

1

00:00:00,000 --> 00:00:04,890

2

00:00:04,890 --> 00:00:07,560

This is a continuation of  
the United States Holocaust

3

00:00:07,560 --> 00:00:10,080

Memorial Museum Volunteer  
Collection interview

4

00:00:10,080 --> 00:00:11,640

with Dr. Samuel Hagner.

5

00:00:11,640 --> 00:00:18,660

This is tape number three,  
side A. What kind of practice

6

00:00:18,660 --> 00:00:22,050

do you have,  
psychiatric practice?

7

00:00:22,050 --> 00:00:24,600

What kind of practice do I have?

8

00:00:24,600 --> 00:00:28,110

I've been retired since 1994.

9

00:00:28,110 --> 00:00:28,920

Prior to that--

10

00:00:28,920 --> 00:00:30,930

Did you have?

11

00:00:30,930 --> 00:00:34,680

I was in practice for  
36 years in the practice

12

00:00:34,680 --> 00:00:39,740

of general psychiatry,  
general adult psychiatry.

13

00:00:39,740 --> 00:00:42,450

I've practiced for 11  
years in Philadelphia.

14

00:00:42,450 --> 00:00:46,350

And then I moved to New  
Hampshire to a semi-rural area

15

00:00:46,350 --> 00:00:48,320

and practiced for  
another 25 years.

16

00:00:48,320 --> 00:00:52,300

17

00:00:52,300 --> 00:00:56,020

In dealing with  
people who have gone

18

00:00:56,020 --> 00:00:58,270

through terrible  
trauma, which you,

19

00:00:58,270 --> 00:01:00,460

yourself, had gone  
through during the war,

20

00:01:00,460 --> 00:01:04,550

do you feel you brought  
an additional insight

21

00:01:04,550 --> 00:01:07,550

into dealing with these people?

22

00:01:07,550 --> 00:01:08,050

Excuse me.

23

00:01:08,050 --> 00:01:11,280

24

00:01:11,280 --> 00:01:17,110

Yes, I think I was able  
to empathize, if you will,

25  
00:01:17,110 --> 00:01:21,970  
with people who had suffered  
traumatic experiences.

26  
00:01:21,970 --> 00:01:24,640  
And even with  
people who had not.

27  
00:01:24,640 --> 00:01:29,230  
If one has ever experienced  
a severe depression,

28  
00:01:29,230 --> 00:01:32,140  
that could be  
traumatic in itself.

29  
00:01:32,140 --> 00:01:35,560  
In fact, I, myself,  
experienced a major depression

30  
00:01:35,560 --> 00:01:38,210  
in the early 1970s.

31  
00:01:38,210 --> 00:01:40,150  
This was long after  
my own analysis.

32  
00:01:40,150 --> 00:01:44,380  
This was long after I  
had left Philadelphia.

33  
00:01:44,380 --> 00:01:50,730  
And so I know what it's like  
to not only have experienced

34  
00:01:50,730 --> 00:01:53,530  
something like  
Dachau, but I also

35  
00:01:53,530 --> 00:01:56,200

know what it's like to have  
experienced a major depression.

36  
00:01:56,200 --> 00:02:02,150  
And both these have  
allowed me to--

37  
00:02:02,150 --> 00:02:04,700  
and did allow me  
to empathize with

38  
00:02:04,700 --> 00:02:08,007  
and to have insight into what  
other people were experiencing.

39  
00:02:08,007 --> 00:02:11,490

40  
00:02:11,490 --> 00:02:16,560  
Do you attribute any part of  
that experience in the 1970s

41  
00:02:16,560 --> 00:02:18,960  
to what you went  
through in Dachau?

42  
00:02:18,960 --> 00:02:22,630  
No, I really don't think so.

43  
00:02:22,630 --> 00:02:25,770  
I think that had more  
to do with what I now

44  
00:02:25,770 --> 00:02:29,880  
recognize as a biological  
predisposition in the Hagner

45  
00:02:29,880 --> 00:02:31,410  
family.

