

1

00:00:00,000 --> 00:00:05,690

2

00:00:05,690 --> 00:00:09,130

(film slating)

3

00:00:09,130 --> 00:00:14,200

Well, we were talking, Claude,  
about the recommendations,

4

00:00:14,200 --> 00:00:23,080

the pleas, the proposals that  
the rail lines between Hungary

5

00:00:23,080 --> 00:00:24,160

and other--

6

00:00:24,160 --> 00:00:26,390

Germany--

7

00:00:26,390 --> 00:00:27,190

Auschwitz.

8

00:00:27,190 --> 00:00:31,760

--Auschwitz be  
bombed and destroyed

9

00:00:31,760 --> 00:00:37,780

as at least a temporary way  
of stopping, alleviating.

10

00:00:37,780 --> 00:00:41,200

I forwarded that  
recommendation, certainly

11

00:00:41,200 --> 00:00:42,640

on three or four occasions.

12

00:00:42,640 --> 00:00:44,680

I made it myself.

13

00:00:44,680 --> 00:00:46,930

I can remember  
going to some pains

14

00:00:46,930 --> 00:00:52,330

to get accurate maps that were  
understandable in the United

15

00:00:52,330 --> 00:00:54,460

States to suggest  
where this place was.

16

00:00:54,460 --> 00:00:57,550

17

00:00:57,550 --> 00:00:59,530

I, myself, did not  
know at that time

18

00:00:59,530 --> 00:01:02,890

that it was also, other that  
in very general terms, a very

19

00:01:02,890 --> 00:01:05,243

large industrial  
complex associated

20

00:01:05,243 --> 00:01:06,410

with Auschwitz and Birkenau.

21

00:01:06,410 --> 00:01:10,420

22

00:01:10,420 --> 00:01:16,150

This recommendation  
was never followed out,

23

00:01:16,150 --> 00:01:19,060

either mine or others.

24

00:01:19,060 --> 00:01:23,620

I don't recall ever receiving

a specific explanation,

25

00:01:23,620 --> 00:01:27,850  
other than that this was  
not possible within the--

26

00:01:27,850 --> 00:01:31,450  
was not within the tactical  
or strategic possibilities

27

00:01:31,450 --> 00:01:32,365  
of the war effort.

28

00:01:32,365 --> 00:01:37,350

29

00:01:37,350 --> 00:01:42,600  
One, again, comes  
back to the inability

30

00:01:42,600 --> 00:01:46,810  
to understand what was going on.

31

00:01:46,810 --> 00:01:49,440  
And I think one of the  
most striking examples

32

00:01:49,440 --> 00:01:52,230  
of that is some of  
the memoranda that

33

00:01:52,230 --> 00:01:56,040  
went back and forth in  
the Department of Defense

34

00:01:56,040 --> 00:02:00,600  
between the then  
secretary of the army

35

00:02:00,600 --> 00:02:03,550  
and the War Refugee  
Board regarding this.

36

00:02:03,550 --> 00:02:09,240

And in one of which, and I  
think I quoted accurately,

37

00:02:09,240 --> 00:02:11,970

the secretary of the  
army stated that--

38

00:02:11,970 --> 00:02:13,050

Who was he?

39

00:02:13,050 --> 00:02:18,000

I think it was Mr.  
McCloy, John McCloy.

40

00:02:18,000 --> 00:02:24,210

That even if this action  
had been practicable,

41

00:02:24,210 --> 00:02:28,140

it might provoke even  
more vindictive action

42

00:02:28,140 --> 00:02:31,170

on the part of the Germans.

43

00:02:31,170 --> 00:02:34,450

Well, this is, of course,  
absolute nonsense.

44

00:02:34,450 --> 00:02:37,530

I mean, how can you treat  
people more vindictively

45

00:02:37,530 --> 00:02:44,080

than gassing them and  
burning them up afterwards?

