

C-7444 Transcription

Friedman, Herbert A. Discussion with the president of the Jewish
community in Berlin. [Germany]. undated.

FRIEDMAN: [00:00] (static; inaudible) and other things. Where do you derive your income, and that, of course, would explain why you mentioned that one person left (inaudible).

M2: The cause of this (inaudible) is on the [Hymanship?].

FRIEDMAN: I don't think it is understood what it means to exit from the community. (overlapping dialogue; inaudible). We don't have such a thing, therefore it must be explained how -- would you explain?

M2: The voluntary exit. We have some problems in the Jewish community. The taxes are too high. You know (inaudible) many of them are dictated, and there [01:00] they don't want to pay taxes so they go out from the Jewish community. In other cases, they are married to a non-Jew.

FRIEDMAN: May I explain this? The social organization of the community, and this is not new, it applied to Germany before us. You belong to a religious community. A Jew belongs to a religious community, and as long -- as a Protestant to the Protestant and a Catholic to the Catholic

-- as long as you are described as a member of our community, you'll pay taxes to the Jewish community in this particular case. The only way to not to pay taxes is to go before -- I don't know, a court or what -- and say, "I don't want [02:00] to be a member of the Jewish community. Strike me from the list." So you are legally struck from the list. Now this, I said *ausweisung*, which means expulsion. Since the man excludes himself, and after he's excluded legally from the community, he doesn't pay taxes. You don't have to belong to a Jewish community, but you must indicate that you do not want to belong. This sort of answered the other question. (static; inaudible). Every member (overlapping dialogue; inaudible) pays a tax. This is tax (overlapping dialogue; inaudible).

M2: Two percent.

FRIEDMAN: Two percent of your salary.

M3: And what about this man if he dies? Where will he be buried?

M2: He can be buried in the Jewish cemetery.

M3: He could?

M2: Yes, he could.

FRIEDMAN: This is taken care of.

M2: We can never neglect a Jew to be buried [03:00] in a Jewish cemetery.

M3: So he doesn't actually leave the Jewish religion? Only this organization?

FRIEDMAN: Yes, only this organization.

M4: Actually, does he lose the benefits of all the facilities available to the Jews? Can he come here for lunch?

M2: No, not on the average. He can come every opportunity. He will.

M5: Can he go to Synagogue? He would not be (inaudible).

M2: We cannot neglect him. Ever. Ever. This is a Jewish law.

FRIEDMAN: A man can exclude himself, but if he wants to go to Synagogue he may. If he gets old and wants to go to the old folks' home, he will. He can come here. So, actually --

M2: No, he cannot come to the home of the old people.

FRIEDMAN: He cannot?

M2: No. [04:00]

FRIEDMAN: But he can be buried in a Jewish cemetery?

M2: This is a benefit only for the members.

FRIEDMAN: But should he die, he will not be permitted to be buried elsewhere? So I said it's a null expression.

(inaudible), a murder, our leadership (inaudible) is not so

terrible. It doesn't kill people. So, actually they get most of the benefits?

M2: Yes. He can come here in the house. Anybody.

M4: Well, I would like to know where your allegiance lies. Do you understand what I mean? Your allegiance. OK. Do you consider -- are your feelings given to the Jews or are your feelings given to Germany, or -- [05:00]

M2: It is a very, very hard question. Because it is (inaudible). We know the evil of men in the political area, and we know that they are growing -- the right extremes party in the country. We know this. So we have very different feelings. But, I mean, we have to consider it from another view of [pon?]. There is not Christian in the first line a Jew or in the second line in German, or vice versa. So we make our duties as German citizens [06:00] and so it is quite individual. How you feel it. If I am asked my personality, I can't answer as a representative of the Jewish community. If you answer, I have many, many contra-feelings to say I am German, no? Because there's always a war between the Christian and the Jews because of the past. Do you understand me?

M4: Yes. Well, I asked you because I wanted to know how you felt about the Zionist movement.

M2: We are working for Israel, and if we didn't have Israel [07:00], we had no Jew (inaudible). Israel is our basis for acting, and for feeling, and for studying, and for our way of life, no? That's my opinion. I can tell they are only if they are little couple of Jews here in Berlin who are thinking that they are in the first way they are Germans, and then they are Jews. There are a few, but only a few. And that we are working because we -- without Israel we have no reason to exist. We know there is a connection that is deep and intense. A connection between Israel and the *Yeshiva*. So, it is our [08:00] basis to live, no? And there's a great, big Zionist organization here. I say I belong to it.

