

NAME: J. D. DIGILIO
INTERVIEWER: KAETHE SOLOMON
DATE: SEPTEMBER 18, 1978
CAMP: WOEBBELIN

Q: Before we start the interview, Mr. diGilio, do you know a Donald Walker?

A: No I don't.

Q: Because we got a reply from this gentleman. He's a veteran who was also in the 82nd Airborne. O.K. Just by way of making a statement, the name of the project is "Witness to the Holocaust." It's an oral history project and we're very interested in the memories of your experiences as a liberator. Just take yourself back to that time and share with us what you remember from that time in your life.

A: At that particular time, I spoke German so I was used as an interpreter.

Q: Ah, quite an advantage at the time. You have a book with you?

A: Yes, this is our division history of the 82nd Airborne.

Q: I see. Would we be able to keep that here for awhile or is it too precious to...?

A: They're out of print and I wouldn't....

Q: I can understand that.

A: In fact, my wife just had the thing rebound.

Q: So we have a whole series of photographs and narratives in this book. Woebbelin is the name of the concentration camp and this is you. All right, so you have a picture here that can take you back really to what you experienced at the time. Did you know that you were going to enter this camp before you did?

A: Did we know?

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Q: Did you know?

A: No. I personally didn't know.

Q: You had no orders before you left to go to the camp?

A: No. At the time, this was a very fluid situation and we were on the move. We had covered, I guess, almost a hundred kilometers in a day and we had taken the whole 21st German Army group intact. It was either May 2 or May 3, 1945 that we came upon this particular camp. Most of these people in this particular camp were political prisoners. My job was just to sort out, to try to make an identification of the dead, which there were several of. We had a public burial in the town square in the city of Ludwigslust and every citizen -- every woman, man, and child -- had to attend that service.

Q: Were you instrumental in rounding up the citizens?

A: No, no, no. That was someone else's job. My job was just interrogating or questioning these people because we didn't know whether they were political prisoners or not. The Germans had a funny way of categorizing people. A habitual criminal could be categorized as a political prisoner. In other words, a four-time loser here would automatically be put away, incarcerated for life as a political prisoner, an enemy of the state, for the fact that he is an habitual criminal. So first of all, we would try to sort out to identify people who were actually criminals and those who were strictly political prisoners in the true sense of the word.

Q: What were you going to be doing as a result of your identification?

A: If they were really people who had like been arrested for murder, rape, or something like that, they would have been taken and kept in captivity, segregated from the other people.

Q: When you entered the camp, were you aware of the fact that you were entering

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a camp?

A: We knew it was a prison of some sort. And, of course, there were troops there. I guess the night before, someone had entered it. There was someone there at least 24 hours -- maybe a whole day -- before I ever got to the place. So the main concern at that time was sorting the living from the dead. It was the first thing they did because there were many people who were dead and alive all intermingled together.

Q: When you say intermingled, what do you mean?

A: As you can see by these pictures, these were piles of dead bodies in the same room with living people.

Q: Actually sorting the piles of bodies.

A: To determine if they were dead or not dead. And I would say it didn't get really too bad for these people until several weeks before the end of the war. That was when the German soldiers actually took off and left it to the camp overseers, who were prisoners themselves. Another thing we tried to do was to identify those people [camp overseers] because many of the prisoners really had a fear of talking to us and we didn't know why. And then we found out why. Some of the prisoners themselves who were fit and able to tell us things about it were really the overseers, who were actually prisoners, and there were at least a dozen of those people that we had to identify. Many of the people were just emaciated and in really terrible condition.

Q: What was their reaction to you? Not the ones who were well-fed but some of the emaciated that were still conscious.

A: They couldn't comprehend what was going on. A uniform to them was a uniform, whether it had been a German or whatever. And they didn't really know what their lot was going to be. Many of these people were French or

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Poles and they really couldn't understand us either because of the language difficulty. But they all had a fair knowledge of German so rudimentary things like "how long have you been here?" or "why were you sent here?" they could answer. But my job was one of gathering intelligence, too. They couldn't tell us anything about which German units were involved, so my purpose in being there was to find out the German units involved and all of that. To them, the enemies were these overseers. At this particular camp, they had no first-hand experience with the Germans. The Germans had their barracks and their women outside the camp and the camp was left to people who were in the camp, who were made trustees or whatever term you want to call them. And they had more fear of them, I think, than the German soldiers because most of these people were mistreated by these overseers. You don't really ever hear about that, but a lot of these people -- and I would venture to say probably a good many of them -- are walking the street and yet they did just as much as the [unintelligible] because people didn't identify them and they were part of the system. In fact, they pointed out to me one fellow who hadn't eaten in three days so he would look like he was one of the others..