46

00:02:44,080 --> 00:02:44,820

I don't know.

47

00:02:44,820 --> 00:02:48,120

I suppose this was a subject of  
debate in the Jewish community

48  
00:02:48,120 --> 00:02:49,260  
on the outside.

49  
00:02:49,260 --> 00:02:53,700  
But I suppose the consensus  
was that these poor people were

50  
00:02:53,700 --> 00:02:55,350  
going to be killed anyway.

51  
00:02:55,350 --> 00:02:57,300  
It's the old business, do you--

52  
00:02:57,300 --> 00:03:01,890  
personally, would prefer to be  
killed by a high-explosive bomb

53  
00:03:01,890 --> 00:03:03,816  
then gassed with cyanide.

54  
00:03:03,816 --> 00:03:07,350

55  
00:03:07,350 --> 00:03:09,750  
And then, of course, when  
it came out afterwards,

56  
00:03:09,750 --> 00:03:11,460  
which I did not  
know at the time,

57  
00:03:11,460 --> 00:03:16,740  
that from a military and  
tactical point of view,

58  
00:03:16,740 --> 00:03:19,810  
that this would have  
been perfectly feasible.

59

00:03:19,810 --> 00:03:20,310

It was.

60

00:03:20,310 --> 00:03:25,920

They were bombing within  
industrial the rubber, IG

61

00:03:25,920 --> 00:03:30,390

Farben thing within 25  
kilometers of the crematoria.

62

00:03:30,390 --> 00:03:34,050

They could have  
knocked those out.

63

00:03:34,050 --> 00:03:35,910

Bombing railroad  
lines, of course,

64

00:03:35,910 --> 00:03:38,160

is a very temporary  
expedient, as we've

65

00:03:38,160 --> 00:03:40,800

learned in a lot of places,  
Vietnam not the least.

66

00:03:40,800 --> 00:03:44,010

You can put them back  
together in a couple of days.

67

00:03:44,010 --> 00:03:47,160

But I expect it would have  
taken the Germans some time

68

00:03:47,160 --> 00:03:51,260

to reconstruct that  
horrible apparatus.

69

00:03:51,260 --> 00:03:57,420

[INAUDIBLE] do we consider,  
too, what they were doing?

70

00:03:57,420 --> 00:04:00,740

Because they would have  
known that if the crematoria

71

00:04:00,740 --> 00:04:03,690

precisely are bombed,  
this would have--

72

00:04:03,690 --> 00:04:05,730

I think too, one  
should also feel,

73

00:04:05,730 --> 00:04:08,790

and I always felt a little  
about the War Refugee Board

74

00:04:08,790 --> 00:04:12,750

that you had to give these  
people some indication

75

00:04:12,750 --> 00:04:14,790

that they were not  
abandoned, that somebody

76

00:04:14,790 --> 00:04:16,660

was trying to do  
something for them,

77

00:04:16,660 --> 00:04:20,455

however inadequate or late or--

78

00:04:20,455 --> 00:04:21,600

That's very true.

79

00:04:21,600 --> 00:04:23,040

--or small.

80

00:04:23,040 --> 00:04:26,078

I'm sure that would  
have changed the morale.

81

00:04:26,078 --> 00:04:27,120

And this was [INAUDIBLE].

82  
00:04:27,120 --> 00:04:29,915  
It might have scared  
the Nazis a little bit.

83  
00:04:29,915 --> 00:04:32,040  
I don't know whether they  
were susceptible to being

84  
00:04:32,040 --> 00:04:32,940  
frightened.

85  
00:04:32,940 --> 00:04:38,725  
Yes, because one  
of the deepest--

86  
00:04:38,725 --> 00:04:42,214

87  
00:04:42,214 --> 00:04:43,965  
how can I say?