M4: Sir, I would like to know how many Jews do exclude themselves, and for what reasons do they do this?

M2: Exclude? How many Jews exclude themselves?

M4: And for what basis do they do that? (static; inaudible).

M2: Maybe one a month, because like I mentioned before, the exit of the Jew -- Jewry. The voluntary exit of the Jew, yes? You mean that? Yes. [09:00] They are married with non-

Jews, and so they gone. They will belong to the other religion, no? And other, again, because (inaudible) other reasons.

M5: Because you realize the need for the Israeli state, and the connection it has with Germany, are you trying to preserve a Jewish society in Germany, rather than giving the state of Israel the German Jew?

M2: Yes. If I understood your question the right way, I can tell you that so long as Jewry exists here, [10:00] I have told you before, they are only -- they are every month they are coming Jews, they are going Jews. They are about 6,000 Jews here in Berlin, and they are 25,000 Jews in the whole Western Germany. About 25,000. So long as this pact exists, so long it may be -- must there exist a Jewish organization in Germany who supports them and who take care of the cultural and religious tasks for the Jewry. I hope I have understood you.

M5: Yes.

M6: Why do you suppose the majority --

M2: Ah, just a moment. But another question is we can't tell our members, "You have [11:00] to be here in Germany." It's up to the member. If he means he can't live here, all right.

M6: Why do you suppose a majority of Jews would want to stay here? Want to live here?

M2: The majority, yes. I mean --

M6: Why? Why would the majority of Jews want to live in Germany?

M2: You must understand one thing. The most of them -- I have a statistic here -- most of them are old, (inaudible) generation. So they will have security and benefits of the life when they are old, and so they want to stay here, yes. Because it's more comfortable, yes? For me, it's interest. And I had often sought to immigrate [12:00] to Israel, and maybe I do it. But it is very, very, very hard question. But I am asked to tell you that in Berlin the anti-Semitism is not very strong. And non-Jewish organizations and the senate -- the government of Berlin, you know Berlin is one country in the federation of German countries, you know? Like in USA you have many states. You have Alabama, you have Dakota, and so on and so on. And Berlin is an independent country, and the government of this country is very, very friendly. [13:00] We have -- we don't (static; inaudible) in the ground upon which we are staying. We have

gotten this from the senate as a gift. (overlapping dialogue; inaudible) every months.

FRIEDMAN: Can I ask a question? This was built on the ground of the old (overlapping dialogue; inaudible) Synagogue. It was destroyed in Crystal Night. And then perhaps, the land was confiscated by the Nazi government, but you say you got it back. That means they gave it back to you. But recognizing that the Nazi confiscation was not legal, right?

M2: All right. I will explain. We got (static; inaudible) for the very ground here. We got restitution for this ground here upon [14:00] which the old synagogue stood. I have a pamphlet, I will give you later.

FRIEDMAN: How much did the building cost to build?

M2: I think right about six millions. Five (overlapping dialogue; inaudible) --

FRIEDMAN: Six million? Provided by the government? (overlapping dialogue; inaudible) Marks? And they provided it as restitution?

M2: Restitution.

FRIEDMAN: In other words, they gave you back the land, which had been taken from --

M2: Yes, but we had already paid for this (overlapping dialogue; inaudible) restitution clauses. So, the (inaudible) once more, you know?

FRIEDMAN: And gave you the six million marks for restitution?

M2: Yeah. They built it. They paid for it.

FRIEDMAN: They paid for it. (overlapping dialogue; inaudible).

M5: My fellows, would you say that the anti-Semitism in this country is increasing or decreasing? [15:00]

M2: In Berlin, I don't believe that it is increasing, but in western Germany, I'm sorry to say it is increasing, yes.

M4: I have a question. You said most of the people who are staying here, the Jews, are older people, yet we heard a couple nights ago, university students -- Jewish university students -- who said they wanted to stay here and wanted to become more and more involved in politics in this country, and I'm asking why they would want to become involved in the politics here, when you say that most people staying are --

M2: Most of the people. A few mentioned to you. How many students were there this evening?

