

1
00:00:00,000 --> 00:00:05,070

2
00:00:05,070 --> 00:00:05,660
[INAUDIBLE]

3
00:00:05,660 --> 00:00:08,570
New York, (film slating)

4
00:00:08,570 --> 00:00:13,550
All right, I would like to know
who recommended specifically

5
00:00:13,550 --> 00:00:16,940
the bombing of the
crematorium in Auschwitz

6
00:00:16,940 --> 00:00:19,490
and the bombing of
the railroad stations?

7
00:00:19,490 --> 00:00:21,800
Did you do this yourself?

8
00:00:21,800 --> 00:00:22,445
This happened--

9
00:00:22,445 --> 00:00:25,070
And you did it when?

10
00:00:25,070 --> 00:00:27,450
For that you needed plans--

11
00:00:27,450 --> 00:00:27,950
Yes.

12
00:00:27,950 --> 00:00:29,330
--of the camp.

13
00:00:29,330 --> 00:00:31,610

And this happened,
the first time

14

00:00:31,610 --> 00:00:34,830

I was discussing this what
with Rabbi Weissmandel.

15

00:00:34,830 --> 00:00:38,600

And this was in June
'44 in Bratislava,

16

00:00:38,600 --> 00:00:45,050

after the report came in
from two other escapees

17

00:00:45,050 --> 00:00:47,870

from Auschwitz, from
Morgowich and Rozin.

18

00:00:47,870 --> 00:00:49,070

Who escaped after you?

19

00:00:49,070 --> 00:00:51,210

After us, yes.

20

00:00:51,210 --> 00:00:58,070

Is that during May, when
Wetzler and I were in Slovakia,

21

00:00:58,070 --> 00:01:01,010

approximately 100,000
Jews from Hungary

22

00:01:01,010 --> 00:01:02,270

were deported to Auschwitz.

23

00:01:02,270 --> 00:01:07,270

And in such a speed that
practically the crematoria

24

00:01:07,270 --> 00:01:12,925

and the gas chambers cannot
carry out the executions.

25
00:01:12,925 --> 00:01:16,840
And that they returned
to the old-fashioned way

26
00:01:16,840 --> 00:01:22,030
of executions, in
ditches without

27
00:01:22,030 --> 00:01:24,730
the expensive crematoria.

28
00:01:24,730 --> 00:01:30,730
And often came even to scenes
like burning children alive

29
00:01:30,730 --> 00:01:33,070
or shooting the people
instead of gassing them,

30
00:01:33,070 --> 00:01:37,030
but shooting them in front
of the burning fires.

31
00:01:37,030 --> 00:01:40,000
Because the success of the
deportations from Hungary

32
00:01:40,000 --> 00:01:50,190
during May 1944 was so
big that the Nazis just

33
00:01:50,190 --> 00:01:52,020
couldn't deal with it.

34
00:01:52,020 --> 00:01:53,595
The speed of the
murder machinery--

35
00:01:53,595 --> 00:01:54,262
It was too fast.

36

00:01:54,262 --> 00:01:55,080
It was too much.

37
00:01:55,080 --> 00:01:57,450
The success was bigger
than they expected.

38
00:01:57,450 --> 00:01:59,040
Yes.

39
00:01:59,040 --> 00:02:04,830
OK, but to come back to this
map, to this plan which was--

40
00:02:04,830 --> 00:02:05,730
that you drew--

41
00:02:05,730 --> 00:02:06,432
Yes.

42
00:02:06,432 --> 00:02:07,140
--from Auschwitz.

43
00:02:07,140 --> 00:02:07,990
When did you do it?

44
00:02:07,990 --> 00:02:09,330
You did it in Å½ilina?

45
00:02:09,330 --> 00:02:22,210
This we did with Wetzler in
Å½ilina on April on April 25th.

46
00:02:22,210 --> 00:02:23,260
During your meeting.

47
00:02:23,260 --> 00:02:24,670
During the meeting,
that's right.

48
00:02:24,670 --> 00:02:25,510
With Neumann, Krasnansky--

49
00:02:25,510 --> 00:02:25,780
That's right.

50
00:02:25,780 --> 00:02:26,290
--and Steiner.

51
00:02:26,290 --> 00:02:26,530
That's right.

52
00:02:26,530 --> 00:02:27,030
Yes.

53
00:02:27,030 --> 00:02:28,240
That's right.

54
00:02:28,240 --> 00:02:31,120
But at this time what did--

55
00:02:31,120 --> 00:02:34,870
did you did you make
specific recommendations

56
00:02:34,870 --> 00:02:37,000
about the bombing?

57
00:02:37,000 --> 00:02:43,870
No, because it was known to me
that the Jewish Council doesn't

58
00:02:43,870 --> 00:02:46,100
have bombers at its disposal.

59
00:02:46,100 --> 00:02:48,320
So I wouldn't come
with such an idea.

60
00:02:48,320 --> 00:02:50,825
And they were playing
down their connections

61

00:02:50,825 --> 00:02:51,700
and their facilities.

62
00:02:51,700 --> 00:02:54,160
They were listening
to me without telling

63
00:02:54,160 --> 00:02:55,150
what they can do.

64
00:02:55,150 --> 00:02:57,880
What they could do,
and I knew they can do,

65
00:02:57,880 --> 00:03:00,730
and which was within
their facilities,

66
00:03:00,730 --> 00:03:06,920
and which was the objective,
which I wanted to reach,

67
00:03:06,920 --> 00:03:10,640
to pass on the information
about the nature of Auschwitz

68
00:03:10,640 --> 00:03:13,610
to the part of the
Hungarian population which

69
00:03:13,610 --> 00:03:15,950
is in immediate danger.

70
00:03:15,950 --> 00:03:19,310
This was clear to me that they
have got this possibility.

71
00:03:19,310 --> 00:03:20,940
And that they can do that.

72
00:03:20,940 --> 00:03:21,860
The Jews of Hungary.

73

00:03:21,860 --> 00:03:23,330

The Jews of Hungary, yes.

74

00:03:23,330 --> 00:03:25,670

Also, I explained to
them that the fact

75

00:03:25,670 --> 00:03:29,810

that the Jews of Slovakia,
from 90,000, 60,000

76

00:03:29,810 --> 00:03:32,720

were to be deported in 1942.

77

00:03:32,720 --> 00:03:37,430

But in 1940s, there were
originally 90,000 Jews.

78

00:03:37,430 --> 00:03:41,270

And those 30,000 Jews thought
that the deportation is

79

00:03:41,270 --> 00:03:44,100

sort of a question of the past.

80

00:03:44,100 --> 00:03:44,960

That they will--

81

00:03:44,960 --> 00:03:48,110

That is they are already
protected definitively.

82

00:03:48,110 --> 00:03:51,170

And we tried to explain to
them that nothing changed,

83

00:03:51,170 --> 00:03:53,120

only that the deportation
in the interim time

84

00:03:53,120 --> 00:03:56,620

came from France, from Holland,

from Belgium, from Greece.

85

00:03:56,620 --> 00:03:58,740

Now they're coming from Hungary.

86

00:03:58,740 --> 00:04:02,300

But there's no reason to
believe that those 30,000 will

87

00:04:02,300 --> 00:04:04,020

be finally an exception.

88

00:04:04,020 --> 00:04:06,800

In other words, I
wanted them to give

89

00:04:06,800 --> 00:04:09,320

the warning about the nature
of Auschwitz and about

90

00:04:09,320 --> 00:04:12,590

the fate of the
past deportations,

91

00:04:12,590 --> 00:04:18,290

about the fate of the people
in the past transports.