46  
00:02:31,410 --> 00:02:34,290  
I remind you of the  
finding my father

47  
00:02:34,290 --> 00:02:38,460  
in that state in August of 1945.

48  
00:02:38,460 --> 00:02:41,390  
My daughter's had three  
postpartum depressions

49  
00:02:41,390 --> 00:02:42,570  
and three pregnancies.

50  
00:02:42,570 --> 00:02:44,620  
She's batting a thousand.

51  
00:02:44,620 --> 00:02:46,830  
And these are  
serious depressions.

52  
00:02:46,830 --> 00:02:50,190  
And now as I think back, and  
this occurred to me somewhere

53  
00:02:50,190 --> 00:02:53,310  
in my psychiatric training,  
my father's mother

54  
00:02:53,310 --> 00:02:56,820  
was probably prone to  
depressions, which they weren't

55  
00:02:56,820 --> 00:03:00,000  
called that back in the '30s.

56  
00:03:00,000 --> 00:03:03,660  
So I really can't attribute  
by Dachau experience

57  
00:03:03,660 --> 00:03:05,485  
to that depression.

58  
00:03:05,485 --> 00:03:08,740

59

00:03:08,740 --> 00:03:14,780

I think-- because I think  
because the Dachau experience

60

00:03:14,780 --> 00:03:16,650

has never really  
left me, and yet I

61

00:03:16,650 --> 00:03:20,250

haven't been depressed in  
a major way since 1970s.

62

00:03:20,250 --> 00:03:21,540

And I wasn't prior to that.

63

00:03:21,540 --> 00:03:25,560

64

00:03:25,560 --> 00:03:29,970

I think I've assimilated, if  
that's the word, the Dachau

65

00:03:29,970 --> 00:03:30,900

experience.

66

00:03:30,900 --> 00:03:33,420

I've had to live with it.

67

00:03:33,420 --> 00:03:36,880

I'm not saying that I've  
made my peace with it.

68

00:03:36,880 --> 00:03:39,900

It's just become a part of me.

69

00:03:39,900 --> 00:03:42,760

That's not the same thing  
as making a peace with it.

70

00:03:42,760 --> 00:03:45,100

You live with it.

71

00:03:45,100 --> 00:03:48,490

It's like-- I can't  
think of a good analogy.

72

00:03:48,490 --> 00:03:51,540

Maybe if you have a permanent  
physical disability,

73

00:03:51,540 --> 00:03:54,690

you learn to live with it  
even though you don't like it

74

00:03:54,690 --> 00:03:57,050

and maybe you never  
make a peace with it.

75

00:03:57,050 --> 00:04:02,040

Well, that's the Dachau  
experience for me.

76

00:04:02,040 --> 00:04:04,680

How often do you think about it?

77

00:04:04,680 --> 00:04:08,200

I can't say with certainty.

78

00:04:08,200 --> 00:04:10,300

Certainly, in  
recent months, as I

79

00:04:10,300 --> 00:04:11,740

knew this interview  
was coming up,

80

00:04:11,740 --> 00:04:13,360

I've thought about  
it more frequently,

81

00:04:13,360 --> 00:04:15,670

but that's an artifact really.

82

00:04:15,670 --> 00:04:20,220  
Aside from that, I  
don't know how often.

83  
00:04:20,220 --> 00:04:23,140

84  
00:04:23,140 --> 00:04:26,020  
It's strange how it will  
come up in different ways

85  
00:04:26,020 --> 00:04:28,090  
through free  
association, if you will.

86  
00:04:28,090 --> 00:04:30,700  
Something will trigger  
it, bring it to mind.

87  
00:04:30,700 --> 00:04:32,950  
I could be watching something  
on television or reading

88  
00:04:32,950 --> 00:04:35,130  
something.