M4: Well I sort of had the impression that it was mostly this group of young Jewish university students. [16:00]

(speaking Hebrew in background; inaudible)

M2: If they are talking to you very friendly -- I mean, they have the opportunity to have the opinion that they don't want (inaudible). I mean that. And they are thinking otherwise than they tell you, I mean it.

M4: Why wouldn't they tell us what they felt?

M2: They are. Somebody tells you frankly what they are thinking, and others don't tell you what they are thinking. But it is a revolution of opinions, you know? It's a conflict.

(inaudible) [17:00] We told before, the Jew is already -- is living on his begging. On his (inaudible). The Jewish community -- the law of community was very, very sorry that this had been told. (static; inaudible). I'm told that many years ago. We don't know where -- if or where we can stay here in Berlin, and --

FRIEDMAN: We don't feel absolutely secure. [18:00]

M2: But I can tell you are also -- always the same Christians who always oppose. Where would we be without this Christian? (overlapping dialogue; inaudible).

M5: If there were only (overlapping dialogue; inaudible) other Christians, then they wouldn't be honest with you.

M6: Can I ask one additional one? You say that the amount of anti-Semitism in Western Germany is increasing. You also say that the older Jews feel comfortable here.

M2: Yes.

M6: I don't understand that. Why would they feel comfortable here if the amount of anti-Semitism in this country is increasing?

M2: Because they don't feel it in their daily life. You know?

M6: Yet.

M2: Yes, yet. And they are very in -- the anti-Semeter. They are very afraid to tell it honestly, no? They hide it [19:00] yes? You never know if you are talking to a non-Jew. You never know if he is -- is his thinking in this [hole?]. In his heart, is it anti-Semitic, or not, you know? But for the most of them, they don't -- they are

M6: They don't --

M2: They are to tell it, yes? Because they know the government -- also the federation government in Bonn, they are very friendly. And if they are persecuted by trial -- called by

the justice. If they are talking or doing something in this direction -- anti-Semitic.

M6: Do you feel the increase of anti-Semitism?

M2: Yes. I am reading the newspapers every day, and I'm reading some other Jewish [20:00] newspaper, and I hear people -- my customers and so on -- here in the obvious end of the Jewish community they are coming -- their letters. Many letters. A number of letters.

FRIEDMAN: Without the name of the sender.

M2: Without the name of the sender. Anti-Semitic. Yes. You know they are under the surface. Understand me, yes?

M4: You said before that now the Jewish people in Berlin fear the Jewishness because of Israel. Does that mean that they would fear the Jewishness if Israel wasn't there, or another way, that is that a large percentage of [21:00] the reason for that is because Israel is there. Because I get the feeling that they would not be as Jewish if Israel wasn't there.

M2: You are quite right. You are just -- yes. You are quite right. Israel give us (inaudible) the strong -- it gives us the courage, no? To find the interests of the Israeli, no? And therefore we can't think -- we can't do anything

without thinking of Israel, no? It's a part of us in every way. You understand me?

M4: Yeah, I understand.

M2: And if Israel didn't exist, I don't think it does us good.

M4: It's not good, but is it also that it's necessary. [22:00]

Is it necessary for Israel to be there for Jews to be comfortable? It's existence there?

M2: Yes. Because there is another question. I mean, there's another question. And if the population in Israel needs us in the task force because they can't take on Jews from all over the world. And they can make the active resources of the Jewish in the rest of the world, no? And so they can't support them and they can't help them. Do you understand me? Do you know if all people -- all Jewish people -- would be Israel was not too good, [23:00] because Israel needs us in (overlapping dialogue; inaudible).

FRIEDMAN: I don't like the term, myself. I don't like the use of the word diaspora. I know that, at least. I don't like the word dilute either. I believe that there should be a world, we need Israel and Israel needs us, and I believe that there should be strong Jewish communities in the free world as long as possible. It can only exist in a free world.

Without a free world, Israel couldn't exist either. So we need each other. Israel helps us and we help Israel.

(overlapping dialogue; inaudible). We need each other for a long time to come.

M7: I believe you said there was more anti-Semitism in the West Germany than in Berlin [24:00] or at least it was increasing faster. Why is this?

M2: Maybe yes. This may be a reason that (inaudible) -- social democrat party is very strong. The strongest in Berlin. And they have almost ever -- since many years ago before the Nazis met -- Berlin has been more friendly, yes? Liberated.

