

Martin Stern Transcription:

1:00:30

Which we try and formulate what would establish peaceful relations between the two, and I'd be perfectly willing to take the Arab side, if necessary, if we wanted to mix it up. That's sort of a war gaming technique. I thought we'd learn a good about that, so far we've learned about our personal history. And learned more about the history, which is fine. We're kind of coming to a point where we're going over ground that has already been plowed. Reaction to that was not positive. And I don't know if people were afraid we'd be coming to blows, or something like that. I don't think so. But there it is.

1:02:16

I'd a very sheltered childhood in Germany. There were four siblings, two younger brother and an older sister. We had a large backyard, which we called a garden. That is where we played. Was behind a gate. In general, we didn't play with other kids. There was one exception, there was a house next to us, occupied by a Catholic family, their kid, Walter Steinhuf, i remember his name, he was allowed to play with us. Until one day, Walter didn't appear. So we peeked over the wall and said, "Walter, come play with us.", He said, "No, I'm not allowed to play with you, and we said, "Why not," And he said it was because we killed Jesus. We were very perturbed by that, we hadn't thought we'd killed anyone. We went to our governess, who was protestant, and we said, is it true, we killed Jesus. She said "No. The Romans killed Jesus." That satisfied us at the time, but Walter had to be written off. We actually, my memories go back very far, to where I was less that a year old, cause I was still in the crib. This must have been late 1924. The region, where Essen was, called Ruhr, Ruhbebit. Ruhr province, was occupied by the french, and reason they occupied Rurh, was to lift out the coal and move Move it to France as fuel or to sell it on the open market. The reason being was that the Germans decided to print money to pay back the debt they were owed as a result of the treaty of Versailles. The mark quickly lost its value. As a result, postage stamps came out at that time, first monthly, then weekly, and then daily, maybe even a couple of times of day. The valuations started with one mark, and then went up to billions of marks. So the German money was worthless to the French, and they didn't accept it. So they sent troops into the Ruhr and lifted out the coal themselves, and placed military personal in the houses. We at that time were occupying the ground floor in the house we later lived in. It was owned by a professor, he lived on the upper, the second or third story. We were on the ground floor, but even then we had to put up one or two French officers at the time. My parents were rather friendly with the French at the time, not too overtly, so we didn't mind that much, it was temporary.

1:06:35

My father and his one brother, of his, there were four of them, an older brother, and my aunt, my father's sisters husband, were inherited the business from their father, who started it in 1878, around there. And he developed this business as a steel scrap business. He started off with a pushcart collecting rags, and the later found a lot of nails and horseshoes on the rutted roads that he traveled on. He started collecting those because the steel industry needed scrap as part of their feed of the open-hearth furnaces. So that became a business after a while, he acquired horses, carts, an office, and secretarial help. So on and so forth. I still have a copy of the notebook he had at the time. This is the business that my father, his brother and his brother in law inherited and they developed it even further. My father's specialty, even though he wasn't trained as an engineer was in metallurgy. And technical stuff, so he redesigned the whole plant and modernized, and introduced chemical laboratory for testing the composition of the scrap that they collected. He also brought in a forgers for taking old railroad rails that had been dismantled and forging them into supports for mines. Coal mines. The whole area of Ruhr was undermined with mine shafts. Coal was the specialty. So that became a thriving business. there were other businesses. There were mining operations later on, together with Croop they started a dry dock for dismantling old warships and cutting them up, and using the steel and more valuable metals that came out of that. That became quite a thriving business. that was carried on in Bremen, or Bremenhaven, which is on the Raison river i believe. My father traveled a lot. He was homel would guess. It would seem he was home very seldom, but he was probably home 50% of the time, he was home. He went to france, he developed a business with Czechoslovokia. With Greece. He went to RUssia. Where ever he went he cooked up interesting deals. He went to America. That didn't work out, but he did come here in 1923 or 24, about the time I was born. So he kearly aware what was going on in Germany, and how it was viewed in other countries, especially France. So we grew up, we had a very sheltered life. We had some playmates who were allowed to could come and see us. One of them, whom my sister particularly liked was a very pretty girl by the name of Mariane Strauss, about whom a book was written a couple of years ago, "A past in Hizing." In Hiding, excuse me. A fellow by the name of brook, it doesn't come to me right now. I have that book, and when I read the book, which was fascinating. I dug into my photobox and found a couple of pictures of Mary Strauss, which I sent to the author. We also had some playmates, one of them in particular named Henry Stern, who came to see us one day. His parents had a rather disturbed marriage, and so my mother suggested that he be allowed to play with us. So he came over one day, and we rather liked him, and we said, "are you going to come back tomorrow. And that developed a relationship where he came every day, for a couple of years, every day, until he moved away. So we were very much supervised, we had a governess. We had a maid and a cook and we had a