88  
00:04:43,965 --> 00:04:44,840  
Well, like they had--

89  
00:04:44,840 --> 00:04:45,673  
[INTERPOSING VOICES]

90  
00:04:45,673 --> 00:04:48,840  
--so terrible because  
it's Jews that

91  
00:04:48,840 --> 00:04:51,350  
were dying, not only  
at Auschwitz, but even

92  
00:04:51,350 --> 00:04:53,170  
before, in Treblinka.

93  
00:04:53,170 --> 00:04:56,390  
And those extermination  
camps had such a feeling

94  
00:04:56,390 --> 00:04:58,580  
of absolute loneliness.

95  
00:04:58,580 --> 00:04:59,080  
Abandonment.

96  
00:04:59,080 --> 00:05:00,370  
Of being completely abandoned.

97  
00:05:00,370 --> 00:05:01,670  
That's a good word.

98  
00:05:01,670 --> 00:05:04,820  
And it is a point, and there  
is nothing to answer to this.

99  
00:05:04,820 --> 00:05:07,700  
They were, in large part.

100  
00:05:07,700 --> 00:05:08,540  
Yes.

101  
00:05:08,540 --> 00:05:11,510  
But I think, again,  
because people really

102  
00:05:11,510 --> 00:05:14,750  
didn't know and didn't  
realize, didn't understand.

103  
00:05:14,750 --> 00:05:19,020  
It's not only that they didn't  
know it, it's credibility--

104  
00:05:19,020 --> 00:05:23,940  
How do you decide what  
hell is like, you know?

105  
00:05:23,940 --> 00:05:25,560  
It's everybody's version.

106

00:05:25,560 --> 00:05:29,283

107

00:05:29,283 --> 00:05:31,239

That's a good question.

108

00:05:31,239 --> 00:05:42,490

109

00:05:42,490 --> 00:05:47,790

So it's hard to know by after  
sight what would have happened.

110

00:05:47,790 --> 00:05:52,440

I'm sure it would  
have given them pause.

111

00:05:52,440 --> 00:05:55,740

This was fairly late, too,  
that we're talking about.

112

00:05:55,740 --> 00:06:01,590

What, we're talking about  
July 1944, August 1944?

113

00:06:01,590 --> 00:06:02,090

Yes.

114

00:06:02,090 --> 00:06:06,590

115

00:06:06,590 --> 00:06:10,250

You know, think of the  
commando and operations,

116

00:06:10,250 --> 00:06:12,710

the sabotage operations  
that were carried out

117

00:06:12,710 --> 00:06:14,960

by S.S. organizations.

118

00:06:14,960 --> 00:06:17,870

I'm sure you could have  
recruited a Jewish parachute

119

00:06:17,870 --> 00:06:18,485

unit.

120

00:06:18,485 --> 00:06:23,900

A unit that would have been  
charmed to drop in Auschwitz

121

00:06:23,900 --> 00:06:26,210

and shoot up Nazis and  
blow up the whole place,

122

00:06:26,210 --> 00:06:28,310

even if they all died.

123

00:06:28,310 --> 00:06:30,010

Don't you think that?

124

00:06:30,010 --> 00:06:31,850

I'm convinced of it.

125

00:06:31,850 --> 00:06:33,200

Convinced.

126

00:06:33,200 --> 00:06:36,260

But that took a little  
imagination and a little--

127

00:06:36,260 --> 00:06:37,840

Yes.

128

00:06:37,840 --> 00:06:38,860

--a will to--

129

00:06:38,860 --> 00:06:47,340

130

00:06:47,340 --> 00:06:51,320

(film slating)

131  
00:06:51,320 --> 00:06:55,320  
The first time I  
offered you to--

132  
00:06:55,320 --> 00:06:58,680  
I didn't offer, I begged  
you to participate.

133  
00:06:58,680 --> 00:07:00,080  
I think you were  
more diplomatic.

134  
00:07:00,080 --> 00:07:00,990  
You proposed--

135  
00:07:00,990 --> 00:07:02,600  
[INTERPOSING VOICES]

136  
00:07:02,600 --> 00:07:04,840  
In my heart, I begged.

