

**IMPORTANT**

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**Interview Transcript Title Page**

<b>Collection title:</b>	AJR Refugee Voices Testimony Archive
<b>Ref. no:</b>	118

<b>Interviewee Surname:</b>	Goddard
<b>Forename:</b>	Walter
<b>Interviewee Sex:</b>	Male
<b>Interviewee DOB:</b>	23 June 1920
<b>Interviewee POB:</b>	Danzig, Germany

<b>Date of Interview:</b>	17 March 2006
<b>Location of Interview:</b>	London
<b>Name of Interviewer:</b>	Sharon Rapaport
<b>Total Duration (HH:MM):</b>	2 hours and 45 minutes

**REFUGEE VOICES:  
THE AJR AUDIO-VISUAL TESTIMONY ARCHIVE****INTERVIEW: 118****NAME: WALTER GODDARD****DATE: 17 MARCH 2006****LOCATION: LONDON****IINTERVIEWER: SHARON RAPAPORT****TAPE 1**

SR: I'm conducting an interview with Walter Goddard on the 17<sup>th</sup> of March 2006 at his house on Hampstead. My name is Sharon Rapaport.

I would like to start by thanking you that you were willing to take part in the project.

WG: Pleasure.

SR: Could you please state your name and where and when you were born?

WG: My name now is Walter Goddard. I was born on the 23<sup>rd</sup> of June 1920 in Danzig, which is today Gdansk, but then it was German still, until in... six months later it became a free city after the implementation of the Treaty of Versailles. And I was born and given the name of Wolfgang Ephraim Götz, which was a family name, and later on when I came to England, I changed it to Walter Goddard.

SR: Could you tell me about your family background?

WG: My father was born in Copenhagen in 1892 and his father had died before he was born. And the family decided he needed a man to go after his, to educate him, so he came to his paternal grandparents in Hamburg. And he went to school there, and he stayed in Germany until 1938, although he moved to Danzig after the First World War. And he was there drawn into the sphere of the Jewish community, he got to know my mother, and they were married in Danzig, and I was born, and my brother was born about a year and a half later. And my mother's family is from that area, East Prussia. My grandfather, my maternal grandfather lived in Danzig, his... My grandmother had by then moved to Berlin with her two other children, an uncle who unfortunately perished in Auschwitz, and an aunt who later on, who studied in Germany and Berlin and lived in Berlin until she moved back to Danzig and came, later on she came here to London. And actually it was she who, in 1948, invited me to come here for a visit, for a fortnight's visit, and when I came, I got to know a young lady, and married, and I usually say, the fourteen days are still on, I'm still here, but my aunt in the meantime went to Israel, where she died.

**Tape 1: 4 minutes 14 seconds**

SR: I'm going back to your grandparents. Could you tell me the names of your father's parents? What were their names?

WG: My father's parents... my father's name was George, and his father's name was also George. His mother's name was Martha and she was a née Nathansohn, Martha Nathansohn and George Götz. And they had a daughter, first, Gertrud, and later they had a son, my father, but my grandfather did not live to see his son.

SR: What kind of woman was your grandmother?

WG: She was a very capable woman, she travelled much, and when she married my grandfather, who came from Hamburg, they moved to Brazil because they were in the coffee business. And it was there that my grandfather contracted cholera or something and that's where he died. And my grandmother was left with her little daughter and my father on the way, so she took the boat back to Copenhagen where she was born, where she came from, and there my father was born and lived there for five years. And my grandmother never remarried, I knew her quite well, I mean she was alive when I came to Denmark, and when we left for Sweden from Denmark, and she died in 1945, I think... yes, in '45 she died.

**Tape 1: 6 minutes 37 seconds**

SR: And the grandparents from the other side, from your mother's side?

WG: The grandparents from the other side... I think they were both born in a town called Memel, which is just at the Lithuanian-German border, was then, and they moved to Danzig where they had three children. And my grandmother had several sisters; I don't think she had a brother. My grandfather had three sisters, all of whom I knew. And... he was a doctor of medicine and he died in 1937, I think, in Danzig. And my grandmother died several years later, my grandmother and her daughter, my aunt, came to London in 1938... either '38 or '39 from Danzig.

SR: Did you hear from your parents stories about their childhood?

WG: I know from my father that he was very interested in his school days and he had some very good teachers in Hamburg. And I know from my mother, I know from my mother very little about her early days. She was a very well-versed piano player, and accompanist, and they were friendly with the Rabbi in Danzig, Rabbi.... Leo Kelter [?] his name was, who also married my parents. No, I have no stories from their childhood actually.

SR: And your father. Tell me a bit about your father.

WG: My father, he was... also when he was in Danzig he became... From his childhood I know very little, I know very little. I know that he was very impressed when other pupils told him they couldn't do this and they couldn't do that, whereas he could do whatever he wanted, within reason, at his grandparents', his grandfather's house, and I really don't know very much about that part of his life, either.

**Tape 1: 9 minutes 56 seconds**

SR: What did he do for his living?

WG: My father... well, he started out as a... in a forwarding business, a shipping company, which sent him to Danzig after the First World War, and while he was there he got involved

with the Jewish Community, and later he devoted his life to Jewish and other interests. So when he, in 1925, the family moved to Berlin, where he got involved with Jewish public life. He became editor... first he became secretary, then editor of a Jewish paper: 'Jüdisch-Liberale Zeitung', and he studied for the rabbinate, and he was a very sought-after speaker and lecturer, not only in synagogues, but the Jewish community, the organisation in Berlin 'Preußischer Landesverband Jüdischer Gemeinden'. They had a programme where groups of people were sent out to smaller communities who had no, after 1933, who had no way of having a communal life, normally, so they had once a month people from Berlin come and talk to them and give them cultural entertainment, either as singer or soloist and speaker. And my father was one of those speakers who went around these various smaller communities. But his main occupation then, from 1928 onwards, was within the Jewish community in Berlin, and he was editor, as I said, of that paper, and later on of one or two other papers who needed someone to look after their affairs. And it was in that capacity, although he was... all his life he was a Danish citizen, he had... after the 10<sup>th</sup> of November, Kristallnacht, all the editors of all the Jewish papers were called to the Gestapo, and he was as well, and... my brother... I was already in Denmark then, and my brother had... he was seventeen then... my brother went to the Danish consul to tell him about that my father had been summoned to the Gestapo and the consul said very diplomatically: 'As a Danish citizen, your father is entitled to all the help that Denmark can give him, but if your father would not come home tonight, it is unlikely that Denmark will declare war on Germany'. So his suggestion was that if he does come home, he should go to Copenhagen, which they did.

**Tape 1: 14 minutes 12 seconds**

SR: I'm going back for a second to your parents. You were telling me before, where did your mother and father meet?

WG: They met in Danzig, and most likely at the house of the rabbi, Dr. Leo Kelter, who later married them, because my mother and his wife were great friends.

SR: What was your mother's maiden name?

WG: Levi. Lilly Levi.

SR: And where was she born?

WG: She was born in Danzig, she was born in Danzig.

SR: Could you describe for me what kind of woman she was?

WG: She was also a very capable woman, she had a slight walking defect, but she was pretty, she was lively, she was a family person, she had two boys, she had brother and sister, and she looked after her father while we were in Danzig, while her mother with the other two children had moved to Berlin, where both the other children went to universities. And so... yes, she coped with us and she coped with day-to-day life in Berlin.

SR: What was your brother's name?

WG: My brother's name? Hans. Hans Raphael.

SR: And he was bigger than you, or was he younger?

WG: He was one year younger than I, one and a half years younger. And he is... they live in Copenhagen, with his wife, children and grand children.

**Tape 1: 16 minutes 25 seconds**

SR: What sort of household did you grow in?

WG: We grew up in a Jewish religious, but not orthodox household. We went to synagogue on festivals, not because my father later studied for the rabbinate, but we always went on the High Holy Days and on the festivals, and being in Berlin we very often went from one synagogue... I mean we didn't frequent one particular synagogue; we went to the various synagogues, mainly guided by which particular rabbi was officiating on that particular day. And they were the liberal, or one should say, 'liberal' [German pronunciation], because in England liberal is what in Germany was reform, and it was... we had organ, and we had women choir, or women in the choir in the synagogue. Of course there were also those synagogues that didn't have organ, but ours was, as I say, a more modern religious upbringing. And I didn't go to a Jewish school, but we had religion, Jewish religion in the primary school and later, because we lived in a district where there was a large Jewish population, and later on we had organised by the Jewish community religion classes outside school.

**Tape 1: 18 minutes 37 seconds**

SR: Do you remember the way, let's say, the High Holy Days were celebrated?

