

NAME: SAMUEL GLASHOW

INTERVIEWER: LILLY SINGER

CAMP: WOEBBELIN

DATE: NOVEMBER 20, 1978

Q: I am Lilly Singer. I am going to interview Dr. Samuel Glashow at 620 North Street, White Plains, New York. He is a dentist by profession. He has not been working temporarily because he has had an accident and he is recovering. He was with the 82nd Airborne Division. The unit was 307th Airborne Medical Company. Dr. Glashow was the chief dental surgeon with the company and he liberated Woebbelin which is in a town called Ludwigslust, in north Germany.

A: When I spoke with some of these inmates who were able to talk -- many of them could -- they didn't believe. They thought it was some kind of a trick.

Q: You look so Irish.

A: They didn't know what I was. They thought it was a trick.

MRS. GLASHOW: He had a practice in New York which was almost totally Irish because he [unintelligible].

A: At any rate, finally I spoke in Yiddish to these people. When I spoke German, they didn't cooperate with me. So then I broke it down into Yiddish and they thought maybe I was telling the truth. Eventually they believed me -- some of them. They were so fearful. They were afraid to walk out of their doors even when we broke down the doors.

Q: You are talking about the camps now?

A: The camp. But I met many people of Jewish origin who didn't believe I was Jewish when I told them I was Jewish. They couldn't believe that a Jew was an officer in the United States Army. They were so brainwashed they thought there were no Jews permitted in the Army. This is true of Jewish people in North Africa as well. They looked like Arabs. We spoke Yiddish to them. We could communicate in Yiddish. When I spoke German they got frightened. I mean all over the world.

MRS. GLASHOW: But, unfortunately my husband's Yiddish is based on German so his Yiddish comes out sounding more like German.

Q: I know.

A: At any rate, I would like to make an opening statement.

Q: Yes, please do.

A: At the time of the liberation, I was a captain with the 307th Airborne Medical Company. My name is Dr. Samuel Glashow, and I have consented to giving the following interview concerning what I saw in Ludwigslust, Germany around March and April of 1945, while serving as chief dental surgeon with the 82nd Airborne Division. And I understand, Mrs. Singer, that you are associated with Emory University in the study of the Holocaust and in obtaining as much first-hand information as you can. I will try to be as helpful as I can. I will supplement anything I have to say with my diary entries of that period. Major Raymond A. Wurtz of the 82nd Division was my superior officer. He was the Division Dental Officer at the time. We are now both not active in dental practice and have decided to put our experiences together in book form, and that is when you got in touch

with me. I feel that the information that he and I have may give you some other insights into the concentration camps that we saw. I will only talk about one. We have notes and pictures, as well as the day-to-day diary that Major Wurtz kept. I gave you his address. He will be available to one of your people whenever you are ready.

Q: That's marvelous.

A: If you wish, if you ask me questions, I'll answer them if you want to conduct the interview that way.

Q: Maybe we'll start with a couple of questions and then as you get going, I'll let you tell me....

A: Yes. I don't want it to sound too contrived, but I'll answer your questions.

Q: How did you first hear that there were concentration camps and that you were going to be entering the area of these camps?

A: I had been with the 82nd Division since 1942. We had made seven combat missions and there was action a great deal of the time of these three years, and I didn't know that concentration camps existed. I was completely naive. I didn't know they existed at all, and the first time I saw a concentration camp was in Ludwigslust. This was a few months before the war was over, before VE day, and when we occupied Ludwigslust, we did that for the purposes of receiving the surrender of the German Army. The entire German Army surrendered to my division in the palace of Ludwigslust. When we got there we still didn't know about these concentration camps. We were put up in a house where officers lived and enlisted men went, and we heard stories that there was a terrible camp about nine or ten miles from the

house.

Q: When you say stories, was it from other soldiers?

A: Yes, from other officers. They asked if I had seen the situation up in this concentration camp. I said, "What is a concentration camp?" I didn't know that the Jews were gathered together and tortured and so forth. That was my first experience with concentration camps. As I say, I was busy doing division duties, company duties, and my time was completely occupied. But I finally got into a jeep with Major Wurtz and two enlisted men. At this time General Gavin was bringing in food for these people who were still able to eat. We got German rations at the warehouse and dark bread and canned meat, and the people ate it so ravenously, some of them died from the excitement of grabbing for that food. This was the first thing I saw. It was unbelievable.

Q: Tell me what happened when you and the enlisted men were coming close to the camp and all you knew at that point was that such a horrible thing....

A: It was an unbelievable thing. When we were in camp, we had very little duties to do. We were sort of waiting for something to happen, because in that area the shooting was over and negotiations were being made. We heard that the German generals were coming to sign a peace with General Gavin, who was my general. And all of this was higher echelon. I was a company grade officer. This was most of the field grade officers who knew about this. At that point Major Wurtz was in Division Headquarters, and that's where he heard about the camp. He was my best friend and he told me, "Sam, I understand that

there's a horrible camp where they tortured people and so forth and these are all Polish people and Polish professionals -- the doctors, dentists, teachers, etc."

Q: So you took a jeep with Major Wurtz?

A: I took a jeep with two enlisted men and Major Wurtz. We drove into the camp and we saw this area surrounded by barbed wire with two big gates that were torn from the hinges by our troops that first saw it. In the camp there were people huddled around near the barracks. Very skinny, looked like walking skeletons. Many of them had black and white uniforms on like prisoners. I was told that in this barracks there were all Jews, about 200 Jews, and the rest of them -- there were about 4,000 people there -- were all Catholics, Polish Catholics. Professional people. I walked into this Jewish place. I spoke to them in German and they didn't cooperate. They were afraid to talk to me. They thought it was some kind of trick. They didn't even know I was an American, even though I had an American flag on one of my arms.

Q: What did you feel when you went in there?

A: I couldn't believe what I saw and what I smelled. There was a stench of rotten meat. These were dead bodies. There were piles of dead bodies stored like firewood.

Q: In the barracks?

A: Inside of the barracks, right out in the open. Rotting meat. You could see they were people. Many of them were naked, and none of them had shoes. And then we walked inside and saw these skinny people who were still living. We realized they were starving and we had nothing but some candy bars which we got in a ration, so one of my

enlisted men who walked in with me gave a candy bar to one of these people. He grabbed it and ran away and gulped it down so fast that he became unconscious. He probably tried to swallow it before someone else would take it away from him. These people were like animals. They were so degraded. There was no goodness. There was no kindness. There was nothing of that nature. There was no sharing. If they got a piece of something to eat, they grabbed it and would run away in the corner and fight off anyone who came near them. And when they broke these pieces of bread that we later brought in, people would fall to the floor and eat crumbs off the floor.

Q: Did any unit of the Army prior to your arrival provide food?

A: There was no food provided. As we found out later, there were certain German troops who were in charge of the town of Ludwigslust, and they would bring the garbage of the city and dump it into this place. People would rummage through the garbage. No meals, no food was given, [unintelligible] garbage.

Q: You must have arrived several hours after the liberation.

A: I arrived there about a day after it was opened by other infantry soldiers.

Q: You arrived 24 hours after our troops actually liberated the camp.

A: Yes.

Q: And in those 24 hours no member of the armed forces or no unit provided food for these people?

A: We didn't know they existed. General Gavin didn't even know. He found out the same time I did, maybe a few hours before I did, because while I was here, a truck of food came in.

Q: In other words, this took a few hours to get the machinery rolling to bring food in?

A: Right. There were no German guards there. There were a few people who seemed to be bosses, but they weren't German. And these people who were telling us that they had trouble getting food said they were like overseers of this group. I don't know what you'd call them. They were people who looked in a little better shape than the people...I will call them inmates. I don't know what else to call them.

Q: They were prisoners.

A: They were prisoners, but these who were better fed didn't seem to be that skinny and scrawny.

Q: They were working for the Germans?

A: Yes. That's right. And they didn't seem to be as afraid of us as the inmates themselves who thought it was some kind of trick.

Q: The prisoners were very afraid of you?

A: Very afraid of all, and very afraid of me. And very afraid of Major Wurtz.

Q: How did you feel when you came to help?

A: You must remember that I was in combat and saw many people killed, many Americans with their legs blown off. I saw my commanding officer with his face shot off by a mortar shell, with his eyeglasses on his helmet. I've seen and treated thousands of those fellow Americans from my division and other American divisions, even some German prisoners who were wounded. I've seen all kinds of gore and blood and intestines and what not. I never saw anything like this. When I walked out of there, my feet were full of rotten feces, meat, garbage,

and the smell was unbelievable. We couldn't believe what was going on.

Q: What was the feeling toward the prisoners? Did you think of them as human beings?

A: No I didn't. They didn't even seem to be human. I didn't associate them with human beings at all. They looked like dying animals, and many of them had black and white uniforms on and hats. I have some pictures you can see. Some of them had round hats, which was like a rabbi's hat, in black and white. And none of them wore yellow stars or stuff like that, which I heard they had to wear. At this point, information started coming through that there were worse camps than this in Belsen and Auschwitz and so forth. But I didn't see the other camps. The only camp I have ever seen is the only time I saw conditions that were so horrifying that they were not believable. When I went back to my own area and told others about it, I couldn't believe it. I went back again and again. I must have been there fifty times, trying to do what I could. General Gavin, at this point, got very angry, and he is a very strong and very powerful man, very brave man. I've seen the person next to him shot through the head, and he continued walking. His aide was hit by a sniper. The reason I mentioned it is that this man who is afraid of nothing and has seen everything you could believe was horrified and angry.

Q: Did the prisoners start to respond to you?

A: After a while some of them started to talk to me. They believed because of what we did after our first experience. That first time when they took the hard bread and meat and couldn't swallow it,

some people actually died trying to eat. And our medical officer suggested that we make some kind of a soup, a diluted soup, and we told the people to dip the bread in the soup. And we gave them sweet chocolate, hot chocolate, before we gave them regular food. In the meantime, General Gavin was busy accepting the surrender of over 100,000 troops and we had only 8,000 soldiers in the entire 82nd Division. I only had 300 men. My 300 men had over 50,000 German prisoners who surrendered to us. We didn't know what to do with them. While this was going on, we were trying to help these people. That wasn't our primary purpose. I took time off from my various duties and went to this camp and spoke to some of these men. These men lived in wooden-like pallets which started on the floor and went right up to the ceiling. They may have been about 10 people high. They had to climb up to get in the top level. They kept the women separate from the men, and the women were not treated quite as bad. They only had four layers -- they had more room and some of them had blankets. The men had nothing. The men were in worse shape than the women.

Q: That was what time of year?

A: April. Maybe end of March and April. It wasn't warm. There was no snow anymore at that time. Pretty cool weather.

Q: Was anybody guarding the camp?

A: When we first came into the camp, they had about three or four of these overseers who sort of...

Q: Who were also prisoners.

A: They were prisoners, but they were well fed. When I came back the

second or third or fourth time -- I don't remember -- I saw about a dozen of some of the inmates who had regained some strength by eating surround one of these overseers and they were beating him. They got sticks and stones, and they were hitting him and beating him and had him on the ground. I went over and he said he was one of the bad people. In other words, he worked for the Germans. He wasn't German. He was a Pole, but he was treated better, and then they took after him in their anger and we had to take him away, then separate the people at this point.

Q: Were any American troops then stationed in the camps?

A: We put American troops all around the camp to prevent harm to the inmates, but no one was harming them. We went into town. We saw some German people, and they said, "Oh, that's not true. There is no such thing." General Gavin got so angry about this that he called out his soldiers and rounded up all the people in this town. Thousands of people were lined up from age of 10 up, and they were marched into this place. Many of the women started to cry and didn't know that things like this were happening. These people were affluent people. Ludwigslust was like the Scarsdale community. Many of them had marble homes, beautiful homes, all well fed, and the houses were well stocked with everything you can imagine, even beautiful books. I even found telephone books, recent telephone books from the United States. I found my name in the telephone book in a German house.

Q: Did you believe that they could live in a small town so close to the concentration camps and not know?

A: I couldn't believe it. No. General Gavin had shovels given to all

these people. They had thousands of people, and he went to the center of town -- like the Times Square of N.Y. -- and he had them dig up the streets and they built a cemetery for 400 people. Then they had to walk about 9 or 10 miles to the camp, and they had wheelbarrows, and they carried parts of bodies -- some of them weren't complete -- and they put them in graves. They used old parachutes and old blankets to wrap these parts of bodies, and we put them in graves.

Q: Common graves [unintelligible]?

A: No. Individual graves. Every grave had a cross on it. We didn't know who was Jewish and who was not Jewish, but they were all piled into heaps so that on about every fourth cross we put a Jewish star. We built the cemetery in Ludwigslust, and as far as I know it is still standing in the center of town. General Gavin had all these people in front of him and we had a service. Our chaplain, who was a Protestant, gave a Jewish service, a Catholic service, and a Protestant service. We didn't know what they were. His name was Chaplain Woods. This might be of interest to you. He is still alive and still active. He said such barbarity was unbelievable. He said he saw it with his own eyes, and he still can't believe that he saw it.

Q: It's so inhuman that it's hard for a human being....

A: No. As I say, there was no more shooting at this time. The Germans were in the process of surrendering, It wasn't the end of the war yet. They were still fighting on the outskirts where the Germans were fighting the Russians, and they were retreating to us because we treated them better than the Russians. They wanted to surrender to us rather than surrender to the Russians. So it was about two months

before victory in Europe, VE Day. In these two months it was a very transitory time. We had over 100,000 German soldiers. There were only eight prisons. They piled their guns and German generals came in fancy cars, which the GI's promptly took away. Privates and enlisted men were taking Mercedes or whatever they were.

Q: What were your instructions from the Army on treatment of the German prisoners?

A: We were overwhelmed by the number of German prisoners. We were told to try to separate the SS from the Wehrmacht. This we did.

Q: And how did the instructions differ as far as the treatment of one of them?

A: The SS troops had a number tattooed under their armpits. This was a blood type. The Wehrmacht didn't have that. If the SS were wounded he got better treatment than the Wehrmacht.

Q: When you had an SS prisoner, was there difference in treatment?

A: Oh yes. There was a big difference in treatment. General Gavin had a very strict treatment.

Q: I would like to know about that.

A: They were all disarmed at this point. First thing we did was tell every SS soldier, in German and in English, to turn in all things made of metal. Everything. Even a nail file. All weapons. Of course, all knives, all watches, all cameras. Anything made of metal whether it was spy glasses or whatever had to be turned in. When we found an SS, we had one American soldier with a gun to guard him until he was secured in a safe place. On the other hand, we would have maybe a 1,000 Wehrmacht with 2 guards, one in the front and one in the rear.

They didn't even need guns. The Wehrmacht didn't want any part of anything. But the SS still caused trouble, even after they surrendered. They would pick up something and cause damage.

Q: So you had one soldier guarding each SS man.

A: Right. Until we could put him into a safe area with a...

[Interruption in tape. Conversation resumes as follows.]

A: You asked me how we treated the various German prisoners. We separated the SS from the Wehrmacht, and we usually separated them by a tattoo that the SS had under their armpits, blood type. The Wehrmacht didn't have that. We segregated these people, and we put the SS under very heavy barbed wire enclosure with many guards. The Wehrmacht had very few guards. We had no barbed wire enclosure. What we did is we got a piece of rope and we tied it around trees and enclosed a large area and told them to make their own shelter. We had no facilities to help them. We had some blankets. We gave them all the blankets we had. We didn't need our shelter head. We gave that to them which they built tents with. Some of these German soldiers were female. They lived together with the men. They cooked for themselves, whatever they could. They built fires. We gave them some of our rations. We didn't have enough at that time to give them. We shared our rations with them until finally we got rations brought in. And they had to cook them and prepare them themselves. Now as far as the SS, it was General Gavin's policy that an SS soldier would get less than 1,000 calories of food per day

once we had food brought in for all the prisoners. They were put on a diet that was calculated to make them sick.

Q: Oh!

A: This was American policy, General Gavin's policy. And he said the only way they'd get out of this camp as long as he is in command is buried because they have an incurable disease like Tuberculosis. As far as he was concerned he was putting them all on a starvation diet of 900 calories, no more.

Q: Was General Gavin's anger mostly by the concentration camp?

A: General Gavin worked quickly on his own. I don't think General Gavin ever saw a camp like this even.

Q: Yes, but was his anger and his policy toward the SS prompted by having seen the camp or was it prompted by the general war attitude?

A: We always had a respect for the fighting ability of the SS. The SS were always better fighters than the Wehrmacht, and we had the same respect that we would have for a rattlesnake. We respect the rattlesnake by keeping away and being careful, but they're dangerous. The Wehrmacht soldier was not considered dangerous once they were captured. But an SS was still, in our opinion, a rattlesnake. I think this, plus the fact that General Gavin was so outraged by what he saw in that camp, is what prompted his action which was unilateral. It wasn't an army policy as far as I know. It was his own policy. What happened after we left a few months later to occupy Berlin I have no idea. They were still in those camps all over the area.

Q: What were your own feelings toward the German soldiers after having seen what they had done?

A: The German soldiers, the Wehrmacht, were a pathetic group of people. The ones that I found. The ones that I've seen. I don't mean when we were fighting against them, when they were shooting at us and we were shooting back at them. I don't mean that. We just felt that they were our enemies and they had to be destroyed. That was my attitude. Now once they surrendered, my attitude was also different towards the Wehrmacht than towards the SS. An SS was still a rattlesnake. The Wehrmacht was a captured enemy and to be treated according to the rules of the Geneva Convention. We believed in the Geneva Convention. We know that the SS soldier did not believe in it. At this time many of us were very angry. If we found a soldier who still had a knife after we had told him to turn it in, he was shot. My men, my medical people, would just as soon shoot a prisoner as to bother taking care of them. They were very angry people. We lost a lot of friends. I lost many of my friends. When Captain Wurtz became Division Dental Officer, I became Chief Dental Officer, Chief Dental Surgeon of the 82nd. He became Division Dental Officer which is an administrative job. My job was more active. In combat I would take care of lightly wounded troops and see to their welfare.

Q: Coming back to that anger, was part of that anger also the feeling "were you one of the people who did this damage in the concentration camp?" or was the anger [unintelligible]?

A: I think that General Gavin had a terrible anger against the inhabitants of Ludwigslust, because he didn't believe the fact that they didn't know about it.

Q: How about yourself? Your own feelings?

A: I had no feeling towards these people at all as human beings. We occupied their houses. I would use up all their facilities. In fact, when it was cold we'd break furniture to warm ourselves. They were a little bit less than human beings as far as we were concerned. The Germans who allowed this to happen, I felt, were guilty of a crime. I felt that the SS people were guilty of a crime. I didn't feel that the Wehrmacht were as guilty of a crime as the other two groups -- as the civilians who permitted this camp to exist in their vicinity and the SS troops who always were considered dangerous and subhuman.

Q: When General Gavin took the civilians from the town and took them to camp with the wheelbarrows and made them bury the dead, what were the reactions of the civilians who had to do this?

A: The civilian people kept protesting the fact that they knew nothing about it and many of them cried and said, "We didn't know what was going on" and they were begging us to go easy on them.

Q: Did they feel in any way responsible, remorseful? Did they have the human feelings of sadness?

A: They didn't admit to responsibility, and the only sadness that they showed, I think, was horror at what they saw. I think had they won the war, these people would have all been exterminated without any remorse on the civilians' part. I don't think they had any remorse. They were all brainwashed to the fact that these people were subhuman species.

Q: And they had to be killed.

A: And for the benefit of the German Reich, the best thing would be for

- them to die.
- Q: What you are saying to me is that whether they knew or didn't know, they didn't feel guilty.
- A: There may have been exceptions, but the overwhelming majority of the German people didn't care what happened to Jews; they couldn't care less.
- Q: So they must have been angry at the American troops for making them face up to the [unintelligible].
- A: This is strange. The German people that we saw not only in Ludwigslust, but in many cities, wanted to be our friends. They said, "We are your true friends. The Russians are your enemies." This is what they constantly told us. They said, "A lot of things that you saw are not really our doing. Your true friends are the Germans and your true enemies are the Russians."
- Q: How did most of your soldiers feel about that?
- A: We laughed at them.
- Q: I know you did, but I was wondering about the others.
- A: I was in this little bar or pub where the Germans were serving some kind of German beer, and I was talking to a German who was the proprietor. And he said, "You know, the Russians are building tank traps facing you. They think that you are going to keep going into Russia. I can even tell you where they are." And he gave this information to an intelligence officer and he said, "You know, we are really your friends. If the Americans and the Germans got together, we could destroy the Russians." Then I said, "You know that I'm a Jew." He began to laugh. He said, "Those Jews are the cause of this

whole war.” He didn’t believe that I was Jewish, and when I insisted on that he became terrified. He thought we would kill him. At that point we were all armed. When we first joined the division, the medical troops were not armed, but when we saw what happened in Malmedy, where unarmed medical soldiers were shot through a red cross they used to wear on their helmet, General Gavin had a conference with all the medical troops and said it is your option to wear a red cross or not. If you wear a red cross, you can’t carry a gun. If you don’t wear a red cross or a medical insignia, you can arm yourself. I would say 95% of the medics took off their red cross after Malmedy, and they were armed and they stayed armed until we were ordered to disarm in Berlin when we became occupation troops. At that time we used to meet with the Russians and they were supposed to be disarmed too. It was a period of celebration. Even at Ludwigslust, some Russians came to parties between the Russian officers and the American officers, and it was a feeling of happy companionship. This happened for a long time until the Russians were replaced by party-type soldiers and then there was a period of animosity between Russians and Americans. But I’m saying we felt a kinship to the Russians, and we didn’t believe the stories that the Germans were telling. We were laughing at them and we didn’t believe the fact that they didn’t know what was going on. We knew that the German public, the majority of the German people, wanted the destruction of the Jews. They were so indoctrinated that it would be better for them. There may have been some who were sincere in trying to fight the Nazis. But I don’t believe I have met any, and I

have met thousands of Germans.

Q: Among the people in your company, were there any people who had very violent or strong reactions to the concentration camp?

A: You must remember my men had spent three years in active combat, and they were not interested, except in helping these people and then that's the end of it. They were more interested in finding girl friends or finding whiskey or having a good time gambling. There was no such thing as a moral commitment to anybody at that point.

Q: They were protecting themselves from something horrible.

A: The soldiers at this point were happy that there were no guns being fired and there were no more casualties. We carried out our orders in that we made sure that the SS didn't escape and the Wehrmacht had the basic needs and the concentration people had enough to eat and medical attention. I didn't give any of them dental attention. We had no dental facilities at that point, but their teeth were horrible too. That's understandable.

Q: You were part of a large company.

A: We had 300 men at a time.

Q: Did all the men go to the camp to see?

A: I think everybody went there eventually because when they came back we each could tell someone else a story. I went through this big gymnasium where they kept air rifles and Nazi insignia. I brought back some of these flags and showed them. I brought back one of these air rifles. They looked like real weapons. They were made in Czechoslovakia and there must have been hundreds of them there. I took one down and I sent it back to this country. But what would

happen was there was a gym where some of the people in the camps would parade around. I don't know what they were doing, exercise or whatever, and there was a balcony around there where young German teenagers around 13 or 14 were brought up there and given these guns with BB's. They were encouraged to shoot into this walking group of inmates, who were mostly Polish, and some of the people had eyes put out. This was to let the young people know that they weren't shooting at real people. It was just like they were shooting at snakes or mice. They are vermin. Anyway, when they heard these stories, a lot of our soldiers went there and they collected air guns for trophies and flags that they sent home. I have a few in the house downstairs.

Q: But actually all of the people from your company did see the camp?

A: Right. Unofficially. There was no official visit.

Q: But they all did go?

A: Right. Especially after that parade which was a week after we got there. We had a parade of the Germans carrying the dead and a ceremony.

Q: They were very upset.

A: Yes. Very upset. All of the American troops witnessed that. And I think there was a lot of curiosity too of what was going on. Because even at this point some of the people in the camp were afraid to go out of camp. Some of them did go out, but it was very few and we had to take them in trucks and bring them and find out where they lived and try to take them as close as we could to where they came from.

Q: What did you do about the Polish Jews who came all the way from Poland?

A: Good question. We negotiated with the Russians that if we bring them up to their area they would take them, so we separated those people who wanted to go. It was all voluntary at this point. There was no established policy as far as I know.

Q: There were no DP camps yet or Red Cross? The Red Cross hadn't taken over yet?

A: Not yet. The Red Cross wasn't there yet, and there were no DP camps and we didn't know what to do with them. We tried to make them as comfortable as we could, and we spoke to some of these Russian officers. They said, "If you bring them up to us we'll take them from there." There were truckloads of people who voluntarily went. What happened to them I have no idea. They went in those trucks, and we gave them clothes and blankets and a bundle of food to take with them.

Q: Were there any people among your people in the company who didn't react violently to this? Was there anybody who said, "Who the hell cares what happens to the Jews?"

A: Yes. There were a number of people.

Q: There were?

A: Most of my company, not the officers, but most of my enlisted men came from places like Virginia and Georgia and they were crackers and some of them were bootleggers. Many of these people joined the 82nd Division because we got extra pay for jumping. I used to get \$100 a month extra which was a lot of money in those days. Some of the men I had could not read very well. Some of them could not read at all.

- Q: And their reaction....
- A: And they couldn't care less. If they had a girl and a bottle of whiskey they were happy, or a good crap game.
- Q: Did any discussion ensue?
- A: Amongst officers, yes.
- Q: Among the officers and the men who tried to convince them...?
- A: The men had seen worse among their own friends. If your own friend has a broken leg, it's much worse than a Jewish skeleton. That part didn't sink in at that point.
- Q: So there were no arguments between the officers and the men.
- A: No. Not at all. Officers and men don't really talk that much together.
- Q: But among the officers, the feeling was pretty much like...?
- A: Most of the officers in my company were college people, because in order to become a dentist or physician, you had to have a college education.
- Q: Did you see any difference between Jewish officers and the non-Jewish officers in their reactions to what you saw?
- A: I'll tell you something about that. The 82nd Division had very few Jewish officers.
- Q: Was Dr. Wurtz Jewish?
- A: No. He's a Catholic. He's German.
- Q: This is very interesting then. You are American-Jewish. He is Catholic-German. And yet you became very close.
- A: We're best of friends. I would say he's my best friend and he says that of me.
- Q: Did this joint experience tie you closer together as friends?

A: You must remember that we were under constant threat of being killed, and we each lost good friends who were killed and maimed. This had a bigger impact. It was unbelievable at that point it didn't get into your consciousness. I think my reaction was stronger later on than it was at this point. Our purpose was to take a wounded soldier and make him function again as quickly as possible. If we couldn't make him function, we sent him to the rear somewhere where he got other treatment. Our whole purpose in being was to make sure we had people who could shoot a gun all the time.

Q: And you [unintelligible] were asked to do medical work?

A: Right. Of course, if you are in combat, you can't carry dental equipment. It's too heavy. We had dental equipment which was dropped by airplane. We set up clinics, like in Holland. We went in by glider and parachutes, and we dropped in trunks, dental kits, chairs, and everything else. But we had emergency facilities, and our biggest function was to do medical work. I was in charge during the Bulge of a small enclosure that had 400 people who had either chest, belly, or head wounds and couldn't be moved. I was just trying to make them as comfortable as we could. We had no doctors, no M.D. at all. We were that way for three days during the Bulge until a Dr. Davis came in and he was overwhelmed. So what we did was the lightly wounded men would get first priority. We needed every man. It was very cold, so as soon as he got warmed up with a hot drink and patched up a little....

[End of Side One. Conversation resumes on Side Two with an inaudible

conversation with Mr. and Mrs. Glashow and Lorrie Mell. The audible portion of the conversation resumes as follows]

Q: Do you feel it should be taught in grade schools, high school, college level, any level?

MRS. GLASHOW: It must be taught as the history of the world. I mean this existed.

A: Under what subject do you teach this?

Q: Under history, your wife says. Would you feel there should be separate courses on the Holocaust?

MRS. GLASHOW: No. Then you must talk about the Holocaust that happened in Cuba. Basically there was one in Uganda on a small scale.

A: No, no wait. Then tell about the history of slavery. It should be taught the same way as slavery is taught. It could be part of world history. I don't think it should be segregated as a separate subject.

MRS. GLASHOW: You can't because if you segregate it as a separate subject [unintelligible]. It has to be taught as a whole. After all, we Jews are part of history.

A: I think in a study of history certain events are very important. Like in a study of history, the birth of Christ becomes an important event in his lifetime, because it affected so many people. Depending how far back you want to go, I think the Holocaust is just as important as W.W.I, just as important as far as I am concerned as the American Revolution, where we get freedom from England. It should be taught as an event. It's that important.

- Q: I want to go back to something -- those funeral services where you said the chaplain performed services for all three religions. Did he also conduct any Jewish services for the survivors in the camp? Did he take it upon himself to go into the concentration camp and say can we say kaddish?
- A: He didn't know how to say kaddish.
- Q: No. I mean....
- A: We got a volunteer -- a Jewish person who said it.
- Q: From the army?
- A: He wasn't a theologian, he was just a person who could say it.
- Q: An American in the army?
- A: An American soldier.
- Q: And he conducted services?
- A: Right. He was an enlisted man. I don't know his name.
- Q: With the help of the chaplain.
- A: The chaplain helped him and gave him a free hand.
- Q: What were your personal feelings during that burial ceremony? Did you have any strong religious, Jewish feelings at that time?
- A: No religious feelings.
- Q: No religious feeling. Were you a religious person at that time?
- A: I had a Bar Mitzvah. I went to Hebrew school six years, and I believed in God. But I wasn't a Temple goer, and I joined the Temple only when I had children and I wanted them to have a Jewish education. I didn't join Temple Israel until my first child was three years old. We started him off in Hebrew school.
- Q: So when you listened to those Jewish services at the burial time or any

- time you had no identification with that whatsoever?
- A: It had no affect on me. I couldn't identify with those people.
- Q: Did you ever wonder how these people could still pray to God after what had happened?
- A: They didn't pray to God. Most of the people I saw were [unintelligible].
- Q: And the few hundred Jewish ones that were there?
- A: None of them were religious. Not one of them made any mention of God or of religion.
- Q: And when that volunteer American soldier conducted the...?
- A: That was for dead people.
- Q: Dead people. But in the camp for the live people. No one?
- A: No one. There were no services for the live people. The only thing that the live people wanted was something to eat. They didn't want to go anywhere. They just wanted to have something to put in their mouth. I think it was basic survival. These people who were in this camp at this point were no longer human beings. They may have become human beings later, but they were no longer human beings. They cared nothing about religion, art, music.
- Q: Did you have any idea how long some of them had been there?
- A: Yes, some of them were there over a year. It seems like in 1944...this has to be checked though. The Germans were friends of the Russians. When did they split up?
- Q: [Unintelligible]. They made a pact in 1940.
- A: I don't remember the chronology too well.
- Q: I don't either.

A: After they split up, Germany had a certain part of Poland which they controlled.

Q: That's right.

A: And Russia had half of it. What happened in Russia I have no idea, but when [Germany] took physical control of Poland, they put their people in there and they started rounding up the Jews and putting them in various camps and rounding up certain Polish people. I don't know why they were rounded up, but they were.

Q: Polish intelligentsia had always been a threat to communism.

A: They locked up the Polish people and put them in concentration camps -- the intelligentsia, the professionals. They put the Jews in extermination camps, waiting to be delivered to places where they can exterminate them more efficiently.

Q: You are talking about the Germans?

A: The Germans had control of Poland. There was no more fighting in Poland, when the line was more or less established. From that point on before the big war that they had with Russia, they moved the people out. Most of the Jewish people were moved out in freight cars.

Q: Cattle cars.

A: Some of these Polish people that were in this camp marched from wherever they were in Poland on foot, hundreds of miles, and they were treated very poorly. Many of them who fell were left there to perish. They weren't killed, they were left to perish, and the survivors who actually reached there were those who walked from some place in Poland to this place in Germany.

Q: Did you have any Polish people in your company who were able to

- communicate with the Polish people?
- A: No, all my Polish people were very tough people, very rough people. I did not have the finest type of people in my company.
- Q: Were they at all concerned about their countrymen being in the concentration camp? Did they show any interest?
- A: No, none at all, the only thing they were interested in was having a good time and not getting killed, and doing their duty. They didn't care about world conditions. They didn't believe anything they heard.
- Q: How about the Jewish soldiers in your company? Did they show...?
- A: Very few Jewish soldiers, maybe six.
- Q: And those six, did they show any more interest in the Jewish people in the concentration camps?
- A: No. I had...there was one Jewish dentist who I remember very...his name was S-A-U-E-R. Captain Sauer.
- Q: Where does he live?
- A: I remember when we were in Africa, before we got into our first combat, he was a very rough officer, very tough. He was Jewish. He went to the Mediterranean, he went swimming in the Mediterranean. It was very hot -- we were in the desert -- and what we'd do was spend the day in the water and then go back to training, train at night. So I remember talking with him, and he said he's not going to wear his dog tag any more. I said why? He said there's Hebrew on it, and if they catch me, they'll probably torture and kill me, and I suggest you do the same thing. I did the same thing. I had a dog tag made without religion on it.
- Q: Did he show any more interest, any interest in the Jewish ... ?

A: He was very brave. He was killed. He was killed saving somebody, and I don't know, maybe, I don't know if you want to hear this story. There was someone crying out in pain. We were all pinned down and we couldn't get up.

Q: Where was that?

A: During the Bulge. And there was a Protestant, a young Protestant Chaplain who stood up and tried to go over to this crying person; everybody told him not to get up, instead of having one wounded, we'll have two, or whatever. And he went out and was shot in the chest and fell over backwards. We were able to get him back and I am the one who treated him. I put something in the hole, it missed everything important, he said "Am I going to die?" I said, "You're lucky, you'll probably be back." We got him to the rear, he came back two months later in time to go into Holland. He got a Victoria Cross from the British Government for bravery, and that's nothing to do with the story. Captain Sauer, we called him "sewer" and we named him just for a gag. He used to be the friendliest driver we'd known, they called me Glass Gow and they called him Sewer. Anyway he got up....

Q: Why did you call him...?

[Interruption in tape. Conversation resumes as follows.]

A: Anyway, he got up and went to this wounded man and he was working on him when a machine gun opened up and hit him in both legs, and he fell over. He was yelling; he was in pain. A lot of brave people can't control their yelling when they're hurt, and they cry and

cry, and we had to wait until it got dark so we could sneak out and get him back. We found [unintelligible] he was unconscious [unintelligible] alive. One leg, we had to cut it off. There was nothing on any more. The other leg was still attached [unintelligible]. I never see these people, I don't keep in touch with them, I just treat them and [unintelligible]. We get them back to some collecting company and then they sent them off somewhere else. We understood that he got back to this country to [unintelligible]. At this time both his legs were gone and he was making a [unintelligible] or something, whatever it was. His wife and mother came to visit him, and they began to cry and the story we got was second or third hand. [Unintelligible] using very foul language he said "If you're going to cry, never come back. I never want to see you." And he got a clot and he died in the hospital; that's the end of this Captain Sauer. What I wanted to bring out, these people were interested in doing their job, they were brave beyond measure, I mean, he didn't have to do it. He [unintelligible]. I didn't get up [unintelligible].

[Interruption in tape. Conversation resumes as follows.]

A: The point is most of the people I saw there were Polish Catholics and I couldn't communicate...I couldn't speak Yiddish to them.

Q: There were only a couple of hundred of Jewish people

A: There were only about 200 Jewish people.

Q: That's right.

A: And with those people I could communicate in Yiddish, but I couldn't

communicate with the Poles. When I spoke German to the Polish people, they clammed up and they thought it was some kind of a trick.

Q: The Jewish people, so you did not communicate too closely with. In other words, there was no rapport.

A: The first day or so they believed that something strange was...they didn't accept me. Whether they accepted it or not was not important to me. I didn't see any relationship between me and them. I couldn't put myself in their position. I couldn't imagine that "me" in them.

Q: Also, I think what had happened in your case, as far as I can see at this point, you had [unintelligible] three and a half years.

A: We were just a few days away.

Q: Watching....

A: As a matter of fact....

Q: A: few days away from [unintelligible].

A: I was slightly wounded only a short time before this, a few miles away across the river. I injured my hand, and one of my friends was killed at the same time that I was cut, hurt. He was blown apart. I mean, these are the things which were real. I could put myself in his position when he was blown up. I could put myself in the position like commanding officer, like Major Houston, when he had his head blown off. I could put myself in Captain Sauer's position, and he had a leg short off. These things I understood, but these people in the concentration camp, I did not understand it. I did not understand my whole time in the army. It wasn't until later that the enormity of this crime dawned on me.

Q: I think you had three and half years of watching death and suffering

and pain, and your friends in pain, and I think there is a point at which any other suffering that you may look at is either going to become identified or something you can't absorb any more, because this was a different kind of horror, and as you yourself said, after awhile, you said "We have to forget about it or..."

A: As a matter of fact, this horror was of such a nature that I couldn't wait to get away and get that smell out of my nose and wipe that dirt off my feet, and yet I went back. Maybe it was a morbid curiosity, I don't know what it was. I went back a number of times, took time off from my other duties to go back, not for any humanitarian reasons, I don't know why I went back for. I don't know, maybe to get a souvenir or bring it back so I have something tangible to think about that. I didn't believe in cameras. I wasn't a camera person, I didn't take pictures.

Q: It's like a morbid compulsion to go back and see.

A: I went back and the third time I took one of these air rifles and I took it and sent it back home to the states. I took six Nazi flags and wrapped them up and sent them home to my parents. My parents didn't like it, but they kept it for me. I still have them in the house.

Q: But the horror was a different kind of horror that you couldn't identify with, but you wanted almost to run away from it, and yet you were compelled to go back a few times and then you wanted to forget about. Do I read you right?

A: Absolutely. I did forget about it for a short time after we left there. I put it out of mind.

Q: When did it hit you again?

A: When the war was over and I was a civilian. It took me a few years to

get over the war. When I was discharged from the army in 1946, I couldn't find a place for myself. I wasn't at home with my parents. It was my house. We had a big home. It seemed like it was cramped. I just didn't know what to do. I couldn't associate with anyone unless they wore a uniform. And I didn't trust people in uniform unless they were 82nd. The only people I trusted were people who had an 82nd patch on their arm. I knew I could depend on them and I could turn my back. I couldn't turn my back even on an American soldier. Many American soldiers....

Q: There was that much of a closeness that you developed with your own, and that explains your identification with your buddies and [unintelligible].

A: As a matter of fact, when I first came home, I felt undressed when I wasn't carrying a gun. I felt that...I had a gun. I would wear them. My father would say what are you doing? And I don't feel comfortable [unintelligible].

Q: What does a nice Jewish boy do at home with a gun?

A: And these things I had to get rid of. I had 23 pistols and my father said to get them out of the house. My wife eventually...my brother [unintelligible] sold all these things.

Q: I see you have....

A: There was a lot on the wall, but they are not on now. I took them off intentionally. I took off some of the things in this house. I figured you would be in this room.

Q: Oh.

A: Some of the things on the wall I took off, a number of things.

Q: Because of my coming?

A: Yes. I didn't want to maybe antagonize your sensibility. I didn't know....

Q: That's interesting. What did you have on the wall?

A: Certain remnants from the war [unintelligible] killed people which I didn't think were suitable [unintelligible].

Q: I think you could have left them.

A: These people were killed in anger.

Q: I think you could have left them.

A: The people that I'm talking about were killed in anger. You know what I mean?

Q: In other words, not in combat.

A: Yes, in combat, but face to face, if you know what I'm trying to say. How shall I say it? This wasn't a deliberate hurting of somebody, it was something kill or be killed. It was not taking a healthy person, tying him up and hurting one way or another, or starving them to death.

Q: It was combat.

A: Or breaking his glasses, or doing deliberate mischief to a human being, which is always incomprehensible to me. They think it's a joke....

Q: A prank.

A: A prank. Taking a firecracker...something that's harmless. Even though it might scare the wits out of you, still it's not going to cause you to lose a leg or an eye or to die. In other words, this that I saw was something that I could not comprehend. I saw it, and after I saw it a

number of times, the only thing I wanted was to forget about it. It wasn't part of my existence, part of my living.

Q: But it did come back?

A: After a long time, I got sick after the war, and I had to convalesce in Florida for awhile before I got back to normal, before I went back to work. And then when the [unintelligible] was over, I started to talk to other people. I got the same reaction that I am getting now, horrified feeling of could this have really happened?

Q: Did you really feel ... ?

A: Yes, and then the more I saw, the more people were shocked by some of these stories,

I at that time contributed a lot of weapons to a collection. I don't know if you are aware. They were collecting guns for Israel. They wanted guns that worked. I happened to have a lot of guns, it was an illegal thing that we would give to people...

Q: I know.

A: Were you aware of the weapons?

Q: Yes., at that time I wasn't, I read about it after.

A: Anyway, one of these people who was a friend of my wife's mother was very active

in [unintelligible] was collecting guns through different channels for Israel.

Q: They were shipping them?

A: Yes, I had patients who used to be on these ships, and make illegal arms shipments to Israel, in order to survive. There was [unintelligible]. Anyway, at that time, again, the revival of the stories of what we saw became more vivid as time passed, in retrospect.

Q: Because of the enormity of it. Also it became probably completed after you heard of what happened in other concentration camps.

A: Right. And then I saw my brother's pictures and I saw Ray's pictures. [Unintelligible] Sometime I asked him if he [unintelligible] show it to my parents. [Unintelligible]. I wanted to show it to them. Anyway, then as I saw the reaction of normal people, not soldiers, civilians like my own family, the size of the crime became greater and greater and it was unbelievable. This Holocaust [unintelligible] a very good means of showing to a lot of people that had no knowledge. It didn't really tell why it happened.

Q: You mean the movie. You're talking about the TV show.¹

A: And it is very hard for me now to get the why. To get the why. All right, you take away the Jewish guys' money, but why degrade him? Or the Polish guys? Why degrade them and why make them suffer? If you are going to kill them, kill them. [Unintelligible] and forget it. But why have this decaying meat? I still don't know why. I saw it.

[Brief interruption in tape. Conversation resumes as follows.]

Q:still wanted to check on is...this is my own question. If you would meet a real Nazi now, what would your feeling be?

A: It wouldn't be friendly. I wouldn't shoot him, but I wouldn't be friendly.

Q: What would your feelings be? Like if you could legally kill him you'd like to?

A: No.

Q: In other words, that feeling has subsided.

¹Ms. Mell is referring to *The Holocaust*, the made-for-TV movie produced and aired by NBC

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A: I wouldn't trust him. I wouldn't have him as part of my friends or acquaintances. I wouldn't want anything to do with him. At this point I wouldn't. If I felt like killing him I wouldn't.

Q: I know you wouldn't, but I mean would you have the feeling like he has no right to live if he's the kind of man....

A: There are some people like that. I still would feel that way toward him.

Q: And during the Eichmann trial, for instance, were you hoping they would eventually kill him?

A: When the Eichmann trial began, I wasn't sure he was guilty. When it became clear that he was guilty, I thought he should be executed. Not tortured, but executed.

Q: That is in line with your thinking generally. In other words, war killing is bad enough, but this torturing is...

A: I think anyone who had a direct hand in...a person in a responsible position should all have been executed unless they were found guilty in a court of law.

Q: I would still like to ask you a couple of questions about your political views. Did your political affiliation with a party or the general attitude of views change in any way as a direct result of your war experiences?

A: As a direct result, meaning a year or two after the war, I had no affiliation with any party. I was happy that I survived, and I was looking for pleasure, but I was very cynical and I had a cynical attitude towards life for a number of years. That's why I didn't get married until much later than the average person. I met my wife when

she was 16 years old, and we got married when we were 28. When she was 28. I was much older than she, but the reason I was attracted to her was because she was a very naive and innocent person and I thought that she didn't live long enough to become cynical yet. She is still an idealist. I was an idealist when I entered the war. I volunteered. The only way to get into the 82nd was to volunteer. I wanted to do as much as I could to destroy the Nazis, as I felt they were my personal enemy.

Q: Did you feel that as Jew or as a human being?

A: I felt that as a Jew and as a human being. I wasn't that religious a Jew. I didn't [unintelligible] as they taught me to do. I didn't go to the synagogue on Saturdays. I didn't say prayers before eating. We used to celebrate the high holy days. My parents used to go to Temple. I didn't go. I didn't work on those days, for instance, and I didn't eat...we had kosher food. We had kosher-style food, but I felt more close to Jewish things than to non-Jewish things.

Q: There was a Jewish identification.

A: I had a Jewish identification, but as far as...a political thing, I was very cynical. I thought that the politicians would do things for their benefit at the expense of the rank and file, mainly soldiers. I mean it is O.K. if 100 soldiers got killed if one politician got a little medal or commendation or money. In other words, it was a cynical business and this business of staying alive and getting a certain amount of pleasure out of life I thought was more important than aligning myself with a political party.

Q: Have you lost any of that cynicism over the years?

A: Yes. The cynicism was lost by the time I got married. And I wanted my children to be brought up as Jewish...the people, the warm Jewish people, and as a consequence for a time we kept a kosher home until it became very difficult and then we had a kosher-type home, where we observed the holidays. I conduct the services of the various holidays, but I can't read Hebrew so I do it in English. When my oldest daughter was here, she read enough Hebrew and she conducted the services in Hebrew. My oldest daughter is married and is now in Oregon, speaks Hebrew fluently. She went through all the schools and she's the highest winner of different awards. She has all kinds of encyclopedias that she won. In other words, Susie can read Hebrew and the other children...my son can read the prayers in Hebrew so we do have a Hebrew identification or a Jewish identification.

Q: How did you feel about the Viet Nam war? The Cambodian executions? All these horrible things that have happened since.

A: About the Viet Nam... having been four years in an active division, when the war over there developed, I volunteered my services to General Ridgeway, who was one-time commander. He was my first general in the 82nd Division until he went up higher and higher. I was, at that time, in the 77th Division Reserves in this city. There was a General Ochs Adler, who used to publish the *New York Times*. He was the commander of that division and I thought I would be going overseas, but we never did so I wrote a letter to General Ridgeway, and he answered me that the only way I could get into service would be through Surgeon General's office, and he doesn't know where I'd be assigned. I said the only position I would volunteer for would be in

his command and straighten out the dental situation he had there like I did for the 82nd. He wrote me and asked...but the way I felt about the war as it developed, I felt that the policy of this country -- the president, etc., all the way down -- was not to win the war. In other words, I felt it was wrong to go into war unless you were going to win it. If the war is important enough to be fought, then it is important enough to be won, and I thought the attitude of the American people from the president down was wrong during the Viet Nam war. I didn't know enough about the Viet Nam war to say that the war was wrong, but the way we conducted the war was wrong.

Q: Do you feel now that the war was wrong?

A: If we didn't plan to win the war, we shouldn't have gotten into the war. Once we were in the war and during Johnson's Administration, for instance, the time...he had, I think, the right idea was to win the war, but there was such a backlash of opinion at that time and the casualties, which were high anyway. We lost a great number of people in that war.

Q: Did you feel at any point after the war that it was wrong?

A: I felt we would have lost less people if we went into it wholeheartedly. There would be less American deaths if we went into it wholeheartedly, and the war would have been over, and we would have gained the reason for going into the war to begin with. Now we have large casualties...forget the money. We had large casualties and deaths and crippled human beings and we still lost the principle for what we were fighting for. We lost whatever advantage we would have had had we won the war. And we still paid the full price, so we

got nothing from that war. Therefore the war was wrong. Whether we should have gotten into the war in the first place is a question I can't answer. If the problem of communism is as real as some people say, then we should have been in the war, and we should have won it. Not only that, if the threat of communism is as great as some people think it is, then we should have continued World War II and gone into Moscow, and then imposed a benevolent society in the world, rather than have to face a virulent enemy, potential enemy, which is Russia now. In some ways, what the Germans said to me right after World War II is over was right -- that our real enemy is Russia, and it looks like that may be true. That's the way it may seem to me.

Q: I think I...

A: You say...the question you asked me...and I think you mean about some of the atrocities that were committed in Viet Nam while the American Army...were horrible, I think were unforgiveable, and I think that proper authorities were not punished. I think Lt. Calley was a pawn. The wrong person was punished, and I don't believe that he was as culpable as his captain, his major, colonel, general, all the way up.

Q: What I'm hearing you say really is that war is a horrible experience, war is war, combat is combat, but you can take that....

A: I don't believe in war as a solution to a problem, If we are in a war, if our attitude is not to win, not to engage in that war to begin with, even though [unintelligible]. That's not the point; the point is if you go into it, you have to win. If you don't plan to win, don't go in. Suffer the consequence.

Q: Across the board you are against any kind of atrocity, of course?

A: I'm against any atrocity. I don't care what the excuse is. I'm against any torture of another human being, regardless of what the excuse is. I'm not against the death penalty. If a person commits a horrible, despicable crime, like rape, murder, kidnapping, that man should be exterminated in my opinion, if it's true beyond any shadow of a doubt. I am not interested in the fact that someone may say he is temporarily insane. I want him exterminated, just like I would a mad dog. I don't want to cure that dog and have him endanger someone else with rabies, I want the dog exterminated and want the murderer, the rapist, the kidnapper eliminated right away, not to torture him, but put him out in a painless way as quickly as possible, once it is established beyond a shadow of a doubt that he did commit this crime. In other words, I am not against the death penalty. I think the death-penalty...in the Jewish religion we believe that an eye for an eye, a life for a life, and in our Ten Commandments or whatever it is, it says that. I don't know where that appears, not in the Ten Commandments, I think, somewhere in our history, that if you kill somebody, you deserve to be killed. An eye for an eye, a tooth for a tooth, a life for a life. It also means that there are some cases where murder which is understandable in a fit of passion or rage - in a family affair where...there are extenuating circumstances, which may have a lesser sentence, but I think a person that robs another human being and hurts them or kills them should be exterminated.

Q: I have a couple more questions and I'm sure you're exhausted.

A: I'm not exhausted. I'll be happy to answer.

- Q: I really feel badly about having put you through this feeling that you....
- A: The only way to talk about what I saw there...right now...again, it's on my mind.
- Q: Do you feel that the Nazis' problem was primarily a Jewish persecution or a persecution of the human being?
- A: I think the Jewish people in Germany were persecuted, not because they were Jews so much as because Hitler needed a scapegoat. Hitler needed someone to blame their miseries on, and the Jewish people being affluent and having lots of nice things, it would be nice to take these nice things away and give them to the rank and file for their vote or for their vote of confidence, whatever you want to say, and have an excuse for all the trouble that Germany had after that point. Instead of six million Jews, it was six millions blacks that they had they would pick on the blacks the same way.
- Q: Do you feel it was primarily a Jewish persecution problem?
- A: No. It was primarily looking for a scapegoat, and the most convenient and easiest one was the Jews because they didn't fight back.
- Q: Do you feel that we have to do something today that this won't happen again?
- A: Yes, yes we have to do something.
- Q: Obviously you consented to the interview so....
- A: Like what we are doing right now, by making people aware of the potential persecution of people, like the human rights question as President Carter talks about. There are such things as human rights, and these human rights have to be protected in a very stringent

manner.

Q: Do you feel that having gone through what you did helped you formulate such a strong feeling for human rights? That maybe if you hadn't seen what you did you would not have such....

A: I think my experience with the 82nd Division -- actually where I spent all my time in the Army -- has shown me that there are things that are wrong that can only be corrected with force. That force could be economic force, it could be a show of force, or it could be actually destroying snakes, enemies that can no longer be spoken to. You can't discuss morality with a rattlesnake. You can't discuss morality with a rabid dog, so these...there are certain people, both black and white in this country, whom you can't discuss morality with, and they have to be treated in a brutal way, which you may say is brutal. They have to be exterminated, because there is no other these people will rob and rape and kidnap and kill. The only way to solve this problem is to kill them. There are terrorists all over the world today, like in Italy, who kidnap people who think they can get them money for [unintelligible], whatever.

Q: And those you would want to kill?

A: I think there are terrorists all over the world, especially those who endanger and kill other human beings, should be executed. Not tortured, but executed in a legal manner.

Q: But the ones who are alive should have civil rights. The rights of morally decent human beings should be protected.

A: Civil rights is something that must be protected by those in power, in any country, in any area of the world. I think the rights of the human

being is more valuable, let us say, than the preservation of capital, more valuable than having luxuries. I think that is one of the most important possessions that any human being has, the human rights. In other words, there is a very strong question here, and the answer has to be strong. I don't think it's the business of the U.S. to go into Russia and fight to eliminate problems there that we can't solve unless we go into a major war. There are lots of Jewish people in Russia whose rights are being violated, human rights, and it would be the height of folly to declare nuclear war to protect them. The height of folly. Any other means, whether they are economic, whether they are moral, whether they are religious, whether they are academic, or in any way, whether they are artistic, I think that until the Russians prove that the human rights are respected, we should not deal with them in a monetary manner or intellectual manner, or an artistic manner. We shouldn't share our dancing or Olympics or any of that. We shouldn't cooperate with them until...we shouldn't cooperate with any nation that violates the human rights of other human beings, whether it be on our own continent or whether it be on a foreign continent.

Q: We just had some good news last week. The Katz family with their little baby is being let out of Russia....

A: You mean for treatment. Right.

Q: And that was directly related to the visit of the American officials.

A: It is very important that the people that make the noise must not be partisan. There must not be Jews fighting for Jews. There must be Catholics and Protestants fighting for Jews. There must be Jews fighting for Catholics and Protestants.

Q: People fighting.

A: Right. All the noise that's made by Jewish organizations only is not enough. For instance, the voice of Moynihan, Patrick Moynihan, has more impact than the voice of Sam Glashow or the voice of Rabbi Gelb.

Q: The voice of Sam Glashow can do a great deal as being part of the collection and will be taught and used for study -- what happened, why it happened, how it affected people.

[One of Mr. Glashow's children comes in. There is an interruption in the tape. Conversation resumes as follows]

A: I got two of my children working since I stopped working temporarily.

Q: It was very nice meeting you and your wife and your four children, and I can't thank you enough because....

A: My kid lives in Oregon, and I understand that they have snow there. She is telling me they haven't had snow there in years, and this year they have snow.

Q: We are all working so that it won't happen in your lifetime again.

A: [Speaking to child] We're talking about the Holocaust.

CHILD: [Unintelligible]

A: [Speaking to child] You saw part of the movie. What was your reaction?

CHILD: I thought the Germans...you know how you said that Hitler needed someone to take out his problems on. I think that's what really happened because he had a lot of problems and he didn't know how to get rid of them. So he tried to take them out on somebody. I

- thought the torture was terrible, and if anything happens like that again, I wouldn't like to see it. I'd rather die.
- A: [Speaking to child] It's better than dying to do something to avoid it. When a person dies, he can't do anything any more. The body's still alive if he can prevent [unintelligible]. So you don't say you'd rather die. You'd rather fight again. I'd rather heard that than say die.
- Q: And that's what your father is trying to do.
- CHILD: I'd rather die than be tortured.
- A: [Speaking to child] Why don't you say you'd rather fight so it doesn't happen again.
- CHILD: No. If it happened, I'd rather die than be tortured.
- A: [Speaking to child] Then if you die you're not helping the people that are being tortured.
- Q: What your father is trying to do is help us to record all this and so we will make sure that children learn it in school, the people know what other people are capable of, so they won't let it happen again. If you die, then you can't do anything to prevent it from happening. You can't stop the bad person from doing it.
- A: [Speaking to child] If you die fighting the bad person to prevent it, that's O.K. But if you die like you give up, that's not O.K.
- CHILD: I see.
- Q: [Speaking to child] I think at age 9 you know quite a lot.
- A: I understand that point of view.
- Q: I understand it was so painful that you would rather die than watch it....what she's saying
- A: That's exactly what she said. In her own mind she means it. I want to

correct that attitude. Better to die fighting to stop it or prevent it, then your death has meaning. You know what I mean.