Q: Purposely not eating?

A: Yes, so he would look like one of the others. He was laying in a bed and said he couldn't move. One of them pointed him out to me. But I was only there for two days.

Q: What was the physical nature of this camp?

A: [Looking at the pictures] These were barracks. This was where we took some of them. This was in a barn at a farm that was a couple of miles away. This was an aid station which was set up. But here were the [unintelligible] that some of the people who were too invalid moved to. They were still there and

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the hard thing was to determine just how sick they were and what their ailments were. We were afraid of contagious diseases. We didn't want them to infect our own troops either. So it was really a rough situation.

Q: Were you one of these men standing around? [Referring to a picture]

A: The whole division was present at the mass. In fact, the whole division paraded and I guess it was a religious service for all denominations.

Q: Were you near any German civilians at the time?

A: Oh, yes. I interrogated a lot of the German civilians to gather information.

Q: Were there comments on the camps on the part of the German civilians?

A: I really never did determine how long it had been there, whether it had been there months or years or what, but the general populace had a “knowledge.” Like we know that there are prisoners in Reidsville¹. I couldn't tell you today what the conditions in Reidsville are because I have no first-hand knowledge; nor could a lot of the German civilians. Now, I'm talking about when I interrogated some of the soldiers who had been guarding the camp. There was a different understanding there again.

Q: How was that different?

A: The difference was that these were political prisoners and they were sent there. A lot of the soldiers that we interrogated thought that most of these people were habitual criminals and were wanted for murder, rape, or larceny. The quality of the soldiers at this particular camp wasn't high. They weren't the staunch SS type troopers at all. They were, I guess you'd call, the *Volksmehr* which were the old men and young boys and most of them had just been put there a few weeks or a few days before they knew we were moving. They were all trying to get away from the Russians. This was actually turned over to the

¹Reidsville is a penitentiary in the state of Georgia
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Russians. This was between Hamburg, Germany and Berlin in a town called Ludwigslust. It's just almost half way and it's a good way into what is now the Soviet sector, so we disengaged almost immediately and went back over the Elbe River. We turned these people all over to the Russians so I really don't know what their fate was after that.

Q: When you showed a picture of yourself there looking at the inmates, some of them look....

A: Most of these were all dead.

Q: Can you think back to that time to remember how you felt when you were there looking at these inmates?

A: We saw death every day, so seeing someone dead wasn't...I think if I had come upon it today, it would have a real traumatic effect on me, but there every day you were losing your friends. They were being killed. You felt sorry and all that for these people but there was no personal attachment. You didn't know them. It was the same as coming upon where a mortar shell had landed and there were 8 or 10 German soldiers who had been killed. There was no sense of identification. I think afterwards, when you had time to reflect about it, you really got a feeling of what a terrible thing it was; particularly, after the war when we learned about places like Maunung where our own troops had been massacred. It seemed to register more. But I'm saying that the division that I was with had seen an awful lot of combat, and death in itself was an every day occurrence. It was a very real thing and you worried about surviving.

Q: At that time the things in this picture were not a traumatic as....

A: No, I'm saying it was probably more traumatic to the German civilians who had to march around than it was to the soldiers who were there.

Q: The German civilians were aware that this was a political prison camp?

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- A: No, I wouldn't say that they were even aware of that. It was a prison. Whether a camp -- it was a prison. That's what I'm saying.
- Q: So that gave it all a political-sociological perspective. That's what is done in a country. The prison is put in a country if you act against the country. Would you say they identified with that in that manner?
- A: I would say that they thought these were habitual criminals who were taken away from society. That was more of the attitude you got. I spent six years in Germany after the war was over with the criminal investigation division of the Army and you hear people say that every German knew what was going on. It's just like right now, every American doesn't know what's going on. Last night everything is in agreement concerning the peace talks. Then I just heard on the radio today Menachem Begin said that's not the way he understood something. Sadat said that's not the way he understood it. Yet, last night, they were all clapping. So I mean to the American citizens, they're confused about political issues just like the Germans were. And I think the Germans tried to avoid knowing them because they had seen people taken away and "out of sight, out of mind." I think they put blinders on. Not that they didn't have any concern, but it was something "the same thing could happen to you."
- Q: How do you feel about that? Do you think something like that could happen in the United States in terms of putting the blinders on and not wishing to see it?
- A: I think it could happen anywhere. I'm saying particularly to the older people since we have the same problem today -- an identity with youth and the people who are maturing. Our mores and standards are totally different. For example, I can't understand people burning their draft cards. To somebody else, that's a meaningless thing. But I'm saying right or wrong, this is the country they live in and, if they don't want to fight for this country, then they should go

somewhere else and not be allowed to come back as soon as it's over. To a lot of the Germans who had gone through 1923 when it took a billion marks to buy a loaf of bread and they now had a job and the first time they had any real stability in anything they're going to identify with good things. They are not going to identify with the bad things. It's just like the war. The bad things about it you rarely think about or even want to remember. It's the good times you had. We have a convention every year. They're the things we always talk about. No one talks about the fellow who died. You never think anybody died because nobody talks about them because you don't want to remember. It was too horrible to remember.

Q: You were in Germany six years afterward. I imagine you spoke to many of the German civilians at that time. You liberated a political camp. Of course, there were other camps. Were you able to talk or get any information from the civilians about other camps, such as Dachau?

A: I was stationed in Munich for a while. You see, the thing that most Americans did not understand about it is if you lived in this town and you wanted to go to the next town, you had to go to the police to get a permit to leave here to go there. You just didn't wander about the countryside in freedom. And this was still going on until we signed a peace treaty in 1955. The first thing I would check, if we arrested somebody, is whether a person had a *Offenhausgenahmung*, which was a document that stated they could legally be in this town. That was the first thing you checked. Even when we were there they had to have an identity card. You could stop anyone on the street and ask them to show you theirs. So it was no different to them in the sense that a German policeman could have done it the day before the war and five years after the war an American MP could do the same thing. So they really didn't

see any big change, other than maybe everything was more controlled. Even when we got there, things were more controlled. They couldn't go anywhere then.

Q: Your experience then in terms of our project, "Witness to the Holocaust," really was not an experience of seeing people emaciated to such a degree because of their religious affiliation, because of their ethnic affiliation, such as the Poles or the....

A: I'm just saying these people were all Poles, French, Lithuanians, Latvians, Estonians. I'm saying that they had a general term for people: political prisoner. And a political prisoner could be anything from a rapist to someone who spit in somebody's eye. So I'm saying that was a general category. The thing we always had to determine was were some of these people really habitual criminals, and some of them were. Like in any society, some of them were legally in prison. Now, they weren't entitled to the treatment they got, but they were legally entitled to be in prison. So I'm saying that separating that from what happened to them, regardless of what they had done, they shouldn't have had the treatment that was served them, naturally. And what we found out in the camps is that it wasn't the habitual prisoners that these overseers hurt or did things to. It was the innocent people because they were the easiest to manipulate. If a guy knew someone was a three-time murderer, he didn't get picked on; but if some guy was an old man and they wanted his ration, he got kicked in the head.

Q: Did you see this as any particular religious type of persecution in general? This would be reflective thinking on your part, I'm sure. In terms of Jewish persecution, specifically since we know that six million of the eleven million were Jewish. When I ask did you see it as such when you got in there, did you

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have any of that type of orientation? Now that you've read the material, perhaps....

A: I'm trying to look at this thing in the perspective of the time rather than now.

Q: If you can take yourself back to that time, did any of the boys talk about that? Was there any feeling....[slight interruption in tape. Conversation resumes as follows.]

A: ...Africa to the end of the war, in many of the countries there was a marked anti-Semitic attitude. Even in France, because we always see things in the light we want to see them in. For instance, we lost more American soldiers landing in Africa that were killed by the French than were killed by the Germans and, yet, you hardly ever hear about that. You hardly ever hear about the other people who were persecuted either. I'm saying it's simply because the Jewish people do stick together and they do have a sense of unity in their own community and their religion. You hear more of that than the other people who were just rounded up on a random basis for reasons such as maybe they didn't pass a test in school or maybe they didn't do something else.

Q: Created reasons.

A: Right. And I'm saying they suffered just the same thing. But today, if you ask most children...for instance, I was talking to my daughter, who is nine years old, about this. I just asked her and she told me she has a teacher who is Jewish and she said that only the Jewish people were in concentration camps. And I said, "No, Honey, a lot of people were in concentration camps because they would have had the cross of David over all of these people." And there were a few and they were buried separately because the Jewish chaplain wanted them buried separately for religious reasons.

Q: At this Woebbelin camp, the Jewish chaplain had them buried separately.

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A: Yes. For some reason. I don't know why, but they were buried separately from the Gentiles.

Q: That's an interesting thing we haven't come across. But you have discussed this with your children, which is another thing we would like to ascertain -- how much of this experience you've shared with your family. Did you see the *Holocaust*?

A: I saw it.

Q: How did you feel about the portrayal in the movie in light of your experience, what it had to say, the way it had to say it?

A: There's one thing I guess I didn't buy in the whole picture and I don't know whether that was based on fact or not. I would doubt very seriously that the young lady who had been married to a Jewish person would have been allowed the freedom she had. Knowing after the fact what we saw from records and things, she would have immediately been put on some list. So then she would have been considered Jewish, period. I think it would have even portrayed what could happen to people just by association. Like her going to that camp. I don't care on whose orders, she wouldn't have gone anywhere near any of those camps. That part was pure fiction. That kind of thing just didn't happen.

Q: In terms of your family, did it develop any discussion about your experience when they had seen it? Did you talk about your experiences as a result of that?

A: Yes.

Q: Do you share your experiences very often with any of your friends, with people.

A: Yes.

Q: And you have no difficulty in terms of sharing what you had seen?

A: What is difficult for these people to understand is that in the time this was, if I

had gone to Canada like some of the kids did², I would have wound up in Fort Leavenworth for life. And I'm saying that they could not understand why a German soldier didn't just desert. Why didn't he just leave? Because the same thing would have happened to him. I mean that they just try to make it sound like, well, all one had to do was to say something. Well, all someone had to do is say something and he could get in a lot of trouble. I'm saying people didn't say things, not because they didn't feel something towards other people, but they had no physical means of doing anything about it. You kept your mouth shut and you went your merry way. I mean you got drafted, you went into the Army, and you did what you were told. And it was no different in the Italian Army, the French Army, the German Army, or the American Army. I'm saying people want to make things today like it would have been so simple for the German people to have done something. It would not have been simple at all unless they had a rebellion and they didn't have that. They didn't have that type of person. And I don't think in this country you would have a rebellion because people think equally as much of their country and I don't see where you could have a rebellion. If some isolated thing happened somewhere, you might have protesters. But I don't think you would have a rebellion simply because of our own education towards our country and all of that.

Q: Do you think that the people here would follow the orders as people in Germany followed orders, which is essentially what happened? They did not deviate from the orders. Did you think that same structure could conceivably happen today?

A: You have to look at people that are in the Ku Klux Klan, the Black Panthers, the Simbionese Liberation Army. You put those people in uniform and

²Referring to Viet Nam war draft dodgers

legitimize what they are doing and they'll do it. So in that respect, people are people; and people will always do things for their own gratification, for greed, for self-esteem -- whatever you want to call it. There are certain elements in any society that will do these things. Just like these overseers in the camp.

Q: You see it as sort of a disease within society?

A: Right. And I'm saying that you put the right people in the right jobs and you'll get the jobs done and you'll get the results you want. I don't think that it would be any different in any country. You can take people who for some reason have a grudge against someone for an invalid reason. Someone could say tomorrow all Presbyterians are terrible and this guy's a Roman Catholic and he's been brought up that there's only one Church, and if he's of the right frame of mind he would do the same thing. By indoctrination, training, all of these things could....

Q: Which brings me to a question in terms of religion. You are a...?

A: Presbyterian.

Q: Taking yourself back to that experience once again, did your Presbyterian background have anything to do with...?

A: I was brought up as a Catholic.

Q: And your reason for change?

A: My reason for change was that I could just never buy -- and I don't think I could ever be Jewish either -- that in the Catholic faith only Catholics are going to Heaven and everyone else...I don't know where they're going. I know very little about the Jewish faith, but as an outsider looking in, it's that close knit, same type of element and I think that we've got to have... When I say I'm a Presbyterian, I believe in God and that's what I'm saying. I believe in God and how you get to these different denominations is the same way you get to

political parties. You have people out there beating a drum.

Q: Did that have any particular influence on your feelings at the time that you experienced the liberation of this particular camp?

A: The immediate thought that came to all of our minds when we saw all these people just left to die, just left to rot, was what was going on with our prisoners? The American soldiers who had been captured, our friends who had been captured in Africa or in Normandy. You started then to wonder what was happening to them. I think that was more of an immediate concern to all of us. What happened to the fellows who were taken prisoner?

Q: Did you talk about that with your fellow....

A: Oh, yes.

Q: So you had plenty of time to rap that back and forth. What you had seen.

A: Right.

Q: Before we go any further, I do need some questions answered for the record. The first one is your full name?

A: Edward John Digilio ... and it's di Gilio.

Q: Your address?

A: 3028 Gant Quarters Circle, Marietta, Georgia.

Q: Is there a zip code?

A: Yes ... 30067.

Q: Your date of birth?

A: August 30, 1926.

Q: And you were born where?

A: Philadelphia, Pennsylvania.

Q: Your age at the time of liberation?

A: I was eighteen years old.

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Q: And your prospective profession at the beginning of the war?

A: I had joined the Army when I was sixteen so I was a professional soldier
[laughs].

Q: So you didn't think about too much before that time. And your present occupation?

A: I'm in the security business. I'm the assistant vice-president for Guards Mart, Inc.

Q: You mentioned that you knew the German language. How did you learn it?

A: I know the German language, but I don't know it grammatically. In the test they give you when you go into the Army, they said I had an ability or an affinity towards languages and they sent me through school in England just before Normandy and I learned....

Q: Because you were so young when you went in. That's why I questioned you about how you knew the language. Your military unit?

A: I was with Headquarters Company, Division Headquarters, in the 82nd Airborne Division.

Q: And your rank at the time of liberation?

A: I was a sergeant.

Q: And the name of the camp that you liberated?

A: Woebbelin. If you have a machine that can copy a book, you could make a copy of this portion of it.

Q: We do have a machine that can do it. I don't know if we can do it immediately and I know about your...I can certainly respect your feeling about not wanting to leave it here. If I can show it to somebody here and let them see whether or not we should add this in to our text, which I really think we should, then you can take it back home with you. I just want to be sure that if you have any other

thoughts about this project in general, you would like to share with us to be sure to get it in terms of using this as a source of study education for the future.

A: To me, I don't think we teach enough history in our schools today. If people really knew what other people had to go through, they would have a better appreciation of their own lives. If people knew the suffering in the world, not from an ice-cream soda view, but from a participant view...I don't think today, in this country, there are enough people who have had any hardships to realize what hardships really mean to people. When I was growing up, we had the Depression, so we had a sense of what's right and wrong...

Q: A sense of deprivation, too.

A: Right. And today, if a kid flunks out of one school, his father sends him to another. And with no effort, they get ahead in the world. I just pity them that something like 1929 would happen because they would be so ill-prepared, it would be terrible. I think we'd have anarchy; I really do because they wouldn't know how to adjust. They wouldn't know how to adjust to that.

Q: So you see an exposure of this phase in our history helpful in teaching future generations to cope in times of adversity.

A: Right. Because it is still happening in plenty of places today. The same thing is going on. We're not standing up where we should be and opposing, so we're accommodating [laughs].

Q: Do you see any similarities or differences between the Holocaust aspects of World War II and Cambodia, Vietnam, Bangladesh?

A: No, because I don't see any parallels, if that's what you're looking. For one thing, in the Orient, in particular, life and death is a mute term almost. I'm saying they're not highly structured societies and human life...they are just pawns of people. In the Western world, I don't care in what country, you have

some say in what's going on; but these people relate to what they're going to eat for dinner tonight. And it doesn't take much to influence their minds if their body is being taken care of. But with regard to the Poles, the Germans, the Belgians, the French, the Dutch, these people had a feeling of something to live for. When you realize that every year a million babies die in India, death is not one of the first things people worry about. It's in a different context. Life and death is an entirely different context than what we feel or understand.

Q: Would you say then that because of their whole sociologic outlook or lack of outlook, as opposed to our outlook, that it would be their problem because of their outlook?

A: Right, right.

Q: I think we've just about covered it all and I do not want to omit thanking you for sharing this time in your life with us.

A: It's really too bad that you never got to know any of these people to find out who they were, what they were, and find out really why they were there other than they just were put there.

Q: You were not able to talk to any of these people?

A: Yes, we talked to them; but can you imagine not having eaten for four or five days, how many questions you'd want to have answered? Or having been in a sick bed, which is rat infested and someone asking you about your home, was it a nice home. Can you imagine the type of answer you would get?

Q: How did you feel about having to ask...?

A: That was the whole problem -- trying to get information out of people. You thought, "My God, haven't they suffered enough? Now we're going to ask them questions." And as I say, I always had the feeling that to them we were just another uniform and then tomorrow [someone else would come along.]

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And it did happen. Two days later the Russians came and I'm sure they started the whole thing all over again with them.

Q: So you really had to deal with your own conscience in terms of carrying out orders that you were given.

A: Of course, my orders were just to try to find out who did this to these people so we could find them and hopefully do something about it. But, to them, they didn't know what our true intent was. And who knows whether even half of the people told us the truth because they thought maybe we were going to set up another camp right then.

Q: They were directly fearful of you.

A: Right, right..

Q: And, certainly, sharing confidences with you....

A: I'm saying that once we started feeding them and delousing them and segregating them out and putting them in places where they had a bed to sleep and all of that this is just the time we left. And this is just about the time they were starting to really come around.

Q: [Unintelligible] realized your good intentions?

A: Tes. We confiscated a lot of the German homes and put people in them. They had some food in them, they had a place to sleep, they had clean clothing. The Army brought in these shower units and they had them bathed and all of that. So they knew we were not there to hurt them then; but I'm saying with the first encounters, though, they didn't know that we were going to be any different then.

Q: So you weren't able to sit with someone and say, "Yes, I see what you mean."

A: Right. Now after the war, there were these Polish Displaced Persons camps and, being in the Criminal Investigation Division, I did have occasion many

times to go into the camps and talk to the people.

Q: Do you remember some of these stories that were shared with you at the time you went into these Displaced Persons camps?

A: A lot of them were caught at the time when Germany and Russia split up Poland and some other countries. There was more of a hatred of the Russians because the Russians didn't want them and turned them over to the Germans. There was real hostility to the Russians. They had UNRAA there. I don't know if you're familiar with that, which were relief agencies trying to repatriate people....

[End of Side One. Conversation continues on Side Two as follows]

A: We did wrong and what I mean by that is there were collaborators in all of these countries we went into, like France and Holland and all of these places. And I don't think we really did a real good job of finding out who these people were. I think a lot of them are still around....

Q: Roaming around when they really haven't paid....

A: Right. So I'm saying I don't think we did as good a job of finding all our perpetrators that we could have done. I guess that a lot of it is political, too, as to why we didn't or couldn't or wouldn't.

Q: You say your group gets together. I assume from your Division?

A: Yes, right.

Q: You don't talk about these things or very rarely?

A: Never.

Q: Never?

A: No.

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Q: Have you gotten together since the time of the *Holocaust* movie on TV?

A: Yes. We met in Phoenix, Arizona this year.

Q: Was there any discussion as result of that movie in terms of the experiences of these men?

A: No.

Q: I thank you very, very much for your time.

[At this point, the interview terminates. The interviewer continues with comments of her own as follows.]

There are a couple of comments I'd like to make about this respondent. Initially, when he walked into the interview, he brought this book with him, which is a book which describes some of the Army goings on. I understand it's a collector's item now. He was very proud to show me the picture of himself as it is included in the material, along with a tape, looking at the inmates, who are in piles. He's standing next to them. He referred to this initially in his introductions as to what he was involved in. He also related a couple of post-war stories by way of showing me the effect that the war had on him -- when he heard a fire cracker on the Fourth of July when he was out with his family. It reminded him of the bomb sounds in Europe and it really shook him up. He said this is a way of showing you what a war experience can do to a veteran. He apologized because he was only a sergeant and really didn't have that much in the way of experience. He was sure if I talked to people who were higher up in the ranks, I would have more experience. I assured him that a sergeant's point of view is equally as important because it's a personal point of view, and no matter what the rank was, the personal point of view was important. He was glad to be able to share this and almost left with sort of a sense of relief. Having just read the

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contents of the material that we photographed from the book that Mr. diGilio had with him, I think it's important to read page one of this context in the light of his answer to the question as to whether or not he saw the Holocaust as any particular form of religious persecution. I also don't recall, since I haven't relistened to the tape, whether or not the conversation about the burial was on the tape at the time of the interview because there was some talk going on when the tape was shut off. He indicated he had no idea as to why the Jewish Chaplain insisted that the Jewish soldiers be buried with a Star of David on their graves as opposed to a cross. He said, "...for some strange reason." I'm not too sure if he used the word strange. He was very insistent upon that, so they were buried separately from the others. I don't know whether or not the commentary is on the tape, but in light of some of his orientation in that field of questioning, I think perhaps it's important to know that he mentioned that in addition to looking at page one of the attached material. I wonder, really, if he read this material before he came to the interview.