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George Salton interview 2/14/95

Shall I start.

Sandy: Yeah.

GEORGE SALTON: I was liberated in spring of 1945. I was by

that time a prisoner in various concentration camps for over

three years, and it was the 10th camp. The name of the camp

was Woeblin It was a a camp that apparently the Germans

didn't finish when we arrived there. The buildings were not

finished, there were no floors in the few barracks, no

windows. We slept on the sand and the place was very

disorganized. It was, it was base-, but it was springtime,

it was a time of double pain because inside, discipline and

organization and supply of food have were deteriorating, the

madness and the evil was increasing, while nature placed

leaves on the trees outside the wires and birds were

singing and flowers were appearing more in greater number as

if to mark the many starving and dying prisoners inside the

camp.

GEORGE SALTON:There was no work there, thee was really very

little organization, the German SS men still, however,

maintained certain processes, calling us out every morning

for for a assembly to count us. aIt was not meaningful

anymore because so many people died every night that the

count didn't mean anything. Nevertheless, we who were still

alive and able got up every morning and appeared for the

assembly and for count. We did it because we were afraid.

I suppose in those days, only the dead were not afraid. And

so it happened one day--and I believe it was the beginning

of May--I know now that it was the first of may, but I

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believed then it was the beginning of May--at one of those

assemblies it was announced that the prisoners in this camp,

camp Woeblin in which they must have been about 4 or 5

thousand prisoners that were still alive were to be placed

on a train to be evacuated again. Mind you, that during

that those late days of the war as the fronts were moving

and advancing we were being evacuated from camp to camp.

May I ...

GEORGE SALTON:And so it happened that about noon or 10

o'clock that day we were placed on in boxcars some hundred

or 80 or 130 people to a boxcar. It was obviously very

crowded. The train was--well, let me tell you, the camp, as

all camps, was surrounded by double fence and the

railroadline with the waiting boxcars were in an area

between two fences--it's significant as the story evolves.

We on that train the whole night. Hungry and miserable,

there was some random shootings from from the guards who

surrounded us. And then by next morning, again, as I

remember it very well, about 10 the doors were opened and

the prisoners were saying to other prisoners that the

locomotive didn't show up and therefore therefore there was

some doubt about us being transported to some new

destination. Later that morning, we were asked to, we were

ordered to leave the boxcars, line up in the areas in front

of the boxcars right in front of the fence and the gate that

led to the inner camps, where the camp was, with

instructions that, with orders, I need to remember that,

with orders barked, orders that all the Jews should step

forward. I would estimate at that time that among the 4 to

6 thousand prisoners there must have been a few hundred

Jews, maybe 4 hundred Jews. Most of us being sufficiently

experienced and knowing what to expect, most of us Jews, I

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should say, tried to ignore that order. Some people who

really didn't care stepped forward, others were being

singled out in this commotion by prisoners who were not

Jewish, and in the midst of that confusion and shouting and

and and fear accompanied by by shouts and beatings, eh,

there was a, we heard the cannon fire, eh, eh, artillery

cannon fire in in some place close by and all of us looked

in the direction of the sound from which the sound came down

the corridor the railroad track cut through the forest, and

in the the distance we should, we could see a tank. A green

tank, I quite frankly didn't know and didn't care at that

time whether it was a German or a Russian or American tank.

We didn't know exactly where we were in which part of

Germany and we didn't know at all how the war was coming,

even though we knew that there were changes because of the

movement of the prisoners from camp to camp. And there was

this tank and was surrounded by smoke, which I suppose was

the smoke emitted by the canon and it kind of stood there on

the horizon, almost--I remember seeing it as some kind of

prehistoric animal ready to snarl or attack. I was, most of

us who see it were kind of stunned by that sight and the

Germans, of course, reacted to it very quickly. They opened

the inner gate, or the gate to the inner camp and made all

of us move, walk into the camp. Gave up the idea of

singling out Jews. They did hold back the the German

trustees, so-called kapos, who were basically the admini,

administrators of the day to day working of the camp and we

just went in and there was nothing more. There was no--the

tank didn't appear and there was no additional canon fire.