92

00:04:18,290 --> 00:04:22,825

To pass on to that part of the
population which is in danger.

93

00:04:22,825 --> 00:04:24,380

Yes, but this is
very interesting.

94

00:04:24,380 --> 00:04:29,750

You would think that the Slovak
Jews, the remaining Slovak

95

00:04:29,750 --> 00:04:33,440

Jews, the 30,000, thought
that for them there

96
00:04:33,440 --> 00:04:35,240
was no danger anymore.

97
00:04:35,240 --> 00:04:40,310
Well, they were very
relaxed in Slovakia.

98
00:04:40,310 --> 00:04:42,560
Also it was quite
close to Auschwitz.

99
00:04:42,560 --> 00:04:45,740
A¹/₂ilina itself is from
Auschwitz less than 100 miles.

100
00:04:45,740 --> 00:04:48,350

101
00:04:48,350 --> 00:04:52,220
You see they were a bit
worried, but the atmosphere

102
00:04:52,220 --> 00:04:54,770
in Slovakia in 1944 was
in general much more

103
00:04:54,770 --> 00:04:56,730
relaxed than in 1942.

104
00:04:56,730 --> 00:04:57,230
True, yes.

105
00:04:57,230 --> 00:05:02,330
You see, in 1944 the
possibility of an uprising

106
00:05:02,330 --> 00:05:04,640
in Slovakia against
Nazism was generally

107
00:05:04,640 --> 00:05:06,780

discussed among the population.

108

00:05:06,780 --> 00:05:10,160

So there was a force
against the Nazis.

109

00:05:10,160 --> 00:05:14,690

When I was deported in 1942,
I was hunted ruthlessly

110

00:05:14,690 --> 00:05:17,270

by the Slovak gendarmes.

111

00:05:17,270 --> 00:05:21,320

But when I came back
to Slovakia in 1944,

112

00:05:21,320 --> 00:05:24,230

and my mother, who happened
to avoid deportation,

113

00:05:24,230 --> 00:05:30,050

I wanted to visit her in
1944, but the gendarmes,

114

00:05:30,050 --> 00:05:32,420

the same gendarmes who
were hunting me in 1942,

115

00:05:32,420 --> 00:05:35,260

came to warn her and
said that the Gestapo is

116

00:05:35,260 --> 00:05:36,510

waiting in front of her house.

117

00:05:36,510 --> 00:05:38,240

I shouldn't go home.

118

00:05:38,240 --> 00:05:39,615

Yes, it was
everywhere, the same.

119

00:05:39,615 --> 00:05:40,240

In France, too.

120

00:05:40,240 --> 00:05:41,330

So in-- yes, that's right.

121

00:05:41,330 --> 00:05:45,147

So in '44, the collaborationist
forces became less secure

122

00:05:45,147 --> 00:05:45,730

of themselves.

123

00:05:45,730 --> 00:05:48,920

The Eastern Front
was coming closer.

124

00:05:48,920 --> 00:05:52,520

And with it, a certain
relaxation of the Jews.

125

00:05:52,520 --> 00:05:55,310

The fear of the next deportation
was also much smaller.

126

00:05:55,310 --> 00:05:58,970

And it was clear already that
the Nazis had lost the war,

127

00:05:58,970 --> 00:06:00,260

that the war is lost.

128

00:06:00,260 --> 00:06:04,520

It was clear to many
people, but don't forget--

129

00:06:04,520 --> 00:06:06,940

well, there are certain people
who believed from the start

130

00:06:06,940 --> 00:06:09,170

that the war of the

Nazis, for the Nazis

131

00:06:09,170 --> 00:06:12,650
is lost because we couldn't
imagine any other world.

132

00:06:12,650 --> 00:06:17,240
But obviously, it was
still before Normandy,

133

00:06:17,240 --> 00:06:19,970
before the invasion,
three, four weeks.

134

00:06:19,970 --> 00:06:22,790
It was two, three months
before the first [INAUDIBLE]

135

00:06:22,790 --> 00:06:23,600
upon Hitler.

136

00:06:23,600 --> 00:06:25,823
And the Nazi machinery
was in perfect--

137

00:06:25,823 --> 00:06:26,490
perfectly oiled.

138

00:06:26,490 --> 00:06:27,510
The machinery was in--

139

00:06:27,510 --> 00:06:28,910
Oh, perfectly intact.

140

00:06:28,910 --> 00:06:29,600
In good state.

141

00:06:29,600 --> 00:06:30,100
Yes.

142

00:06:30,100 --> 00:06:32,600
So they are not [INAUDIBLE]

as a matter of fact.

143

00:06:32,600 --> 00:06:36,840

Well, you see in this program,
I couldn't see in the Wehrmacht.

144

00:06:36,840 --> 00:06:40,250

But as far as the
police, et cetera, SS,

145

00:06:40,250 --> 00:06:42,230

this machinery worked
perfectly well.

146

00:06:42,230 --> 00:06:43,520

Yes.

147

00:06:43,520 --> 00:06:46,640

OK now, about Weissmandel,
when did your meeting

148

00:06:46,640 --> 00:06:50,120

with Weissmandel take place?

149

00:06:50,120 --> 00:06:53,690

It was how many days or weeks
after your first meeting

150

00:06:53,690 --> 00:06:56,030

in Å¹/₂ilina with the members
of the Jewish Council?

151

00:06:56,030 --> 00:07:02,300

Yes, well, for practically six
weeks after that first meeting,

152

00:07:02,300 --> 00:07:05,340

we were kept in ignorance
about what is happening.

153

00:07:05,340 --> 00:07:07,340

They didn't give us
any sort of information

154
00:07:07,340 --> 00:07:10,100
which they would
have had, namely

155
00:07:10,100 --> 00:07:11,990
that the transport
of Hungarian Jews

156
00:07:11,990 --> 00:07:14,150
are rolling through Slovakia.

157
00:07:14,150 --> 00:07:17,000
And that nobody gives
them the information.

158
00:07:17,000 --> 00:07:19,940
Yes, they started to roll
in the second half of May.

159
00:07:19,940 --> 00:07:21,920
They started to roll in
the second half of May.

160
00:07:21,920 --> 00:07:23,150
Yes.

161
00:07:23,150 --> 00:07:25,520
And we were kept--

162
00:07:25,520 --> 00:07:28,790
we were told, Wetzler
and myself by them

163
00:07:28,790 --> 00:07:31,550
that we should keep ourself,
for the safety of us

164
00:07:31,550 --> 00:07:34,610
and because we are
very important now,

165

00:07:34,610 --> 00:07:36,740
we should keep ourselves
somewhere aside.

166
00:07:36,740 --> 00:07:40,910
And we were kept in a
place called [Place name]

167
00:07:40,910 --> 00:07:43,160
through which those
transports we are not rolling.

168
00:07:43,160 --> 00:07:45,393
So that this information
completely escaped us.

169
00:07:45,393 --> 00:07:46,310
It couldn't reach you.

170
00:07:46,310 --> 00:07:48,590
Couldn't reach us.

171
00:07:48,590 --> 00:07:51,560
And the first time that we
realized it, during whole May,

172
00:07:51,560 --> 00:07:54,380
in spite of the whole
information, transports

173
00:07:54,380 --> 00:07:58,670
of tens of thousands peoples
were rolling through Slovakia

174
00:07:58,670 --> 00:08:01,250
without the people being
informed about their fate

175
00:08:01,250 --> 00:08:02,820
at the end of the line.

176
00:08:02,820 --> 00:08:08,030
This became clear to

us only on June 6th.