gardner. And his wife, who served as a maid on social occasions. And the gardener took care of the garden. The gardener turned out later, to be a nazi sympathizer, so it became difficult to say anything in front of him. We had to be careful. He lived on the third floor. The maids had their apartment on the third floor as well. We lived on the second floor of the house. I would say our upbringing was rather strict. The governess wouldn't mind laying her hand on us occasionally. But she was quite good. And loving person in other ways. My mother saw us every day, but we didn't see very much of her. The boys had a debate whom they liked better, the governess or my mother. My sister preferred my mother, there was no question about it. The relationship was mutual. She cared for my sister so much.

1:13:45

We went to the synagogue on the high holidays. Essen had a beautiful synagogue. It was built by an architect by the name of Edmund Kerner, the money for the building it was donated by a the wealthiest Jewish family in town, a banker by the name of Herschland. A large private bank. And every body who was well off contributed something for the decor of the synagogue, curtains, furniture, so and so forth. We had assigned seats. at least my father did. It was a conservative synagogue. The women sat upstairs together with the very young children. The men sat downstairs. We usually went on the high holidays, yom kippur, Roshoshana, sympax tarro, the askahniza pronunciation. My father would get dressed in tails and a top hat, and my mother would wear a long formal dress. That was the custom at the time. I forget whether we walked or took a cab to the synagogue. My father did have a car, a limousine that was driven by a chauffeur, but he said it was a business car. And he did not allow us generally to ride in it. So we probably took the street car to the synagogue. It was a ritual. And other than that it we didn't think about it until it came time for the bar mitzvah, or even a little before. We started taking some jewish history. Of course every kid learned to read Hebrew, we knew what the words meant. Although we generally didn't think about the meaning as we recited the prayers by rote. Other than that I didn't feel that our household was very different form anyone elses, in our situation. We were aware that we were Jewish, and when Hitler came to power in 1933, at which time I was 9 years old, we became more Jewish than before I would say, just to assert our pride and our background. The total number of Jews in Essen, I don't know the exact number was around 4000, less than 1% of the population of the city, which was 600 or 700,000 at the time.

My guess would be less than half, but less than half.

1:27:30

The number of survivors, among the Jews in Essen must have been in the order

of 1000 to 2000, something like that. Close to 50% or something like that, but not quite. People who had been recent immigrants, in particular I can think of one family, that we later met again. They were more aware of anti-Semitism and of threats, and had a tendency to leave early. If they didn't leave, they were deported to Poland very early. Which is where most of the Jewish immigrants came from. Families who had been in Germany for many centuries had a hard time leaving. I mention Marian Strauss. her parents had a very hard time leaving. In fact, they were the last surviving Jewish family in Essen that was not arrested. Ultimately They were arrested. Marianne escaped, she walked out of the house while the Nazis were arresting them, disguised herself, and survived in Germany during the war. It was a fantastic story. We were very much aware of what was happening, because my father travelled so much abroad. In 1933 he went on a business trip in Paris, without informing the rest of the family, rented an apartment in Paris, He came back and announced that we were going to leave. There was a tremendous family confab. they all insisted we can't leave the business, they won't give you any money out of the business. It can't get any worse, so my father succumbed to the pressure, and stayed until 1937. In 1937. . .