WG: Well, we celebrated High Holy Days... Well, Passover we had two Seder nights at home, with family and friends. Shavuot... I don't think we had anything other than we went to the synagogue, and Sukkot also we... we lived in a number of flats, so we did not have a house, and we did not have a Sukkah of our own. But we went to friends who had Sukkot, and of course in the synagogues they had a Sukkah, which we attended after services. My father made Kiddush every Friday night. We celebrated Hanukkah with eight candles; I mean one to eight candles and presents. Purim, I don't remember whether we did anything, but I'm sure we did something.

SR: Do you remember your mother cooking special things for...

WG: I remember my mother making Matze balls and I don't know whether we had gefilte Fisch, and... we certainly had Matze, what is it, [...] for Hanukkah... pancakes, is it pancakes? I don't know.

SR: Doughnuts.

WG: Yes, yes, doughnuts. And... as I say... in school, we had religious lesson...in my first secondary school...

SR: What was the name of the primary school you went to?

WG: The primary school was called Volksschule in Joachimsthaler Strasse... yes... it didn't have a special name. I was there for four years.

SR: Were there a lot of Jewish...

WG: There were several Jewish pupils, boys in my class, and also in my brother's class, he was one class below mine. One form, I think, one should say. There we had a religion teacher coming once a week, to give Jewish children religion.

**Tape 1: 21 minutes 47 seconds**

SR: So the Jewish children used to go out of the class and get taught by...?

WG: Yes, I think so, yes. We went out of the class. Several classes amalgamated, several for the Jewish religious instruction.

SR: Did you have... do you remember having especially Jewish friends?

WG: I had one Jewish friend who lived... I think he lived opposite the school actually, but not very close. I remember one name, Bukowzer was his name, but... and I think he came to my birthday parties, and I came to his, with several others, whom I do not remember, but it was not a great friendship... probably not at that age. No. That was my primary school, and I was there, as I say, I was there for four years. I then came to a high school, a Gymnasium, it was called the Goethe-Gymnasium, Goethe-Schule, where I was one year only, because we then moved away from that district, and the next seven years I had no religious schooling then, at that Gymnasium.

SR: Where did you move? What district did you live in?

WG: We then lived in a district in south-west Berlin, Kreuzberg, a district where there were very few Jewish people living. And I think in my school there, then, there were probably four or five Jewish pupils altogether. And that was... we moved there in the, in 1933, we moved there in 1933, and I remember that there were not many Jewish people, Jewish pupils in the school. Though I think that until the end none of the Jewish boys in my class left before the end of schooling. One might have left. In my class there were three other Jewish boys, and two half-Jews. And...

**Tape 1: 25 minutes 13 seconds**

SR: So... I just want to emphasize something... In 1933, you're moving to where?

WG: Kreuzberg, Kreuzberg district.

SR: And then you're going to a secondary school?

WG: Yes.

SR: What was the name of the secondary school?

WG: It was called Friedrich-Realgymnasium. They have since changed their name, but then it was Friedrich-Realgymnasium and I went there until the Abitur which was the final examination one could do before entering university.

SR: And do you remember feeling different in the school?

WG: Well, I had no... yes, I felt different. All my fellow classmates they gradually went into the Hitlerjugend, and one or two did not, but I had no great trouble with my classmates, whereas people from other classes, they used to call me names and things like that. And I once complained to one of the teachers there and he said, 'Well, some people take a pride of being called a Jew'. But it was of course not meant as a sign of pride or approbation.

**Tape 1: 27 minutes 10 seconds**

SR: Did your friends come to your home?

WG: Yes, my friends came to my home until '35 or '36, but by that time... wait a minute... I'm telling wrong. We moved to Kreuzberg probably before, and in '33 we moved back to the Westend, but I still went to that school, because I didn't want to change schools again. And once you were in a secondary school it didn't matter whether you lived... where you lived, whereas in the primary school, you had to go to school in the district that you lived, and... which didn't apply to us because we went to school where we lived anyway, but I could, therefore I could stay in the school in the Kreuzberg district when we moved to the Westend in 1933. And we stayed there until the family moved away from Germany. So all in all, my experiences as a pupil in the secondary school were not so bad as they might have been. I had one or two classmates who came to my birthday parties, yes, but then I stopped inviting them and then, obviously, they stopped coming. But also in the interval in the quadrangle, I sometimes went with one or two of them, when we had... when the weather was fine we were out in the fresh air during the intervals and they talked to me. But with the pupils from other classes... I had more trouble, but I had no connection with them. That's all I can say in that respect.

**Tape 1: 29 minutes 37 seconds**

SR: You were mentioning a couple of times birthday parties. So I was wondering, could you tell me a little bit about your birthday parties?

WG: Well, I invited, I had three or four friends in the secondary school, whom I invited, we had a table with cakes and tea and cocoa probably, and sweets. It was a pleasant occasion. I must confess I never went to any of their birthday parties, and I never thought about it, until now, and... yes, that was the occasion. On one occasion I even invited an ex teacher from my primary school and she came, but... and I used to visit my primary school when my school had an examination day and there were no classes on that day, but I stopped that because there was no point in... they weren't friendly any longer and there was no point of me going there, as an old pupil, an old boy.

SR: Do you remember your Bar Mitzvah?

WG: My Bar Mitzvah, yes. My Bar Mitzvah is one... which mystifies many people... at that time, it was in 1933, my father officiated as a rabbi in a certain synagogue the orphanage in Pankow, which had High Holy Day services, overflow services, and that happened on the High Holy Days only. Now my birthday is in June, but we wanted my father to do my Bar Mitzvah. So my Bar Mitzvah anniversary is on the 2<sup>nd</sup> of October, and my birthday is in June, and nobody can understand that, but that is the reason. And I remember very well, I read the Torah portion, my father prepared me for it, and we had one of the Gemeinderabbiner to examine me after that, and I passed, and I became Bar Mitzvah there, in that orphanage.



**Tape 1: 32 minutes 57 seconds**

We had a party at home afterwards, to which family was invited, of course, and I'm not sure whether my grandmother or my aunt from Denmark came on that occasion. They came and visited frequently, but it may well have been that my grandmother had come. My grandparents, my mother's parents, both were there, and my uncle and aunt, and some other family members. And my brother had his Bar Mitzvah the year later; only his birthday was closer to the High Holy Days. His birthday is in October. And... presents, of course, were there for Bar Mitzvah, and that was it. And I went religiously and regularly to Friday night services, not so much on Saturday nights, on Saturday mornings, because I went to school then. But my brother went on Saturdays, he went to a Jewish school later, because his non-Jewish classmates did not like him so much, or treat him so well, so he didn't want to be there anymore.

SR: What stories did he tell about?

WG: He didn't like the teachers and the teachers didn't treat him well. And... his classmates didn't treat him well either and he said 'I don't want to go to that school anymore', so my parents took him to a Jewish school, and he was there probably for a year and a half. He was still there; he was still there when they were closed, in November '38. I was in Denmark by then.

**Tape 1: 35 minutes 29 seconds**

SR: Did you go to a youth movement?

WG: Yes, we both went to a youth movement, it was called the 'Jüdisch-Liberale Jugend', JLJ for short, which was later amalgamated with three or four others in the 'Bund deutsch-jüdischer Jugend'. It was not a Zionist movement, it was religiously 'liberal', and... with an emphasis on cultural events, cultural discussions, trips into the surrounding woods and lakes surrounding Berlin, until eventually it had to stop, we were disbanded. And I remember one of the instances which always brought a smile to my face when we had received an invitation or a notification that there would be a meeting, that was when the JLJ merged with the others, and the JLJ was formally disbanded, and the notification was disbanding of the club followed by singing. I was somehow against disbanding it, but... because it had been very many years, but eventually, of course, everything was suspended and just petered out.

SR: Do you have any memories, with the 1933 boycotts?

WG: I remember the 1933 boycott, yes, in January, in April, when the... I don't think I went to school on that day, and the shops, there was a Jewish shop in our street which was boycotted, and I remember SA people standing in front of it and preventing people from going in there... but not otherwise. I probably didn't go out that day, and the importance of that day probably hadn't sunk in so much... that it was much more than the boycotting of the shops. It meant that all the civil servants lost their jobs, all the doctors had to be, were disqualified, and the lawyers, and all that. Although the boycott was, ostensibly was the boycotting of Jewish shops, it was much more, in the end.

**Tape 1: 39 minutes 1 second**

SR: And the incident of the burning of the books in the opera?

WG: The burning of the books, no, I do not remember. What I remember is probably from pictures that I saw later on. Nor do I remember any marches, street marches, storm troopers... probably some, yes, during some celebration or something, but we didn't, we didn't live in streets where these marches would take place, and... no.

SR: Did your parents talk to you about what is happening?

WG: Yes, yes, they talked to us, obviously, and they talked to me about it, to us, and we had friends who came and discussed things with my parents, and tried to see what needed to be done, what one could do, to ameliorate the situation. We were active in charitable work with the Winterhilfe, where one collected money for giving food to poorer Jewish families, and we went from house to house, where we had addresses where Jewish people lived. So we were aware of what was going on.