137  
00:07:04,840 --> 00:07:11,900  
You express some reservations  
about your participation.

138  
00:07:11,900 --> 00:07:16,566  
And you change your mind, which  
I am very glad and grateful.

139  
00:07:16,566 --> 00:07:18,170  
And could you--

140  
00:07:18,170 --> 00:07:26,360  
Well, as you know, I had certain  
misgivings and doubts, as well

141  
00:07:26,360 --> 00:07:29,660  
as the natural  
emotional reaction

142

00:07:29,660 --> 00:07:36,620  
to reliving, resuscitating a  
very sad and difficult chapter

143  
00:07:36,620 --> 00:07:41,870  
of history, which was  
then many years back.

144  
00:07:41,870 --> 00:07:43,610  
Again, we had our old gap.

145  
00:07:43,610 --> 00:07:46,440  
I was sitting quietly in  
the countryside of New York.

146  
00:07:46,440 --> 00:07:50,750  
And you turned up out  
of the blue from Europe

147  
00:07:50,750 --> 00:07:54,140  
with an old story  
that, in some ways,

148  
00:07:54,140 --> 00:07:56,780  
I had purposely forgotten.

149  
00:07:56,780 --> 00:08:02,090  
Because I'm fundamentally an  
optimistic man, and I think

150  
00:08:02,090 --> 00:08:05,030  
it's a little morbid to dwell  
on the evils of the world.

151  
00:08:05,030 --> 00:08:07,430  
God knows there  
are enough of them.

152  
00:08:07,430 --> 00:08:09,500  
So I went through  
a certain process

153  
00:08:09,500 --> 00:08:16,070

of trying to think  
through in my own mind

154  
00:08:16,070 --> 00:08:18,500  
whether this would be  
helpful and useful.

155  
00:08:18,500 --> 00:08:20,640  
And I did come to  
that conclusion.

156  
00:08:20,640 --> 00:08:23,510  
And I think maybe  
in the light of some

157  
00:08:23,510 --> 00:08:27,670  
of the things that are  
going on in the world,

158  
00:08:27,670 --> 00:08:34,940  
a conscious and  
purposeful effort

159  
00:08:34,940 --> 00:08:41,690  
to obliterate this record on  
the part of certain groups

160  
00:08:41,690 --> 00:08:43,850  
to contend that it never  
happened, that this

161  
00:08:43,850 --> 00:08:52,010  
is all Jewish propaganda or lies  
or fantasy, that one has a duty

162  
00:08:52,010 --> 00:08:56,840  
to make the record clear those  
people who had any role in it.

163  
00:08:56,840 --> 00:09:05,600

164  
00:09:05,600 --> 00:09:08,630

It seems to me when you  
examine the situation that you

165  
00:09:08,630 --> 00:09:11,060  
might draw two analogies.

166  
00:09:11,060 --> 00:09:14,870  
How, for example,  
is a pathologist

167  
00:09:14,870 --> 00:09:18,200  
to work on the  
problems of disease

168  
00:09:18,200 --> 00:09:24,350  
without a very clear  
pathological record of what

169  
00:09:24,350 --> 00:09:27,800  
passes under his microscope?

170  
00:09:27,800 --> 00:09:33,170  
You cannot combat a disease  
without knowing the nature

171  
00:09:33,170 --> 00:09:33,740  
of it.

172  
00:09:33,740 --> 00:09:36,800

173  
00:09:36,800 --> 00:09:42,140  
What the Nazis did, whether  
you call it a disease or--

174  
00:09:42,140 --> 00:09:45,470  
one is at a loss for  
adjectives in this whole thing

175  
00:09:45,470 --> 00:09:48,380  
because, essentially,  
you are attempting

176

00:09:48,380 --> 00:09:50,930  
to describe the indescribable.

177

00:09:50,930 --> 00:09:54,590  
Or as someone said, you are you  
were asked to tell a tale that

178

00:09:54,590 --> 00:09:57,080  
cannot really be told.

179

00:09:57,080 --> 00:10:02,660  
Do you think that Holocaust is  
something unique which had no--

180

00:10:02,660 --> 00:10:04,850  
without precedent?

181

00:10:04,850 --> 00:10:07,670  
In certain respects, yes.

182

00:10:07,670 --> 00:10:09,320  
In certain respects, yes.

183

00:10:09,320 --> 00:10:14,450  
Unhappily, the history of  
man's inhumanity to man

184

00:10:14,450 --> 00:10:16,910  
has had a variety of chapters.

185

00:10:16,910 --> 00:10:22,040  
I don't think it has ever had  
a chapter quite like this one.

186

00:10:22,040 --> 00:10:24,000  
There have been  
other genocidal--

187

00:10:24,000 --> 00:10:26,610

188

00:10:26,610 --> 00:10:27,110  
Attacks.

189  
00:10:27,110 --> 00:10:30,080  
--attacks, efforts.

190  
00:10:30,080 --> 00:10:32,420  
I suppose the famous  
one of the Armenians

191  
00:10:32,420 --> 00:10:35,390  
that I remember  
from my childhood.

192  
00:10:35,390 --> 00:10:38,240  
But on a different scale  
and without this sort

193  
00:10:38,240 --> 00:10:45,320  
of horrible mechanistic  
input of the modern world.

194  
00:10:45,320 --> 00:10:47,030  
Again, that was  
one of the things

195  
00:10:47,030 --> 00:10:48,860  
that I feel strongly about.

196  
00:10:48,860 --> 00:10:51,920  
We've developed a  
highly successful

197  
00:10:51,920 --> 00:10:55,370  
technical civilization,  
but we are far,

198  
00:10:55,370 --> 00:11:03,800  
far behind in developing any  
equal moral civilization.

199  
00:11:03,800 --> 00:11:06,440  
It always comes to

my mind the phrase

200  
00:11:06,440 --> 00:11:09,380  
of Georges Bernanos your  
Catholic philosopher

201  
00:11:09,380 --> 00:11:09,980  
and writer--

202  
00:11:09,980 --> 00:11:15,249

203  
00:11:15,249 --> 00:11:19,090  
(film slating)

204  
00:11:19,090 --> 00:11:21,670  
Well, I was talking  
Claude about my feelings

205  
00:11:21,670 --> 00:11:25,240  
that we're in a  
period where we have

206  
00:11:25,240 --> 00:11:28,510  
an ascendancy of a  
technical civilization

207  
00:11:28,510 --> 00:11:36,010  
over any corresponding  
moral philosophy, morality

208  
00:11:36,010 --> 00:11:39,980  
being far behind technology.

209  
00:11:39,980 --> 00:11:47,890  
And one of the most telling  
phrases in this context that I

210  
00:11:47,890 --> 00:11:51,160  
recall is that of Georges  
Bernanos in a book a good many

211

00:11:51,160 --> 00:11:54,760  
years ago in which he referred  
to the fact that it is no

212  
00:11:54,760 --> 00:11:57,745  
longer a question of  
[NON-ENGLISH SPEECH]..

213  
00:11:57,745 --> 00:12:01,990

214  
00:12:01,990 --> 00:12:04,420  
"No longer the man  
handling the machine gun,

215  
00:12:04,420 --> 00:12:06,400  
but the machine gun  
handling the man."

216  
00:12:06,400 --> 00:12:09,940

217  
00:12:09,940 --> 00:12:15,760  
Obviously, we've got a  
lot of ground to catch up.

218  
00:12:15,760 --> 00:12:20,440  
Thinking parallel to the  
analogy of the pathologist,

219  
00:12:20,440 --> 00:12:22,300  
I think of the psychiatrist.