89  
00:04:35,130 --> 00:04:36,480  
I don't know.

90  
00:04:36,480 --> 00:04:39,630  
I don't think there's any  
pattern, any rhyme or reason

91  
00:04:39,630 --> 00:04:41,610  
to it.

92  
00:04:41,610 --> 00:04:46,980  
I wish I could answer that  
in a more definitive way.

93  
00:04:46,980 --> 00:04:50,130  
Do you read a lot about  
what happened during war



94  
00:04:50,130 --> 00:04:51,420  
in the camps?

95  
00:04:51,420 --> 00:04:52,560  
No, I don't.

96  
00:04:52,560 --> 00:04:54,900  
No, I don't.

97  
00:04:54,900 --> 00:04:58,200  
I went through a time  
when I did some of that,

98  
00:04:58,200 --> 00:05:03,830  
but I think I have always  
felt that I was there.

99  
00:05:03,830 --> 00:05:05,580  
That's enough.

100  
00:05:05,580 --> 00:05:09,270  
I don't want-- it's not  
really pleasant, you know.

101  
00:05:09,270 --> 00:05:12,720  
Like this hasn't been  
pleasant this afternoon.

102  
00:05:12,720 --> 00:05:15,750  
I don't-- I'm not a masochist.

103  
00:05:15,750 --> 00:05:19,890  
I don't like to dredge  
this stuff up anymore

104  
00:05:19,890 --> 00:05:22,140  
than I have to.

105  
00:05:22,140 --> 00:05:24,780  
When your children  
were 18 and 19,

106  
00:05:24,780 --> 00:05:28,150  
did that bring up  
for you what you

107  
00:05:28,150 --> 00:05:30,870  
had experienced at their age?

108  
00:05:30,870 --> 00:05:32,940  
Like an anniversary reaction?

109  
00:05:32,940 --> 00:05:35,890  
No, I don't think so.

110  
00:05:35,890 --> 00:05:42,720  
No, these things that bring the  
experience to mind are not so--

111  
00:05:42,720 --> 00:05:46,625  
they're just oddball things,  
happenstance, random.

112  
00:05:46,625 --> 00:05:49,270

113  
00:05:49,270 --> 00:05:54,090  
Random events can  
bring it to mind.

114  
00:05:54,090 --> 00:06:00,270  
Now putting on your  
psychiatrist hat, how do--

115  
00:06:00,270 --> 00:06:02,440  
or also because of  
your experience,

116  
00:06:02,440 --> 00:06:07,320  
how do you analyze that  
terrible evil in humanity

117  
00:06:07,320 --> 00:06:09,930

that can be done?

118  
00:06:09,930 --> 00:06:13,710  
The extreme evil  
that you witnessed?

119  
00:06:13,710 --> 00:06:18,390  
I wish I had an easy  
answer for that.

120  
00:06:18,390 --> 00:06:23,550  
How can I explain that degree  
of man's inhumanity to man?

121  
00:06:23,550 --> 00:06:27,620

122  
00:06:27,620 --> 00:06:30,650  
The simplistic  
explanation would be

123  
00:06:30,650 --> 00:06:36,860  
that man is capable because  
of what I guess Freud referred

124  
00:06:36,860 --> 00:06:43,220  
to as the dark side of  
himself, the aggressive impulse

125  
00:06:43,220 --> 00:06:43,850  
or whatever.

126  
00:06:43,850 --> 00:06:46,910  
But that's never been  
very satisfactory to me

127  
00:06:46,910 --> 00:06:47,870  
as an explanation.

128  
00:06:47,870 --> 00:06:51,110

129

00:06:51,110 --> 00:06:53,190  
I really can't explain it.

130  
00:06:53,190 --> 00:06:55,640  
I wish I could.

131  
00:06:55,640 --> 00:06:57,260  
I think it can only  
be done in theory.