SR: Were you afraid to go... Do you remember being afraid...?

WG: No, I... no, probably not in Berlin, and not while I was there. How it developed later, after the, I mean after Kristallnacht everything changed, but I was no longer there then.

SR: What about before Kristallnacht. Your parents, how was the community life in those years?

WG: Well, the community life... We went to a synagogue and that was the extent of our involvement in the community. My father, of course, through his job, was much more involved in meetings and discussions, and he was a member of, not of the executive of the community, but of the senate, of the parliament, of the representation committee of the community, and we had Jewish friends who also worked in the community, so we knew what was going on, and we participated as much as we could. And also in the youth club, I mean, I went to what was called 'Heimabend', we had them at our place and we went to other families' places, where we discussed things and... what one does when one is young.

**Tape 1: 42 minutes 49 seconds**

SR: And did you still go to school regularly, and...?

WG: We still went to school, yes, yes.

SR: And go over, and friends come to you?

WG: Yes, they would come to me. And... I would go on public transport or with my bicycle, and I would go occasionally to the cinema, but not very often, because one was not in that age then. Yes, you could go, after one was fourteen, one could visit cinemas, but I was not greatly interested. Some films we went to, yes, so... that was that.

SR: And the 1936 Olympic Games?

WG: The Olympic Games I have no great recollection of them. I know they were there, and of course one didn't have television then, one couldn't see anything, but, no, that didn't make a great impression on me.

SR: You were saying that your father used to write for the Jewish papers. What papers did he read?

WG: What papers did he read? He read the... I think it was called the 'Vossische Zeitung', one of the centre papers, not a right-wing and not a left-wing... and the 'Berliner Tageblatt', both of whom had Jewish editors, and he read the weekly journal was called 'Das Tagebuch', and 'Die Weltbühne'. One was edited by Kurt [Carl] von Ossietzky, who was killed by the Nazis, the other one was edited by Leopold Schwarzschild, who fled to Prague and later to Paris, which was... both were anti-Nazi, and... not communist, but socialist perhaps, and freedom-loving, and freedom-promoting papers. And those we had every week. Something along the line of the Spectator perhaps, or the Tribune... something like that.

SR: Do you remember seeing caricatures about Jews?

WG: I remember seeing 'Stürmer'-caricatures, yes, they were on every street corner, or several street corners, and I remember people congregating there. And... but... and I looked at them as well, but there was not much one could do about it. I don't know how much people actually took notice of these, but they came, and had a good look, and had a read, and then they made room for the next one to have a look.

**Tape 1: 46 minutes 26 seconds**

SR: Do you remember, let's say, any jokes of the time about Hitler or...?

WG: Oh there were plenty of jokes at the time, about Goebbels, Hitler, and Göring.

SR: Do you remember any of them?

WG: Oh yes, I could tell you...

SR: Tell me.

WG: Göring, as you know, he was fond of medals, and one day there was a big noise in the street, as if hundreds of windows had been smashed in, and it turned out it was Göring falling down the stairs, and all his medals were clanking. And about Goebbels was the saying, you probably heard it, in German there is a proverb: 'Lügen haben kurze Beine', meaning lies have small legs, and referring to Goebbels it was 'Der Lügner hat ein kurzes Bein', he has one short leg, because he did have a limp, and he was a liar. So instead of the plural of 'Lügen haben short legs', it was 'The liar has one short leg'. Hitler... yes probably, I don't know. Yes, there was one joke told about Hitler and Schacht, but it is probably too long to tell... I can tell it. Hitler and... Schacht wanted to impress upon Hitler that he needed the Jews for the German economy. So they went to a tobacconist together, and Schacht asked for a box of matches... a Jewish tobacconist... and he brought a box of matches, and Schacht opens them, and 'How much is it?', 'It costs ten Pfennig.' 'So you see, the heads are pointing this way, but I would like them to point the other way.' 'Oh yes,' says the shopkeeper, 'I have those as well.' And he went back to his back room, and he comes back with a box of matches with the heads pointed the other way. And he says, 'You see, I have them this way as well.' 'All fine,' says Schacht, 'here are zehn Pfennig.' 'Oh,' he says, 'This type of box, they cost fifteen Pfennig.' 'OK,' he says, 'So here is your fifteen Pfennig.' And then when they went out,

Schacht said to Hitler, 'You can see how we need the Jews in the economy?' 'Why?' 'Just because he happened to have this sort of box.' You probably heard it before, I don't know.

**Tape 1: 49 minutes 38 seconds**

SR: So what was the major crisis that changed the way you used to live?

WG: The way we used to live was that we did not mix with non-Jewish, we had very few non-Jewish friends to begin with, but we did not go out with... any non-Jewish events like... we didn't go to the theatre, we didn't go to concerts, we didn't go to restaurants. We stayed at home, or went to the synagogue, or to Jewish events that took place. And for me the turning point, or the reason that I left, was actually, I had finished my school education and I had no prospect of either... I might have been able to go to university, but I had no prospect of getting any job, both as a Jew and as a foreigner, so the obvious solution for me was to go to Copenhagen.

SR: So in what year did you go to Copenhagen?

WG: I went to Copenhagen in April 1938, when I had finished my Abitur, April, end of April or early May. And I had the good fortune that I could get there without problems.

SR: And why did you want to go to Copenhagen?

WG: Because I had the Danish nationality and I could go there without having to ask anybody, I mean, I would have needed a visa to wherever else I was going to go and it was an easy thing for me to do. And I had family there, and I didn't know any Danish, but I learnt it very quickly, and I was able to find a job there. And... I never thought of going anywhere else. The old question of immigration hadn't really touched us as a family before... before the Kristallnacht. I'm not sure that without the Kristallnacht my parents would have left when they left. They might have, they might not have.

**Tape 1: 52 minutes 43 seconds**

SR: Can you describe the days before your departure to Copenhagen?

WG: Yes, I can. Everything was packed, and we were... I mean it was still fairly normal, my parents and my brother saw me off at the station, I went, I first went for a holiday there for a couple of weeks and then I came back and decided 'I will stay here, I will go to Copenhagen now', and got all my things together, and we discussed what to do and what I would do there, whether I could go to university there without knowing any Danish, but I then didn't, and yes, I was seen off by the family, and we didn't think of anything that might happen that we would not meet again at some stage, because all the terrible things that happened in November hadn't happened then.

SR: Did you take something special from your house? Did your mother give you something?

WG: Well, yes, my mother gave me some, some warm clothing, some head scarf, a hat, a cap for cold, snowy weather, but otherwise nothing special, I mean, I had my books, I had my school books and my other books, and my things, and I just went and departed.

SR: So when you arrived in Copenhagen, did someone from the family come?

WG: Yes, my aunt welcomed me. I don't know whether my grandmother came as well, and she had rented a room for me, somewhere, and I was there for about a fortnight or so, and then they had put an advert in the paper that I wanted to have a job as... the advertise said 'Young man who knows fluent German and English wants to have a position'. And I was... one who replied was a hotel in one of the Copenhagen, outside Copenhagen, holiday resorts, and I went there.

SR: What did you do there?

WG: I was assistant receptionist. And I learned quickly the Danish language, and of course my English and my German, we had German tourists and we had English tourists, and that stood me in good stead.

### **Tape 1: 56 minutes 8 seconds**

SR: Did your father talk with you Danish?

WG: No, no, no. My father had spoken Danish from birth to age five, and I think he never spoke a Danish word until he again went to Denmark in 1938. By a funny coincidence, he was born on the 13<sup>th</sup> of November in 1892, and through the Kristallnacht, on the 13<sup>th</sup> of November 1938, came back to Copenhagen... and stayed then there. But, no, we didn't speak Danish. I mean, he went back to Copenhagen for holiday from time to time, and we went there for a holiday once, my brother and I.

SR: And do you recall feeling that the atmosphere in Copenhagen was much different to what was happening in Berlin?

WG: Oh yes, yes. I remember, one of the things I remember vividly is when one of the Danish papers wrote something against the Danish government, and I said to myself, 'How can they do such a thing?', and of course it is quite normal in a democratic country, that newspapers write against the government if they are not... but that was unthinkable, of course, in Nazi Germany, and I had become totally... had absorbed this mentality, totally, and... that was one of the things.

SR: Mr. Goddard, we are coming to the end of the first tape, so I shall stop you here, we will change tapes...

### **TAPE 2**

SR: This is the interview with Mr. Goddard, it is the 17<sup>th</sup> of March 2006, and this is the second tape.

Mr. Goddard, you were talking about the difference in the atmosphere in Copenhagen in comparison to Berlin.