1:20:05

In 1937 for reasons we didn't understand at the time, we were given a private Italian teacher, who came to the house, and also a Hebrew teacher. I remember my teacher in gymnasium saying, your grades are falling off. Are you doing anything at home besides studying and doing your homework? I said yes, we are taking Italian and Hebrew lessons. He looked at me, I was sitting next to his desk, each student came to his desk. He said, Thank you very much, and sent me back to my seat. He knew what was going on. We didn't suspect it. In the summer of '37 we emigrated to Italy. We stayed there for a year, in Torino, which was a very pretty city at the time. And in 1938, Mussolini made a pact with Hitler, to expel the Jews, to restrict them. so we overnight, went to France. We lived in France for two years. A year in Paris, A year in Cordova, which is further south. We made our way, out of France, which was very difficult at the time because the Germans were already coming down the coast. We found a ship that took us from Marseilles to Algiers, from Algiers we took a train to Alran, got stuck there for a few days, then moved on to Casablanca, got stuck there for six weeks. We tried to get out. We were not alone. There were 50 to 100 other families. Mostly Czech, very few of German origin. Almost all Jewish, but not all. Finally we were able to get a Portuguese boat that took us from Casablanca to Portugal. And from Portugal, after a short but very pleasant stay, we took a ship to the United States. Our goal had been to go to England. but we never made it, so we came to the United States, at the time we were Czech citizens, because my father was the honorary consul of Czechoslovakia of Essen. We were offered Czech citizenship a number of times. When we were in Italy, ready to go, he accepted a Czech

citizenship. So we had Czech diplomatic passports, that was very welcome, because it meant that when we came to the United States, we were allowed in as visitors. Because at that time war had of course had broken out. Although, the United States was not at war yet. Germans had to wait for an immigration quota to come in. Well the Czech quota was much shorter. We had were allowed to have visitors visas, which we renewed that for a year. Then we emigrated, in quotes, for two days, to Canada. Canada was of course at war, on the side of Britain, and allied with Czechoslovakia that had been occupied by Germany by that time. So we were able to go to the American consulate in Montreal, got our papers and became immigrants to the United States. That's how we wound up here.

1:24:27

My father, when we came to France, we were almost penniless. We'd been able to move 5 or 6% of our liquid assets. Because most of our assets were in the business, they were not liquid. We were able to move them to Torino with us. When we left Torino, in a hurry, we were able to move much less than that with us. When we came to Paris, we had very little money left. My father went on a frantic spree, of various kinds of trips, to neighboring countries, seeing if he what could drum up in the way of business. He finally succeeded in working out a business, with a gentleman named Fraudet, a Frenchman, who had a very illustrious business career at one time, was very well connected, but had become bankrupt during the depression, he had a factory that was laying idle, "Glonoben?" My father and he, together revived that factory, converted it to a paper factory into one that scrapped locomotives. That gave my father enough income to essentially pay our way out of France. His office was in Paris. An additional office was in Vichy, so when the Germans came down breached the Maginot line, and went into Northern France a day or two before they occupied Paris, my father and his associate, Fraudet fled to Vichy. It was hard going, because the roads were occupied by pedestrians walking along, trying to flee the Germans. When he got to Vichy, he immediately decided he needed to go back to Glonoben and get us out of there. So he finally arrived in Glonoben, Petant had already become head of the French government announced he was seeking an armistice with Germany, from one day to the next, on the 15th or 16th of June, one day later announced we were leaving. So, there was frantic packing. Lots of suitcases. We didn't have a car. We decided to go to Marseilles so we took our suitcases by taxi a short distance, from our house in Grenoble to the bus station and we boarded a bus to Marseilles. Prior to doing that, when my father came back from Vichy, I had tracked the progress of the German armies with a large map I'd put on the wall. I had some flags where I put down the German line and the French line and so forth, I didn't do this out of great joy but I felt it important to keep track of the events. At that time, you listen to the news almost every hour, so much was changing so fast. So when my father came from Vichy, and he

looked at this map, it was one of only two times he laid his hands on me, and he slapped me in the face, and he said, he took out the little pins with the flags, and he said, the Germans aren't that far along. Well, they were, but he was just in a state of denial, and he did the right thing in pulling up stakes very quickly. His business associate tried to dissuade him from leaving France, but uh, my father knew better somehow. Later on his associate, when he was still in touch said, you did the right thing. At the time he thought he had excellent conditions, uh, excellent relations with various people in high places in the Vichy government, but it wouldn't have done any good.