132  
00:06:57,260 --> 00:07:02,820  
And that's never been  
very satisfying for me.

133  
00:07:02,820 --> 00:07:06,825  
Any more than I could explain  
some other acts of violence.

134  
00:07:06,825 --> 00:07:12,920

135  
00:07:12,920 --> 00:07:16,640  
People killing their parents,  
people killing their children,

136  
00:07:16,640 --> 00:07:19,880  
or their wives,  
or their husbands,

137  
00:07:19,880 --> 00:07:21,820  
I can't explain any of that.

138  
00:07:21,820 --> 00:07:23,660  
You can try.

139  
00:07:23,660 --> 00:07:29,630  
But I've never been that  
happy with psychiatric theory

140  
00:07:29,630 --> 00:07:32,090  
when it comes to trying  
to explain those things.

141  
00:07:32,090 --> 00:07:33,988  
I don't think there's  
any explanation.

142  
00:07:33,988 --> 00:07:40,970

143  
00:07:40,970 --> 00:07:45,880  
Walk away from the concept  
of the death instinct

144  
00:07:45,880 --> 00:07:48,460  
that I was taught  
in psychoanalysis.

145  
00:07:48,460 --> 00:07:50,147  
It's just not very satisfying.

146  
00:07:50,147 --> 00:07:53,490

147  
00:07:53,490 --> 00:07:55,350  
Do you feel that  
within each of us

148  
00:07:55,350 --> 00:07:58,230  
there is that capacity  
to do the kind of evil

149  
00:07:58,230 --> 00:08:00,150  
that you witnessed?

150  
00:08:00,150 --> 00:08:04,110  
I certainly wonder when  
I experienced that rage

151  
00:08:04,110 --> 00:08:08,070  
that I did, that cold rage,  
as I said to you, in Dachau.

152  
00:08:08,070 --> 00:08:08,880  
It made me wonder.

153  
00:08:08,880 --> 00:08:12,810  
But then I thought, but I  
haven't committed murder since.

154  
00:08:12,810 --> 00:08:17,110  
I live with that cold rage.

155  
00:08:17,110 --> 00:08:18,470  
Interesting question.

156  
00:08:18,470 --> 00:08:22,180  
If I had had the opportunity,  
would I have while in Dachau,

157  
00:08:22,180 --> 00:08:25,820  
or while in that mood?

158  
00:08:25,820 --> 00:08:28,430  
I'd like to think that  
like I couldn't have,

159  
00:08:28,430 --> 00:08:31,845  
even though I was  
feeling like it.

160  
00:08:31,845 --> 00:08:33,470  
It's one thing to  
want to do something.

161  
00:08:33,470 --> 00:08:36,840  
It's something else not to.

162  
00:08:36,840 --> 00:08:41,299  
I'd like to think that we have  
enough control over ourselves

163  
00:08:41,299 --> 00:08:45,380  
that even though we may  
have a murderous impulse,

164  
00:08:45,380 --> 00:08:47,900

we don't have to act on it.

165  
00:08:47,900 --> 00:08:50,240  
I'd like to think that.

166  
00:08:50,240 --> 00:08:54,420  
Good Lord, what else  
is man all about

167  
00:08:54,420 --> 00:08:57,770  
if he isn't a little more  
civilized than the wild beasts

168  
00:08:57,770 --> 00:09:00,044  
in the forest?

169  
00:09:00,044 --> 00:09:02,730  
Can you elaborate  
a little bit more?

170  
00:09:02,730 --> 00:09:04,880  
You said, it's been a  
conflict in your life

171  
00:09:04,880 --> 00:09:07,530  
since you experienced  
the whole--

172  
00:09:07,530 --> 00:09:12,830  
the war, the idea  
of pacifism, and do

173  
00:09:12,830 --> 00:09:16,250  
you feel there's something--  
such a thing as a just war,

174  
00:09:16,250 --> 00:09:21,800  
there is a time when certain  
measures have to be taken?