WG: Yes, yes. It was a totally different atmosphere. One thing I already mentioned, the other thing is that people were talking about all sorts of things that one didn't hear mentioned in Germany anymore. Freedom of expression was taken for granted, and be it in the theatre or in the papers, or in discussions, one had all sorts of, heard all sorts of opinions about what to do and what the government did, and what they should do and what they shouldn't do, and how terrible things were in Germany, one also heard about that, people discussed it, and not just

Jews, I mean, there were very few Jews in Denmark, but generally, people were aware of the fact that what was going on in Germany could not be good. You felt much more relaxed in the street, nobody would look at you, I mean, in any way that you were different, or that you were thought to be different, so that was very noticeable from the beginning, when I came to Denmark. And then, of course, after the Kristallnacht, after what had happened in Germany, even more so, that people were, people were discussing things and putting up their hands in horror at what had happened there. But again, there was nothing the Danish could do about it. They had their own problems, and they discussed their problems openly and if something they didn't like, with the government, they tried to change it, and they did.

SR: Did you take part in the Jewish congregation there?

WG: We did, and we didn't. We took part in one or two of them... we seldom went to the synagogue, but there were youth meetings, discussion groups, which we did take part in, yes. And my brother met, through the Jewish Refugee Committee, a few young people who introduced him, and through him me, to Jewish young people, and we came together, and discussed things and went on outings together. And he later married one of the girls, in Sweden, when we were there. Yes, we took part in what was going on, although I have heard it said, much later, that when the Germans took actions against the Danish Jews, much later, and we were helped by non-Jewish friends, someone said to me 'Orthodox Jews don't have non-Jewish friends', but that is a matter of opinion, we had... Yes, we took part in Jewish communal activities.

**Tape 2: 4 minutes 21 seconds**

SR: When did you hear about the Kristallnacht?

WG: I heard it, actually, on the morning after, when the Danish newspapers came in. My aunt came to... I wasn't in, yes I was still in the seaside hotel, and my aunt came or phoned and said 'Look what has happened in Germany', and there was, of course, the newspaper pictures of all the burning synagogues and that sort of thing. And I think it was the 9<sup>th</sup> or the 10<sup>th</sup> of November, and on the 13<sup>th</sup> of November the rest of my family came. But by then, of course, I had heard of what had happened. And I tried to make a phone call to my parents, but I couldn't get through for some reason, and that was in the days when it was not so easy to telephone from one country to another. And also, of course, the lines might have been blocked or something, I do not know. But yes, we were obviously shocked, and didn't know what to say and what had happened. Well, we knew what had happened, but we didn't have any details about all the atrocities that took place during that night.

SR: Do you remember how, let's say, your non-Jewish friends or people you worked with reacted towards what had happened?

WG: No, no.

SR: So your parents, actually, when did they arrive in Copenhagen?

WG: They came to Copenhagen; I think it must have been on the 13<sup>th</sup> of November, in the morning. I wasn't in Copenhagen, I was away. I had been on a boat for a week or so, and when I came back, they were in Copenhagen, and they were installed in the flat which... through my aunt, somebody had arranged for them to have a flat to go to and live there, while I was still in the seaside place. And of course, they then told me what actually had taken

place, both in their house, which was a house at the Jewish Gemeinde, Jewish community owned, happened to own, but there were also several Jewish people living there... not exclusively Jewish, but... who had been molested during the night... not our family... and, of course, the next day they left for Copenhagen. And my uncle, the brother of my aunt, I think he... either he was in our flat then, or he moved to our flat later on.

**Tape 2: 7 minutes 51 seconds**

SR: To your flat in Berlin?

WG: In Berlin, yes... from which he was then deported, in 1943, according to the notes from [...], and, yes, as I say, I came to Copenhagen a couple of days after my parents had arrived, and I then moved in with them, for a few days, or weeks, and then I moved back to the seaside place, to my hotel.

SR: What did your father do in Copenhagen?

WG: In Copenhagen, after he had found his feet, he gave talks about philosophical things, but he could... I think he couldn't speak Danish very well, but he also, he did translating... into German. He took a course in Danish again, and he did some translating, from Danish to German, and I think he started writing a book, but it never came to being published, as far as I know. No, I know it wasn't published. Later on, there is a posthumous book that my brother and others edited about his life and what he did, and what he wrote, and what he said. And it's a pity I haven't got it here... I thought I had, but I have it in the other place.

SR: Did he discuss with you what...?

WG: What to do? Yes, yes, it was a question of whether... he wanted, he was thinking of going to London, but it would have been difficult for him, and so he decided, they decided to stay in Copenhagen, and with friends they opened...no, friends opened an old age home, in which my parents and my brother then stayed, as paying guests, and he did his writing and discussions from there. And my mother looked after the household, and my brother went to university, a music conservatorium... what is it... conservatorium?

**Tape 2: 11 minutes 13 seconds**

SR: But did he, let's say, discuss with you, what is going on in Germany?

WG: What was going on in Germany? Yes, very much, but there was very little one could do about it, and, of course, a year afterwards, the war started, and half a year into the war, Denmark was occupied by the Germans, and, yes, and I had, in the meantime, then left the seaside place, and went into a hotel in Copenhagen, so that... which was permanent, whereas the other one was a seasonal affair, and we still had, in the first year, in '39, we still had tourists from England and Germany, after the war had started, the English, after the occupation, the English tourists did no longer come, obviously. But we still had German visitors, and life changed, for me it changed, that I was closer to my family again, although I still lived on my own.

SR: Did your family still, when they came to Copenhagen, practise religious life?

WG: Yes, my father still made Kiddush every Friday night. We didn't so much go to synagogue. But that was, actually, that was all... the High Holy Days, I think that was all we did in Denmark, as far as religious life was concerned.

SR: What about their friends and your friends? Were they mainly Danish people, mainly Jewish people?

WG: My father got a few, and I, a few non-Jewish friends, yes. And in fact, I had more non-Jewish friends than Jewish friends, I think, yes. But we didn't have a great social life, neither of us. Neither I, nor they. I don't know why that was, probably because transport facilities, or my father was not... didn't hear very well, my mother didn't walk very well, and my brother was in the conservatorium, and he also had a job in an advertising agency, and that was the extent of, I mean, I came to visit the family, every Friday, obviously, but also during the evenings, when I was not on duty. And we discussed things that were going on in Germany, we discussed things that were going on in the world, we had correspondence with who were left in Germany, and also with my family, our family here. And sometime in 1940, must have been in 1939 or '40, my grandmother from Danzig came to London, and the boat that she came on, docked in Copenhagen. We tried to see her, but they wouldn't let us on the ship. So we just had to wave to her, and then she came to London, and she died here, in '42, I believe.

**Tape 2: 15 minutes 39 seconds**

SR: Where were you at September 1940, on the night of the invasion, actually?

WG: the night of the invasion was the 9<sup>th</sup> of April, 1940. I was in the hotel in Copenhagen when I was awakened by heavy aeroplane noise overhead, and one of the night people came around and said: 'We have been invaded'. And my first thought, of course, was: 'What's going to happen now... to us', and there would have been very little I could have done, in any event, either to run away, or to do... I don't know. But as it turned out, nothing happened to the ordinary Jewish people.

SR: So the atmosphere in the streets didn't change much?

WG: The atmosphere in the streets... Well, the first day or so, it was probably a bit tense, but otherwise, life went on more or less as it did before. You probably know that the Danish Jews were not molested until much later in the occupation, and the reason for that was, and I've talked about this to various people here, Germany was interested only in protecting Europe from America and England invasion, so what they wanted, they wanted the Danish coastline up Norway, facing the Atlantic Ocean, to stave off any invasions or attacks from the rest. And when Denmark capitulated within five minutes or so of the invasion, and said we will let you have what you need in order to go to Norway along the Danish coast up there to Norway, in return we want to rule our country by ourselves. And the Germans said, yes, we are not interested in Denmark. And that meant that the Danish constitution stayed in force, the constitution makes no difference between Jews and non-Jews, or any other religious group, the king was king, the parliament was parliament, the government was government, we even conducted, as far as I'm aware, we even conducted affairs between Germany and Denmark, through the foreign office, the Danish foreign office, so everything inside of Denmark was governed by Danish constitution, and hence, there was nothing against the Danish Jews. And that changed dramatically in August 1943, when, as the resistance movement in Denmark grew, the Danish government had to find a balance between resistance movement and the Germans. And the Germans didn't like the resistance, and at one stage, the Germans wanted



certain measures to be taken against the Danish resistance, and the Danish government said no, and the Germans said, well if you don't do it, then we will take over. And that is when the Danish constitution was suspended, the king did not reign anymore, the Danish government resigned and that opened the way for the Germans to persecute the Jews.

**Tape 2: 20 minutes 31 seconds**

SR: Do you remember when the German forces marched into Copenhagen?