177

00:08:08,030 --> 00:08:10,700

Because on that day,
two further escapes

178

00:08:10,700 --> 00:08:16,040

from Auschwitz, Rozin, Ernst
Rozin and Zeslov Morgowich

179

00:08:16,040 --> 00:08:17,240

arrived in Slovakia.

180

00:08:17,240 --> 00:08:18,430

And we met immediately.

181

00:08:18,430 --> 00:08:22,640

We found one another immediately
due to certain circumstances.

182

00:08:22,640 --> 00:08:26,510

And they could tell us
what happened in the month

183

00:08:26,510 --> 00:08:28,010

May in Auschwitz.

184

00:08:28,010 --> 00:08:29,120

Did you know them before?

185

00:08:29,120 --> 00:08:30,920

Oh, yes, we were very
close friends before.

186

00:08:30,920 --> 00:08:31,527

In Auschwitz?

187

00:08:31,527 --> 00:08:32,450

In Auschwitz, yes.

188

00:08:32,450 --> 00:08:35,600

And both knew about

the fact that we too

189
00:08:35,600 --> 00:08:36,799
are preparing to escape.

190
00:08:36,799 --> 00:08:39,419
But who requested the
meeting with Weissmandel?

191
00:08:39,419 --> 00:08:41,059
You or Weissmandel himself?

192
00:08:41,059 --> 00:08:43,490
Why should I request
meeting with Weissmandel?

193
00:08:43,490 --> 00:08:45,650
I couldn't see any
reason for that.

194
00:08:45,650 --> 00:08:47,840
Weissmandel
requested the meeting

195
00:08:47,840 --> 00:08:54,450
six or seven weeks after we
were in Slovakia to meet us.

196
00:08:54,450 --> 00:08:58,670
Can you describe the
meetings, how it took place

197
00:08:58,670 --> 00:09:02,210
and why he wanted to meet you?

198
00:09:02,210 --> 00:09:04,640
Well, Weissmandel's name--

199
00:09:04,640 --> 00:09:07,370
And do this vividly, if you can.

200
00:09:07,370 --> 00:09:10,340

Well, I can try to recall it.

201

00:09:10,340 --> 00:09:12,380

Because it was--

202

00:09:12,380 --> 00:09:14,840

Weissmandel's name was
known to me from childhood.

203

00:09:14,840 --> 00:09:18,620

Because from childhood,
his father-in-law

204

00:09:18,620 --> 00:09:22,910

was Rabbi Ungar, who was
considered the wonder rabbi.

205

00:09:22,910 --> 00:09:25,100

And as a small
child, I lived quite

206

00:09:25,100 --> 00:09:27,890

close to the University
of Talmud which they had,

207

00:09:27,890 --> 00:09:29,330

which is called the yeshiva.

208

00:09:29,330 --> 00:09:32,200

Actually, I lived on the
same street in Nitra.

209

00:09:32,200 --> 00:09:33,200

Yes, you lived in Nitra.

210

00:09:33,200 --> 00:09:34,283

Oh, yes, I lived in Nitra.

211

00:09:34,283 --> 00:09:36,590

And I was on the same
street as a child.

212

00:09:36,590 --> 00:09:39,890
And you were, yourself,
from a religious family?

213
00:09:39,890 --> 00:09:43,130
My family-- I was
educated by my grandfather

214
00:09:43,130 --> 00:09:45,140
and he was a very religious Jew.

215
00:09:45,140 --> 00:09:45,800
Orthodox?

216
00:09:45,800 --> 00:09:47,390
Orthodox, of course, of course.

217
00:09:47,390 --> 00:09:48,830
Ah, yes.

218
00:09:48,830 --> 00:09:52,130
And lived on the same
street like this yeshiva.

219
00:09:52,130 --> 00:09:56,960
And so this Rabbi
Ungar was, of course,

220
00:09:56,960 --> 00:09:58,880
considered a miraculous rabbi.

221
00:09:58,880 --> 00:10:03,770
And I remember as a child
being sometimes with an errand

222
00:10:03,770 --> 00:10:06,080
in the kitchen of this rabbi.

223
00:10:06,080 --> 00:10:09,230
And I used to go
quite often to--

224

00:10:09,230 --> 00:10:12,470
I saw the school as a child.

225
00:10:12,470 --> 00:10:14,090
So I knew, of course,
that Weissmandel

226
00:10:14,090 --> 00:10:18,320
was his legitimate heir,
recognized heir, very

227
00:10:18,320 --> 00:10:20,490
respected in the community.

228
00:10:20,490 --> 00:10:22,760
These were religious Jews.

229
00:10:22,760 --> 00:10:26,660
From the Slovakian Jews,
only about 30% to 40%

230
00:10:26,660 --> 00:10:30,560
were very religious
orthodox, I would say.

231
00:10:30,560 --> 00:10:31,700
[INAUDIBLE]

232
00:10:31,700 --> 00:10:36,020
And among those, Weissmandel
was an enormous authority.

233
00:10:36,020 --> 00:10:37,520
But when I came
back from Auschwitz,

234
00:10:37,520 --> 00:10:40,460
I couldn't see any particular
reason to look for him.

235
00:10:40,460 --> 00:10:43,130
Neither did I know
that he lives.

236
00:10:43,130 --> 00:10:47,630
Neither did I ask for
him if he lives or not.

237
00:10:47,630 --> 00:10:51,020
Because so many people died,
why should I especially

238
00:10:51,020 --> 00:10:53,570
inquire about a rabbi?

239
00:10:53,570 --> 00:10:55,610
I, myself, have never
been very religious

240
00:10:55,610 --> 00:10:58,070
once I was over 10 years old.

241
00:10:58,070 --> 00:11:01,880

242
00:11:01,880 --> 00:11:04,360
And they suddenly
told me that, yes,

243
00:11:04,360 --> 00:11:06,090
there is a Rabbi Weissmandel.

244
00:11:06,090 --> 00:11:07,820
He wants to talk to us.

245
00:11:07,820 --> 00:11:08,850
So I thought that the--

246
00:11:08,850 --> 00:11:11,676

247
00:11:11,676 --> 00:11:15,450
New York, (film slating)

248

00:11:15,450 --> 00:11:20,130
Well, so I was approached by
the Zionist representatives,

249
00:11:20,130 --> 00:11:21,930
or the Jewish Council
representatives,

250
00:11:21,930 --> 00:11:29,700
which was practically the same,
in the middle of June 1944,

251
00:11:29,700 --> 00:11:34,050
that if I would agree to
see Rabbi Weissmandel.

252
00:11:34,050 --> 00:11:37,500
And I was, of course, surprised
to know that Rabbi Weissmandel

253
00:11:37,500 --> 00:11:38,080
is alive.

254
00:11:38,080 --> 00:11:39,488
I was quite pleased
about it too,

255
00:11:39,488 --> 00:11:41,280
because I was pleased
if anybody was alive.

256
00:11:41,280 --> 00:11:43,890

257
00:11:43,890 --> 00:11:55,740
However, I was supposed to go
there not alone, but together

258
00:11:55,740 --> 00:11:56,850
with Morgowich.

259
00:11:56,850 --> 00:11:59,040
And the importance of

the presence of Morgowich

260
00:11:59,040 --> 00:12:01,290
was that I was
one of the two who

261
00:12:01,290 --> 00:12:03,360
came from Auschwitz
in April and Morgowich

262
00:12:03,360 --> 00:12:06,520
and Rozin came
from Auschwitz in--

263
00:12:06,520 --> 00:12:07,020
June.

264
00:12:07,020 --> 00:12:09,240
- In June.