FRIEDMAN: Liberal.

M2: Liberated, yes. The same like the Hamburg, because they are accustomed to make trades with all the world, you know? They are more open. They are not -- (inaudible).

M3: [Benny Braunt?] is the head of the social [25:00] democratic party. This party is openly in favor of Israel, of the Jews; whereas the other parties, among them there is still some hidden Nazis taking some great part in it. As we know that, for instance, the president of this state, [Ludtka?], we don't know yet what was his spectrum. Some say he was a Nazi. As the head of the party -- the other

party is [Kissinger?], the present Prime Minister. Some say he was a Nazi. So, it's not so easy with (overlapping dialogue; inaudible).

M2: Let us talk to each other very friendly. There are many visitors I have talked to who told me when I come to Germany, when I come to Berlin, [26:00] I never know -- I give my hand. A non-Jew, I don't, an older one, I don't know. Has he been Nazi? Has he murdered my parents, my relatives, or not. Therefore, he doesn't shake hands with him, no? There are many of them. And there are many of them who don't want to come to Germany who've heard it today from Mr. [Fernamishtash?]. You must understand it.

M7: If all the Jews in Germany were to go to Israel, what do you think would be the consequences of that? Do you think the anti-Semitism would decrease because there would no longer be a need for it? Or do you think it will [27:00] increase because Jews wouldn't be here to tell.

M2: I know exactly what you mean. And it's very interesting question to ask me. We tell here, in Germany, about anti-Semitism without Jews, because we are only -- in the whole of Western Germany, Berlin; West Berlin, -- we are only about 25,000 Jews, as I said before.

FRIEDMAN: Out of seven million?

M2: Yeah. Out of -- yes.

FRIEDMAN: Seventy-two?

M2: No where before the war -- before Hitler there was about 600,000.

M3: No, but what is the present population of Germany?

M2: About 50 millions. I don't mean -- about 50, 55 million.

M3: With East Germany it's 72 million.

M2: Yes, yes, yes. [28:00] With West Germany it's only 50, 55 million. No. And I mean to answer the question quite correctly. If all the Jews in Berlin emigrate to Israel, there would always be anti-Semitism. (inaudible) what is that behavior? The shadow of the Jews. Of the Jews. The constant shadow of the Jews, no?

M6: They need a scapegoat. Have you and your cohorts done anything to show the West Berlin -- or, excuse me -- the West German Jews this rise in anti-Semitism? Have you tried to bring it to light so that they would be able to see it?

M2: Yes. We do much to levy against it. To fight it.

M6: Yes. But I mean, do they [29:00] -- do you try to show them, do you try to show the West German Jews that there is an increase in anti-Semitism?

M2: Yes. They know it.

M6: They know it? Then they feel it?

M2: Yes.

M6: If they feel it, why do they stay?

M2: If they stay, they have good business. (overlapping dialogue; inaudible) most of them, and they live here.

Because they are only thinking of these things. It's not good from a higher level of point of view.

M6: I don't see how a person could stay in a place where he's really not wanted.

M2: But he's not worried. He's not troubled, you know? It is not a physical anti-Semitism. It is a spiritual anti-Semitism, you know? [30:00] I can't understand you. Such is the matter.

M: Was it out there?

M: No, I think John had one. John's going to ask one.

M: You ask a question. You and you.

M2: I'm ready to answer.

M7: You mentioned before that the social democratic party was openly pro-Israel. This brings about the question of how the German people as a whole are handling the democratic process. Within the last 20 years, are the people actively

in support of their parties, or is it just a small group of people running the parties?

M2: I'm sorry. I didn't understand the question. Could you repeat it?

M7: I wonder how the German people as a whole are handling [31:00] the democracy that they've been given within the last 20 years. Do they just follow a strong leader in their parties? Are they actively aware of differences within the parties, and do they make individual choices as to what they prefer for their party?

M2: (overlapping dialogue in Germany; inaudible). There is no strong difference between one group and the other group. The social democratic party [32:00] consists of many different various groups, and you -- maybe you don't believe it, but -- (break in audio)

M: -- as the Germany reunified.

M2: Yes, yes, yes. I have understood you. It is a very hard question to answer. My -- but I must strongly tell you, it's only my personal opinion. Not the actual opinion. I mean that the -- [Hylum?] what is it? The separation from Western to Eastern Germany is a security for us that there will not be a war again. I will tell you [33:00] very

briefly, you know? Again that they grow themselves very strong, and they will get to a war again.

M5: In other words, you feel that if Germany was reunited there would be a Fourth Reich?

M2: Maybe, yes. It could be a danger for the peace in Europe.

M5: When Johnny asked you why the Jews would remain in West Germany with anti-Semitism rising, you said that it's not a physical anti-Semitism, and they have good jobs, and they're well off. Well, what I understand of German history, about 1928, the Jews were living in Germany at that time, were very well off, and when the threat of World War II, and the mass murders took place, these Jews just wouldn't believe it. And at that time it wasn't a physical anti-Semitism. [34:00] I think the problem may be reoccurring again, and how can a West German Jew who remembers what happened 25 years ago not feel the threat of it, and how can he place a good job and nonphysical anti-Semitism over the fact that he might be exterminated in the next 20 years? How can he do this?

M2: You will see. This is that -- in Western Germany they are -- the most part of them from East -- from the Eastern countries. The Jews. They have not made the experiences

from their parents and from other groups of the Jewry, no? So they are not thinking about it. They have built up a new life, a new existence. [35:00] So (inaudible), there's no trouble for them, yes? They are all always thinking material, no? Have I understood your question?

M5: Very well, thank you.

M3: Very sharply, very sharply, there's men much more to tell about it, but I must make it very sharp, yes? From what I understand, it's that it's not actually the Jews of Germany have come back to Germany. Most of them have not come back. There was a mass movement of Jews from the camps, from Poland, from Russia, and (inaudible), some came out of the camps, some came from Eastern Europe, some returned. Out of the hundreds of thousands, you have 25,000 people. [36:00] Actually, this is not meaningful, it's not a great number. Some of them stay here because they are elderly people, some of them are newborn, come out with some new ideas, (inaudible) it's one of the very, very few. I hear the statistics, it's a declining community. Last month it was over 6,000, this month it's 5,800, those are more and less the facts. I know, and everyone here is almost waiting, perhaps their pension, they have their (inaudible), the

Nazis will be more or less going, I think they will be leaving as well. But this doesn't mean that a Jewry in Germany. Once in Germany, there were 600,000 Jews, today it's only 25,000, so it's nothing to compare, it's only a few. [37:00] But I want --

M2: (inaudible), yes, maybe there can be a misunderstanding. We told about the right extreme party, the NPP, yes? No. You must know that many of the members of this party are not the members of this party because of they are recently in (inaudible) and so on, or they have not been Nazis before, they are very, very young people for a part of them, and they are uneducated, unsatisfied, they are changing from the one party to the other party, they are always unsatisfied with the government, with the politics of the government. I hope you [38:00] understood me, yes? You must consider this too. It's not only -- it's mixed up with (inaudible) thinking, but it is also some other groups who are unsatisfied with the other parties, so they go over. They are switching over.

M3: Well I think in the name of the group, I can express to you, Mr. [Krohl?], our thanks and gratitude that you came here because again, this meeting helped the group to understand

more of the problem, from the very good questions, you see, they are all getting more and more acquainted with the problems, and I would not expect that they will already put forward such questions after being here only four days (inaudible), so you're doing very well, and if you did it, (inaudible) it's [39:00] thanks to the wonderful (inaudible), the community made (inaudible) all the people come here, and your representation. I want to thank you, and wish you good luck (inaudible) (clapping; inaudible).

(break in audio)

M6: I have just visited the... birth place of my mother. The Kaiser Augusta Victoria Hospital.

(break in audio)

FRIEDMAN: Listen fellas, this is a very serious problem that [40:00] we want to try to understand here. We made a long trip to come to this city, he thought there's something very, very special and very important about this city. About (inaudible). And we've gone through all this effort and all this labor and all this space just to come and see a very interesting, nice sight-seeing trip, there was a reason for coming here. This city is responsible for the death of the Jewish people. And then, in the same sentence,

I think, and we got a good, long perspective on it, this [41:00] city may also be responsible for the life of the Jewish people because the state of Israel was born out of the ashes of this (inaudible). Life and death are connected. Very often, a mother gives birth to a baby which is always accompanied by the shedding of blood, and the mother dies in the process. And they're very mystical and very deep and original sins from the very beginning of mankind, life and death are connected. The life of the giving of birth to the state of Israel I think occurred as much in this city as in any other city on the face of the earth. And I'll explain these things, but I'm just setting up the lead [42:00] sentence and paragraph showing you what I believe. And then I'm going to try to demonstrate it and prove it to you. And then I want you to ask a lot of questions about it. If you understand what happened here, then you will understand a lot about the whole storied faith of the Jewish people, not just in Munich, Germany in the twentieth century, but what always happened to the Jewish people in every Munich, whether it was called Warsaw, or whether it was called Moscow, whether it was called Odessa, whether it was called Kishinev, whether it was called Vilna, in every country, in

every century. And what happened then is that a watershed took place, and I think it may be safe to say, although nobody will know for another 500 years, [43:00] that if we handle ourselves right, and the first great thing we did was to create a state of Israel, that's what I call handling ourselves right, then we may be able to prevent ever again anything occurring of the nature that occurred in this city. In other words, for thousands of years, in hundreds of cities, Jews were slaughtered like sheep. It happened in New York, England, it happened in Madrid, Spain. Now maybe we've reached a point, maybe we're gambling (inaudible) our intuitions. Maybe we've reached a point in our history where that will never happen again because out of the death that took place here, [44:00] we created the life saving possibility of an Israel which may hence forward for all of time protect us against what occurred here. All of these are called historical hypotheses, we're not sure, we don't know, nobody of us is going to be here 500 years from now to prove whether I'm right or wrong, but it's as good of a hypothesis as (inaudible) or anything other. The way to try to understand these abstract historical things, you have to try to make them concrete if

you can, and that's why coming here to this city was as concrete a way as I can figure to try to take these broad historic ideas and make them real for you.

In this city, [45:00] Hitler got started. As (inaudible) we want to try to cover the ground, retrace the steps, see all the places he went to and where it all happened. He came to this city right after the World War I, 1918. He was discharged from the German army as an authentic hero. He's a (inaudible) the fight from 1914 through 1918, he enjoyed it. He was a corporal. But he received the Iron Cross Second Class and the Iron Cross First Class, and there were almost none -- and I mean literally none -- of the millions of German soldiers who were below the ranking officer who received the Iron Cross First Class. There were a handful of them. [46:00] It was reserved for officers in higher ranks. Why did he get it? The guy was a fanatical fighter for Germany. When World War I started in 1914, he wasn't even in Germany, he was in Austria, he never became a German citizen until much later in the game by a (inaudible) up in the province north of here in Hanover, he worked on a deal that a judge gave him a German citizenship.

He was (inaudible) to become the chancellor of the country, wasn't even a citizen. He lived in Austria. He was a (inaudible). He was a beatnik. He was an art student. He was poverty-stricken. His family wouldn't give him a nickel, and he didn't want to take it anyway because he hated his family. His father was a postal office clerk, and there was nothing that Hitler could think of that was worse than that, and more dull, and more boring, more stupid, [47:00] more ridiculous. It was a typical thing, fighting your father, reject the family, go to hell, get away, the family said, "Thank god, you go to hell, bye," and he went off to Vienna, and didn't ask anybody for a dime, and he lived there for three or four years which were, he called, the "toughest years" of his life, but that's where he learned the poison very early in the game when he was 18, 19, 21 years old. (inaudible) he was. He learned to hate Jews in Vienna by looking at the figures of Jews he saw walking around the streets in all black coats, and he made that mocking, squirming, bitter (inaudible) about these "dirty, greasy Jews with their long coats, and their long beards, and their stinking smell, and they're evil because they deal with all the writs, with [48:00] (inaudible) prostitutes

and pimps, and money, and they cheat you," and he developed a psychotic, paranoid, sick hatred of Jews, which was part of his -- the other half of the coin (inaudible) believe that the Germans -- now, he's an Austrian, don't forget, but he believes that the Germans are the greatest, cleanest, purest, most marvelous people in the world, the Aryans, the chosen race. They're the ones who (inaudible). You got a master race in the world, it's the German master race, if you have the lowest form of scum of humanity is the Jewish race, and these two set into his mind when he was 19 or 20 years old, and never got out of his mind. Slightly less obnoxious than the Jews, but only slightly less, [49:00] was everybody else. Slavs, Poles, Czechs, Russians, all scum. And it's the destiny of Germany to rule the world. "And in 100 years," he was saying this, "In 100 years, we can have 250 million Germans on this continent of Europe, and we will own the continent of Europe from the Atlantic - - Pacific," Russia goes to the Pacific. (pause) Now he's restless, and he had no way to give form or expression to these ideas, and he had no way to put them into practice until the great war came along, and the war here would be the chance for Germany to prove she could [50:00] win the