1:29:00

At that time I was 16.

1:29:30

It was hard for me, it is hard for me to recapture how I felt. I was obviously going through puberty at the time. Normally I would have been making my first attempt to date girls, so on and so forth. All that was not serious business at the time. I was a very serious person. That doesn't mean we didn't laugh, didn't have fun at times, but basically my mind was on other things. But that was true of many my fellow students in France at the time also. The war was very threatening. Some people welcome welcomed the Germans, others were scared. I remember one teacher, a blond Alsatian woman with a German accent. She operated the class for essential slacking off, it is more important than ever that you do up our studies, and to keep a fighting spirit, to fight the Germans. when some of the other teachers were either pro german, or didn't care one way or the other. So, uh, it is hard for me to recapture exactly how I felt. Obviously you are going through a major change at that age and the change still was innocence was dominant over the external changes. I was a very serious boy, let's put it that way.

1:31:17

I was neither excessively anxious, nor was I full of bravado. I would say I didn't realize fully what the situation. My family gave me enough of a feeling of security so I felt they would take care of things. Well, we came awfully close to not taking care of things, but thank go we managed, We went to Marseilles, we stayed there several days in a flea bag, we all had flea bites. Very small hotel, we didn't have much money we had to be careful. We had to save what little money we had for taxi cabs, because we didn't have a car, my father ran back and forth to consulates, so on and so forth to Marseilles, but no avail, the boats were frozen in the harbor. Nothing would move. We then decided to take a taxi to the Atlantic coast. We took a taxi to Bordeaux, my father tried to associate

himself with the Czech diplomatic core in France. And they have moved to Bordeaux in France, the Czech ambassador to France, his name was Mazursky, I remember, was holed up in somewhere in the outskirts of Bordeaux. But we didn't speak Czech, that was a major handicap. It was a close knit Czech community, and they didn't readily take us into their confidence. After a couple of days in Bordeaux, One afternoon, the rumor was that the Germans were coming down the coast. They couldn't have been more than half a day behind us. We assembled on the large plaza, all the Czech families were there, looking for taxis. Ways of going south, over the border to Spain, or going to Boulogne?, which was a Port city, at the very elbow at the port city of the bay of Biscay, looking for a boat that would take them to England that was the goal for the Czech people. We noticed, all of a sudden, we must have spent four or five hours standing on the plaza, with our suitcases next to us, other groups here and there, maybe fifty groups. After a while, we noticed that a number of the people were thinning. They were disappearing somewhere. My father tried to find out where they were going. He wasn't able to find out. He then frantically dashed into the center of town to look for a cab, he paid one cab driver 3000 francs, which was a lot of money at that time, to meet us at that plaza, and load up our suitcases, to take us. The man never appeared. After my about a half an hour, my father realized that someone else must have offered him more than and so he was not available, he then dashed away again, and came back with a hearse, driven by the owner of the funeral parlor called, Arlene del?, which means, At the house of the swallow. He had a hearse that had passed by this funeral parlor, had gotten the sudden idea, he would have a car available. He asked the owner, how much he charged. He said I charge 3000 francs to go to Baigone?, same as I would charge a dead body. So we had a hearse, we loaded up, there was a, what you call it, gurney, in the back of the car, in the middle. There were seats along side, so my mother laid on the gurney, my father sat up in front, with me. The other kids on either side of the gurney, and the car was a limousine, that had windows with drapes that could be drawn. So the driver drew the drapes. Night had come at this time, it was 8 or 9 O'Clock in the evening when we left. And we drove down to Baigone, He would stop once in a while and visit, we never knew what. I had my suspicions, what he was really doing he was gone for an hour, half an hour, 3/4 of an hour, and we finally got to Baigone, at about 5 O'Clock in the morning.