220  
00:12:22,300 --> 00:12:25,360  
The psychiatrist has to  
study people's nightmares

221  
00:12:25,360 --> 00:12:28,120  
and their aberrations.

222  
00:12:28,120 --> 00:12:33,760  
And this frightful  
aberration of human history

223

00:12:33,760 --> 00:12:37,240  
is of concern to everybody.

224

00:12:37,240 --> 00:12:39,550  
It's not unique in that sense.

225

00:12:39,550 --> 00:12:42,610  
It should not be allowed  
to remain unique.

226

00:12:42,610 --> 00:12:45,490  
It's something that all of  
mankind, Jewish and non-Jewish,

227

00:12:45,490 --> 00:12:47,440  
should address themselves to.

228

00:12:47,440 --> 00:12:51,150

229

00:12:51,150 --> 00:12:56,910  
Another aspect of the moral  
and on the moral plane,

230

00:12:56,910 --> 00:13:00,780  
I'm inclined to believe  
in the old Augustinian

231

00:13:00,780 --> 00:13:04,230  
doctrine of sin and atonement.

232

00:13:04,230 --> 00:13:08,250  
The atonement has to be  
commensurate with the sin.

233

00:13:08,250 --> 00:13:13,480  
And in order for  
people to make amends

234

00:13:13,480 --> 00:13:14,855  
for the sins they

have committed,

235

00:13:14,855 --> 00:13:18,150

you've got to know what the  
dimensions of the sin are--

236

00:13:18,150 --> 00:13:19,080

sins are.

237

00:13:19,080 --> 00:13:22,715

And people tend to forget  
those things, understandably.

238

00:13:22,715 --> 00:13:24,840

Pretend that they never  
happened, that they weren't

239

00:13:24,840 --> 00:13:26,130

as bad as they really were.

240

00:13:26,130 --> 00:13:29,100

241

00:13:29,100 --> 00:13:30,990

Quite apart from  
a conscious effort

242

00:13:30,990 --> 00:13:36,690

on the part of some  
people to carry this out.

243

00:13:36,690 --> 00:13:39,750

I think we have to have  
resolve that it will never

244

00:13:39,750 --> 00:13:40,830

happen again.

245

00:13:40,830 --> 00:13:45,300

But how can you be sure  
of the never again?

246

00:13:45,300 --> 00:13:47,610

It's a question of  
eternal vigilance,

247

00:13:47,610 --> 00:13:50,670

of having a very clear  
and specific record, which

248

00:13:50,670 --> 00:13:56,790

I think is one of your purposes  
in making this film, in order

249

00:13:56,790 --> 00:14:02,370

that humankind, civilization,  
whatever we want to call it,

250

00:14:02,370 --> 00:14:05,790

can realize that it has  
some terrible defects that

251

00:14:05,790 --> 00:14:12,030

have to be corrected and should  
not allowed to happen again.

252

00:14:12,030 --> 00:14:17,610

You have also the question of  
retribution and punishment,

253

00:14:17,610 --> 00:14:20,520

I think one that's quite  
strong in Jewish philosophy.

254

00:14:20,520 --> 00:14:24,570

255

00:14:24,570 --> 00:14:28,110

If-- and there certainly has  
not been adequate punishment

256

00:14:28,110 --> 00:14:29,970

or retribution.

257

00:14:29,970 --> 00:14:33,840

All one has to do is examine the  
record that I think have been

258  
00:14:33,840 --> 00:14:35,820  
published quite clearly  
in a recent book

259  
00:14:35,820 --> 00:14:42,120  
of the whole German  
industrial complex, IG Farben.

260  
00:14:42,120 --> 00:14:45,720  
The people who were  
behind the slave labor

261  
00:14:45,720 --> 00:14:51,300  
industry, most of  
whom I think got off

262  
00:14:51,300 --> 00:14:53,265  
with a very minor sentence.