175  
00:09:21,800 --> 00:09:25,730  
Over the years, have you  
talked about it with yourself?

176  
00:09:25,730 --> 00:09:26,700  
I certainly have.

177  
00:09:26,700 --> 00:09:28,780  
And I guess that  
dialogue will never--

178  
00:09:28,780 --> 00:09:32,570  
or monologue will never  
stop, that discourse.

179  
00:09:32,570 --> 00:09:35,354

180  
00:09:35,354 --> 00:09:39,180  
I don't know whether there  
is such a thing as just war

181  
00:09:39,180 --> 00:09:39,780  
or not.

182  
00:09:39,780 --> 00:09:44,850

183  
00:09:44,850 --> 00:09:47,730  
People have often said to  
me, well, you were lucky,

184  
00:09:47,730 --> 00:09:49,950  
you were in a just war.

185  
00:09:49,950 --> 00:09:54,700  
Pity the poor guys that  
fought in Vietnam or Korea.

186  
00:09:54,700 --> 00:09:58,440  
And I can understand that.

187  
00:09:58,440 --> 00:10:01,960  
I can understand that.



188

00:10:01,960 --> 00:10:03,320

I would like to think, though--

189

00:10:03,320 --> 00:10:07,040

190

00:10:07,040 --> 00:10:13,670

well, I'd like to think that  
there is no such thing as just

191

00:10:13,670 --> 00:10:16,920

war, but I really can't--

192

00:10:16,920 --> 00:10:20,622

I can't defend that very far.

193

00:10:20,622 --> 00:10:22,330

I remember saying to  
the folks at Oberlin

194

00:10:22,330 --> 00:10:25,890

during our war  
reunion, I said, when

195

00:10:25,890 --> 00:10:30,720

I was discharged from the  
army after World War II,

196

00:10:30,720 --> 00:10:33,840

I was convinced there was  
going to be a World War III,

197

00:10:33,840 --> 00:10:39,540

just as there had been a World  
War II after World War I.

198

00:10:39,540 --> 00:10:42,720

But a funny thing happened,  
those atom bombs were dropped.

199

00:10:42,720 --> 00:10:44,760

And the nuclear

deterrent now I think

200  
00:10:44,760 --> 00:10:51,230  
has changed the whole  
map of the world.

201  
00:10:51,230 --> 00:10:52,480  
It's changed the way we think.

202  
00:10:52,480 --> 00:10:56,800  
Or maybe it hasn't, but it's  
changed the way we feel.

203  
00:10:56,800 --> 00:10:57,955  
Now we're afraid, maybe.

204  
00:10:57,955 --> 00:11:01,360  
And maybe we should be afraid.

205  
00:11:01,360 --> 00:11:04,630  
And maybe in that sense,  
the nuclear deterrents

206  
00:11:04,630 --> 00:11:06,540  
are serving a very good purpose.

207  
00:11:06,540 --> 00:11:09,337

208  
00:11:09,337 --> 00:11:10,920  
But that doesn't  
answer your question.

209  
00:11:10,920 --> 00:11:12,530  
And I realize it doesn't.

210  
00:11:12,530 --> 00:11:14,680  
Is there such a  
thing as just war?

211  
00:11:14,680 --> 00:11:19,540

212  
00:11:19,540 --> 00:11:20,760  
Gail, I don't know.

213  
00:11:20,760 --> 00:11:23,970  
I know that's not a very good  
answer, but I do not know.

214  
00:11:23,970 --> 00:11:28,150

215  
00:11:28,150 --> 00:11:30,310  
I didn't find the answer  
in psychoanalysis.

216  
00:11:30,310 --> 00:11:32,650  
I haven't found it since.

217  
00:11:32,650 --> 00:11:40,340  
All I know is what I felt  
then and what I feel now.

218  
00:11:40,340 --> 00:11:44,250  
And I still abhor war.