1:36:27

Along the way, there were a number of check points, and we were in a very good situation from that point of view, because even though we didn't have any soft conduits, and you needed them, to go from one place to the next at that time. These military Check points consisted of Barriers that were put across the street, so you had to do a snake maneuver around the barriers. Meanwhile soldiers would examine your papers, but in our case, the driver stuck his head out, put

the curtain aside a little bit, he said, people in mourning, and the soldiers would cross themselves and let us through, so we would have no trouble getting to Baignon.

In Baignon we were stuck for a few days. We missed several boats that were leaving from there. Most of the Czech's had evaporated at that time, they were able to get on a ship. For some reason, we weren't able to, so finally the Germans, about to occupy Baignon, we hopped in a cab, with a very nice driver who stuck with us for quite a while. And went back inland, parallel to the Piranias, to the Mediterranean coast, and from there, via Loudes and Poux, to Marseilles. Here we were again, in Marseilles. In Marseilles, Somehow my father had kept in touch with his associate, Fredet, and one day he got a cable from Fredet, please meet me, in, I forget where, in Avignon, I'll come down from Vichy, you come up from Marseilles. And so my father decided to meet with him, although he suspected what was on his associate's mind, namely, "Don't leave us, continue the business, we are doing so well, and I'll protect you." My father hopped on a bus in Marseilles. It went to an intermediate town, I forget whether or not it was Aroux, I don't remember the geography exactly, there he had to switch to another bus. He waited and waited, the bus didn't come for three hours. Finally a bus came from the north. going back to Marseilles. My father hopped on it, and came Marseilles. My mother was hysterical at that time, because she had gotten word that a boat was leaving in a few hours and we must be on board within an hour of the time my father was going to go back. Well, everything was packed, we just hopped in a cab, went to the harbor, and got on the boat, maybe the last boat. Who knows? To Algiers.

1:40:20

I joined a Zion group two years ago in San Diego, and I asked myself, why do I want to do that? Since I am not a Zionist. I've never been strongly motivated to go to Israel, though I've visited there, and I've enjoyed it very much. Was quite amazed by what has accomplished there. To me, Israel is a place of refuge for Jews that are not wanted elsewhere. And in many cases that saves people lives, I'm thinking of Russian Jews, of course German Jews, that goes without saying. And throughout Europe during WW2, but I've never felt that I would want to live there permanently, and I think this was an attitude that was shared by my parents and my siblings. I think that Israel, needs to survive, I would love for Israel, to be a more just country, and more democratic than any other country. But that is not realistic, I think countries act nationalistically and in a narrow way no matter what their background is. Since I'm not particularly religious, I don't have the motivation to go to the fount of Judaism particularly. I had relatives there, that is one of the reasons we've been. My wife has relatives there. But I think, I feel very strongly that Israel must be allowed survive. I don't think as strongly as some that Israel has to remain a Jewish state. I think it should be a haven for jews in particular, but I think it might well serve as a refuge for other people as



well. It's a very small country geographically, and obviously it cannot accommodate a huge number of people. So I feel strongly that Israel must survive, I feel that the present policy of Sharon and his government is suicidal, basically. They are surrounded by 200 million Arabs. And much larger number of Muslims of course, if you want to talk religion. And I think the policy of occupation is totally counter-productive. I hope that by some miracle, an election will throw this government out, and give a government that is more seriously interested in peace efforts.

(Talks to Charlotte)

1:44:30

The reason that it joined them, was that I felt a need to communicate with other people who felt the same way about Israel and about Palestine as I did. So I inquired, and I forget whom I had initially inquired whether there wasn't some sort of discussion that could take place. I was told there are several dialogue groups in San Diego, and that's how I came to join.