263  
00:14:53,265 --> 00:14:55,800

264  
00:14:55,800 --> 00:15:01,410  
Whereas in my own  
philosophy, I'm not sure

265  
00:15:01,410 --> 00:15:03,870  
that the eye for the eye  
and the tooth for the tooth

266  
00:15:03,870 --> 00:15:05,110  
is the way to handle it.

267  
00:15:05,110 --> 00:15:08,650  
But as far as the Jewish  
people are concerned,

268  
00:15:08,650 --> 00:15:14,160  
this is an  
inextinguishable crime.

269  
00:15:14,160 --> 00:15:15,930  
Anger and a rage.

270  
00:15:15,930 --> 00:15:17,925  
It can never be  
atone for, really.

271  
00:15:17,925 --> 00:15:20,560

272  
00:15:20,560 --> 00:15:22,660  
But you have to try.

273  
00:15:22,660 --> 00:15:27,980  
You have to try and the  
record has to be clear.

274  
00:15:27,980 --> 00:15:30,650  
And I think that's why people  
should hear about it again.

275  
00:15:30,650 --> 00:15:34,560  
You've had public statements  
in the United States recently

276  
00:15:34,560 --> 00:15:38,760  
in connection with teaching part  
of the history of the Holocaust

277  
00:15:38,760 --> 00:15:41,480  
in the public school  
systems by certain groups

278  
00:15:41,480 --> 00:15:44,670  
that this is all a lie,  
this never happened.

279  
00:15:44,670 --> 00:15:47,460

280  
00:15:47,460 --> 00:15:50,925

And this is  
impermissible and wrong.

281  
00:15:50,925 --> 00:15:54,160

282  
00:15:54,160 --> 00:16:02,450  
And I hope that this effort will  
contribute to stopping that.

283  
00:16:02,450 --> 00:16:05,930  
Well, I think it's very  
well said, what you said.

284  
00:16:05,930 --> 00:16:10,770

285  
00:16:10,770 --> 00:16:13,470  
I know the book  
about the IG Farben.

286  
00:16:13,470 --> 00:16:15,090  
It was [INAUDIBLE].

287  
00:16:15,090 --> 00:16:16,250  
Yes.

288  
00:16:16,250 --> 00:16:18,330  
Yes.

289  
00:16:18,330 --> 00:16:23,530  
I suppose those people  
put pressure on the S.S.

290  
00:16:23,530 --> 00:16:25,140  
[INTERPOSING VOICES]

291  
00:16:25,140 --> 00:16:26,070  
Complicated.

292  
00:16:26,070 --> 00:16:27,630  
[INAUDIBLE]

293  
00:16:27,630 --> 00:16:30,970  
IG Farben is in the States too.

294  
00:16:30,970 --> 00:16:36,150  
The old business that  
money talks, far too much.

295  
00:16:36,150 --> 00:16:39,650

296  
00:16:39,650 --> 00:16:57,970  
[NON-ENGLISH SPEECH]

297  
00:16:57,970 --> 00:17:03,740  
Do you know that the son  
of Ambros, IG Farben,

298  
00:17:03,740 --> 00:17:06,270  
he's an American citizen.

299  
00:17:06,270 --> 00:17:09,839  
He lives in [Place  
name] New Jersey.

300  
00:17:09,839 --> 00:17:15,550  
He's heading one of the  
affiliate of IG Farben.

301  
00:17:15,550 --> 00:17:16,900  
[Personal name] Ambros.

302  
00:17:16,900 --> 00:17:20,109  
I think I remember that from  
the reviews of the book.

303  
00:17:20,109 --> 00:17:29,090

304  
00:17:29,090 --> 00:17:31,040  
You don't like to  
accept the fact that you

305

00:17:31,040 --> 00:17:35,630

have to track them down  
and flog them publicly,

306

00:17:35,630 --> 00:17:40,210

but the example has to be set.

307

00:17:40,210 --> 00:18:54,000