219  
00:11:44,250 --> 00:11:50,900  
I think it's miserable, awful.

220  
00:11:50,900 --> 00:11:52,490  
And every day, I  
pick up the paper

221  
00:11:52,490 --> 00:11:56,950  
and I see the little wars  
going on all over the world.

222  
00:11:56,950 --> 00:11:59,380  
It disgusts me.

223  
00:11:59,380 --> 00:12:05,840  
Rwanda, Ireland, people  
blowing each other up.

224  
00:12:05,840 --> 00:12:06,785  
For what purpose?

225  
00:12:06,785 --> 00:12:10,920

226  
00:12:10,920 --> 00:12:14,190  
But I do recognize  
that if I went

227  
00:12:14,190 --> 00:12:20,120  
over the edge that one time in  
Dachau, well, it's possible.

228  
00:12:20,120 --> 00:12:24,102  
But at the same time,  
I didn't act on it.

229  
00:12:24,102 --> 00:12:26,060  
But that doesn't answer  
your question, does it?

230  
00:12:26,060 --> 00:12:30,620  
Would I still go to war if  
I thought it was a just one?

231  
00:12:30,620 --> 00:12:32,341  
I don't know.

232  
00:12:32,341 --> 00:12:34,380  
I have to be honest with you.

233  
00:12:34,380 --> 00:12:35,040  
I do not know.

234  
00:12:35,040 --> 00:12:36,520  
And I am 72 years old.

235  
00:12:36,520 --> 00:12:38,370  
And I will probably not know.

236

00:12:38,370 --> 00:12:41,490

And I will probably go to  
my grave not even knowing.

237

00:12:41,490 --> 00:12:45,540

How would you stop  
a second Hitler now?

238

00:12:45,540 --> 00:12:47,400

How would I stop a  
second Hitler now?

239

00:12:47,400 --> 00:12:50,750

240

00:12:50,750 --> 00:12:54,410

I'd like to say that I  
would be smart enough not

241

00:12:54,410 --> 00:12:57,770

allow him to get a foothold  
in the first place.

242

00:12:57,770 --> 00:13:03,380

I think, for example, we learned  
some things after Hitler.

243

00:13:03,380 --> 00:13:06,860

Thinking about how  
he got his start.

244

00:13:06,860 --> 00:13:09,470

We've handled things  
differently since World War II.

245

00:13:09,470 --> 00:13:11,300

The Marshall Plan, for example--

246

00:13:11,300 --> 00:13:14,740

we didn't just exact revenge  
and sit them on the enemy,

247

00:13:14,740 --> 00:13:18,927  
say, all right, now, tough--  
tough luck, make your own way.

248  
00:13:18,927 --> 00:13:19,760  
We helped them back.

249  
00:13:19,760 --> 00:13:21,800  
Look at Germany, what  
he did for Germany.

250  
00:13:21,800 --> 00:13:25,610  
It was tough, to take the enemy,  
but give them a helping hand.

251  
00:13:25,610 --> 00:13:30,000  
But look where they are now.

252  
00:13:30,000 --> 00:13:34,680  
I'd like to think that we could  
avoid another Hitler, at least

253  
00:13:34,680 --> 00:13:36,240  
on that scale.

254  
00:13:36,240 --> 00:13:39,150  
I'm not sure that we can keep  
some of the African nations

255  
00:13:39,150 --> 00:13:42,890  
from genocide.

256  
00:13:42,890 --> 00:13:46,510  
But at least on  
that large scale,

257  
00:13:46,510 --> 00:13:51,610  
with so-called developed  
countries, quote-unquote--

258  
00:13:51,610 --> 00:13:55,240  
I like to think we're  
developed in all ways--

259  
00:13:55,240 --> 00:13:58,770

260  
00:13:58,770 --> 00:14:00,730  
I'd like to think that we could.