It would have been about 10 or 11 when this happened in the

morning. The German guards continued to occupy the towers

that surrounded the electric wire around the fence. For

reasons that were, they continued random shooting into the

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camp. Prisoners were being shot and those of us who were

inside searched out--and I in particular, searched out a

position between the barracks where I was not in the line of

fire. And some food was available for stealing because the

kapos who in the past protected the supply of potatoes or

cabbage was there, were no longer inside the camp, so there

we were not knowing what to what is going to happen, and

clearly I did not anticipate liberation. The whole, I must

confess that the whole notion of being free, of living a

life that was my own was outside of my expectation. I had

been in camps, I was a prisoner since I was 14, I had been

under German eh control since I was 11. I just didn't know

what it meant to be able to decide when to get up or what to

do or or or the whole notion of liberation and freedom was

not was not something I was counting on. And I had no idea

and no expectation that this was the day when the thing that

I had forgotten about may happen, that I may be liberated

and free. So there I was, sitting behind a barrack with

other prisoners. Mind you in that camp there were, there

were hundreds and hundreds of unburied bodies because the

whole process of managing the camp was was stopped and so

there we were sitting behind the barrack. I think I had two

or three potatoes and some prisoners started fires, little

fires, and I had my bowl that all prisoners carried and that

was essential to have in order to receive rations of soup

whenever it was available and I tried to cook this potato

and --- time passed, I really didn't think abut anything

very much. When I noticed out of the corner of my eye in

the distance amongst other barracks, people running. Just

individual prisoners I could see running all in a certain

direction and I still had the survival instinct even though

I was by that time very tired and my life was ebbing and I

was on the verge of becoming a Muselman, if you know what it

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is, someone who no longer really cares about surviving.

Still the instinct was there, and I saw these people running

in this one direction. And I wanted to know why. Maybe

there was food or maybe something good was happening and I

wanted to take advantage of it. Maybe there was something

bad and I needed to know about it to try to avoid it. Mind

you,. as a youngster I survived many years of concentration

camps and many selections by making myself invisible--15

year old boys were not supposed to stay alive in camps

because they were not old enough to be to be productive

workers.

Roll 2.

Sandy: I think a good place to start where you saw...

GEORGE SALTON:So there I was sitting, hidden kind of against

one the barracks protecting myself from the line of fire,

where I noticed people running in the distance. In the

distance I could see individuals in the white and blue

striped prison uniforms running. And I initially wanted to

ignore it because it was safe and kind of warm sitting in

the sun over there, but my survival instincts made me want

to find out why the people were running and what was

happening. There was maybe there were maybe good things to

that was to happen and I needed to know about it to take

advantage of it, there were maybe bad things that I needed

to know about to avoid That was the instinct of a prisoner

who who no matter what the circumstance still wanted to

survive. So after noticing the movement of people and the

running, I followed, followed between the barracks, moved

on, and came to an area of the camp where the latrines,

toilets, were located. It was a special area not only

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because the toilets were there but because this is the place

where prisoners who are about to die for some strange

reasons went to die. And there were mountains of bodies and

many dead people and so I ran in that direction and as I

came unto that place I noticed many prisoners yelling and

screaming and jumping and dancing and there standing amongst

them were seven giants, young people, they must have been 18

or 19, American soldiers, thee were 7 or 8 of them standing

inside the camp. Apparently they cut the wire and came into

the camp. They were bewildered by us, wild and unkempt and

dirty and ? smelly people jumping and dancing and trying to

embrace them and kiss them. And did too, I also joined the

crowd and yelled and screamed and somehow knew that the day

of liberation has come. I was a strange feeling for me ,

however, because, as I remember it, on the one hand, I was I

was overwhelmed by this unexpected and unhoped for encounter

of freedom, but at the same time, what was happening was

outside of me. I really didn't know what to make of it. I

knew I was free, but I didn't count on it. I somehow didn't

know what it meant, and I knew it was great, but I was

overjoyed because all people around me were overjoyed and

were singing and dancing and and but I was 17 I was free,

but what it meant I wasn't sure. The soldiers were there

for for a few minutes, they were on patrols whose job, I'm

sure, whose assignment was not to liberate a camp but to

march along a certain road to some destination and after ten

minutes or fifteen minutes they left. They just moved on

through the wire. We looked around incidentally during all

that celebration and wonderful feeling, eh, the Germans were

gone. The towers were empty, there were no soldiers, there

were no guards, and the Americans have left and some of us

who remembered the stories that our parents told us from the

first war when the Austrians and the Russians kept moving

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back and forth across little town and advancing and

retreating, some of us said: the Germans may come back. So

we left some groups of people, the Frenchmen, I saw them

arrange themselves into a kind of a marching order and

walked out oft he gate. And 5 of us Jewish young men who

knew each other from home, left through the hole in the

fence and through the forest. Not to search for freedom, or

or, but to hide because we thought the Germans might come

back. So while we were free and while the Germans were gone,

we were not really free because freedom didn't come like a

sunrise where eh eh, one day we were in the dark and the

next day there was light and warmth and nurturing and

rejoicing and celebration. Freedom came as something that

happened but did not effect us immediately. So we went into

the forrest not knowing what to do. I remember there was

some guns and and some pistol laying around in the forests.