1:45:30

It is a little frustrating, because I think we are preaching to the choir. The room has attracted people on both sides who are interested in dialogue, so they are already conciliatory in orientation, they feel something must be done in order to reconcile the two points of view. So I've considered it a learning experience. Learning other people stories their points of view, and but I think we could do a little more than that, but I'm not sure what. I don't think we could ourselves bring about a reconciliation, that is too much to hope for. We could enlarge our circle, take up ties, with liberal elements in Israel. In that connection I should tell one story that I haven't already mentioned. In the year 2000, I was invited to visit the city of Essen, most expenses paid, except for the plane trip. I spent a week there, my wife and I, my son Roger, wanted to come along, at our expense. My younger brother Henry was invited at the same time, or rather Henry saw to it that he was invited at the same time. And he brought his daughter Henrietta. It was a very interesting time. They had a tremendous program for a week. Having us meet various citizens in Essen, including the mayor for example. Talked in front of schools of our various experiences. And we were not the only ones, they invited about 15 families who had lived in Essen were invited to come back. One of these families consisted of a woman, my age, and her husband, a little older perhaps. Israelies, they came from Israel. Her name was Shalvby??, and she turned out to be an incredible person. Her family had immigrated from Poland shortly I believe after she was born, the 1920's she had gone to school with me, but I didn't remember her. The reason I didn't remember her was that we went to a Jewish elementary school, at age 6, and by age 7, her parents who

saw the handwriting on the wall, much quicker than we did, and this was in 1931 or 32, and the nazis were becoming strong, but hadn't yet taken over the government, they emigrated to England. And then from there they moved to Israel. This woman Alice Shalvby?? is a very highly educated, self-educated person, speaks with a beautiful British accent and at the meeting in Essen, I was asked to give the speech, preceding the mayors speech, before the group and the press and so forth, and she was asked to give the good-bye speech. She gave the speech in English, because her German, having left at the age of 7, wasn't great anymore. She could understand it, but not speak, it. I gave mine in German. And this lady has come to the United States a number of times, she gives talks about the need to reconcile the arab neighbors. And to be fair and just, so on and so forth. So she represents a most liberal element in Israel. I've told her about our dialogue group. Unfortunately she's getting to an age now where she doesn't travel much any more. otherwise I would love for her to come to San Diego. Maybe she still will. We'll see. Anyway, this is the kind of linkage I would love to see established. I don't know where we are going from here, we have meetings once a month, we always find topics of interest. the role of Arabs in Israel for example was the topic of the last meeting. I'd like to see something discussed about, you know, where the various jewish people come from, how any are secular how many are religious, what they feel about their Jewishness, what they think about a jewish state, in the sense that Judaism is really a state religion in Israel. And Israel doesn't have a constitution, that came out at our last meeting. I thought that was very interesting I would like to see Israel as a secular state, not a religiously jewish state.

1:51:25:

I don't really consider myself a holocaust survivor. A holocaust survivor is someone who was in a concentration camp, strictly speaking. I have lost family to the nazis, not immediate family, but great aunts and great uncles who have been wiped out in the camps. I, the special perspective I might bring is this: Having had a good childhood, a secure childhood, and a very upsetting teenage period, i've had to work through what all this meant, and how I relate to it, and I can only say, if people have an experience like this, and they are an adult, and they are busy, they are making a living, they are grown up, they don't have time to think about it very much, they carry this experience very inwardly without coming to grips with it. I bring up Marianne Strauss, She never talked about what she went through in Germany. Her kids had no idea, what she had gone through. My feeling is that, in general, intolerance breeds intolerance. People who have violence cast upon them. Carry something violent in them, whether it is hate, suppressed hate, or related feelings, it varies very much upon the person. You have to work through these things, you have to think about it a great deal. In some cases, you might end up on the psychiatrist couch. In any case, the upshot, hopefully, is that you have become a more tolerant person, a little

more realistic about the limits of tolerance in another person. As well as in yourself, I think that is something that I bring to the group, that some other people, especially the the arab people also bring to the group, What I see in Israel right now is intolerance . I think most of the people have taken refuge or comfort in an adamant and rigid position to the arabs. And it is very understandable in view of the suicide attacks which are criminal and horrible and yet, i think having gone through something, brushing against this kind of intolerance, all I can say is that we are all capable of this kind of intolerance. We have to fight it, we have to fight it mostly in ourselves.