world. So when the war of 1914 broke out, he ran through Austria to Germany and enlisted, and fought hard. There are countless letters from other soldiers in the various (inaudible) in which he served. He was wounded badly twice, almost blinded once in a gas attack. All the other soldiers with whom he served couldn't understand him, they thought he was a kook, they thought he was queer. The rats were biting (inaudible) keep in the trenches, and the trench warfare in World War I, the men standing up to their thighs in mud and muck, he didn't care. There was no food, he didn't care. Nothing (inaudible). Kill the French, kill the Germans, (inaudible) the Russians, kill, kill, [51:00] that was a joy. Four years of it. But it was over. And the Germans had lost. He went into a state of shock. He couldn't believe the German army lost the war on the battlefield, it was impossible. Some treason had taken place, something had gone wrong, and he developed a theory that there was a (inaudible) in the back from the German population back home, the only (inaudible) to be destroyed, it wasn't the army that had lost the war, or a traitor (inaudible) who had lost the war, whom were the traitors at home? The Jews, poisonous, vampire Jews in the German

population back home, they were the ones who had caused the stab in the back with the army. [52:00] When he came out of the war in 1918, he came here to Munich. That's when he decided to go into politics. Going into politics, what does that mean? (inaudible) who had an apartment called the German Works apartment, he went to a meeting of that party, he joined the party, he was member number second. He decided that he would take that party and he would make that party, which had seven members, and it was such a political instrument as to conquer the country with it. Which is exactly what he did.

[53:00] You know the theory that what you have to do is terrorize people. Deliberate terror. Conquer people's minds and conquer their bodies by terrorizing, threatening them, with weapons, with guns. He decided secondly that the way you win people over is by (inaudible), and he was a fantastic (inaudible), and he decided thirdly the way you win people over, because people are only children, they're babies, is the same way that you get the attention of babies, by toys, by gadgets, by symbols, he invented the symbol, this one. This little thing. He hypnotized

everybody. He put this on great, big 10-foot high red banners and [54:00] flags. He would attach it to big, shiny, varnished poles with bright aluminum and nickel. He would put lower ranks of people carrying these flags and beat the drums and you can do this at night when you can build fires in copper pots, and have people march down long roads carrying these flags to the drums and the fire, then you can awaken the deepest instincts of primitive brutality in people, and the same (inaudible) that take people, you dehumanize them, you depersonalize them, they're no more than the flagpoles or the drumsticks, they're nothing. And it's a massive (inaudible). Now this all sounds childish, but if you were to sit there and to make a plan, (inaudible) wanted to take over a country, this is exactly what you would do, and the motivational research people and the investigable psychologists, and all of the psychiatrists [55:00] that we now have 40 years later didn't exist then -- almost 50 years later. What it told you, that's the recipe. If anybody in this room has got the guts to do it, I'm telling you you can take over 200 million Americans the same way that he took over 50 million Germans. Pageantry symbolism, mass hypnosis, mass

ceremonialism, all directed toward evil end, because he believed that people are basically evil, and all you got to do is awaken the evil in them and you can get them to do anything you want. (inaudible) right outside here on the street, every night human-beings walking around, any one of them above the age of 50 or 60, [56:00] they're (inaudible) some out there on the street, decent, upstanding, righteous Christian church-going Germans were witted by this hypnosis into a frenzy so that they had absolutely no compunction about taking you and putting a knife, cutting your throat, and singing a song while they're watching blood spurt out in Germany. (inaudible). Now they're shocked today that they did it. The whole German nation today is in a state of shock, still 25 years later. The German nation today is (inaudible). The young ones, under the age of 25 or 30, say, "Well hell, we had nothing to do with it, but how could our parents have done it?" And the parents say, "Well, we don't know why we did it! (inaudible), we didn't mean it. [57:00] We'll pay you reparations money, we're sorry we did it to you, we'll be friends with Israel, we'll recognize you, we'll give you planes and things to fight in the air, (inaudible), anything," the fact of the matter is they did

it! Because he was clever enough to control the mass psychology of these people and direct them into this reign of terror. Now it started here in this city in 1918, 1919 with seven people. Four years later, as short a time as that, he was ready to try to take over this country by (inaudible), right here in this same city. One year later, in 1920, [58:00] he had the guts to announce that there would be a public meeting of the German Workers Party in the Hofbrauhaus house, which I'll tell you about in a minute, which has 2,000 seats. A party of seven members has the nerve to call a meeting in a room with all 2,000 people. This wasn't (inaudible) people came, or supposing 27 people came, or supposing 57 people came, he'd be a laughing stock, wouldn't he? He held a (inaudible) there for four hours, we had them cheering directors, tearing the place down. Why, what was he saying to them? He was saying to them, "the German army didn't lose the war, Germany was stabbed in the back by Jews, we've got to rip the [59:00] Jews out like you rip out rats and scum and lice. The German army should never have surrendered, the German government which surrendered and signed the Versailles Treaty should be killed, every member of them. The

government should be torn out, we will not agree with the Versailles Treaty, we will not agree that we can not have an army, we will not agree that we have to pay all these billions of marks of war damages, we will never agree," you start pounding the table and you start ripping the crowd and going, "You've (inaudible) with you." He had 2,000 people in the Hofbrauhaus on February the 24th, 1920. We're going to go there, to the Hofbrauhaus, [1:00:00] Sunday night after we come back from Dachau. I want you to go there, we can't get a table for the 30 of you. Sunday night, there will be 2,000 Germans in that room (inaudible), there are long, wooden tables just -- 1968, it looks just like it did in 1920. When you walk into that room Sunday night, you just think about the room exactly as it was 28 years ago, long wooden tables, great, big tankards of beer, and they sit there and they slop the beer, and they bang on the table with it, and they sing their song, all people singing, different groups in different corners, Hitler stood up on the table there in that crowd, and he had a (inaudible). Now when you go there Sunday night, you walk in that room, and you think of what the mass psychology [01:01:00] must have been then, and it's frightening to walk in that room.

You go in there, you don't eat supper. You can't get a table for the 30 of you (inaudible). You'll sit next to someone and I think you'll start talking to them. You'll ask them (inaudible) interested in you, they'll see you're something different, say, "Where are you from?" You will tell them you're American, they'll start telling you about how America is the wonderful ally to save the German people, which is true. We rescued this country from the defeat of World War II, this is one of the reasons the Germans -- that the Russians are sore as hell at us. One of the reasons we got into a cold war with the Russians was because the Russians wanted to take this country in 1945 and wipe it off the map, and the United States government said, "no," instead we put in \$3 billion and we rebuilt their economy here. [1:02:00] So the (inaudible) were their ancestors. They're (inaudible) if we found them in the war. Rehabilitated. And then they'll talk to you and find out you're an American, and then they'll ask you about Robert Kennedy, and we'll say very shocking things, and you will let them talk, then you'll begin to talk, and you begin to ask them about the political situation in Germany today, and you begin to ask them, "Is there a chance for the Nazi

party to come back again today?" And start a conversation with them for as long as you can go, and without getting defensive. Meanwhile, while you're talking to the guy next to you, keep your eyes and your ears open to get in (inaudible) get the atmosphere of that whole room, and remember that that's the room that Hitler began his (inaudible). That's one the beer seller. [01:03:00] In 1920, he already had people listening to him, by 1923, he was ready to (inaudible), to take over this city, and if he took over this city, he could take over Germany, he was going to take a march on Berlin just like Mussolini has done the year before in 1922, Mussolini made the march out of Rome, took over the country. This is 1923, Hitler's going to make a mark on Berlin and take over Germany, but first you've got to take over Munich. Now, he started the comedy-opera (inaudible), there really was no comedic-opera. This is Charlie Chaplin, don't forget, the (inaudible). He was a silly looking little man, not very charismatic, not very handsome, not very tall, voice ran a high pitch, [01:04:00] not very deep -- built physically, but little Charlie Chaplin goes into the (inaudible) brau (inaudible), now that's the name of the second beer hall, and he's got

the three leading politicians of (inaudible), the southern
part of Germany in this room, and he's trying to
(distortion; inaudible)(break in audio).

END OF AUDIO FILE