Obviously, the Germans were retreating already at that time.

We tried to carry some of these weapons with us, expecting

that we may have to hide in the forrest and defend

ourselves, but quite frankly, the weapons were too heavy for

us to carry. And we came to a little town. The towns name

is Ludwigslust. Only to discover as we walked into the

town, I think looking for some shelter, maybe for something

to eat,that the town was still in German hands. I remember

us walking coming around the corner and on the opposite side

of the street there were two German officers with a woman

walking, and they were still in uniform and armed. They

looked at us and we looked at them and they moved on and we

jumped over a hedge and hid in a little shack that was

apparently used by a painter to store his paint and we were

just hiding over there waiting for darkness to leave the

town and hide in the forest again. So here we are liberated

but really did not recognize that. And toward the evening,

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as the sun started setting, American GIs came walking into

town.

GEORGE SALTON:

And we were liberated, we were liberated. We then knew that

the times of oppression and pain and beatings were behind

and rather than saying me let me talk about myself. I

really didn't know what the future held, I recognized that

most likely I was alone, I recognized that most likely my

parents were not--did not survive. I recognized I was still

unprepared, I was obviously unprepared for freedom and

selfsufficiently, and I was driven only to contact my

relatives in the United States in the hopes that my brother

might have survived and and when the family was separated

back in early 42 my father uh instructed us all of us to

contact to contact our relatives in Europe because this is

how we will find each other. So that is how it happened.

The day of of pain and misery and then kind of a low key

development that snuck up on us, Wonderful day--I shall

never forget it. A day I remember with great joy and great

pleasure, but it wasn't a day that help the kind of

excitement that one would expect to see in the movies. It

was a day when freedom came, liberation came and of

unannounced and unexpected.

Sandy: OK. Two minutes left.

GEORGE SALTON:Well, let me talk a little bit about what

happened next. Urhm. Once we, once we, once Americans came

to town in Ludwigslust, the five of us decided to, we didn't

know what to do, we really stayed in this little shack and

which paint was stored. Slept and went around to the

American to the kitchens that cooked for the American

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soldiers which by then occupied the town and begged for some

food. There were really no arrangements--and I'm not

complaining I recognizing that there were no arrangements to

take care of us or the hundreds of other prisoners that were

liberated in the camp in Woeblin. American soldiers were

quite generous and helpful and sympathetic--they gave us

food, they gave us whatever they had including Hershey bars.

After a few days of that existence Americans then started

making arrangements to ship the various liberated prisoners

to their homes. This--where we were liberated was to become

the Russian zone and the Americans were of course uh, uh

expecting to retreat from that area on the other side of the

Oder river. So the French were sent home to the West and the

Italians went down south and the Poles and the Ukrainians

the Czechs were shipped east. we were, while we were

Jewish, we were still Polish. One day the Americans

gathered up, gathered us from this little shack and put on a

truck with other people of Polish origin and sent east

towards the Russians whose lines were right outside the

town. The Russians didn't want tot accept us, did not want

to--whatever the reasons were, the guards standing at on

the roadside did not allow the truck to pass, so we were

brought back. The british came ad put on their trucks and

took us to a town called Lubeck. And I must tell you that

on that road something happened that was a part of the

liberation. I think was the day that I really realized...

Roll 3

Sandy: OK

GEORGE SALTON:After the Russians refused to pass the truck

with people from Poland and sent us back uh, by some

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arrangements British soldiers showed up with truck and we

were placed on a number of trucks driven by british soldiers

and taken west towards the town of Lubeck --obviously into

that part of Germany which was to be British zone and not

Russians zone or Eastern zone. Something happened on this

trip that I remember with great emotion. Because even

though it happened a week or 8 days after liberation it was

that punctuation make that really made me realize that I'm

whole again or that I can at least hope be be whole again.

We were sitting on the back of the truck as the trucks were

moving and behind us was obviously another truck with two

British soldiers in the uniforms driving that truck and the

truck because of various obstacles, the trucks would stop

every once in a while ad move and a few of us that were

sitting in that truck spoke yiddish to each other, Jewish,

Yiddish. And at one point, eh, the drivers of the trucks

behind us started blowing the horn. The trucks stopped and

they came out running. Speaking Yiddish to us. Telling us

that they were Jews, and being surprised and happy that they

had found some Jewish survivors because somehow they didn't

expect to find any and I remember the feeling of seeing

people in uniform with authority with guns with hands on the

wheel that could make a truck turn left or right that were

Jewish, and it was the moment when I realized that eh I was

equal. That was the moment when I realized that ah the days

of humiliation and and and and and days when I was treated

as somehow subhuman were behind me because it was possible

for me. It was attainable for me to feel that there were no

limits and possible for me to rally understand that I was

free. Uh, maybe that was how long it took for me to really

understand what liberation was, That is how long it took for

me to to really comprehend that liberation was more just

being able to just go out out of the camp and cross barb

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wire. Liberation was something that had to happen in me. I

had to realize and understand that liberation was also a

feeling of sufficiency and equality. And that happened that

day with the British soldiers.

Anyway, life went on. We were settled in DP camp in ..

Sandy: Let me ask you a couple of things. One--did you at

some point, did an American share his rations with you.

GEORGE SALTON:Yes, I'm obviously going to back in time. Uh,

on May 2, the evening of May 2, which was the day of our

liberation, we that evening as we were hiding in this little

shack hoping to be undetected to be able to somehow escape

when the darkness back into the forest, the Americans

soldiers marched in and we were liberated ad we just stayed

there and and did not leave the shack and the following day

or two, we I who was very weak and very skinny, and I'm sure

looked terrible, spent my days kind of sitting in the sun

resting and trying to warm up and trying to recover. Young

American soldiers who didn't look young to me--they looked

like kind of giants or angels--would come by and give me

food, give me a bar of chocolate or share some food that

they had. Uh, yes that's what happened. I'm sure they felt

sympathy for this little teenager who was half alive and

half dead and I'm sure that they recognized that we deserved

pity, I'm sure they also recognized that we are may be one

of the reason why they risked their lives for the Germans.

Sandy: And also, you saw children for the first time.

GEORGE SALTON:You have perhaps seen some of my stories, yes.

When the American soldiers left Woeblin and some of us were

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concerned that maybe repetition of the stories we had heard

from our parents of what happened during the first war and

were concerned that the Germans might come back, we left.

And we walked through the forest where there were many uh,

there were weapons and abandoned trucks and as we walked

through the forest, came out into clearance, or little side

road and there was, thee were refugees there. I don't know

whether they were German, I expect they were German, they

could have been Lithuanian or whatever, wagons and horses

and lots of refugees with women and children. And I remember

walking and seeing two young children, They must have like

my grandchildren now, three or four or two, and I was

surprised how a child--to see a child to see how a child

looked because I haven't seen a child for three or four

years. I just, I knew that children exist, of course, but I

Haven't seen a child. It was a kind of a special experience

to see a child to remember how a child look and to see how

really beautiful and innocent they were. I was kind of like

seeing a flower one has only read about. And I remember

going down on my knees and in front of these two little

children and looking at them and they were not afraid of

me--I didn't touch them--they were just there, and when I

stood up I I did feel a little bit more human, or I did feel

that I that the anger and the and the desire for revenge

have had left me, I did feel a little bit more human. I also

felt sad, I must add, because I'm sure I realized that there

were no Jewish children around. There were no Jewish

children at the year of age three or four or five or seven

or eight any place in in central Europe. But, yes, I saw

two children, there were more children, but I saw these two

and I looked at them and I to this day remember how

surprised I was to see how a child looked because I forgot.

And that experience was one of those many experiences that

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I'm sure that was--led me from to a path of healing and and

becoming free.

GEORGE SALTON:You have, of course, seen some of my other

stories and that's not fair.

Sandy: When you,when the Americans came into the camp, can

you describe your physical condition?

GEORGE SALTON:In that, in that camp in Woeblin which was As

I said the tenth camp in my history and I had been in camp

ten years, I had basically deteriorated very badly

physically. I couldn't, I couldn't walk very well, my hip

hurt me, and I was really very weak and reaching the state

in which a prisoner no longer cared whether he or she

survived. Now, I didn't reach that point, I still, when I

saw people running out of the corner of my eye I still got

up and went looking what was happening. But I was in very

bad shape and I think if I wasn't liberated in a matter of

days, I would have been one of those bodies that was laying

in mountains of dead in front of the toilets. I would guess

that I had maybe a week or ten days to left, and if I wasn't

liberated and was not given additional food and was allowed

to rest and sit in the sun I wouldn't have recovered.

Sandy: Reload. On to DP camps.

New Roll.

GEORGE SALTON:After we ere brought the British military to

Lubeck which is in northern Germany, I found my way within a

few days to a displaced persons camp run by the British in a

town called Neustadt. It was located in the former German

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submarine school. There were many people there. Jews were

in the small minority, there were people there from, there

were Frenchmen, there were Italian, soldiers who were

interned by the Germans somehow after Italy changed sides

and declared war on Germany in 1943. There were some

Yugoslav former prisoners of war. There were Poles,

Ukrainians as well as Latvians, Lithuanians and Estonians.

Within a matter of days--no--within a matter of weeks,

various people left, went home. They were there was mmm

made possible for the Frenchmen to to go back to France, and

the Italian soldiers were somehow able to move back to

Italy, and the Yugoslavs left. The Poles and the Czechs,

the majority of the Poles and almost all the Czechs went

back east home, and after a matter of 6 weeks or so, the

people that were left in camp were Jews, a few hundred Jews,

a few Poles who and Ukrainians for whatever personal reasons

did not want to go back. And uh Lithuanian, Latvian and

Estonian families of people who uh escaped uh from the

advancing Russians, people who in large part were, I

believe, were cooperating with the Germans and, of course,

as I knew as I got to know some of them, some of them did

serve in the German military in the Estonian divisions or

Latvian divisions. Life in the camp, DP camp, was really a

waste of time. There was nothing much done there. We were,

of course, provided for by various charitable organizations

under the sponsorship of United Nations. UNRAA was the

organization that was really responsible for the British

managed it, but it was not a meaningful, useful, purposeful

time--it was just kind of time of waiting. for those who

were willing and able to go home, it was a time of

transition of weeks or days until they could give them a

train to go back to Czechoslovakia. So after a relatively

short time it was a--not only a waste of time of waiting but

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for the Jewish people in that particular camp, and generally

in camps in the English zone, was a time of waiting in a

relatively hostile environment. The Poles, I don't want to

single them out, but the Poles were there still had certain

anti-semitic attitude and I remember an occasion where a a a

a group of Polish performers came to perform to entertain

the DP people, and their comedy included various anti-Jewish

jokes. Eh, the Latvians and Lithuanians, who were most, who

were mostly in kind of in charge to administer the camps

were obviously people who cooperated with the Germans. So it

was a, it was, it was not a time of healing, it was not a

meaningful time, was a time of waiting. Some of the young

Jewish people were, managed to get into a situation where

they could smuggle themselves into Palestine--it was illegal

at that time, because Israel was not yet free--others eh

were just waiting. I had made contact with relatives in

America and I knew they were sponsoring my coming to United

States. I accepted that as my future and I was just

waiting. It was the end of 1945. Both because I felt that

living in the American zone would make it easier for me to

immigrate to United States, and because of the of the really

unpleasant frictions that existed in that camp where the

majority of the people were not sympathetic to us, I moved

on to the American zone to a camp, DP camp in the American

zone. The situation was different there, for for whatever

by whatever circumstance the Jews were in separate camp,

which were Jewish displaced persons camps. It was still a

time of waste, it was still a time of waiting, but at least

there was an opportunity for us to nurture each other to

somehow help each other in healing to give us a sense of

importance and value, but that was displaced person camp.

There was nothing dramatic about it, there was nothing

really helpful, it was just a time of waiting and and maybe

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eh getting well, and maybe some of us managed to go to

school. I was too young to really go to try to go to

university, and I was too old in terms of my own experiences

to start going to high school even if there was an

opportunity to this. So it was a time of waste,time of

waiting and in in October 1947, some two years and four

months after liberation, my papers came through and I came

to the United States where I started a new life.

Sandy: can you tell me a little about the conditions in the

DP camps in the American zone--especially ??when you first

were there? Was it comfortable, was it overcrowded, was

Most of, I mean,

Sandy: Let's ????

New Roll?

GEORGE SALTON:Clearly, there was difference in the how the

DP camps looked and operated in the first few months after

the war when so many people were sick and dying and needed

medical attention and so on. But once, within three or so

months after the war things settled to some routine. They

were all pretty much the same. Virtually all the camps were

established in former military facilities of the German

army, navy army or military. We were housed in former

military barracks and our barracks in Germany and that

barracks made out of wood. but they were stone building

where soldiers lived before. So the living conditions were

quite austere, usually a number of people to a room, but

given our background as prisoners and concentration camp,

this was still much better. Eh, food was distributed in

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kitchen, and some places later, for families it was possible

to rather than that get in line to get you food in the

kitchen, to get some supplies to people who had the need to

and the ability cook could cook their own food. It was

really a a somewhat of a a regimented life eh which to those

of us that came out of the camp looked wonderful time of

vacation and recovery, I think to us today, would look eh eh

with our background, would look as a very restrictive and

kind of a shabby existence. But this what it was. It it,

we were free to walk around and we're free to communicate,

and we free involve ourselves in whatever in whatever civil

and civic things were organized in the camp, but again, I

need to repeat, it was time for of waiting, waiting to

Israel, waiting to go to America, waiting to to find the

means to live outside. It was also time of growing up, you

know, I was 18 and my hair grew and my I realized that I was

a man and I think I must have fallen in love once or twice

as teenagers are apt to do, but eh, when people ask me to

talk about DP camps, and I try to think of them, I see a

picture in black and white, not a picture in color.

Sandy: What about--did Ben Gurion come to where you were?

GEORGE SALTON:No, Ben Gurion did come to, I know now, but

where I was in Degendorf which is in Bavaria, I just don't

remember anything important happening except that that time

of waiting. I needed, for example, then to work I remember

in those days, hrrm, there were no dental facilities, I had

to wait till I came to America to to to do whatever whatever

dental work I needed to do, and and and I did not see

anything exciting, I did not see anything great. Yes, thee

were people under Israeli sponsorship who tried to organize

young people and and and arrange for them to smuggle

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themselves through the borders to go to Palestine, but for

those of us who decided for one reason or another to wait

until our American paper came through, it was a time of

waiting.

Room tone.

Sandy: You have spoken of your loneliness and your envy of

normal life. Can you talk to me about that?----Or even just

after liberation.

GEORGE SALTON:Yes, yes, of course. I do remember,in in

still in Neustadt the fall of 1945, walking through--we are

are free to of course go to town, there was a curfew, we had

to be in the DP camp at a certain hour because the British

was locked the gates, but I remember walking through town.

And I was 17, not quite 18. My hair, my hair was growing,

I, my teeth were broken, and I saw young German

teenagers--eh, the fact that they were German was

unimportant--going to school, young men, young boys, and

young girls with school books and backpacks and laughing and

giggling as teenagers ought to do, and I remember the very

great pain and very great sadness because I was convinced

that would never be part of my experience, and I remember

that envy. Eh, that I could no longer be one of those young

people that could laugh and giggle nd not be not be rally

somehow suppressed by memory and experience, and I, I, it

was a very painful experience for a young man to know that

the normal things that was that were available to others

were denied to me. So yes, there were such times, and there

was that sadness, and that those feelings of insufficiency,

those feelings of somehow being second rate that were that

was somehow planted in me in the war years did not disappear

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the minute somebody said to me: You are free. And they were

with me for a long time. I would not be at all surprised

that some of those things that happened and some of those

experiences influence me to to this day, but in those days I

was especially sensitive, I was especially envious and was

especially sad that I was alone and eh and eh lonely and

without any value, in my eyes, and seeing those young

laughing and smiling and giggling and going to school,

people my age, can underline that.

Sandy: What about religious ceremonies. Do you remember?

GEORGE SALTON:Yes, I I remember there were religious, of

course. In the English DP camps there was very little of

it, that that the DP camp in Neustadt was dominated by the

majority who was Christian. In the DP camp in Germany, I'm

sorry in southern Germany, where there were primarily Jewish

camp, Jewish ceremonies, Jewish religious practices were

organized for holidays for Sabatday. I was too devastated

by what I saw by seeing the thousands of dead and knowing of

millions of dead to be sufficiently forgiving to really

participate in religious ceremonies. I was not making

judgement about God, but I was also not making not I was

also unable really to to to feel honest about myself and the

same time participate to any great extent in religious

ceremonies. I'm Jewish, I'm glad to be Jewish, I am eh that

my children are Jewish, but in those days, and to some

extent even today, I have not made peace with the fact that

it was possible for me to survive and there were others who

were more worthy, did not. And It was so--I did not , I did

not embrace, I embrace Judaism, I embrace the idea free

Israel, I did not embrace the religious practices that were

available to me.

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