WG: When they marched into Copenhagen? Yes, I saw them march into Copenhagen during the day, and also I know they landed in the harbour. That I did not see. But I saw them march into Copenhagen. I mean, they were there, by the time I got into town, they were there. They came very early in the morning, three or four o' clock, and yes, I remember that, and the population just turned the other way, they were not interested. Denmark, I don't know about other countries, but the Danish people were not interested in the Germans and they didn't want to have anything to do with them, they gave them the cold shoulder, which might not have pleased all the Germans, who thought they'd come to do a marvellous job, but we just didn't want to know them. And that was the general attitude, the general atmosphere. We couldn't do anything, but we just weren't interested.

SR: So when did you feel the big change?

WG: We felt the big change in a way that you couldn't probably talk as freely as you could before, because of all the Danish Nazis, Danish spies might have been, and there were. We know there was a very small Danish Nazi party, but they never stood any chance electorally, and I don't think the Germans took much notice of them either, but that was a difference. Then there were, of course, shortages of all sorts of... soaps and butter and things, that the war brought with it and a lot of things were taken away to Germany, food stuffs and things, of which Denmark previously was self-supporting and that became a change, but this was changes one could live with, at least one was not in any physical or economical danger.

SR: Your father, at that stage, went on lecturing?

WG: Yes, he went on lecturing and he did research work in the library in Copenhagen, the Royal Library, where he met several other refugees, and also non-Jewish friends, and they had a very good non-Jewish friend neighbored to where they lived, who later helped them to go to Sweden, and, yes, he carried on, and I carried on.

**Tape 2: 23 minutes 55 seconds**

SR: And when the German forces came, what did your father think?

WG: He, like everybody else, probably, thought, well, this may be the end of us, but as it turned out it wasn't, it wasn't, because we were left alone, and we only felt the impact of the German occupation when the thing started against the race of the Jews in October 1943.

SR: What happened then?

WG: In October 1943, there was a raid on all the Jewish homes, but we had been warned against this, both in the synagogue and through the grapevine not to be at home, and I was in my hotel when the Germans came to find out whether, I didn't know anything about it, but in the middle of the night, whoever came could only be Germans, there was a curfew for the past

six weeks, and I was on duty in my hotel, and they came and wanted to know whether we had any Jewish people staying in the hotel, and I said 'No', and I explained to them in great detail what sort of people we had, and I said... and the he asked me, he was a German with a Danish Nazi assistant policeman, and he asked me, did I know what the Germans meant by Jewish, not only Jewish religion, but also race, even half-Jewish or something, and I said 'Yes, I know, but still, the answer is no', and, which of course was not true, and then they left, and I thought to myself, 'Well, they never asked me'. So they left, and then, what happened was, that every five minutes or so, I heard lorries drive up and drive away again, and I was wondering what was going on... are they perhaps coming for me? And on the next morning, I discovered that close to the hotel was an open space, and in that open space they brought Jews whom they had found and assembled there, so that was the coming and going of the lorries all through the night.

**Tape 2: 27 minutes 32 seconds**

And I also discovered... I knew that a friend of ours, a refugee friend, and my grandmother, they stayed at a hotel in town, and I phoned that hotel, because I thought, well if they had been to my hotel, they would have been to their hotel as well. And I asked for my grandmother and they said, she is alright, and I asked for the other friend, and they had taken her to Terezin. And when I, in the morning, one of our waiters came, brandishing a newspaper, and asked me what... showed me the headline 'Jews have been removed from the life of Denmark' or something like that, and he asked me: 'What does that mean?' And I said to him: 'You have been outside, I don't know what it means, you tell me', and that's how we got to know. And then we had, in the hotel, in the building, there was the cinema, and the cinema had a sweetshop, and the sweetshop had a elderly lady to run it, and I was a good customer there, and she said to me: 'If you want to disappear, come to my place', which I did. And I left there and then, with a little suitcase, and I went to that lady's place.

SR: Where were your parents on the night of the raid?

WG: My parents, I believe they were with friends. They were certainly with friends the following night. My brother was already in a different town. He had found a job as a musician Alborg which is a town in northern Jutland, and he, so he was not there. Where he was, what happened to him... but then there were no Jews in Jutland anyway, so they wouldn't have looked for him there. And my parents, yes, they stayed with friends for three or four days, and I believe I joined them as well, there, for a few days, until we went to Sweden.

**Tape 2: 30 minutes 48 seconds**

SR: Was your father in contact with the rabbi Marcus Melchior?

WG: We knew Marcus Melchior very well, yes, yes, yes.

SR: So was your father in the day that the rabbi warned the congregation in the synagogue?

WG: No, he wasn't in the synagogue, no. I don't know how my father got to hear, probably from the neighbours, the friends, the neighbour, who was a member of the resistance, and they found somewhere to save for them, for my parents. I think... I don't know how I made contact with them... probably someone phoned me, but I am not quite sure. Or I would have phoned them, because they wouldn't know how to get hold of me. And then we went for an interview with some resistance people, and then we were told where to go and what to do. My father and I went, my mother came later.

SR: Just a second. You were telling that from the hotel, after they came to the hotel, there and then you went with that woman that offered you a place at her house. And then you get together with your parents?

WG: I got together with my parents. I don't remember how I got together with them. I would have cycled there, but whether I would have... I would probably have cycled there and somebody there would have told me where to find them, because they were not there anymore.

SR: They didn't go back to their house?

WG: No, no. I don't think so, certainly not for the night. They might have done, I don't think so. And then, then there was the decision whether the three of us could go on the same transport, but we couldn't, so I and my father left.

SR: The resistance group that helped you run away, did they know you from before? Were you neighbours?

WG: Through my parents' neighbours, yes. They organised it.

SR: Did your parents pay them?

WG: No, no. my parents wouldn't have been in the position to pay them. I don't know who paid, I certainly didn't. And my parents neither.

**Tape 2: 34 minutes 4 seconds**

SR: So actually, how did they escape...?

WG: We escaped... my father and I escaped in a little fishing boat, we were told to take a train to one of the outskirts of Copenhagen, suburbs of Copenhagen, the harbour there, and someone came and told us to go in, into that little boat, and we met there two or three other people in the same position, and we were lying there for half the night, until someone deemed it safe to do the crossing to Sweden. And we arrived in Sweden... we were probably an hour or so in the water and just across to the other side and there we were received by the mayor of a little town, who had organised accommodation for us.

SR: You were not able to go all the family, you were starting to say. You got only two of you?

WG: Two of me, my father and I, yes.

SR: Do you remember saying goodbye to your mother and sister? And your brother, sorry.

WG: No, my brother wasn't in Copenhagen, he was somewhere else. I remember... no, I don't even remember... yes, I remember saying goodbye to my mother, and said, well you will come with the next, on a different occasion, and she did. Of course one wasn't sure that she would, but she did, and I think she came the following day, day or two later. And...but we were not united straight away, because we went to a sort of nursing home, direct from when she came, and I think my father as well, although my father and I, we went to a different, to a

place together, for about two weeks until he found some job in a library, and I found a job in, again, not a hotel but a restaurant, in a town in Sweden, Borås.

SR: Do you remember when you arrived in Sweden, how did it look to you?

WG: It looked... well, it was dark. It looked very well, looked very welcoming, we had, they had made clear the school, the assembly hall as a night... a place for us to spend the night, and they had spread straw over, and sacks, and mattresses to lie on...

**Tape 2: 37 minutes 26 seconds**

SR: How many people were you there?

WG: Well, we were not the only boat. We were five in our boat, but there were probably three other, three or four other boats who came at different intervals.

SR: Did the fishermen, the people who took you, did they talk to you, did they say...?

WG: No, they only, when we came, when we arrived at the boats, they only told us what to do, get down into the hatch there, and don't all lie on one side, you have to crawl over there, so that the boat is evenly, the load is evenly distributed. And... that was all the contact we had, and then we heard some... sometimes you heard people talking above us, and a third person or a fourth person would come join us. I think my father and I were the first ones to be on that boat, and then two or three more came. And then at some stage, they set sail, though I don't think they had sails, but anyway, they motored across the water to Sweden. And when we got to Sweden, they told us, you can get out now, and the people in Sweden said, 'What, only five? We expected many more!'

SR: Where did you exactly arrive in Sweden?

WG: The town was called, is still called, Barsebäck, and that is today an atomic energy station, a very big thing close to Malmö, and a very strong bone of contention, because Denmark is not happy with all the nuclear things going on just across the water. And from there we were taken to, well, I would call it a stately home, which had been taken over, or been allocated to, originally, to the Danish soldiers who came in August of that year, and who then evacuated it for the refugees from Denmark... for a while. Well, we were there for about two weeks and they had a passport office... to establish identities, and they had a labour exchange there, so that people could apply for jobs and they could find them jobs, they had several things, because it was only, it was only supposed to be a transit arrangement.

**Tape 2: 40 minutes 42 seconds**

SR: Where did you think you'll go to afterwards?

WG: Sorry.

SR: It was only a transit place.

WG: Well, to wherever we found jobs. The difficulty was that the main cities: Stockholm, Göteborg and Malmö, they had, you were not allowed to get there. I mean even Swedes could not go there, because they were overcrowded, and one was not allowed to reside there. You

could visit, but you were not allowed to... But, and when they asked you 'do you have any friends, do you know anybody', of course, the people you knew would be in either Stockholm or in Göteborg. But, so I came to a little, no, not a little place, a town, called Borås, B-O-R-A-S, which is some forty miles away from Göteborg, and my father had already left, I think, for... he, I think he went to Stockholm for a while, he could go, and stay there. And he joined my mother in the nursing home for a while, and then he got a job in Stockholm.

SR: How did your mother... You said that straight away she got into the nursing home, nursing house?

WG: I think that was arranged from the people who, who brought her over, who arranged the transport in the first place, from Denmark. I'm not quite sure about that.

SR: And what about your brother?

WG: My brother and his fiancée, they came on a different route altogether, and they landed in Sweden in a little boat in this place in Southern Sweden, where they had never heard of Jews arriving from Denmark, and, contrary to all expectations, they issued them with a ticket to Stockholm straight away, where they had friends, and they got there. And they later went to other places in Sweden and they married there and...

SR: So how did you settle in Sweden?

WG: I settled there fairly well. I was befriended by the chief of police of the town I went to, and he took me in for a night or two. I think I had to report to the police when I arrived, and that's how I got to know him, and he said 'you come home with me', and he had a son who was my age, who tragically died, and... a few months afterwards... and yes, he looked after me, and then I had a job to go to, and soon I had a place in a communal home.

**Tape 2: 44 minutes 11 seconds**

SR: What job did you have?

WG: I was in charge of a restaurant in Borås, in a congress building. They had trade union congress meetings there, and a public restaurant. Any my boss and the family run it, and I was helping them to run it. And I did that for the time I was in Sweden.

SR: Did you have any contact with the Jewish congregation?

WG: There was no Jewish congregation in that town to speak of. There probably were some Jewish people, but we had no contact with them. We had contact with other Danish people, some Jewish, some non-Jewish. There were other resistance people from Denmark also in that town, but I don't think there were any Jewish people in that town. There certainly wasn't a synagogue.

SR: So who were your friends?

WG: Work colleagues and people I had met in discussion groups in the restaurant and in... how shall I say... through the people in the restaurant I met other people, and we came together and discussed things, and went to the theatre once or twice. And I corresponded with my brother and with my father and with my mother and that took... occupied me. We had

long discussions... correspondence between us, about what to do and what not to do, and time went by.

SR: What does your father do?

WG: My father did some research there, in the library, and also he, I think he wrote on his book, he did.

SR: Did you know what was happening in Germany?

WG: We didn't hear very much, no. Well, we heard... we followed the news of the war, what was going on with the German armies, retreat, and all that, we heard, but we didn't hear much of what went on in Germany, with the Jewish community and with all the deportations and that awful thing. I do not remember having heard anything about that. Although, the Swedish papers must have written, and consequently I probably have read about it, but I do not, honestly, I do not recall.

**Tape 2: 47 minutes 56 seconds**

SR: Did you have any family actually... remote family that still was in Berlin, that you were worried about?

WG: Well, I knew... my uncle was in Berlin when my family left, and what would happen to him we didn't know until much later... now we do know. And we had some friends, I had some friends from the youth movement who lived in the underground in Berlin, which I knew, but he must have been taken by some roving control or something, because that correspondence stopped. That was still from Denmark, from occupied Denmark. And did I have any other family... no, most of the family was no longer in Germany.

SR: What did you hear about from your friends in Copenhagen?

WG: We heard very little from Copenhagen, because we tried not to, we tried not to contact people in Copenhagen, because of... we were not sure how they would be watched, or to have communications with refugees from Denmark or anything like that. So we avoided corresponding with Denmark, whereas for the first time in Sweden, we could get in touch with people in London. My aunt in London, we could correspond with her. And with... because Sweden was neutral, and we could correspond, and that was the only other family we had... here, in London, and... we had family in what was then Palestine, but I don't even know whether... we probably had an address there, we probably corresponded with them as well, but we were not very close, and we... we knew they were there, and we knew they were alright, and... that was the time in Sweden.

**Tape 2: 50 minutes 48 seconds**

SR: So what was the atmosphere like?

WG: The atmosphere in Sweden was good. I mean, we felt safe, and we knew that the war would come to an end sooner or later, and the Germans were on the retreat, and it was just a matter of time how long one would have to be there. And therefore, one led one's life from day to day, but I didn't have any worries about what to do, I mean, I lived from day to day and went to the theatre or the cinema, or talks... whatever I wanted to do... museums,

musicals... we had American musicals coming to that place one year, and one lived as a normal person, without having to look over one's shoulder.

SR: But did you find yourself, let's say, relating to German refugees, or Danish refugees?

WG: To Danish refugees, yes, I mean... German refugees... German refugees there were none in Sweden... in my environment. Danish refugees, Jewish, yes... we knew one another, and we talked to one another, and we had events together, King's birthday, you can see a picture there somewhere, and yes, and there were a couple of, quite a few non-Jewish Danish refugees also, whom we came together with. And some Swedish people also. So we were a mixture of youngish people, and elderly people, and, I mean, I was very young, but of course there were people who were much older amongst the Danish Jews, who had to flee their homes, like my parents as well. And we were together, and we knew of one another, where they were, and what they did. One was the curator of a local museum, yes, and that was the life in Sweden.

**Tape 2: 53 minutes 56 seconds**

SR: How old were you at that stage?

WG: Well, I was born in 1920, so I came to Sweden at age 23, and I came to Ger... I came back two years later, '45, when the war was over. I came back in June.

SR: So when the war is over, where do you stay?

WG: When the war finished, I went back to Copenhagen.

SR: Did you go back to your house in Copenhagen?

WG: I went back to the hotel in Copenhagen; my parents went back to their place...

SR: Was it looked after?

WG: Yes, it was looked after. It wasn't their own, it was in an old age home, which still existed, and my brother went back to his job in Ålborg, and I went back to my job in Copenhagen in the hotel.

SR: How did the people greet you coming back?

WG: Very well, very well, yes. And... but I didn't stay there long. My mother, unfortunately, died very soon after, and my father had had a job in some intelligence office in Denmark, through his resistance friends, I believe. And they recruited people, the British commission in Copenhagen, they recruited people to go to Germany, to occupied, British occupied zone in Germany, and he applied for that job, and he got that job, and I applied as well. So we both went to Germany for a couple of years with the British army.

SR: How was it coming back to Copenhagen? Do you remember meeting people that you didn't see for those two years?

WG: Yes, I remember meeting people whom we hadn't seen for that time, and I also remember people saying 'Why did you run away, we were here fighting', the resistance

people, 'why did you have to run away?'. Well, it wasn't as simple as that. On the other hand, the resistance people helped us to get over to Sweden, and well, one found, perhaps, it was still a big war economy in Denmark. Like when we came back from Sweden, we hadn't had any war economy in Sweden, hardly any. And the atmosphere was much freer after the Germans had left, and, but again, I didn't stay long, I stayed for six months and then I went to Germany, with the control commission. And when that had finished...

**Tape 2: 57 minutes 39 seconds**

SR: So where in Germany did you go to?

WG: I went to Hamburg, just outside of Hamburg; we had barracks there, and...

SR: What did you do? What was your job?

WG: My job was gathering information; I think that is all I'm going to say. And how successful it was, I wouldn't know, because one gathered, and then somebody else evaluated the information that one supplied.

SR: So you worked there together with your father?

WG: Yes, yes, yes. And I think two-hundred other Danish people. Three or four of them were Jewish, but the remainder were people from Denmark.

SG: Was it difficult for you to come back to Germany?

WG: No, no, I don't think we met very few Germans to begin with. Later on we had German personnel working with us also, but no, no. I didn't go to back to Berlin, no. I had been in Hamburg before, before the war, and, but I had no family left there, so it didn't worry me going back to Germany.

SR: And how did Germany look?

WG: The Germans... well, I think that they tried to be polite sometimes, they tried to get on with their lives, and they tried to, they were not very, very apologetic or anything, they looked at us as an occupying power, although... Yes, and we had very little, we mixed, we went out, we went in the streets, but... and the Germans thought these are the privileged ones...

SR: Mr. Goddard, we have to finish now the second tape, we'll go back in the next tape.

WG: I see.

**TAPE 3**

SR: It's the 17<sup>th</sup> of March 2006, and this is the third tape.

Mr. Goddard, you were talking about coming back to Germany and working for the intelligence and you were talking a bit about describing the atmosphere there.

WG: the atmosphere was subdued amongst the Germans, they looked as... those I came in contact with, they looked at us mainly as privileged people who could do whatever they wanted, and who had all the facilities, and who had all the food they wanted... of course it



was a time when Germans had very little food... and we did not come very much in contact with them. We had our own entertainment and things, we went to the streets, of course, but we had our restaurants, we had our clubs, and we had our transport, we had reserved carriages on trains and tubes, and what we noticed about Germans was they were very poorly dressed and very poorly nourished and they talked, when we talked, about the experiences of the war, the people they had lost and the people they had, that were still as prisoners of war in Russia, and not a great talk about all the atrocities that they themselves had committed. But that is probably what one could expect, and of course nobody had ever been a Nazi, but one or two had helped Jews, and probably genuinely so, and that was what I can say about my experiences there, in Germany.

**Tape 3: 2 minutes 50 seconds**

SR: Was it comfortable, speaking again German, or using the language again?

WG: The language didn't worry me, no. It was, sometimes it was a bit, if I was in contact with the Germans, it was a bit uncomfortable. I mean, some of them knew that I was Jewish, but it made no, they were not interested in it, so it was a bit uncomfortable, yes.

SR: When you say they weren't interested in it, what do you mean by that?

WG: I mean I could have been Jewish, or I could not have been Jewish. For them, I was a member of the British forces, and that was for them the most important, their outlook as an occupying power. And I'm just trying to think, yes, sometimes one made a remark about Jews, and they had known Jews, and they were sorry that they had gone, but, I mean, one, I was in two minds about how to react to that. It was not... out of their free will that the Jews disappeared from the scene of Germany, and... so, there were some uncomfortable moments, yes. By and large, I didn't have much contact with them. I tried not to have much contact with them... because you never knew what they had been up to.

SR: So how many years did you spend in Hamburg?

WG: I spent there, from... all of '46 and '47 and three months in '48, and it was in, just outside of Hamburg, which was then still quite heavily devastated, and people went out into the suburbs to get food-stuffs, and to try and get flour and butter and anything from outlying farms, and sometimes they got them, and sometimes when they came into the city, very often, whatever they brought was being confiscated by the police or by the soldiers, British soldiers, because you were not allowed to bring things in, because everything was rationed, and whatever you had outside rations must have been either black market or stolen or something, so when they took it away from you, you had no, you had no real cause in saying, hey, that is mine. But that was their life for... in those years. Not a very gratifying one, but then one could say they have only themselves to blame... although not everybody did see it that way. What else can I say about Germany?

**Tape 3: 7 minutes 10 seconds**

SR: So you are two years in Germany? And then you leave to England?

WG: Then I came to England, yes. And I mean while I was in Germany, we went... all the Jewish personnel went for a High Holy Day service in Hamburg synagogue, and I can also mention that I was there when the Exodus affair happened. And it was supposed we, as a civilian organisation, were supposed to, or actually did meet when the boats returned, but

although I had been told to be on standby I was not called, and I have a feeling that they did not want Jewish personnel to be present on that occasion, because they didn't want to have any sort of dual loyalty problems. That was my impression at the time. And I went; there was a huge meeting in Hamburg of all... organised by the World Jewish Congress, I think, where two or three prominent ex-Germans, Jewish personalities, talked to... I'm not sure whether it was a German public, or a British public, or a mixed public, or a Jewish public, but there was a big meeting there about the situation, which I attended and several others from our station as well. That's it from Germany.

SR: And then you get to England. Did you... how, why did you come to England?

WG: I came to England because my aunt asked me, would I like to spend two weeks in England, and I said, why not, and I came.

**Tape 3: 9 minutes 31 seconds**

SR: How did England impress you when you came for these two weeks?

WG: England impressed me very favourably, I looked... first I had my aunt here, and I looked up some friends which we had in Berlin, which I visited, whom I visited, and I felt very much at home here. And I had a friend... actually in Copenhagen, I, in Sweden, I met a Dane, a German Jew who had been on Hachsharah in Denmark and who came to my restaurant, also to work there. And after the war he went back to Denmark, and he saw me off the train when I said to him 'I go to London now to my aunt, to visit my aunt', and he said to me 'If you are going to London, you won't come back'. And I thought at the time, why does he say that? But the fact is I didn't come back, so he must have known more than I did... I kept up correspondence with him for many years, and then unfortunately he died, but he lived very happily in Denmark ever since. And I was here, I got to know people here, and I met a young lady whom I later married.

SR: Where did you meet her?

WG: I met her at a Seder night with some ex Berlin friends. My wife's parents had known them in Germany, and my parents had known them in Germany, but the lady had lived in Frankfurt, where my wife was born, so although both parents knew these people, they never knew each other. They lived in Frankfurt, and we lived in Berlin. And they got friendly with my wife's parents through the B'nai B'rith and when I took up relations with these people from Berlin, they invited the other family, so that's how we met. And not long after we got married. And I'm still here. My wife, unfortunately, is not.

**Tape 3: 12 minutes 30 seconds**

SR: What was your wife's name?

WG: Her name was Eva née Löwenstein, her parents was Sam Löwenstein, and her mother Paula née Süßer, and she was a medical doctor in her own right, but she didn't practice in this country. She didn't practice in Germany either, but she did laboratory work in various hospitals... before 1933, obviously. And my wife was born in 1924 and I think from then on... her father had a leather goods factory and her mother then devoted her time to that business, which they later transferred to here, to London.

SR: What was the business?

WG: Leather goods.

SR: And what kind of lady was your wife?

WG: She was a very loyal person, a very devoted person, a very religious person. A happy person, outgoing, she made friends with everybody, and she also had a perception of... if she met somebody for the first time, she knew whether this was a genuine or not, whether she would keep it up or not. She got very seldom disappointed in her judgment of people, and we had a very happy life together.

SR: Where did you marry?

WG: We married in her parents', her mother's house, where she lived; her father was no longer alive. My father came over to marry us, Jewish, of course the registrar in the town hall across the road in the town hall had been the day before, and we lived in that house until fairly recently.

SR: Where was it?

WG: In Belsize Park. And very soon I joined the Belsize Square synagogue of which the family had been members before, as it was very akin to the sort of synagogue that I was used to, and I've been quite active in this synagogue, from the beginning.

### **Tape 3: 15 minutes 52 seconds**

SR: Coming back to the time when you arrived in England, how did the society treat you? Did you feel welcomed, did you feel...?

WG: Yes, yes, what contact I had was through my wife's family and through my friends from Berlin, and they were very welcoming, and they were glad to find somebody who had survived, who they hadn't seen for a number of years, and who they didn't hear anything about, but they were very happy to see me, and I was happy to meet up with them again, too, and of course many of my friends then were also my parents' friends... had been my parents' friends... and they were happy to hear of my parents' progress during those difficult years also.

SR: Were your friends here mainly refugees?

WG: Yes, yes, mainly refugees; probably exclusively refugees.

SR: Refugees from Germany, or...?

WG: Yes, yes, Germany or Austria, which amounts to the same thing. But I mean we had, we knew friends, yes, we had friends from Austria, but mainly from Germany, either from Frankfurt or from Berlin. And then we got friends in the, in the B'nai B'rith and in the synagogue, where again the majority was of continental origin, or then were, today things are different in the synagogue. Yes, they... I had no difficulty in integrating with them, although sometimes people wondered... things that happened here during the war, and I said 'Well, I don't know, I wasn't here during the war'. And that... people wonder... yes.

**Tape 3: 18 minutes 23 seconds**

SR: Did you have a problem; let's say, with your German accent, did you feel that it...?

WG: Do I have a German accent, I don't know?

SR: I'm the last who could say... with my accent, so...

WG: What does Simon say?

SR: He doesn't say, he's a cameraman...

WG: Oh is he? Yes. I remember that, I don't know whether I have a German accent, but probably people think of me as a foreigner, wherever it comes from. I remember from my time in Denmark, there is an island off Denmark, Bornholm, which is somewhere in the Baltic between Germany and Sweden, and they have a special way of talking, and people in Denmark often asked me do I come from Bornholm, and the reason they asked me that is that the person I was most in contact with in my hotel came from Bornholm, and since I learned my Danish way of talking from him, I talked with that sort of accent. I don't know what my accent is, my dialect, accent is, here. I know that I can hear people the streets when they speak English in, I can hear whether they're Danish or not, but that again is a different matter.

SR: Do you remember this area?

WG: I remember this, well, this area, yes, although I haven't been much in this area, I have more been in the Belsize Park area, and the Swiss Cottage, which is just further down the road... where ex-refugees used to congregate in, in Cosmos and various refugees places... St. John's Wood, I remember, there is a big reform synagogue, a liberal synagogue I should say here, which I also have frequented from time to time. But my main synagogue is the Belsize Square synagogue.

**Tape 3: 21 minutes 17 seconds**

SR: And from what did you live, what did you do here in England, here in London?

WG: Here in London, well, my parents, my wife's parents had a leather goods business, fancy goods, which we then extended to include stationary and that sort of merchandise, which we quite successfully ran until she fell ill and we could no longer do it. And through that, we came in contact, we extensively travelled to southern parts of England, which was one of the things we liked doing anyway, and that's what we did for all the years we were married. We had good times, we had bad times, we had fun times, and we had good holiday times, we travelled, we travelled to Israel, we travelled to Holland, we travelled to Switzerland, we travelled to Denmark, and we travelled here, and we enjoyed our membership in the synagogue, too. I wrote a few book reviews for the synagogue paper, which Eva typed, and got involved with, and that was the life that we had. And we went to the theatre, we went to concerts.

SR: How many years ago did she die?

WG: Sorry?

SR: How many years ago did she die?

WG: She died in October 2003, and then I gave up the house in Belsize Park area, and came here.

SR: You had a couple of times in your life actually to leave your house and start over again, how was the feeling all the time having to leave somewhere and start again?

WG: Well, when I left the house in Percival Avenue, in Belsize Park, I thought it might be my last move, and it was very difficult because the house had accumulated lots of things, which have memories, and you had to part with most of them, which was not easy. And that was actually the only home that I had to leave, because previously, as I said, rooms, either with my parents or on my own.

**Tape 3: 24 minutes 39 seconds**

SR: But was it difficult adjusting all the time to the new situation, to the new country, even from Berlin going to Copenhagen...?

WG: Well, I don't know, I can't say. I managed. I, no, I don't think it was all that difficult, I don't think it was, because I, I feel at home if a place is nice, and if the surroundings are good, then I feel at home, and I can do... I think as long as I can do what I like to do. That doesn't worry me.

SR: What did you take... what is there in you from the years you spent in Berlin, you think?

WG: Well, from the years I spent in Berlin is probably my life, my love for books, for religious tradition, for culture, be it German or English, also in Berlin we had Shakespeare and Oscar Wilde, and other British playwrights and novelists. So that is what I bring from my Berlin days. From my Copenhagen days I probably have the love of tolerance towards other people, other minorities if you like, other groups of people. And from here an amalgamation of both, and the cultural living.

SR: And Sweden?

WG: Sweden... yes, Sweden also. Sweden... I probably was not long enough there to grow roots there, to any extent. I would class Sweden, perhaps, with my Danish experiences, although it was... Sweden is a much harder country, much more... a bit more formal than the Danes are. The Swedes are very, yes, formal, stiff, and probably introvert rather than extrovert. They tend to keep themselves to themselves. I think that is how I would say the difference between Sweden and Denmark.

**Tape 3: 28 minutes 2 seconds**

SR: And how would you define yourself? Would you say you are a German Jew, a Danish Jew, a British Jew, a Jew?

WG: A Danish Jew is probably difficult to say, although on paper I am, and most Danish Jews, of course, come either from Holland or Poland, and... the Danish Jew I don't think I could say. A British Jew, perhaps, German Jew... everybody will think me a German Jew, so

why not? Yes, I would think a German Jew. Although, I mean, I have lived here now for more years than I have lived anywhere else, but again, in a German Jew surrounding... perhaps a bit of both.

SR: Do you mainly mix with... in your later years, did you still mainly mix with refugees, or was it more with the British?

WG: Well, I remarried last year, a year and a half ago, and my wife is British-born. Her family comes from Czechoslovakia, and they have a number of non-Jewish friends whom I have met, and am friendly with, and that is the extent at the moment I think I have, of non-Jewish, non-refugee friends, and I could even say acquaintances. Perhaps, I don't know, perhaps I didn't get much into English or British society, other than through the second generation Britons, of any age, whether they are the older generation or the younger generation. I do not know, socially, I do not know, hardly, even outside many people of... I now have a few acquaintances, English ones, non-Jewish ones, yes, but in the main, it would be the continental Jewish environment.

**Tape 3: 31 minutes 10 seconds**

SR: And what did England as a country provide you with?

WG: England as a country provides me with means of making a living, with happy environments, with the possibility to go wherever I like, both inside and outside this country, this island. It gives me spiritual freedom, both visual, when I say visual, I mean theatre, cinema... and books, papers... and means of expression, what I can live with, and what I would like to have, and what I am happy with. And I would like to say that I am very happy in my new marriage, and I will miss this place, where we are talking now, but I am very happily integrating into the new set, the new environment that I have been part of now for the last couple of years.

SR: Did you come to terms with your past; do you discuss your past?

WG: I... yes, I have come to terms with my past. I have... I don't think I have any regrets of not having done anything, or having done anything that I would like to have done, and I think I could on living as I am, as I say, happily ever after. But who knows? Who knows what is in store for us?

**Tape 3: 33 minutes 38 seconds**

SR: Is there anyone special that you would like to talk about, or to mention, that you haven't mentioned... in the interview... a friend or someone from the family?

WG: No, no. Anybody special?... well, my parents were special to people, especially my father, but that is because I lived much closer and much longer together with him than with the rest of the family. And other than that... no. I don't think so. I've had many good friends, both in Berlin and later here, and I had a good friend in Berlin who then went to the states and came to visit here many times, no longer alive. And I don't think there's anyone special I would like to talk about. I have... no, I can't think of any. Anybody who has shaped my life were my parents, and that is what I can say to that.

SR: Have you got any message for anyone who might watch this video?

WG: The message I would like to give is: 'Be tolerant towards others... try to, it may sound corny, try to do good because you will benefit from it in the end, because it is you, yourself you have to live with... don't try to put anything over anybody, because you will not feel comfortable with yourself... and try to understand other people's point of view, and respect other people as human beings.' And that is what I think is the essence of how one should live.

**Tape 3: 36 minutes 37 seconds**

SR: The last point I am interested in... The biography of your life made you a person... a believer, or did you come to...?

WG: Yes, I believe, I believe there is something beyond us, which directs what is happening... the forces of nature, which, if you like, God put in place, so that the world functions, if we don't destroy it. I think that is the essence of what I believe.

SR: Thank you, Mr. Goddard, for taking part in this project. It was very interesting.

WG: Thank you.

**Tape 3: 38 minutes 13 seconds**

SR: Please tell me who it is in the photo?

WG: This photo? That is my father.

SR: When was it taken?

WG: It was taken in the early 1930s.

SR: And where about?

WG: It was taken in Berlin. More I cannot say.

SR: Could you tell us please who this is in the photo?

WG: This is my father's mother, Martha Nathansohn. She was born in Copenhagen and that photo is taken in Copenhagen.

SR: What year?

WG: I wouldn't like to speculate on the year. It was probably in 1910, something like that.

SR: Could you tell us who are in this photo please?

WG: This is my paternal great-grandfather, with his son Leopold. That picture is taken in Copenhagen.

SR: Thank you.

WG: This is my father and his second wife, Gertrud Klein, from Holland. Taken in the 1960s, I presume.

SR: Where about?

WG: I would have to look at that, and I can't remove it... taken outside their house in Copenhagen.

SR: Could you tell us about this picture please?

WG: Oh this is a wedding picture of my first wife and I in 1949.

SR: Where was it taken?

WG: That was taken in the house in Percival Avenue.

SR: Thank you.

**Tape 3: 41 minutes 19 seconds**

WG: This is my father and I talking, taken outside his house in Copenhagen in, probably, 1960.

SR: Thank you.

WG: That is a picture of a Jewish group, youth group, on a camp, summer camp, taken in 1935 or '6 in Germany.

SR: Thank you.

WG: This is my aunt Martha Levi, who was instrumental to my being in London in the first place, and who moved to Tel Aviv soon after I arrived. In Tel Aviv, I visited her several times in Tel Aviv, and she passed away in 1979.

SR: When was the photo taken? What year?

WG: Taken probably in... in the 70s.

SR: In her house?

WG: Yes, on her balcony, in Hayarkon.

WG: This photo is taken at the Belsize Square synagogue. It shows me, my wife, my brother and his wife, and the occasion is the ruby wedding anniversary of me and my wife.

SR: What year was it taken?

WG: In 1989.

SR: Thank you.

WG: This picture is taken in the Belsize Square synagogue on the occasion of our golden wedding. It shows me and my wife Eva, and my brother and his wife Chaya, née Eisen, and was taken in 1999.



SR: Thank you.

**Tape 3: 44 minutes 22 seconds**

WG: This picture is taken on the island of Bornholm in 1935 or '6 and it shows me with my cousin, her mother Gertrud, and her mother Martha. Martha Götz, Gertrud Skipsted, Lisbeth Skipsted and me.

SR: Thank you.

WG: This shows me and my wife Eva, my brother and his wife Chaya, and their two children Peter and Sophos... Not Peter and Sophus...

This is my wife Eva and I, my brother and his wife Chaya, and their two children Kit and Peter.

SR: When was it taken?

WG: In 1954.

SR: And where?

WG: In Copenhagen.

SR: Thank you very, very much.