265
00:12:09,240 --> 00:12:10,740
And so we both--

266
00:12:10,740 --> 00:12:14,820
we were told that the
Jewish University where

267
00:12:14,820 --> 00:12:17,991
Rabbi Weissmandel is the
president, or rector,

268
00:12:17,991 --> 00:12:19,440
or whatever his title was.

269
00:12:19,440 --> 00:12:20,310
It's a yeshiva.

270
00:12:20,310 --> 00:12:23,760
yeshiva, that's right,
the Talmudic school,

271
00:12:23,760 --> 00:12:27,120

is now in the center
of Bratislava,

272
00:12:27,120 --> 00:12:29,990
in the former Jewish quarter.

273
00:12:29,990 --> 00:12:33,180
Now, there was in
Bratislava a Jewish quarter,

274
00:12:33,180 --> 00:12:36,360
which was sort of in the
old part of the city.

275
00:12:36,360 --> 00:12:37,410
You mean a ghetto?

276
00:12:37,410 --> 00:12:39,610
It was the remainder
of the ghetto,

277
00:12:39,610 --> 00:12:42,350
which was from 200 years ago.

278
00:12:42,350 --> 00:12:42,850
Yes.

279
00:12:42,850 --> 00:12:44,610
But it was now in the
center of the city.

280
00:12:44,610 --> 00:12:47,760
And before the
deportation, it was

281
00:12:47,760 --> 00:12:51,180
inhabited by a colorful
Jewish population,

282
00:12:51,180 --> 00:12:58,260
sort of very religious people
and simple, this type of Jews.

283

00:12:58,260 --> 00:13:00,420

But they did not survive
the deportations.

284

00:13:00,420 --> 00:13:02,710

They were all deported.

285

00:13:02,710 --> 00:13:03,210

In '42.

286

00:13:03,210 --> 00:13:05,320

In '42.

287

00:13:05,320 --> 00:13:07,950

So in '44, in June,
they told me that we

288

00:13:07,950 --> 00:13:10,410

are supposed to visit
Rabbi Weissmandel

289

00:13:10,410 --> 00:13:13,080

in the Jewish quarter,
which was practically

290

00:13:13,080 --> 00:13:17,910

quite close to the center
of the town in Bratislava.

291

00:13:17,910 --> 00:13:21,270

This means the yeshiva at the
time was not anymore in Nitra?

292

00:13:21,270 --> 00:13:22,230

It was not in Nitra.

293

00:13:22,230 --> 00:13:23,260

It was in Bratislava.

294

00:13:23,260 --> 00:13:26,760

It went to the
capital of Slovakia.

295

00:13:26,760 --> 00:13:29,950

Now, all this was probably
a bit surprising to hear.

296

00:13:29,950 --> 00:13:34,980

However, we were given
the address and we went.

297

00:13:34,980 --> 00:13:40,050

So we had to dress
quite properly, not to--

298

00:13:40,050 --> 00:13:43,140

in a certain style, you see,
not to attract the attention

299

00:13:43,140 --> 00:13:45,600

of the secret police or
of the police in general.

300

00:13:45,600 --> 00:13:47,010

Because it was a--

301

00:13:47,010 --> 00:13:48,720

we were both aware,
Morgowich and I,

302

00:13:48,720 --> 00:13:52,435

that the warrants against
us have been issued.

303

00:13:52,435 --> 00:13:54,060

We didn't see them
at that time, but we

304

00:13:54,060 --> 00:13:57,450

knew that the warrants exist.

305

00:13:57,450 --> 00:14:02,640

We knew what the procedure
is when anybody would manage,

306

00:14:02,640 --> 00:14:04,353

could manage to
escape from Auschwitz.

307

00:14:04,353 --> 00:14:06,270

And we knew that the
warrant is international,

308

00:14:06,270 --> 00:14:09,940

I mean all occupied territory.

309

00:14:09,940 --> 00:14:12,630

So I used to dress
at that time a bit

310

00:14:12,630 --> 00:14:17,460

flamboyantly and pretending
to be a Slovak student.

311

00:14:17,460 --> 00:14:21,690

And Morgowich,
Morgowich, Zeslov,

312

00:14:21,690 --> 00:14:26,340

who was a Pole
originally, he pretended

313

00:14:26,340 --> 00:14:29,933

to be from Northern Slovakia,
which his Polish accent used

314

00:14:29,933 --> 00:14:30,600

to come through.

315

00:14:30,600 --> 00:14:35,400

But he was a nice
man, blond, blue-eyed.

316

00:14:35,400 --> 00:14:38,040

Looked rather like a
Gestapo man than a Jew,

317

00:14:38,040 --> 00:14:40,740
with his appearance,
very self-confident.

318
00:14:40,740 --> 00:14:45,810
And dressed up this way, we
went to visit the great rabbi.

319
00:14:45,810 --> 00:14:48,820

320
00:14:48,820 --> 00:14:52,150
So we came to that yeshiva.

321
00:14:52,150 --> 00:14:55,490
And the door was opened.

322
00:14:55,490 --> 00:15:05,770
And we were received by two
polite Jewish gentlemen, two

323
00:15:05,770 --> 00:15:09,940
students from the yeshiva,
dressed up in their garb,

324
00:15:09,940 --> 00:15:15,020
as usual, as I used to see
them from the childhood.

325
00:15:15,020 --> 00:15:19,640
This pious, and this dark--

326
00:15:19,640 --> 00:15:22,670
it was hot-- hot summer.

327
00:15:22,670 --> 00:15:25,670
And this was those
wide-brimmed hats.

328
00:15:25,670 --> 00:15:28,622
In their folklore,
which is sort of--

329

00:15:28,622 --> 00:15:29,330

The traditional--

330

00:15:29,330 --> 00:15:33,560

Their tradition, yes, their
own traditional folklore.

331

00:15:33,560 --> 00:15:37,610

For us, it already started
to be a bit peculiar.

332

00:15:37,610 --> 00:15:42,380

You see, during this whole
visit I had two feelings.

333

00:15:42,380 --> 00:15:44,810

One, that it was comical.

334

00:15:44,810 --> 00:15:47,870

I had to keep my face straight.

335

00:15:47,870 --> 00:15:55,400

Because seeing for two years
millions of Jewish people being

336

00:15:55,400 --> 00:15:58,970

gassed and murdered
in Auschwitz,

337

00:15:58,970 --> 00:16:01,370

it was sort of a very
great surprise for me

338

00:16:01,370 --> 00:16:06,530

to see a small group of
traditionally orthodox Jews

339

00:16:06,530 --> 00:16:11,540

following their studies of
Talmud in center of Bratislava,

340

00:16:11,540 --> 00:16:13,190

in the capital.

341

00:16:13,190 --> 00:16:14,480

It was incongruous.

342

00:16:14,480 --> 00:16:15,980

It was sort of an
incongruous thing.

343

00:16:15,980 --> 00:16:17,660

It's beautiful too.

344

00:16:17,660 --> 00:16:19,070

Well, it was--

345

00:16:19,070 --> 00:16:21,020

I didn't look at it as a beauty.

346

00:16:21,020 --> 00:16:25,730

I looked at it-- don't
forget it was June '44.

347

00:16:25,730 --> 00:16:28,880

We looked for logic, not
for beauty at that time.

348

00:16:28,880 --> 00:16:33,290

And it did not make to me, in
the first moment, any sense.

349

00:16:33,290 --> 00:16:36,380

It was, on the first moment,
it was to me a bit comical.

350

00:16:36,380 --> 00:16:40,580

On the other side, it
was to me a bit sinister.

351

00:16:40,580 --> 00:16:41,870

I didn't know what it means.

352

00:16:41,870 --> 00:16:44,570

We went-- they
were expecting us.

353
00:16:44,570 --> 00:16:46,210
In accordance to
their tradition--

354
00:16:46,210 --> 00:16:49,260
the students didn't
know who we are.

355
00:16:49,260 --> 00:16:51,440
They knew that
two men will come.

356
00:16:51,440 --> 00:16:54,890
And who they are, the
students were not told.

357
00:16:54,890 --> 00:16:59,090
And they took only great care
that we shouldn't touch them,

358
00:16:59,090 --> 00:17:01,310
that there shouldn't
be handshaking

359
00:17:01,310 --> 00:17:02,600
or just direct contact.

360
00:17:02,600 --> 00:17:05,359
Because according to their
traditions they looked at us,

361
00:17:05,359 --> 00:17:11,599
and we didn't look to them
sort of a very Jewish.

362
00:17:11,599 --> 00:17:14,280

363
00:17:14,280 --> 00:17:15,589
They were not sure who we are.

364
00:17:15,589 --> 00:17:16,310
Yes.

365
00:17:16,310 --> 00:17:19,520
If we are from the police,
if we are-- they didn't know.

366
00:17:19,520 --> 00:17:20,690
They knew we will come.

367
00:17:20,690 --> 00:17:23,420
And they knew that
we are supposed to be

368
00:17:23,420 --> 00:17:26,359
brought to Rabbi Weissmandel.

369
00:17:26,359 --> 00:17:29,445
And they treated us politely,
but with considerable distance.

370
00:17:29,445 --> 00:17:31,070
And we had to go
through several rooms.

371
00:17:31,070 --> 00:17:37,340
And we saw those students
sitting behind their benches,

372
00:17:37,340 --> 00:17:39,050
or standing behind benches.

373
00:17:39,050 --> 00:17:42,470
They study often in
a standing position.

374
00:17:42,470 --> 00:17:44,360
These are high benches.

375
00:17:44,360 --> 00:17:47,120
And they just didn't

take too much notice,

376

00:17:47,120 --> 00:17:51,260

except giving us a sort
of a suspicious look.

377

00:17:51,260 --> 00:17:55,880

But remained polite and
brought us to the rabbi.

378

00:17:55,880 --> 00:18:01,760

And the rabbi greeted us
in the doors of his office

379

00:18:01,760 --> 00:18:05,600

and invited us to come in.

380

00:18:05,600 --> 00:18:10,540

Now, while I was
going-- the rabbi

381

00:18:10,540 --> 00:18:13,180

looked exactly as a
rabbi should look.

382

00:18:13,180 --> 00:18:17,620

I mean, he was a tall man,
which would attract anybody's

383

00:18:17,620 --> 00:18:21,700

attention, with a very sort
of deep look in his eyes,

384

00:18:21,700 --> 00:18:26,590

penetrating look, very
benevolent face with a beard.

385

00:18:26,590 --> 00:18:29,860

He had a hat on
according to tradition.

386

00:18:29,860 --> 00:18:35,440

And he was dressed like

a great Talmudic scholar.

387

00:18:35,440 --> 00:18:39,760

This means extremely sloppy,
but relatively clean.

388

00:18:39,760 --> 00:18:41,830

That was the first
thing which struck me.

389

00:18:41,830 --> 00:18:43,160

[INAUDIBLE]

390

00:18:43,160 --> 00:18:46,870

I don't-- no, I just--
this is how he should--

391

00:18:46,870 --> 00:18:47,830

this is how he looked.

392

00:18:47,830 --> 00:18:48,330

I mean--

393

00:18:48,330 --> 00:18:49,150

OK, go ahead.

394

00:18:49,150 --> 00:18:54,460

I do not criticize anybody's
way, how he should look.

395

00:18:54,460 --> 00:18:55,630

He chooses to look so.

396

00:18:55,630 --> 00:18:58,330

And it is a privilege of
everybody to look as he wants

397

00:18:58,330 --> 00:19:00,850

and to wear his old folklore.

398

00:19:00,850 --> 00:19:06,460

And I'm certainly not thinking

that his appearance is anything

399

00:19:06,460 --> 00:19:09,730
which I should criticize.

400

00:19:09,730 --> 00:19:11,050
But I can take notice of it.

401

00:19:11,050 --> 00:19:14,200
It was different
from what I was used

402

00:19:14,200 --> 00:19:16,180
to, especially after
two years in Auschwitz,

403

00:19:16,180 --> 00:19:17,470
in central Bratislava.

404

00:19:17,470 --> 00:19:21,340
I mean, the strict adherence
to the old tradition.

405

00:19:21,340 --> 00:19:23,590
You see, I could understand
that he is not sloppy.

406

00:19:23,590 --> 00:19:28,900
But to show that his mind is
concentrated on higher things

407

00:19:28,900 --> 00:19:32,260
and he can't think on such
simple worldly things,

408

00:19:32,260 --> 00:19:33,790
like the garb.

409

00:19:33,790 --> 00:19:36,010
I knew what that means, you see.

410

00:19:36,010 --> 00:19:39,110

But I looked at it with the eyes
of a civilian, if I may say so,

411
00:19:39,110 --> 00:19:40,840
if this person was
outside, and how it

412
00:19:40,840 --> 00:19:42,610
was strike a normal civilian.

413
00:19:42,610 --> 00:19:46,450
It was perfectly clear
to me that this is all--

414
00:19:46,450 --> 00:19:49,360
that the fact that on
his perfectly clean shirt

415
00:19:49,360 --> 00:19:53,197
the buttons were missing or that
his shoes didn't have laces.

416
00:19:53,197 --> 00:19:54,280
This meant only one thing.

417
00:19:54,280 --> 00:19:57,190
That he doesn't think
about such worldly things.

418
00:19:57,190 --> 00:19:58,182
Or it was meant--

419
00:19:58,182 --> 00:19:58,890
[INAUDIBLE], yes.

420
00:19:58,890 --> 00:20:00,490
It was meant to mean that.

421
00:20:00,490 --> 00:20:04,060
I mean, I could also look
at it in a different way.

422

00:20:04,060 --> 00:20:05,620
I could say, this is marvelous.

423
00:20:05,620 --> 00:20:07,800
After two years
of Auschwitz, I'm

424
00:20:07,800 --> 00:20:13,090
meeting a real rabbi which
looks just like from Hollywood.

425
00:20:13,090 --> 00:20:17,560
Whatever way you look at it,
you can find a point of view.

426
00:20:17,560 --> 00:20:23,560
This is not a sign of animosity
that I take notice of it.

427
00:20:23,560 --> 00:20:27,130
Because it was
incongruous in 1944

428
00:20:27,130 --> 00:20:29,170
in 100 miles from Auschwitz.

429
00:20:29,170 --> 00:20:30,790
That's why I'm telling this.

430
00:20:30,790 --> 00:20:31,330
OK.

431
00:20:31,330 --> 00:20:31,960
Go on.

432
00:20:31,960 --> 00:20:33,670
Yeah.

433
00:20:33,670 --> 00:20:34,990
No comment.

434
00:20:34,990 --> 00:20:39,070

Well, so he invited us
for a tea or a coffee

435
00:20:39,070 --> 00:20:40,780
and we started to talk.

436
00:20:40,780 --> 00:20:45,430
And it became quite clear to
me immediately that he studied

437
00:20:45,430 --> 00:20:48,430
our report very thoroughly.

438
00:20:48,430 --> 00:20:50,860
He knew every word about it.

439
00:20:50,860 --> 00:20:53,860
A similar report of
events in Auschwitz

440
00:20:53,860 --> 00:20:57,850
has been drawn up by
Morgowich and Rozin--

441
00:20:57,850 --> 00:20:58,720
After they escaped.

442
00:20:58,720 --> 00:21:00,970
After they came to Slovakia.

443
00:21:00,970 --> 00:21:02,450
So that their report--

444
00:21:02,450 --> 00:21:08,380
whereas our report was speaking
about the impending execution

445
00:21:08,380 --> 00:21:12,280
of one million Hungarian
Jews, their report already

446
00:21:12,280 --> 00:21:17,180

could add details about
the executions carried out

447
00:21:17,180 --> 00:21:24,430
within May In Auschwitz,
which meant approximately--

448
00:21:24,430 --> 00:21:26,830
I don't remember
exactly the figure now,

449
00:21:26,830 --> 00:21:29,980
but several tens of
thousands, perhaps

450
00:21:29,980 --> 00:21:32,560
as much as 100,000
people were executed

451
00:21:32,560 --> 00:21:35,260
while Morgowich and
Rozin were still

452
00:21:35,260 --> 00:21:37,300
in Auschwitz, in Birkenau.

453
00:21:37,300 --> 00:21:39,430
Now, with those figures
Rabbi Weissmandel

454
00:21:39,430 --> 00:21:43,630
was perfectly well acquainted.

455
00:21:43,630 --> 00:21:47,440
And I must say that I could
see that I am speaking

456
00:21:47,440 --> 00:21:51,220
with a man who
understands the problem

457
00:21:51,220 --> 00:21:55,510
and who showed an

enormous compassion

458

00:21:55,510 --> 00:21:57,880

for this whole problem

during this whole discussion.

459

00:21:57,880 --> 00:22:03,910

I mean, in spite of the

fact that we were sort of--

460

00:22:03,910 --> 00:22:08,710

obviously Jews who do not

follow his particular brand

461

00:22:08,710 --> 00:22:13,810

of Judaism, or am

not admirer of this,

462

00:22:13,810 --> 00:22:17,780

he behaved to us in a

tolerant way, perfectly--

463

00:22:17,780 --> 00:22:22,060

464

00:22:22,060 --> 00:22:25,410

New York, (film slating)

465

00:22:25,410 --> 00:22:28,170

Well, but they see,

according to what you say,

466

00:22:28,170 --> 00:22:32,280

now is that there had been a big

difference between your meeting

467

00:22:32,280 --> 00:22:36,150

with the Jewish Council and

your meeting with Weissmandel.

468

00:22:36,150 --> 00:22:38,700

At least he showed

compassion, in spite

469

00:22:38,700 --> 00:22:42,510
of the fact that you didn't
care about compassion.

470

00:22:42,510 --> 00:22:46,560
He showed first an enormous
amount of compassion.

471

00:22:46,560 --> 00:22:51,780
He spoke in a moving style
about the catastrophe which

472

00:22:51,780 --> 00:22:52,980
took place.

473

00:22:52,980 --> 00:22:55,860
And there was no
doubt in our mind

474

00:22:55,860 --> 00:22:58,690
that he understands fully the
significance of the figures

475

00:22:58,690 --> 00:23:00,990
which we have provided.

476

00:23:00,990 --> 00:23:02,820
As far his compassion
is concerned,

477

00:23:02,820 --> 00:23:06,420
of course, don't forget that
we were coming from Auschwitz

478

00:23:06,420 --> 00:23:11,010
where compassion, display
of compassion-- compassion

479

00:23:11,010 --> 00:23:14,320
was dangerous.

480

00:23:14,320 --> 00:23:18,120
Lack of control of
compassion was dangerous.

481
00:23:18,120 --> 00:23:21,240
And the ethic
developed in such a way

482
00:23:21,240 --> 00:23:23,340
that what was
dangerous in Auschwitz

483
00:23:23,340 --> 00:23:25,110
finally becomes repugnant.

484
00:23:25,110 --> 00:23:27,060
This is how the--

485
00:23:27,060 --> 00:23:29,540
how the human mind works.

486
00:23:29,540 --> 00:23:31,050
This is very good, yes, I see.

487
00:23:31,050 --> 00:23:33,330
So anything what
was dangerous became

488
00:23:33,330 --> 00:23:35,760
in our mind sort of repugnant.

489
00:23:35,760 --> 00:23:38,160
And we were not interested
at all in compassion.

490
00:23:38,160 --> 00:23:41,580
We were interested in what
can be done for those people

491
00:23:41,580 --> 00:23:43,740
and not for pitying them.

492

00:23:43,740 --> 00:23:44,970
That was the question.

493
00:23:44,970 --> 00:23:48,930
All right, but you say that
he knew your report by heart.

494
00:23:48,930 --> 00:23:51,420
And he discussed
the facts with you.

495
00:23:51,420 --> 00:23:55,800
He discussed very much his
emotional response to the facts

496
00:23:55,800 --> 00:23:56,520
first.

497
00:23:56,520 --> 00:23:59,370
And this was what
interested us at least, what

498
00:23:59,370 --> 00:24:00,810
his emotional response was.

499
00:24:00,810 --> 00:24:06,150
What interested us was what
he can do in order to help

500
00:24:06,150 --> 00:24:08,280
to stop the catastrophe.

501
00:24:08,280 --> 00:24:11,560
Mind you, the first
part of our discussion,

502
00:24:11,560 --> 00:24:17,100
which lasted several hours, was
not too friendly from our side.

503
00:24:17,100 --> 00:24:22,370
Because in my mind, I had to
remain cold, because in my mind

504

00:24:22,370 --> 00:24:25,380

there was constantly
coming up the question,

505

00:24:25,380 --> 00:24:31,140

where was Rabbi Weissmandel when
the Jewish orthodox community

506

00:24:31,140 --> 00:24:34,880

has been butchered in 1942?

507

00:24:34,880 --> 00:24:39,000

What was he doing
for them in 1942

508

00:24:39,000 --> 00:24:41,370

when his community
and the smaller rabbis

509

00:24:41,370 --> 00:24:46,150

went to a martyr's death
to Auschwitz, where

510

00:24:46,150 --> 00:24:50,910

they died in a way
which not even an animal

511

00:24:50,910 --> 00:24:54,430

is allowed in a
normal society to die.

512

00:24:54,430 --> 00:24:55,620

Where was he at that time?

513

00:24:55,620 --> 00:24:56,670

And the second thing--

514

00:24:56,670 --> 00:24:59,280

Yes, but you cannot not reproach
him that he remained alive?

515

00:24:59,280 --> 00:24:59,780
No?

516
00:24:59,780 --> 00:25:02,190
No, I didn't reproaching
for remaining alive.

517
00:25:02,190 --> 00:25:05,430
I asked myself
the question then,

518
00:25:05,430 --> 00:25:09,750
what was the German
policy which kept

519
00:25:09,750 --> 00:25:12,780
this rabbi, the
epitome of the Jew

520
00:25:12,780 --> 00:25:16,740
against whom they made the
constant propaganda, whose

521
00:25:16,740 --> 00:25:20,040
pictures they always showed
in an exaggerated way,

522
00:25:20,040 --> 00:25:23,970
in Sturmer, and all other
of those dirty, antisemitic

523
00:25:23,970 --> 00:25:27,840
Nazi propaganda
papers, why did they

524
00:25:27,840 --> 00:25:31,710
situate this rabbi into
the center of Bratislava

525
00:25:31,710 --> 00:25:35,670
in the middle of the Holocaust,
120 miles away from Auschwitz?

526

00:25:35,670 --> 00:25:37,270

I had to ask myself
this question?

527

00:25:37,270 --> 00:25:39,360

OK, you did it.

528

00:25:39,360 --> 00:25:42,270

Afterwards?

529

00:25:42,270 --> 00:25:44,500

We'll come back
later on to 1942.

530

00:25:44,500 --> 00:25:46,080

Right.

531

00:25:46,080 --> 00:25:49,470

So that's why it was not so--

532

00:25:49,470 --> 00:25:53,520

the first hour was not too
friendly from our side.

533

00:25:53,520 --> 00:25:54,760

We remained a bit cold.

534

00:25:54,760 --> 00:26:02,370

I waited until the compassion
tirade sort of goes past.

535

00:26:02,370 --> 00:26:06,600

And we could see that this is
a man of considerable intellect

536

00:26:06,600 --> 00:26:08,340

also in the way how he spoke.

537

00:26:08,340 --> 00:26:11,610

He suddenly asked us, what
can be done in our opinion?

538

00:26:11,610 --> 00:26:12,540
He asked you.

539
00:26:12,540 --> 00:26:13,500
Yes.

540
00:26:13,500 --> 00:26:18,390
He said, now you are from there.

541
00:26:18,390 --> 00:26:23,790
It is my duty to treat you like
the ambassadors of those people

542
00:26:23,790 --> 00:26:25,630
who died there,
because you came back

543
00:26:25,630 --> 00:26:27,630
and you are the only one
who can speak for them.

544
00:26:27,630 --> 00:26:28,463
That's what he said?

545
00:26:28,463 --> 00:26:29,520
That's what he said.

546
00:26:29,520 --> 00:26:30,540
Exactly this.

547
00:26:30,540 --> 00:26:32,800
Those words.

548
00:26:32,800 --> 00:26:38,460
And you see, he
didn't insist that we

549
00:26:38,460 --> 00:26:41,880
adopt any orthodox
Jewish manners during--

550
00:26:41,880 --> 00:26:43,680

that we wear hats or anything.

551

00:26:43,680 --> 00:26:46,560

I mean, this was from
his sign, in his school,

552

00:26:46,560 --> 00:26:48,690

in view of the fact
that we were Jewish,

553

00:26:48,690 --> 00:26:50,580

already a great
sign of tolerance.

554

00:26:50,580 --> 00:26:53,730

And he gave us
ambassadorial treatment.

555

00:26:53,730 --> 00:26:56,340

Nobody could sit like
that in his office.

556

00:26:56,340 --> 00:26:59,550

Ambassadors of all the Jews who
had been killed in Auschwitz.

557

00:26:59,550 --> 00:27:02,910

Yeah, he explained to us
we are the only ones who

558

00:27:02,910 --> 00:27:04,590

came back from there.

559

00:27:04,590 --> 00:27:06,180

So we speak for them.

560

00:27:06,180 --> 00:27:09,600

So he treated us accordingly.

561

00:27:09,600 --> 00:27:13,320

And he asked us,
what can be done?

562

00:27:13,320 --> 00:27:18,300

So we went ahead to explain
to him the principle.

563

00:27:18,300 --> 00:27:21,720

We explained to him that
from all what we know

564

00:27:21,720 --> 00:27:23,790

and what we have
seen, the principle

565

00:27:23,790 --> 00:27:25,880

consists in the ignorance
of the people who

566

00:27:25,880 --> 00:27:27,680

are going to be slaughtered.

567

00:27:27,680 --> 00:27:31,550

That as people board trains,
that the trains are not

568

00:27:31,550 --> 00:27:32,960

being even guarded.

569

00:27:32,960 --> 00:27:35,480

That they come
voluntarily to the trains.

570

00:27:35,480 --> 00:27:37,760

And those trains comes
and to Auschwitz.

571

00:27:37,760 --> 00:27:40,280

And once they are
surrounded on the ramp

572

00:27:40,280 --> 00:27:43,400

there is nothing can be done.

573

00:27:43,400 --> 00:27:48,260

So the only thing is that
when they come to the ramp,

574
00:27:48,260 --> 00:27:50,510
then the only thing
which they could do

575
00:27:50,510 --> 00:27:53,600
is to choose between being
butchered on the spot

576
00:27:53,600 --> 00:27:55,220
or being driven into
the gas chambers.

577
00:27:55,220 --> 00:27:57,800
That's the only thing which they
have to choose at that moment.

578
00:27:57,800 --> 00:27:58,508
Right, all right.

579
00:27:58,508 --> 00:28:00,590
Therefore, I explained
to him the only thing

580
00:28:00,590 --> 00:28:02,960
to do is to explain to
them that they are not

581
00:28:02,960 --> 00:28:05,390
going into resettlement camps.

582
00:28:05,390 --> 00:28:09,380
That they should not
board the trains.

583
00:28:09,380 --> 00:28:11,540
That they should
not obey orders.

584
00:28:11,540 --> 00:28:13,685
They should run away

wherever they can.

585

00:28:13,685 --> 00:28:18,500

They should be hunted down like
deer, not slaughtered like pig.

586

00:28:18,500 --> 00:28:20,390

Did he agree with this?

587

00:28:20,390 --> 00:28:21,650

Yes.

588

00:28:21,650 --> 00:28:22,220

He did?

589

00:28:22,220 --> 00:28:23,270

Yes.

590

00:28:23,270 --> 00:28:27,410

He said he
understands that the--

591

00:28:27,410 --> 00:28:28,310

you see, he didn't--

592

00:28:28,310 --> 00:28:30,330

And did you recommend
other things precisely?

593

00:28:30,330 --> 00:28:30,830

Yes.

594

00:28:30,830 --> 00:28:33,200

He asked me what
else can be done.

595

00:28:33,200 --> 00:28:35,900

And this was the first
time where I understood,

596

00:28:35,900 --> 00:28:37,670

or he gave me to

understand that he has

597

00:28:37,670 --> 00:28:40,340
connections going to abroad.

598

00:28:40,340 --> 00:28:44,200
And that he can master help
from abroad to Auschwitz,

599

00:28:44,200 --> 00:28:46,880
say from the side of the Allies.

600

00:28:46,880 --> 00:28:49,430
He said militarily,
what can be done?

601

00:28:49,430 --> 00:28:50,600
He asked specifically?

602

00:28:50,600 --> 00:28:52,110
Yes, specifically military.

603

00:28:52,110 --> 00:28:56,540
Now, when I hear that sort of
questions, first, of course,

604

00:28:56,540 --> 00:29:01,040
I thought that it is
obviously quite clear to him

605

00:29:01,040 --> 00:29:05,210
that the principle of breaking
the secrecy of Auschwitz

606

00:29:05,210 --> 00:29:08,060
to the people at large
is the main thing.

607

00:29:08,060 --> 00:29:12,020
But I must say that
he didn't say on it--

608

00:29:12,020 --> 00:29:15,380
he didn't make comments on
our speeches in this way.

609
00:29:15,380 --> 00:29:18,350
He straightforward
turned to the next page

610
00:29:18,350 --> 00:29:20,990
and asked us about military--

611
00:29:20,990 --> 00:29:21,910
Militarily.

612
00:29:21,910 --> 00:29:23,200
Militarily, yes.

613
00:29:23,200 --> 00:29:24,520
What can be done?

614
00:29:24,520 --> 00:29:27,680
Yes, militarily,
what can be done.

615
00:29:27,680 --> 00:29:30,290
So I explained to him
that the main thing,

616
00:29:30,290 --> 00:29:32,540
to slow down the machinery.

617
00:29:32,540 --> 00:29:34,220
And this machinery
can be slowed down

618
00:29:34,220 --> 00:29:36,510
by passive resistance,
number one.

619
00:29:36,510 --> 00:29:40,430
Number two, the
Germans obviously

620

00:29:40,430 --> 00:29:43,490

are not intending to murder
the Jews in Central Europe

621

00:29:43,490 --> 00:29:45,140

or in Western Europe
on the streets

622

00:29:45,140 --> 00:29:48,540

because they are afraid of the
reaction of the population.

623

00:29:48,540 --> 00:29:53,210

So it is necessary to do at
least passive resistance,

624

00:29:53,210 --> 00:29:54,270

to run away.

625

00:29:54,270 --> 00:29:56,930

Secondly, if they get the
people into the transport,

626

00:29:56,930 --> 00:30:00,290

to cut the transport
lines toward Auschwitz.

627

00:30:00,290 --> 00:30:03,230

And because I knew that the
functioning of Auschwitz

628

00:30:03,230 --> 00:30:06,620

was based on the fact that
whenever a transport came

629

00:30:06,620 --> 00:30:08,810

to the vicinity of
Auschwitz, say 30, 40

630

00:30:08,810 --> 00:30:11,780

miles from Auschwitz, a
telegram used to come,

631

00:30:11,780 --> 00:30:13,160
which would prepare--

632

00:30:13,160 --> 00:30:20,150
which would prepare the whole
machinery for the murder.

633

00:30:20,150 --> 00:30:26,870
So if the railway stations
around Auschwitz, 40, 50 miles,

634

00:30:26,870 --> 00:30:30,500
would be bombed, and the people
wouldn't come to Auschwitz,

635

00:30:30,500 --> 00:30:34,100
but would have to be transported
for 40, 50 miles on foot,

636

00:30:34,100 --> 00:30:37,310
already this would slow down
the murderous machinery.

637

00:30:37,310 --> 00:30:39,530
Because in Silesia,
again, the Germans

638

00:30:39,530 --> 00:30:41,870
couldn't murder 100,000
people out on the street

639

00:30:41,870 --> 00:30:46,370
or in the field so easily as in
the installations of Auschwitz.

640

00:30:46,370 --> 00:30:49,380
As far as the installations of
Auschwitz itself is concerned,

641

00:30:49,380 --> 00:30:53,210
I didn't think very much
of their bombing as such.

642

00:30:53,210 --> 00:30:57,110

Because I know that before the
crematoria have been built,

643

00:30:57,110 --> 00:30:59,630

the gassing and the
burning of people

644

00:30:59,630 --> 00:31:03,380

could be done in simple
huts and in simple ditches

645

00:31:03,380 --> 00:31:04,370

with a bit of petrol.

646

00:31:04,370 --> 00:31:09,110

And I knew that if the
crematoria will be eliminated,

647

00:31:09,110 --> 00:31:12,185

one can quite easily reconstruct
the murderous machinery--

648

00:31:12,185 --> 00:31:16,280

This means that you recommended
at first the bombing

649

00:31:16,280 --> 00:31:17,300

of the railways.

650

00:31:17,300 --> 00:31:19,058

The bombing of the
railways at first.

651

00:31:19,058 --> 00:31:21,350

Because the bombing of the
crematoria were more or less

652

00:31:21,350 --> 00:31:22,970

an ornamental thing
for the Germans,

653

00:31:22,970 --> 00:31:25,970
instead of the burning.

654
00:31:25,970 --> 00:31:28,940
They wanted to have it elegant
too, proper installations.

655
00:31:28,940 --> 00:31:30,398
But they were a luxury.

656
00:31:30,398 --> 00:31:31,940
This could have
[INAUDIBLE] them too,

657
00:31:31,940 --> 00:31:34,010
the bombing of the crematorium.

658
00:31:34,010 --> 00:31:34,910
Pardon?

659
00:31:34,910 --> 00:31:37,730
This could have
[INAUDIBLE] them too.

660
00:31:37,730 --> 00:31:40,130
Of course, I said the
bombing of the crematoria

661
00:31:40,130 --> 00:31:42,830
directly would have indicated
to them that the world is

662
00:31:42,830 --> 00:31:43,415
taking notice.

663
00:31:43,415 --> 00:31:43,915
Exactly.

664
00:31:43,915 --> 00:31:46,380
And would have been a
moral pressure upon them.

665

00:31:46,380 --> 00:31:49,160

Furthermore, a bombing
of the crematoria

666

00:31:49,160 --> 00:31:52,970

would have been an encouraging
sign for the resistance, which

667

00:31:52,970 --> 00:31:57,330

exists within the camp, and
in the disorder of the bombing

668

00:31:57,330 --> 00:32:01,850

it might be that the resistance
will pick up the opportunity

669

00:32:01,850 --> 00:32:03,350

and destroy the installations.

670

00:32:03,350 --> 00:32:04,340

Exactly.

671

00:32:04,340 --> 00:32:08,940

Furthermore, I said, that the
resistance has got no weapons.

672

00:32:08,940 --> 00:32:11,900

And it would be a great help if
weapons would be simply dropped

673

00:32:11,900 --> 00:32:12,650

in the camp.

674

00:32:12,650 --> 00:32:17,180

And there are already people,
many in [INAUDIBLE] and so on,

675

00:32:17,180 --> 00:32:19,650

who know what to do
with the weapons.

676

00:32:19,650 --> 00:32:20,930

So I suggested that.

677
00:32:20,930 --> 00:32:23,930
I suggested that
even better there

678
00:32:23,930 --> 00:32:28,720
would be a help if
directly parachutists--

679
00:32:28,720 --> 00:32:31,540
I know that it would have
been a very difficult mission.

680
00:32:31,540 --> 00:32:36,550
But I thought that a small
group of parachutists who were

681
00:32:36,550 --> 00:32:37,990
decided.

682
00:32:37,990 --> 00:32:42,590
And I thought, of
course, that I might go--

683
00:32:42,590 --> 00:32:44,500
Did he agree with
all these points?

684
00:32:44,500 --> 00:32:46,990
Absolutely, absolutely.

685
00:32:46,990 --> 00:32:51,130
What I was surprised was that
he could speak in those terms.

686
00:32:51,130 --> 00:32:52,130
I didn't expect that.

687
00:32:52,130 --> 00:32:52,930
Yes, because it is a paradox.

688
00:32:52,930 --> 00:32:54,640

He was a religious Jew
as a matter of fact.

689
00:32:54,640 --> 00:32:55,150
Yes, yes.

690
00:32:55,150 --> 00:32:56,570
But he asked military questions.

691
00:32:56,570 --> 00:32:57,070
Yes.

692
00:32:57,070 --> 00:32:59,620
And once it came to
this sort of discussion,

693
00:32:59,620 --> 00:33:02,260
I had nothing but very
warm feelings for him.

694
00:33:02,260 --> 00:33:06,110
Because it was the first time
I spoke with a man who asked--

695
00:33:06,110 --> 00:33:10,690
who didn't just-- who wasn't
just curious or investigating

696
00:33:10,690 --> 00:33:13,930
the dates, when I was deported,
and how could I see everything,

697
00:33:13,930 --> 00:33:15,850
but he was discussing
with me seriously

698
00:33:15,850 --> 00:33:18,820
the maps, and the plans,
and the possibilities

699
00:33:18,820 --> 00:33:19,690
which could be done.

700

00:33:19,690 --> 00:33:21,220

You looked at the plan with him?

701

00:33:21,220 --> 00:33:22,940

Yes, he had the plan
in front of himself.

702

00:33:22,940 --> 00:33:24,940

Because he had the whole
report in front of him.

703

00:33:24,940 --> 00:33:29,790

And we were discussing
this in detail.

704

00:33:29,790 --> 00:33:31,500

Let me change--

705

00:33:31,500 --> 00:33:37,000