So, I see in some of the participants on both side, this type of tolerance has developed. I see in one or two people on each side who have not developed this. That side seems to be dominant in Israel, but only in the sense that the government has that orientation, and the people have cowed or been intimidated by that happening.

1 55 51

Well, memories of the persecution and the holocaust are permanently with the people who have suffered it. It takes several generations to overcome it. The bible says something about the sins of the father being avenged onto the children, until the third or fourth generation, something like that. The text isn't exact. And i think this is psychologically very astute, because that is kind of what happens. You see in in germany also, the people who grew up under the nazis, stonewall. Their children, stonewalled. They had a feeling that their parents had a tainted background, but they a didn't want to bring it up, because their parents stonewalled them. And it is only the grandchildren who are coming to grips with it. And that is something we felt, charlotte and I, my wife, when we went to Essen in 2000. That only the very young people were free enough, to look at it, to see how bad it was. and to come to grips with it. My kids still have some lesions, I would say from this, but uh, we basically are peaceful people, we want Israel to be a peaceful nation, to be democratic, to be a refuge not just for Jews, but for others as well, If that means because of the number of children some of the others have, ultimately, it won't be a predominantly Jewish state, we hope by that time, it will be such a tolerant state that it won't matter anymore.

1 58 10

It is comparable, but not, how should I say it, not totally comparable, remember, we left in 1937, at that time things were bad, but bad in the sense that they are bad in occupied palestine right now. The death camps, that's another story. Fortunately, we were spared that, ourselves, our immediate family. My whole immediate family, including cousins and aunts, were able to emigrate. When people become very desperate then a suicide bombing will be regarded as an act of desperation, where as I look on it like criminal, they may not. I have no way of

comparing that to the holocaust, that was highly organized from the top down. It was systematic, it lasted until, essentially, the Russian troops invaded the camps. It's unbelievable, that the Germans kept on transporting Jews to the camps until the very last few days, when the Russians came. The only thing I can compare it to is what the Armenians suffered during world war I. There's been a book written about that which still happens to be one of my favorite books. Unfortunately very poorly translated into English. and thats "the forty days of muselad." Franz Wurfel, I have it here in German. It's a beautiful book, It's frightening. It really foreshadows the Nazi massacre.

END OF TAPE 1

Tape 2

2 00 25

I wouldn't say what Charlotte is not completely on the same frequency, I wouldn't say that she doesn't understands the process I'm going through. I'm not sure that I understand the process completely. I would say that she's a little more impatient. She doesn't see it leading to any action that is required here. She's sees things as less than 50/50 on both sides, and more 60/40 in a sense that the suicide bombings are something that are lot worse than anything the Jews may be doing to the Arabs.

I think that I mention my wife Charlotte. My wife Charlotte agrees with some extent with me, but she's not ready to see the usefulness of dialogue at the point, I have some misgivings about it also. But as long as I learn something from it, since I also like the people very much, I'll continue to participating, and I think I'll continue to learn something.

2 02 18

Niels Bohr came out to help inaugurate the general atomic laboratory where I worked when I first came to San diego. He had a later part of his life had become interested in the applications of what he had learned in physics to life in general. One of the thing that he was the father of what the notion of complementarity, which means that, two concepts that are at war with each other and the proper balance is to find a happy medium between the two. One example he gave was the concept of charity and justic, justice is supposedly, as clean as a knife, charity is much softer and moveable and he felt one has to apply in life we need to find a compromise between the two. I don't know how profound that is, but I like it. I should also mention that I met Einstein once, when I was very young I was in the army at the time. When I was 10 years old, I sat for a painting, that my father had hired a painter for. And that painter later also

emigrated to the united states and painted Einstein. My father found a way of contacting him, arranging for an interview between Einstein and me. I met him in the study, I didn't even take my military coat off, I was so embarrassed by the whole thing. He was a very kindly man.

2 04 37

No, I think that would be going too far. At that time I was eager to go over seas and fight the nazi. I never made it. I was in the Army for three years, but never made it over seas, because I was limited service, I didn't have good eyesight. That wasn't on my mind at the time.

2 05 15

I think we've covered it mostly, and I think that's enough. Thank you.

2:05: