to the conclusion, perhaps, always subject to revision, that there is no answer to that question. Or why my family. Let's get away from me. Yes, my father was this and my mother was that, and my uncle, was luck, and the visa. But my gosh, there were other people, millions of other people who didn't have these things fall into place like they fell into place for my family. You can be very pragmatic and say well, life is unfair, which it is. So that's part of the unfairness, and let it go at that. That doesn't satisfy me, either. I'm coming to the conclusion, which I said a little earlier, I don't think that question is an answerable question. And maybe I'll go to my grave, I'll never have that question answered.

INT: But the other question of, where does it come out in your life? If it has been in fact stuffed down there somewhere, this pain that you suffered as a child.

HANS: But I didn't suffer that much.

INT: You don't feel that way.

HANS: Really. I would be misleading you. Even the time in Holland. It wasn't a happy time, as happy a time as other times before or after, but it was not as sad. I mean, I'll have to go see this film, "Life is Beautiful," but my parents went to the most extreme things to protect me, to build this away. And I have to say in all honesty they succeeded. It's more on my part, when I talk about this today, it's more a mental thing than an emotional thing. So now maybe it's the mental stuff that's been stuffed away. As I say, I'm not a psychiatrist. But it's not that I have these pent-up emotions. The only thing where the emotional thing does come in is the, is I do -- and I guess I'm beginning to think more and more about this, particularly since we've been talking since yesterday -- about how did I feel aboard this train when we sat down. And that was a pretty scary thing.

INT: And you remember the fear?

HANS: Yeah, I do. It was the most unknown. It was this great void out there. This was not a happy adventure. This was not going on holiday or something else. This was something that had never happened before, that didn't permit my riding trains. I enjoyed trains. I enjoy trains. Rode all over the country here to get form the Midwest to New York and back.

INT: There was no angsting about that.

HANS: I never had a problem with that. No, that was fine. But the problem which is the mental problem, not a religious one and not an emotional one, is when I look at my wife and my family, and all of this stuff. What have I done, and the answer is, well, how can I say I deserve this? I don't. And I'm not a person who is beset by guilt, I don't walk around. I don't do that.

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There are so many things in life one can't explain. So you can't explain it. But I'd like to have a clear focus on this. Maybe the only focus is a supreme being, the fates, luck, circumstances all came into a confluence of one sort or another, and that's it. That's all you can say about it. And the more you dig in it, the less you're going to find. That's also possible. (Pause, tape shuts briefly)

INT: Okay, we're continuing, and I guess want to fast forward from wherever you are at this point, and just if you could talk to me about how you met your wife, and what is it that attracted you to her?

HANS: Well, I have to back this up. When I left my uncle's firm and went to another company and began my time as a chartering broker and freight broker, there was a very tall fellow, six feet, seven, who worked in the ship-owning end of this same company. And he and I met occasionally in the elevator, and we said hello, and that was about it. I didn't know him very well. And then I left that company after four years and went with the ship-owning company up on Broadway. And I enrolled, I think, shortly after I joined the new company, in French classes in the New School, to improve my French. And I met him again. We were both classmates in the same class, and we talked on several occasions. And one day I had a call in the office from him, saying he had two tickets to the New York City Ballet, and he knew I enjoyed the ballet very much, and he would be very happy to give them to me. There was only one caveat. I had to take, there was a young lady involved, and I had to take this young lady to the ballet. And I hadn't been on a blind date in five years, six years or so on. But we kept talking, and he finally said, "Look, don't ask me any more questions. This is my sister." All right, so how bad can this be, and I'd like to go the ballet. I said, "Sure, I'm happy." (End tape five, side one)

We had decided, I had called this young lady, and we had decided to meet in the Ladies Lounge at the downtown athletic club, which I didn't know was under construction, or reconstruction or something so there were chairs piled all over the place. I walked in there after work, and we met. (Pause) And I was immediately physically attracted to her. That started that. And I said, "Well, let's have," we had planned to have dinner before the ballet, which we did. We went over to a French restaurant up on the East Side somewhere, and we sat, and we started to talk about ourselves and just so on. And after the second bottle of wine -- and I don't drink that much wine usually, and neither did she (laughs) -- And she was looking forward to a particular performance. Jacques d'Amboise, it was the premier male dancer at the New York City Ballet at the time was dancing that night, and she was looking forward. She said, "Listen. We really should go to the ballet." So we got there long after the intermission. I think for the last quarter or third of the program. And I had made up my mind that night that this was the person I was going to marry.

INT: Really.

HANS: That's right. What I did not know, which I found out later, that she had made up her mind the same way. This was on the eighth of December, 1960. Two nights later, she and I went to a Japanese restaurant. I bought her an orchid, which she lost on the way out of the restaurant. She felt terrible about it. I said, "Don't worry about it." We had a very pleasant evening. Two days later I picked her up in my little sports car, and we drove out to a restaurant

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way out on Long Island. And by that time, I thought to myself, this only happens in the movies or in these paperback novels. It's not possible. I have to come back to reality and straighten myself out. She apparently thought the same thing. So that third date we really began to pick at each other. I was determined to find out what was wrong with this person. (laughter)

INT: There had to be a flaw somewhere.

HANS: That's right. As was she. And it was just a terrible evening. And I couldn't find anything, really, that changed my opinion. Now, she and her family always went away between Christmas and New Year's, and so she went on holiday with her family. I knew where they had gone; she had given me the address. And I began to write sort of the letters of like a lovesick swain. And unfortunately, as it turned out, my handwriting has always been terrible. I guess that's why I should have become a doctor. But nobody could read the letter, or letters, except her father. Her sister, her brother, her mother, nobody could read it. She couldn't read it, and her father apparently looked at this. It was very clear that he read it. And the family was beginning to wonder what was going on. And when they came back in January, early in January, I asked Eva to marry me, and she accepted. And because she was the oldest in her family, the fact that there was a wedding, and we went through the whole folderol was simply because as a dutiful daughter, she felt she owed it to her parents to do that. Had we had our druthers, we would have simply gotten married and eloped.

Life is not supposed to happen that way, and certainly relationships are not supposed to happen that way, but they did. And we were married on the 23rd of April in 1961. And it's an absolutely superb relationship. She is my best friend. Every day is a joy. Yes, you have to work at a marriage. Obviously these things don't live or thrive on their own. But we've had a wonderful time of it.

We first lived in Greenwich Village. When I first commuted, it took me fifteen minutes, twenty minutes on the subway from where we were in the West Village to downtown Manhattan. By the time our daughter was born in 1963, we obviously needed more room. We had a one-bedroom apartment down there. We looked all over where we wanted to live, and in those years you didn't buy apartments in New York; you rented. And Eva finally found an old ramshackle apartment up on 75th Street and Lexington. The colors were dark green and the floors were black and so on, but we saw what could be done. And we rented that place. Our daughter was born August the 18th of that year, 1963. We lived in that apartment for four years and then moved to a larger apartment in the same building, upstairs, with a working fireplace. It was a house in the city. It wasn't inexpensive, but it was not anywhere near the kind of exorbitant rents and all this cost. Our kids always referred to it as "our house in the sky."

INT: Well, what was it about her?

HANS: What was it about her. This is a very independent, intelligent human being. She's a wonderfully good person. She is very generous, in her attitude, with her things, with her whole outlook. We were just terribly, terribly compatible. When we found out that we both came out of mixed marriages, I mean, that was, to what extent this contributed, it may or may not have.

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Because I went through a formalistic thing. In January, after I had asked her to marry me, and she said yes, I said, "If you don't mind, I'd like to formally ask your father for your hand." She was sort of taken aback, but she said, "Sure, all right." Her father was out of the country at the time. He was on a business trip to South America. He came back, and I found out all of this after. He had asked Eva, "What do I do?" He'd never been through something. He was never asked. Eva said, "Just listen." And I did. But then he acted very European. He asked me what my prospects were, how did I see our lives going, and all this. I told him what I thought I would be able to do, and how I would do it. Her father was a unique individual. He was a very, very hyper-successful businessman. A very logical individual, to the extent, he always could cut through extraneous material at any time, and analyze a problem, get right to the core. And could discuss almost any profession, not from a technical standpoint, but from the nitty-gritty. Very, very unique. But a very obtuse person who had no idea about people, what makes people run and so on. He had a blind side.

Eva is a strange mixture between her mother, who comes from Lemgow, which is a small, horse-breeding town in northern Germany. Her mother was a very independent soul, who, not unlike my father, went her own way, did her own things. So Eva has inherited, I think from her mother by example, as I did from my father, this independent way. And it appears to be arrogant to some; it is not. It is that she just thinks things through and then goes ahead. And if it's the wrong decision, she's flexible enough to change it.

INT: And her father, where is he from?

HANS: Her father came from Cologne, Germany. So both parents were from Germany. He had come to this country in 1922, so he had nothing to do with the Holocaust. That's not true, because during the war there were all sorts of people, clandestine people, who either had snuck into this country or whatnot, who stayed with him for a while, so he knew about all of this as she grew up. Her mother came from a Protestant family, but non-practicing. And her father's family, not unlike my father's family, there hadn't been a practicing Jew for many, many generations.

INT: So you're very similar in your backgrounds.

HANS: Absolutely. But her father, whenever he was asked what he was, he would say, "I'm a free-thinking Jew." Which some of the religious Jews that he would say this to were very surprised.

INT: She had brothers and sisters?

HANS: She has one brother and she has one sister, and they don't feel Jewish at all. And Eva feels, I think, in a similar way that I feel Jewish. She identifies with Judaism in a cultural way, not in a religious sense. Very much so. But we've talked about. We came to this long before we knew each other. We shared our feelings about this, but we're quite independent of one another. This is not because she's trying to emulate me, or vice-versa. No.

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INT: You both came to it even before you got married.

HANS: That's right. That's right.

INT: So when you decided to get married, did you talk about how you were going to raise your children? Did you **want** children, first of all?

HANS: First of all, we wanted to have a family. We decided we certainly were not going to have one child. And even if we couldn't have any children naturally, we would adopt, which was an appalling notion to her father. He thought that was terrible. This is the Victorian background. Yes, we were going to have children. We were going to raise our children that they would pick their own religion, but we would expose them to everything that there was. And if they had a particular bent in one direction, we would encourage that. We weren't either going to push them into Judaism, or Catholicism, or anything like that. We felt, and we do feel that to this day, human beings don't ask to be born into this life, but when they get here, they are free spirits.

Now, we are, and have always been concerned with the ethics of things. I really feel, I felt then, and I feel now, that the values that my father passed on to me, which were then, I don't say compounded, but enhanced by the kind of values that exist in the Midwest, and they still do today. Where a person's word does count for something. Where honesty is not something which you get a medal for; it's expected of you. These kinds of things. Eva, who was born in New York, sounds more Midwestern. She went to U. of M. But I mean, she's got the same idea. Her father, although not a religious person, was a very ethical person. And had a very good sense of what is right and proper, and what is wrong. What you do. What you don't do.

So we decided we would raise our children in the same way. What we decided -- I think you asked yesterday about the names of our children. We were not going to go back and name them after grandparents, although we changed that with the boys. We gave them names on both sides of the family. My parents were appalled. They couldn't even pronounce Jephtha's name. They called her Yefta. And at that time, when she was born, I was working, I was doing ocean transportation for a Fortune 500 company. The division that I was in were mostly Orthodox Jews. The chairman of that division stormed into my office when he heard that my wife had had a girl. He said in this thick German accent, "How can you possibly call a girl a man's name?" Because of course there is a king in the Old Testament, who was not a very nice king, either. I think he vowed to G-d, that if he wins a particular battle, he would kill the first male that comes his way. He says, "That's terrible." But when I told him the name was picked because we liked the sound, I mean, this for a religious person was crazy.

But we have tried very hard to raise our children as individuals. We've made mistakes, no question about it. Of course, it's the old story, one doesn't make the same mistakes one's parents made; you make other mistakes. But you do make mistakes. But I think, not a self-serving statement, we have succeeded in raising four people who are similar in some ways, but also very different.

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INT: Describe them. Describe your children.

HANS: Well, describe them. Jephtha, whom you have met, is somebody who has fallen farthest from our tree. She's very concerned -- and this is not a negative comment, just a factual comment, about what other people think. She's very concerned with outward appearances. Eva and I less so, and our three sons are also, they're all influenced to some extent, of course. But that's not what's paramount.

INT: What do you mean by outside appearances?

HANS: Well, where you live, how you look. I mean, she likes to look what she sees in these magazines, and she looks that way. I think she's much too thin, frankly. But that's a choice that she and her husband have to make, not me. She has inherited the same -- I guess everybody refers to it as "control freaks." Everybody in our family is a control freak. Absolutely. She is more than I am, which surprises me. I thought I was already terrible. Not that we're perfectionists, but it's along the idea, I think there was a definition once, when the question was asked, what is a perfectionist, the answer is someone who takes infinite pains and usually gives them to other people. And that's in a sense what this control freak business is all about.

INT: (Laughs) That's a good definition.

HANS: Yeah. I thought it was very apt. Our three sons, each in a different way, are the same. Independent. She is the most organized of all of our kids. I mean, she carries this planner. I mean, her life, she plans everything. I think sometimes too much. You have to allow for a little variation. She wants everything organized. She says she's picked this up from me. All right. She comes by it honestly.

Our oldest son, Jared, is very similar. He's married to someone, he reminds me in many ways, Jared reminds me more of my father than any of our kids. He also, unfortunately, manages to paint himself into corners occasionally. He has the same -- I don't say it's an inferiority complex, but he's thin-skinned about certain things, as was my father. He doesn't like to admit too often that he's made a mistake. That diminishes himself in his own eyes. He needs to feel that he is the leading person. And he married a very nice gal from California, and it's working out very, very well, but he is the man of the house. Almost in a European sense, which I'm very surprised at in this day and age. Not that they don't do things together. His wife is supposed to do all the housework. He doesn't know how. He's terrific with their daughter. They really share all these duties very, very nicely. But he's the leading one. He's the one who points the way. He likes to do that, and I see my father all over again. He's also a planner -- we are all arrogant, and we sort of have a saying in the family. Get us around a table and everyone's talking, someone will say, "Excuse me for interrupting myself." That's really what happens because we're all opinionated, we all have things that we want to share, but the wonderful thing is, as different as we are, we respect the differences, try to, and support somebody. Eva and I don't agree on many things. It isn't that we're clones of one another; we're not. That's one of the things that's made the marriage work so well, is because we don't agree. Is that we respect the fact that we don't have to agree. No one's diminished in anyone's eyes, and it isn't, "Love

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me, love my opinions." It doesn't work that way. And we have kept the European tradition. Jephtha's mother tongue was German, not English. Jared would always speak German with Eva's mother. He understood it. You could never get Jared to speak it with me, he wouldn't speak it with Eva, but he would speak it with Eva's mother. The other two we weren't as successful, because the pressure was on, everybody speaking English.

But my kids have traveled a great deal. They feel the European heritage, and they feel the Jewish heritage.

INT: How would you describe your next two children?

HANS: All right, the next two children. Jotham is our gentlest flower. Not because he's ours. He's perhaps -- no, he is -- the kindest human being I've ever known. He is the milk of human kindness. When Jotham meets somebody, he takes their hand and looks into their eyes, and says, "It's so nice to meet you," he's genuinely concerned. He's concerned about other people's well-being and happiness. He's kind. He's Mr. Kindness personified.

INT: Is he the one who lives in Paris?

HANS: No, this is the one who lives in Lansing, Michigan. He's in graduate school at Michigan State University in journalism. He is also perhaps the most private person of all of us. And there is a side to Jotham that none of us will know. Not because he's deliberately shutting it out, but he values keeping his own counsel. He's great fun to be with, because with all due respect, all of our kids are quite bright. Probably the most intelligent is the youngest. I'll get to him in a minute. He's in a whole different category. Jotham is very deliberate about what he does, very consequent. And he's very goal-oriented. He and Jephtha and Justin -- Jared is not so much -- but those three are very, very goal-oriented. They decide where they're going to go.

INT: Is he a control freak also?

HANS: Yeah, but not as much as his sister. His sister is the most, absolutely. Jared then is second, Justin, our youngest, is third, and Jotham. No, they all organize, they all plan. They all want to have the feeling that they have a certain modicum of control over their lives. They don't like to have events make decisions for them. Not because they're ours, but they're people that I'd be happy to be in a lifeboat with, because we'd make it. At least we'd try. We might die rowing, but we're not going to sit there and do nothing.

INT: You'd have a plan.

HANS: We'd have a plan, or we'd make up a plan, we'd change a plan. They all do that. Justin, there was a lady who used to work for us, and she always used to say, "That Justin, he's something else." He is something else. He is the most intelligent, I think, of all of our four. He's a brilliant analyst of anything. When he looks at a problem, he really...He had great difficulty in school, because when they were teaching mythology in primary school, he had read Robert Graves and all this stuff, and he corrected the teachers. And he was right, 99% of the

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time. He is unfortunately, as much of an itinerant student as I was. He is possibly more arrogant than I am. He and I look very much alike. Sometimes I look at him and I see myself, and vice-versa. We're also very different. There was great friction between the two of us, as there was friction between my father and me, which we only straightened out toward the end of his life. But Justin and I straightened out really much, much earlier. And he and I are terribly, terribly close.

INT: What was the source of the friction for you and your father?

HANS: Well, to begin with, both of us were similar. It's the old opposites attract. Also, it was oftentimes a test of wills. I want to do it my way. No, I think you should. If we had a problem, whether it's driving from A to B, well, my logic is really much better than yours. I want to do it this way. It was also a question of control. My father never liked being told by anybody what to do. You can't live your life without accepting some people telling you what to do. I was even more so I didn't want that. Justin didn't want it either. So he and I would sometimes get into a situation where here we are, you know. Somebody's got to give way. All of this has changed in the last ten or fifteen years, twelve years, because we see in each other, there's a tremendous bond that has grown, a very different bond.

Our children are --not because they're ours -- they're interesting people. I enjoy being around them. Saying nothing, sitting in a couch. Because everybody likes to do that. I think every parent likes to see the world through the eyes of one's children. We go to the museum. I love to have these kids explain a painting to me, or look at an Egyptian statue or something. They're all voracious readers. Always have been. We're all readers in this family. We have a summer place up in Massachusetts. We never had a TV. People thought it was absolutely crazy. We read in the summer. There was the moon walk, and I felt I had to take Jared, at that time, I took Jared on my shoulders to a local bar. The bartender got very upset. You can't bring a child in here. I said, "I have no TV at home, and I'd like him to see what's happening." Ultimately, the next summer Olympics came, we succumbed.

Justin has been living in Paris for six years now, pursuing -- Eva's brother, who was this very tall six foot, seven fellow, wanted early in his life to try to make a career as a professional baseball player. He's very athletic. He was. Well, Eva's dad thought it was absolutely unsuitable and appalling, and prevented that from happening. And Ernie has always felt that his life was "What if?" In Justin's case, he graduated from NU, got a bachelor's degree, and then he does things his own way. I clipped out of the Metropolitan section of the New York Times an article about a fencing maestro who lived in a town that we live in up in Massachusetts, who brought students up in the summertime. And this man was to epee fencing what Toscanini was to conducting. And I had cut this out for Justin, came up on weekends. "Look at this." And I guess it was a week later, he came to me and said, "I'd like to call this man and have him teach me how to fence." Well, that's unheard of. Just call the man? Justin went down to his little house. And a relationship developed between Justin and Giorgio Santelli which was absolutely wonderful. This man was in his eighties at the time. Justin was his last student. And he said to Justin, "You know, you really have talent. You have to work terribly, terribly hard. America has never won a gold medal in epee fencing in the Olympics. I think you could manage that. It's up to you." So

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Justin began taking fencing lessons with him and all of this. And he fenced and he fenced and he worked very, very hard. And after he graduated from NU, he said, "You know, I want to try for this gold medal." And Justin is not somebody who needs a medal around his neck. He's won all sorts of awards, and he didn't want to have them around. He brings them home and dumps in the corner of the hutch or something. That's not it. It was more in the memory of Giorgio Santelli. Justin was with him two years and then Santelli died. And Justin for a while said, "I'm never going to fence again." And then he said, "No, I must."

So, and I've been asked many times whether I wasn't jealous as the father, that Justin loved this man so. I said, "How can I be jealous, because I had loved my Uncle John in a similar way, but that didn't mean I didn't love my father." It was different. It was a different relationship.

So after NU he had a decision to make, and he knew that in order to win the Olympics, he would be up against the best of European fencers. They would be his competition. So the only place to go was to live and study. So he either had to go to Milan or he had to go to Paris. And this young boy, who has all sorts of emotional concerns. He comes across as being so cocksure. He isn't half as cocksure as he appears. I mean, he had had one year, or one semester of high school French. Spoke no French. Got himself on the plane, went to Paris speaking no French. Found himself a fifth-floor walk-up, which belongs on the set of La Boheme. You go to visit there and he was gasping for air after the fourth floor.

INT: It's a real garret.

HANS: It's a **real** garret. I mean, it is so small. Very modest. This is a very modest young man. Material things don't interest him at all, really. He's very goal-oriented. And then he went to the Racing Club in Paris, which is a premiere fencing club. And it never happened as an American. He goes in and says, "I'd like to join the club. And then I would like the various teachers here to teach me." And the French, who are of course very nationalistic, said, "What do you mean? We're going to teach someone..." (End tape five)...gets on the Olympic team or wins a medal. He said, "Sure, I'd like you to do well." But fencing has taught him, as far as the discipline, the organization, the way of life, of fending for himself. He travels all over the world to fence world cup. This kid who hates to travel, who hates change, who lives out of a suitcase, goes to Taiwan, goes to Australia. It's amazing.

INT: Why do you think he does that?

HANS: I'm sorry?

INT: Why does he do all that if, as you say, he hates change?

HANS: Because he's goal-oriented. And he realizes that any chance that he may have to fulfill Santelli's training, and his training, is to do that. There's no other way. So our kids are very different.

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What I'm pleased to see, I think, is that the central core of values, of how you are with other people, how you conduct yourself, that honesty is not something you get a medal for; it's expected of you, that you treat others as you would like to be -- all this is there. And Eva and I have tried very, very hard. We were too intellectual with our kids. I always used to hate when we'd go to the supermarket and somebody would be cutting up in front of me. They'd say, "Stop that!" And the child would say, "But why?" "Because I say so." That's a very poor reason. It's no reason. So we would try to explain. We explained sometimes perhaps too much. But I think we have a very good relationship with them. We like to be together. We don't intrude in their lives. They're private people; we're private people. Any conversation that one of our children has with me, I do not automatically share with Eva unless I have had permission to do that.

But we've tried to push them out of the nest from the day that they came into this life. To give them the feeling that they should be independent. And I guess this goes back to my own childhood. And Eva learned it from her parents, who struggled in this country. Her father, to get a job, her mother in all of this stuff. It was a hard life for them, too. So that our respective parents, although my parents were older, and my parents came as a result of the Holocaust, her parents came as a result of economic conditions in Germany. There was no place to stay, there was no future there. They go to the U.S., land of milk and honey. So I would imagine, I think it helps that Eva and I stem from similar backgrounds, that we learned similar values and similar ideas at the knee of our parents. Her parents also led by example for the most part. Her parents were very different than mine. Much less structured. My parents were appalled. Our children never referred to us as "Mommy" or "Daddy," or anything like this. When Jotham, for example, screams "Mom," or says, "Mom," you know there's a real problem. They call us by our first name.

INT: Did they always do that?

HANS: They've always done that. Now some of our European family thought that was the height of disrespect. But we've never felt that an adult is on one tier way up and a child is on another tier. Not at all. That doesn't mean when you're parenting you have to sometimes discipline. Consequences, surely. But a child's opinion is not inferior because it's a child's opinion. At least we don't think it is. We always try to take it seriously, at least try to understand. So this all ties in with what we talked about earlier. I see, here I am, I have a wonderful marriage. My wife and I love each other very, very much. We have wonderful children. We have grandchildren. One is so blessed to have all these things. That leads us back -- which I won't reiterate -- to where we were before: Why me? It's a question. It's a perfectly valid question. I don't know if that clarifies it.

INT: Well, let me ask you some other questions about raising your children. So your eldest is a girl, and then you had three boys.

HANS: Yes.

INT: And they're all pretty close in age?

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HANS: Yeah. Well, the oldest boy is one year, a year and a half apart from his sister. And then there's a three-year gap, and then there's another three-year gap.

INT: So did you have different expectations for your sons and your daughter, or were all the expectations the same?

HANS: No. I think the expectations, the hopes -- I hate to use this word. I don't like the word "expectations," because I find problems with that. When parents have expectations, and kids don't meet those expectations, there is a (pause) view that somebody has failed. No. We had hopes for our kids. As I mentioned earlier, raise them as individuals, that they will be productive individuals. No passengers on the train. That they would feel an obligation to the world around them. That they would feel the need to do something for their fellow human beings. That sounds very lofty. But to be creative, in whatever field. Those were the, if you want to call them expectations. These were the hopes we had for our children. I think that summarizes them.

INT: What about education, and I mean, was it expected on that level that they all go to college?

HANS: Okay. Now, probably we have failed our children in that respect, because we have been less demanding than most parents. That is, because it was a laissez-faire attitude that we had. They've all graduated. Jephtha is on her road to a Ph.D. degree in psychology at Columbia, so she's going to have a practice of her own. She's going to probably carry it the farthest, as far as academic degrees, etcetera. Jared has a master's from Boston University. Jotham will now have a master's from M.S.U. in journalism. He, I think, is on his way to a teaching career. But he said, "I cannot teach journalism until I've been in the field. I don't want to be one of these theoreticians." So after he graduates now he wants to get into the real world, or the working world, for a while, and then think about going back to do a Ph.D. and then teach.

What Justin will do, Justin loves your field -- anthropology. When he was in high school and in college he was on digs in Greece, Indian mounds in Illinois and all of this. But he's decided it has to be in the ancient world. Anything that's New World, archaeology and anthropology, he doesn't want anything to do with it. This all goes back, because as a young child he was fascinated by mythology. He loves to get into religious discussions, particularly with Catholic priests, which he's done on numerous occasions, and start a dialogue up, and point out to them we're all what this church is structured on comes from the ancient world. It's all been done before, and everybody has purloined from somebody else. This fascinates him. He is a curious sort. He is talking, once he finishes, now he either will -- the Summer Olympics are next year, the year 2000. He will either be on the team or he won't be on the team. But then the French adventure comes to an end, and he says, "Then I have to go back to graduate school, pick up a graduate degree," and so on. Whether he's going to do anthropology, I don't know. He doesn't know.

INT: So you never said to your kids, "You must do this, or you must do that."

HANS: No.

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INT: Or, "We expect you to do this."

HANS: No. No, no.

INT: And you were supportive along the way of anything they want, and any route they wanted to take?

HANS: Supportive to a fault, okay? I have to be honest about that. But -- and this again is not self-serving. Eva and I have often talked about it. We talk all the time. I think that's been the success of this marriage, is that we can talk about anything. There's not a subject that I cannot or do not talk to my wife about and vice-versa. And that's not because we don't have our private lives. We respect each other's space. She's involved in activities; I'm involved in activities. We're involved in joint activities. But her activity, I mean, this is her life and my life, and we've respected that. But we've often talked about the fact with our children, that we did not from day one to predetermine anything. I think in the sense we might have been more organized with them. I'm not saying, "You should become a doctor or a lawyer." But pushing them more to academic excellence. They're all very bright. The one who's done absolutely stellar -- Jephtha -- I thinks she's going to graduate summa cum laude. Her ego is...but we can't take credit for that. That would be wrong.

Justin has been, as I say, as lazy a student, or as dilettante -- dilettante is better -- a student as I was. But he also, when I went back to school and finished my undergrad and then did a master's, he said, "My gosh, you do that at your age." I said, "You can do this at any age." He said, "Well, then I should do this." I said, "You must do what you must do." But we tried not to pre-determine anything for our children.

INT: And communication, how would you describe it in your family with the kids?

HANS: Very well. We respect their privacy, as I say. When one comes to either both of us or one of us, to talk privately, I mean, we are -- and Eva is the most. We are a hyper-private family. We don't believe -- it's almost a fetish. We don't believe in ostentatious display. It's almost a cult. One doesn't do that. There's no need to do that. It's who you are, not what you wear or what you drive, you know. So our kids, we respect their privacy and they respect ours. And we each, Eva and I have a different relationship with each of them. Some will talk to Eva about certain subjects that they will never discuss with me, and vice-versa. Knowing full well that Eva and I are not going to lie at night and exchange this. We won't.

INT: They should trust you.

HANS: Absolutely. I hope so. I hope so. I think a lot of that is attributable to our background, Eva's background, my background. And the value system that came. And I think some of this is the value that our forebears placed on education, placed on knowledge, placed on culture. These are the things that give life savor. If one wants to throw religion in, absolutely. I think religion is a very personal thing. I think the one thing our kids do not have -- as neither Eva nor I have -- is a sense of tribe. We belong to humanity. It's not a...and it's not that we're tribal in that sense.

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That doesn't mean that we don't have a sense of wanting to belong to various things. Of course. I mean, everybody's human and we all want to feel part of the society in which we live.

INT: Have you ever been to Israel?

HANS: I have never been to Israel.

INT: Why not?

HANS: Not by design. (Pause) There are many places in the world. In my business, unfortunately I was so often desk-bound, and I was sending ships all over the world, but I couldn't go. And now Eva and I travel a great deal, and have been many, many places. We certainly would like to see Israel; I think we will go. But there are other places we want to see first. I do not have any emotional feeling towards Israel. (Pause) I have been appalled in many cases by some of the things that have happened in Israel. But then I look upon this, it's like love and hate are two sides of the same coin. Being persecuted and being the persecutor can also be two sides of the same coin. I have been saddened, I had expected the Israelis to verbally declare their outrage and their empathy towards these people in Kosovo. I haven't heard that. Not very much. Yes, some things have been done, but it's been very quiet.

INT: Are you aware of some of the complexities that are involved in that?

HANS: I'm aware of the complexities. But you know, there comes a time, it's the same thing as what I said. When the Serbians come and tell you, well, you don't understand it because it's very complicated. There is nothing complicated, and there's nothing complex about what's happening, the genocide. Anybody and everybody, any human being has to be outraged. You can't, it's not acceptable. There's just no way. My cousin Eva, who was a Zionist, and the interesting thing, I want to back up. Eva's father, his grandfather was Lazarus Hess, whose brother was Moses Hess. Moses Hess as you may know, I learned this, was one of the early friends of Theodor Herzl, and Moses Hess wrote a great deal about the need to establish a Zionist state. And my cousin Eva, Hans Meyer's daughter, she belonged to the Young Zionists in Forest Hills and so on. She was just six months younger than I am. She's changed her mind, which really surprises me. We talk about this quite often. She says she thinks that many of the things that Israel has done in recent years have not been so nice. (Pause) And she said there was a time in her life when she felt it was an absolute act of disloyalty, particularly after having been persecuted and hidden in attics, to say anything negative about what Israel was doing. She said, "Now, I think about it. They make mistakes. The same thing that there are negative things that happen in the United States. Everything that comes out of Washington isn't great and wonderful." But I will get to Israel. I would like to do it. How I will feel when I'm there, maybe it will be an awakening in my later life, my late life. I don't know.

INT: Have your children been there?

HANS: No. None of us in our family. And this is not because we don't want to go. We've just been traveling elsewhere. No, I definitely want to go.

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INT: I wonder if you can talk a little bit about how the war was communicated in your family. How do you talk to your children about your experiences, and how you deal with Holocaust material, as far as reading books, seeing films?

HANS: Well, let me take the last one first. My wife could not look at "Schindler's List." I thought about it.

INT: Did she start to watch it and give up, or just said no?

HANS: No. She said she just...absolutely. And she, to this day, doesn't quite understand how come I watched it. Which I did. She would go, I think, to a Holocaust museum. I will never go. I couldn't take that. Both Jared and Justin, Jared has been to Dachau. Justin has been to Auschwitz.

INT: Separate pilgrimages, or...

HANS: Jared was on the German frisbee team, which is playing in the frisbee ultima team, as an American guest member. And they were in the vicinity of the camp. And he went with a German teammate. And he said, "We spent half an hour there, and we went out in the sunlight and sat down on the benches and cried." Justin, who went to the other camp, went with an Irish fencer, a good Catholic boy.

INT: What were they doing in Poland?

HANS: They were fencing. And he said, "We stayed maybe an hour, and we couldn't take it anymore. We left, and we hugged each other, and we cried, and we were changed people for the next day. We weren't joking; we were terribly somber." I did not ask our kids to go. It was their choice. They know very well about my Uncle Fritz. (Pause) We've talked about the Holocaust. I've not suggested that they read books; they've done that on their own. Have they done a lot of it? I don't think so. Are they aware? All this started with the idea, what is our heritage? You were born in Germany. Why did you leave? How did you come here? So we've discussed this with them from the time they were with us as children. Eva's father could never talk about the Holocaust. It was so horrible to him, the subject was never discussed.

INT: Did he lose family members?

HANS: Yes. He lost family members. And Eva's mother, who had a great sense of the German flaws, and who hated many things in the German people. Again, we generalize. But she and I used to talk about this. My gosh, in the sixties, we went to Bavaria, and the same, long before the skinheads came in and the Neo-Nazis came in. Nazism is alive and well in Bavaria. Unfortunately, many of these Nazis are very good Catholics. After all, we mustn't forget that the Jews killed Jesus. Of course, we forget that Jesus was a Jew. So, I mean, all of this, we have discussed all of this with our kids.

INT: Did they ever ask you about your personal experiences?

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HANS: Yes. And I tried to answer the questions as forthrightly as possible. I guess in some ways, as I mentioned earlier, in the last ten years I've been thinking much more about this. And I saw certain incidents come to light, some events that happen, which I have now begun to talk about. And not because -- I just dredged this up. These things were laying dormant or unlooked-at. I have tried to explain the guilt that I feel, the unhappiness that I feel. And I think they understand it. But I think it's very hard. I don't understand it, so I don't know if they can understand it. They can intellectually understand yes, and I told them I'm still wrestling with this question of why. But I sort of have come more and more to the conclusion that there is no answer to that. We do not talk about this frequently. And I've really, in essence, waited for their questions to come.

INT: You didn't open the dialogue.

HANS: Well, that's not true exactly. I mean, there would be a particular news event, long before this Yugoslavia. Or there would be something in the newspaper. Wiesenthal had caught somebody else. They caught Eichmann and all this stuff. And they would ask. Then an event happened, when I had my own company, and I had a German-American working for me, whose father had been a guard at one of the death camps. I'm not going to blame the son for what the father did. But then at a particular year-end party or something, he was trying to sort of justify by saying his father really didn't know what was going on. Well, that didn't quite come across. But I wasn't there. One of my partners, who is not a Jew, who is an American Protestant, was so appalled by this. And our kids had heard about it. They said, well, am I going to fire this guy? I'm only sorry for him that he somehow finds some rationality. But who knows what else his father did to that family. But it's very interesting, because so many of the Germans practiced this whole art of denial. That you can't blame them for things that they didn't know about. They had no idea. It's an insult to anybody's intelligence, when you really look at the facts.

So, when events like that would come up or something, or we would visit some of my father-in-law's friends, or when they would come and start to talk a little bit about Judaic traditions, that might spark a question. I guess to be honest about it, I sort of let it come as it came, of its own. I didn't seek to discuss this, no.

INT: But you didn't discourage the questions.

HANS: Never. Tried to answer them as honestly as possible. Sometimes I would go to my cousin, Eva, because there were very specific questions which I couldn't answer. I was only a young boy growing up in this wonderful land of the U.S.A., and she was living with this horrible experience. Jephtha, I think, became -- she's married to a man who is non-religious, but comes from a very WASP-y background. And if I may say so, with parents who are, I think, anti-Semitic.

INT: Really.

HANS: Now, it was David, when he was working in Europe. He and Jephtha were on a holiday in Holland. And he took her to the Anne Frank house. Jephtha told me this recently. I didn't

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even know this. She had never mentioned it before. She said she was so moved by the experience that at the end of that visit, in that book where you were supposed to sign your name, give a commentary. And Jephtha said, "I wrote in that, 'There but for the grace go I.' It could have been me, but my father got out. I wouldn't be here today." So all of a sudden, Jewish roots became very important to her, and that is one of the things that she asked me to do this thing with you. She felt it was very necessary, for her well-being. She wants her children to know about this, and their children, because it's part of it. I think she's absolutely right. She is probably the most oriented in that direction of our four kids. All of them very much value their heritage. I have to tell you a very funny story.

Our son, Jotham, I took him to school one morning to wait for the bus. And he said, "You know, I know you're half Jewish, and I figured it out." I didn't know what was coming next. He took his finger, and he pointed to my shoes and moved up to my belt, he said, "This half of you is Jewish," and from my belt up to my head, "and this half is American." He was a young boy, he was seven, eight. He had tried to figure out what does it mean to be half-Jewish. And I said, well, I didn't bother him with the idea, well, some people would consider you not at all. Some people would consider me not at all. So things came up. He went to a Catholic -- not because we were Catholic, but that's where we could get him into at a time. He was the only non-Catholic in the class. He participated in everything. He said, "They go through a lot of rituals. It's very nice. I like the smell of the incense. Wonderful music and so on. But I'd prefer to go to a concert."

INT: Why do you think it is that your daughter is the one who is...

HANS: I think there are two things involved. I think number one, she genuinely has a sense of family. I also think that this is sort of a way to point out to her parents-in-law that their attitude is not acceptable.

INT: Do you think she sees them as anti-Semitic?

HANS: Yes. I mean, I get this from her. I know them, but...

INT: But it's not from your conversations with them.

HANS: No, no. But her mother-in-law becomes a born-again, and is very religious, and wants to cram this down the throat of the grandchildren, which Jephtha doesn't want and her husband doesn't want. In other words...So how much of it is Jephtha's need to get in touch with her roots versus how much is the other, I don't know. I really don't.

INT: A combination, maybe.

HANS: But it doesn't matter. I'm just happy it's happening. The reason is of no consequence to me.

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INT: It's just interesting to me why the daughter, and why the oldest, and I wonder if that has anything to do with it. The fact that she's the oldest, the fact that she's female, as you say with a sense of family. I'm just curious what you think.

HANS: I would have to say I think it's more coincidental than not. I don't think it has anything to do with gender, or the fact that she's the oldest. No. I don't think so. I really suspect that she would have come to this even if her parents-in-law had other feelings. She might not have come to it as intensely as she does. She's the one who -- she's done it for several years now -- that I preside at a Seder at her table, which I sort of feel is being a bit of a hypocrite, because as I mentioned, I'm a non-religious person. But I sort of consider this as a -- not a religious thing so much as a memory. And I'm happy to do it. I'm happy to do it.

INT: The fact that she **has** a Seder, where did that come from? Do the boys do that also?

HANS: No, no. (Pause) You know, when you are the product of an assimilated marriage...(end tape six, side one) ...it's going to be more predominant, it's never exactly equal. And you're trying to raise kids in two faiths, or whatever. I think she probably has a keener sense -- not just of Jewish heritage -- but of heritage of this family. And my wife loves -- the reason my father did this book was she asked him to do it because her interests in family matters is intense. It's almost historical. She wants to know who was related, and how the names, and all this came to be. And I think our daughter takes after her mother. That's really more so.

INT: It's a historical sense, also.

HANS: Yeah. In other words, it's all part of from whence you came.

INT: Heritage.

HANS: That's right. And that is why she would tell you that she can -- I mean, the heritage of Judaism to her is a cultural thing, a historical. It's not religious, because she's a non-religious person. It may even in a sense be tribal, maybe. Although I don't think she would agree that Judaism is a race. But Jews are, this is a wonderful, wonderful cultural heritage to be treasured. And to pass on to the next generation. That's really what she wants to do here.

INT: I just have some general questions to wrap up. One of them is, I think you alluded to this before, but if you could describe yourself as either, a glass is half-full, or glass is half-empty kind of person, which would you be? Are you an optimist or a pessimist?

HANS: Oh, I'm a glass that's always half...that's an optimist, absolutely.

INT: Okay. That's what I thought you would say. What about trust versus suspicion? I mean, in general with people, are you trusting?

HANS: Yes. I generally will take people at face value until proven otherwise.

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INT: In your opinion, why did the Holocaust happen?

HANS: (Pause) I think it was a confluence of the human need to blame others for our own problems. The economy in Germany was terrible. The Germans never were able to fault themselves, going back to what happened after World War I. And the easiest thing, you know, there's a saying about Germans. When a German has no one else to boss around, he goes out and buys himself a dog. And there is a need in the German people -- again, I hate to generalize; there's also exceptions -- to dominate. To grind under heel. And I guess it was very convenient -- not just for Mr. Hitler, but for the German people -- to pick not on themselves, and not to look and see where the problems were, but to pick on a group, and he picked the Jews, and the Gypsies, and everybody else. In other words, you pick the ones least able or willing to defend themselves. The easiest ones you can subjugate. I have never been able to answer the question of how it was -- because we talked about earlier -- how the land of Beethoven and Goethe and Schiller and all these people, with this culture, could create this monstrosity, then be blind to it, and then even after the war, now we have revisionist history coming out. I suppose less so in Germany than from the rest of the world, where people even question whether this event took place. Whether this is some propaganda that has been perpetrated.

Why did it happen? I think basically because as human beings, again, proven by what is going on in Yugoslavia -- we're worse than the animals in many ways. We try to be better than that. But what happened in the thirties and happened throughout World War II, it just went completely off the skids. I don't know beyond that.

INT: So you see a dark side of human nature? Are people basically good?

HANS: I think people are basically good. I think people basically have good motives. But there's a dark side to each of us. I think so. There's a negative side to each of us. And if we let that assume the upper hand, and if a society allows that to assume the upper hand, we'd be in terrible trouble. What happens, and very often, is that people don't make the decisions about things, but events do. Something begins to gain a momentum of its own, i.e. a life of its own. And it's like a Frankenstein. You don't control it anymore. This thing has run amok. I can't explain it. I mean, I have read enough books by historians and economists, and people who have theorized, and find all sorts of rationalized explanations. But I'm more simplistic than this. Any more than what is happening today in Yugoslavia. There is no excuse, no reason. It's the vilest side of man come to the forefront, of the basest instincts. But not because man is that by nature. I don't think so. No.

INT: When you look back on your life, what would you say are the successes of your life, and what are the regrets?

HANS: Let me take the second one first. I don't live a life of regrets. Have I done everything I've wanted to do? No. Have I done everything that I've done as well as I could have? No. However, have I done some wonderful things? Yes. I've been able in my lifetime, I think, to in a positive way affect the lives of quite a number of people. Economically, the business that I was in, we moved cargoes all over the world. We created jobs for people, they had incomes,

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they were able to take better care of their families. I traveled a great deal in my lifetime, and the more you travel the more you see that human beings, no matter what the culture, or the language, or the history, we're all so very similar. We want the same thing for our children, the same thing for our families. I felt I was able, not in an indirect way, but I really saw, when I'd get to South Africa and I would see -- this was in the time of apartheid -- the people said, "How could you do business with the company?" I said, "Because by creating jobs for people in South Africa you're giving them hope, you're giving them economic power." We saw this. I saw this with my own eyes. Poor Filipino families, who served as crew members on the ships and so on. People were paid. They could send allotments back home to their families. So that was wonderful. I have tried through my music not only to give joy to myself -- it's a very selfish thing -- but to give joy to other people.

And hopefully, if there's a legacy involved in any of this -- and I don't need my name on a stone or anything else. Not at all. The legacy are our kids, because I think they've turned out to be human beings that we need more of in this world rather than less. And you can't really do more than that. They will try, each in his own way, to better the environment, the climate, the sphere of influence, no matter how limited or large, that they are involved in. And I think the value system, which I feel -- I mean, I somehow feel we're passengers in this life. You know, when you have the privilege to play on a great instrument, a great string instrument, you're only the temporary custodian. You can make music with it. It has been passed on to you by somebody else. Whether you own it or not, you don't own it. You're only the custodian. You have a job to take the best care of it that you can, and to pass it on. And I feel children, it's the same way. Somehow kids grow up in spite of what we parents do to them. Notwithstanding mistakes that we've certainly made our share. I am very hopeful. I don't see things as dark, even with what's going on today in Yugoslavia. I think we can all do better than that. We don't all need to have bigger houses and more cars and more Rolex watches. I think that's not the answer to anything. I think spirituality, philosophy of trying to live, the Ten Commandments if you like. That's all part of it, whether you set this up in a religious context, or a philosophical context, or no context. But just do it. That's a matter of individual choice. But that you have an obligation to the society in which you live. So that's how I see it. I don't see male heirs carrying on of the family name, or dynasty, or any of the things that I think are important to many people. That's not what's important.

INT: I was struck by some things you said earlier. One of them is a metaphor that you've used several times in this interview, which is that we shouldn't be passengers on a train.

HANS: That doesn't refer to the Kindertransport. It does not. That's simply a figure of speech. What's negative about that is that we should be the engine pulling the train. No, no. That is not, not in that context.

INT: And also, when you describe everyone in your family as "control freaks," just about everyone, including yourself. I was just wondering if you saw any connection between that and the Holocaust. I mean, the Holocaust was random, unpredictable, you know, chaos, and the need to control our environment and to control what happens to us to a certain extent, or as much as you can, do you think that's an impact?

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HANS: Well, I think one of the lessons of the Holocaust, aside from the horror of it all, is the fact that it points out the fact that no matter how much of a control freak one may be, that there is very definitely a severe limitation of what you can control. You can control yourself, but how far or how often, to what extent can you control others. But do you have a right to control others? (Pause) And I think what the Holocaust shows, as Yugoslavia shows us again, as all these things, is that it is very easy for any number of reasons, to get off the track. That things that all of a sudden, that events overpower everybody. And that very often humankind is very slow to react to these events. You can make the statement too slow. Sometimes we don't react to them at all. And that shows how little we've really come from the Dark Ages or from the cavemen down if we don't recognize this. We may not always recognize the black plague when it's at our doorstep. But the minute you see it, it's now almost instinctive as to what you have to do. That you cannot permit this. And that it just cannot be permitted, period. There is no rhyme or reason. We don't do that. All of us are moved or motivated by a degree of self-interest, political interest, all these other things.

INT: But do you believe that your need to control, or just the fact that you are, the fact that you can be controlling, and that your children have picked up on that, do you think that that's a reaction to the Holocaust?

HANS: No, I don't. And I don't want to mislead you. When I say all this, this is not that I am some kind of Svengali, or some kind of puppeteer, not at all.

INT: But the need to have order?

HANS: Well, it's not a question so much to have order. It's a question, if the choice is between events deciding what you do, and the events will take place no matter what you do, and you deciding what you want to do, then I take the latter. No one in our family, really -- that's not quite true. Jotham probably has more difficulty, sometimes, in making a decision than not. Because he's such a kind guy, and he's torn, he doesn't want to hurt somebody. I think it's important for survival, for growth, personal growth, to be able to, if you can, to decide things. A lot of people cannot decide things. Not because they don't want to. They can't. Or if they've decided something, then they say, "Gee, what would happen if I had gone the other way?" Well, that doesn't work, either. You have to be flexible to change your path if something doesn't work. But on the other hand, once you've decided you're going to go, this idea of looking over your shoulder all the time, that doesn't make much sense at all. It's a waste of time.

In our family, and I have nothing to do with the Holocaust. Although I am convinced -- I know this to be true -- that my father would never have survived his own life as a young man if he'd have trouble making decisions. And that certainly served him in good stead to get himself extricated from the SS and to get us through this whole process out of Austria, through Holland, to the U.S. The kind of life he carved here for us, made for us. If he had had difficulty making decisions, I don't say that all these things would not have been possible, but they would have been terribly, terribly much harder. I think so.

INT: It's very important to you that you be able to make decisions.

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HANS: If you can. And I don't mean this in a domineering, tyrannical sense at all. In other words, one of the things that you have to be able to decide to do is to know when to back off and not keep flogging a dead horse, as the saying goes, or to continue in a certain way. I think that's just as much of a decision as deciding to turn right instead of left in whatever you do.

I think the Holocaust taught my parents, and I guess it taught me, too, that life is very complex, and sometimes things are thrown at you, or you are thrown into a pool of events over which you have no control or little control, but then you don't want to quit. You don't want to stop and say, well, here I am. There's nothing I can do. You've got to keep trying.

INT: So what would you say the impact has been on you? Has there been an impact?

HANS: On me?

INT: The Holocaust. What has been its impact on you?

HANS: (Pause, sighs) Well, if the Holocaust hadn't come, I would have grown up in Austria or Germany. I don't know what my life would have been like. I think it would have been a happy life, probably, if I'm the same person. I love this country very, very much. I'm not the 300% American that my father was. Even though I'm first generation, but I was young enough so that I could permit myself in my own mind to criticize without feeling I'm disloyal to the country that gave us succor when we came. It's enabled me to live in a wonderful land, to find a wonderful companion and wife, children. Not just the materialistic things, but in a freedom, in the best sense of the word. Freedom of responsibility. Would I have found that in Europe? I don't know. But there was a time in my life -- you see, again, I talked about two sides of the coin. Love/hate, persecutor. I never will forget. I had visited my grandmother on one of these trips. And her apartment, as I mentioned, was on the top floor of this building. And there was a parade in progress down below. And they were young boys marching in Hitler Jungend uniforms. And I liked those uniforms. And I turned to my grandmother and said, "You know, I would like to have a uniform." Well, I thought she was going to throw me out the window! But what did I know? I was what, five? Six? It's very nice when you're 68 to talk like an old sage. But boy, when you're a very impressionable young person, and with different parents, from a different background, what do I know I would have been like, and here but for the grace of something could have been me.

We're not so far removed from this. And I think if anything, the Holocaust if I think about it, drives home the lesson that we're all vulnerable to be worse than we are. We're also very vulnerable to be far better and to rise to great heights. If you ever said to my father that "Well, you're a very decisive man," he would look at you. He never thought of himself that way. He really didn't. His inferiority complex. But there was such a contradiction. Sometimes I wonder how this man, who sometimes had trouble with a feeling of self-worth, in other moments, rose to these things. But we're all multi-faceted.

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I think if anything the Holocaust has taught the value of life. And respect for life. And the fact that nobody on this earth or beyond, has the right to take somebody else away. (Interruption. Tape shuts briefly.)

I can't say the Holocaust robbed me of my Jewish heritage, because that heritage I don't know. I have a heritage that I feel. Would I have been a religious person? I don't think so, the way I am. No. I would no more have been a good Lutheran or a good Catholic, you name it. No. I'm always asking questions of myself and others, trying to figure out how things work. But I think the Holocaust has made me -- again, I come back to the music -- aware that even these wonderful things of which we feel. People will say, "Well, how can you listen to Wagner? He was an anti-Semite." Well, he was an anti-Semite. That doesn't detract or add to what he created, any more than Beethoven was a terrible man. Mozart was an immature child, and not just because of "Amadeus." I mean, the lives of some of these artists, some of the saints that were really, some of the Popes and some of those people, were not what they seemed to be. That's not the point. The point is the value of what was left, what was created, what feeds the mind, the soul, the heart. I think the Holocaust brought out in that sense the best and the worst. I saw "Schindler's List." I cannot watch when PBS broadcasts these documentaries of the camps. I can't do that very well.

INT: How did you do with "Schindler's List"?

HANS: You know why? Because it was a re-creation. It was a drama. That maybe, is this the right word, sanitized it, is that the right word, or insulated it for me. But when I really see film clips of U.S. soldiers [liberating the camps], that I can't take.

INT: And what about reading books about the Holocaust? Is that difficult for you?

HANS: Yeah. What I read, I try to read explanations of how this came to be. I don't want to know the historical thing. I don't want to know how many people were gassed, how many people a day in a particular camp.

INT: What about personal accounts?

HANS: No. Personal accounts -- and I have listened to some of the documentaries, as you've interviewed me, and interviewing others, and what happened to their family, and so on. I find it, this is terribly depressing. And while the ingredients are all variations of a theme. Unless there is a particular reason, or the story is so unusual, or somebody had this particular happening, I don't mean this to sound unkind, but it's repetitive. One has heard it before. And hearing these things over and over again doesn't relieve the pain, it just intensifies the pain. So why do that? That may speak against your project here, I don't know.

INT: So you protect yourself from this sort of material.

HANS: Yeah, I think so. I certainly don't want to wallow in this. If there was ever any thought about forgetting what happened in the Holocaust, if you pick up the newspapers today, you can't

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forget, because it's all there again. I'm sure that some of the people that you may have interviewed and friends that you have, they look at this, they look in the pictures in these newspapers and the footage on television, and we've seen these expressions before. The look of desperation. And I particularly -- and that's, I guess, my own experience -- most moving happened in recent days or weeks by the clips of children. Because I've seen this before. This vacuous look, this look of terror, this look of: what's happening? You know. I read about this. I read the historical work. I'm trying to figure out what sociologists and anthropologists and economists, whatever. And again, maybe I'm tired of it now, but I've come to the conclusion, pretty much, that there is no satisfactory explanation to me. That this is not explainable. It's one of the aberrations. The more that we're doing this, Yugoslavia, my gosh. How many times in a hundred years, in a particular generation, do we have to go through this? But what I have done in talking with many friends that we have and so on, and family members, too. Eva's cousin, (?) She said never in her life did she think that she would see this again. I mean, we were done with this. The world had learned that this...

INT: Yeah, they went a little too far this time.

HANS: Here we were at the end of World War II. All these millions of deaths. But then, if you think in Russia, 20 million people were killed. I mean, if numbers mean anything. Maybe after a while numbers don't mean, like Poles. One death is as horrible as six million. But six million, twenty million, 300,000 Rwandans. I don't even know how many there are in Yugoslavia. To what end? It's all about power, it's all about -- and it's too easy to say that Hitler was a psychological or psychiatric freak. You could say the same thing about Mr. Milosevic.

INT: They have a lot of people willing to go along with them.

HANS: That's the whole thing. These are people -- and I must tell you. I was never so pleased as when Mr. Eichmann's defense was invalidated. Of course, he was going to be found guilty. But the whole idea that someone would say, "I followed orders." We did the same thing in Vietnam. When Lieutenant Calley and his men would kill innocent people, and the justification, "I was just following orders." Well, I'm sure that ultimately when these people in Yugoslavia, one day, long after I'm gone, will be brought before the international bar of justice, you're going to hear the same thing again. That all they were doing is fighting. It cannot stand. And it must be far more horrible for the people who survived this Holocaust, who came out of the camps, who put up with this, to have to pick up their newspapers and turn on their TV sets and see this stuff all over again. That must be absolutely sickening. Because the world was done with that. Supposedly we had learned from that.

INT: One question I didn't ask you, which is crucial, is your coping mechanisms. When things get difficult for you in your life, how do you cope?

HANS: About what?

INT: Any difficult time in your life. Post-war. How do you handle difficulties?

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HANS: Well, let me tell you how I **don't** handle them, and maybe that tells you. (End tape six) I try to face them head on. First, depending on the time factor involved, I try to figure out how am I going to handle this. Because I have a helpmate and a friend. As I say, my wife and I can discuss everything and anything.

INT: So do you go to her for advice?

HANS: I will bounce ideas off her. I very much value her advice. I don't always follow it, and I don't always agree with it. But it's wonderful, because she's intelligent, she's analytical, she's incisive. She has a very, very keen mind. And then if the two of us, or I can't, I don't try to do things alone. I'm not at all adverse to reaching out for help. If we have a problem in the family, or we had a problem that requires psychiatric help, we get psychiatric help. What I try to do is A), I guess I'm very desirous -- it goes back to what I mentioned to you in the very beginning. Is I am somebody who wants to know the facts, so I can try to cope. I can't cope if I'm sort of standing in the dark, and I haven't got an idea of what's going on. If I'm involved in a particular problem, or somebody involves me, I would appreciate knowing all of the facts, and not having it fed piece-meal, if somebody asks for help or advice, because I can't really do those things.

INT: So you don't just charge ahead. You analyze the situation.

HANS: No, look. I sound like some kind of deliberating computer. I am not that, either. I'm a person of flesh and blood. I'm emotional. But I don't run off half-cocked, no. I try to look before I leap. I haven't always succeeded in my life, but for the most part. And if I'm leaping in the wrong direction and I've got to figure out how to get back up from where I leaped from, and go somewhere else. I think, maybe because I'm very fortunate, life has not been a pressure cooker. I was in a very high-pressured business. I enjoyed that. I was involved with dozens of contracts, all sorts, simultaneously. That was fine. And sometimes it got a bit too much, and I wished, oh! I wish I could get out from under this for a while. But things never, as we know, in life space themselves out. It always comes at one time. But I've never had trouble coping. I don't run from problems, no.

INT: There's never been a time in your life where you felt overwhelmed?

HANS: Oh, sure. Oh, yeah. There was a time in my life, once, when I was on the verge of a nervous breakdown. I was close to a nervous breakdown as I've ever come or I ever care to come. Where obviously I needed -- it was Valium that was given me at the time. I needed medicine to help me through. And I got the medicine. I got through it.

INT: Can you talk about the contributing factors to that, or would you care not to?

HANS: Well, I think there were pressures, pressures on me, so many pressures simultaneously. You know, a human being, we're very pliable and very resilient, but there is a limitation, also. Like the colloidal solution. You put that extra spoon of salt in there, and it just doesn't go. And that's what happened. I didn't even know that this was happening to me. I knew I was bumbling. I was not drowning, but I knew it was more than I could handle. And I had to have

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time and a little bit of space to work this out, which it all came about. But I have to admit that I think, not the way I cope, I cope differently, but the fact that I do cope with problems, and I don't have difficulty in addressing them, is again what I saw how my father lived his life. Daily life and other things. I saw how my uncle lived it. Other people. I'm a great people-watcher. I like to know why people do things and why they don't do things. And if there's something that works, I'm intrigued by that. Maybe there are things in there that are worth emulating. No, I don't have problems.

INT: Is there anything else that you would like to put on the record that we haven't talked about that you feel is important? Anything about the Holocaust and its impact, anything that you want down for posterity?

HANS: (Pause) I think the important thing, even now with what's happening in Yugoslavia, is part of humanity, that we don't lose hope. That we can be better than we are, and we can be kinder than we are and more tolerant than we are. There are many, many ways to do things, and self-righteousness has no place, I think, in any of this. It's just a negative. Something you have to carry around. And I do feel so very strongly this, "Never again," we need to shout that from the housetops. We need to make people aware that this new generation of kids now, they may be aware of the Holocaust from a historical standpoint, but what they're seeing now on their television screens is very real. The difficulty with it is there's a certain antiseptic quality. Like the way we looked at the war in Vietnam. You come home at the end of the day...

INT: You watch the body bags.

HANS: And hear the body count for the day, and that was happening thousands of miles away. And this is happening a thousand miles away. It's a beautiful sunny day here today, and traffic. I mean, our lives go on. And we forget. In the same way we make wars today. I mean, it's frightening to me. This is George Orwell come to pass. People in computer rooms aboard ships, looking at screens. Sending cruise missiles. I remember a week or so ago they interviewed the young pilot at Aviano airport, and asked him, "Well, what do you think of this flying over and releasing these bombs? Do you think about the people down below?" He said, "No, that's not my job. I think about I have a mission, and I try to accomplish the mission. If I've accomplished the mission and I've done my job, that's it." Well, I don't blame this. This is not a heartless person. This is the same way that if you ask a surgeon, "Are you aware of the fact that the person you're gong to operate on is the mother of five children, and if she dies, these kids will be..." I mean, if you're going to do that, you can't do what has to be done. On the other hand, I wonder if Alfred Nobel, who thought that this dynamite would stop all of this terrible killing of people, how much more are we going to refine this? I mean, how much more clinical, surgical strikes. We have come up with a...

INT: "Collateral damage."

HANS: Collateral damage. We've come up with a whole vocabulary which sort of fits the same category. I remember the first time when I heard the phrase, "Pre-owned car," I laughed myself silly. That's a high-falutin' phrase for a used car, as we all know. And collateral damage is

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nothing but a phrase for bombs that have gone awry. On the other hand, we all know, going back to World War II, that if it hadn't been for these 24-hour bombing runs over Germany, this wouldn't have ended. If it hadn't been for the atomic bomb. I mean, people have asked me, because I was involved in whatever limited way with the hydrogen bomb tests out on the Marshall Islands, whether I ever thought about the morality of that. I was very much, at that time, politically convinced of the righteousness of the Cold War soldier. In other words, we were doing all of this not to go out and conquer somebody else, but we had to show the other guy, if you do it, we'll do it. Right? So ultimately, of course, the Berlin Wall came down and all that. And here we are. We thought all of this was done. Now we live in a world where the Indians the other day tested another nuclear warhead, and so on. It's bad enough when our culture -- by that I mean Eurocentric culture -- has these things. But now you have, what happened is that Hussein had it, or a Qaddafi had it, I mean, where is it going to stop? Is Armageddon really going to come? As an optimist, I say we can prevent it. But there's another bit of reality that creeps in. And I thought the last of it was going to be this Holocaust. That we were going to be done with it. That was the end of it. We saw how horrible this thing was, and we would never do it again. And it's just a different group of people. And they even resent the fact, Mr. Milosevic, I guess, resents the fact that, or some of the Serbian-Americans resent the fact that he's being compared to Hitler. What did I hear the other day? Well, he's not out to conquer any territory. We're going to get into these very finite definitions. But his policies are doing things to human beings that no one has a right to do to anyone else, period. In anybody's name.

So I am disenchanted, I guess, and that is how I see it today, in April of 1999, that the lessons that we thought we had learned, the world had learned, with the death of six million people in the most heinous way, and all the refugees left in Europe, all these displaced people. And here we are once more in even the same century, doing it. It's not a pretty -- the future doesn't look very bright, unless mankind decides we're just going to change it. And I think religion tries -- all religions -- try to improve man's way of living for himself. That man is better than he might be. But we haven't been able to do it. I mean, if these Yugoslav, these Serbs, they're Catholics. Practicing Catholics. I see in the New York Times today, there was a Greek Orthodox priest who was blessing the Serbian soldiers. As a boy, I always used to wonder, how could it be that the night before great battles in the nineteenth century, both sides are on their knees, that G-d is on their side. Well, one side won and the other side lost. So obviously the one side that lost had to say, "G-d wasn't with me today."

I don't know what we're going to hang our hat on to stop all of this. Because I say, even animals treat their own better than we treat each other. But I remain the optimist that I've always been. I think there are such wonderful things in this life. We can do great things for one another, with one another, if we treat each other the way we'd want to be treated. That's all. Just a very simple thing. I go back to what I learned at my mother's knee. (Pause) I guess that is the lesson. It is a shame, there is very great sadness that what came out of this Holocaust is being repeated again. That's...it's to cry for.

INT: I want to thank you very much.

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HANS: Well, I want to thank you for spending all this time with me.

(END OF INTERVIEW)