261  
00:14:00,730 --> 00:14:02,480  
And I think maybe we could--

262  
00:14:02,480 --> 00:14:06,552  
we can avoid another Hitler.

263  
00:14:06,552 --> 00:14:09,780  
Have you been back to Germany?

264  
00:14:09,780 --> 00:14:12,510  
I did go back the one time.

265  
00:14:12,510 --> 00:14:16,830  
My wife and I went back to  
visit some friends in Munich.

266  
00:14:16,830 --> 00:14:20,790  
And we took a two-week  
automobile trip,

267  
00:14:20,790 --> 00:14:21,930  
through Austria mainly.

268  
00:14:21,930 --> 00:14:26,240

269  
00:14:26,240 --> 00:14:28,340  
Drove by the  
entrance to the camp.

270  
00:14:28,340 --> 00:14:32,410

271  
00:14:32,410 --> 00:14:36,370

My wife said-- no, I said,  
"Do you want to go in?"

272  
00:14:36,370 --> 00:14:38,560  
She said, "Only if you do."

273  
00:14:38,560 --> 00:14:40,320  
I said, "No.

274  
00:14:40,320 --> 00:14:41,350  
But I'll take you in."

275  
00:14:41,350 --> 00:14:44,350  
She said, "No, if  
you do want to go,

276  
00:14:44,350 --> 00:14:48,160  
you're enough experience for  
me, that's enough for me."

277  
00:14:48,160 --> 00:14:50,080  
Meaning that we had  
talked about it.

278  
00:14:50,080 --> 00:14:53,140

279  
00:14:53,140 --> 00:14:56,360  
Why didn't you  
want to go back in?

280  
00:14:56,360 --> 00:14:57,860  
[INAUDIBLE], no.

281  
00:14:57,860 --> 00:15:00,820

282  
00:15:00,820 --> 00:15:01,320  
No.

283  
00:15:01,320 --> 00:15:04,450



284  
00:15:04,450 --> 00:15:06,620  
But it was just  
brought it all back.

285  
00:15:06,620 --> 00:15:09,590  
It's one thing to sit here  
and talk about it, but, uh-uh,

286  
00:15:09,590 --> 00:15:12,524  
I didn't want to go back there.

287  
00:15:12,524 --> 00:15:15,290  
Because I could just imagine  
if I was standing there,

288  
00:15:15,290 --> 00:15:18,600  
I'd start trying to picture  
where everything was.

289  
00:15:18,600 --> 00:15:19,370  
And I'd look.

290  
00:15:19,370 --> 00:15:22,300

291  
00:15:22,300 --> 00:15:22,800  
No.

292  
00:15:22,800 --> 00:15:25,750

293  
00:15:25,750 --> 00:15:28,590  
No way.

294  
00:15:28,590 --> 00:15:31,580  
I've been there once.

295  
00:15:31,580 --> 00:15:33,648  
That's enough.

296

00:15:33,648 --> 00:15:37,320  
Or as somebody would say,  
been there, done that.

297  
00:15:37,320 --> 00:15:42,300

298  
00:15:42,300 --> 00:15:44,290  
Have been other  
times in your life

299  
00:15:44,290 --> 00:15:49,030  
when you have resisted  
remembering that experience?

300  
00:15:49,030 --> 00:15:50,290  
Resisted?

301  
00:15:50,290 --> 00:15:54,200  
Remembering that experience.

302  
00:15:54,200 --> 00:15:54,818  
I don't know.

303  
00:15:54,818 --> 00:15:56,110  
I have to think about that one.

304  
00:15:56,110 --> 00:16:07,160

305  
00:16:07,160 --> 00:16:08,410  
I think in part--

306  
00:16:08,410 --> 00:16:12,040  
you asked earlier, when  
I returned on campus,

307  
00:16:12,040 --> 00:16:14,890  
I resisted  
remembering, because I

308  
00:16:14,890 --> 00:16:17,590

was resisting talking about it.

309

00:16:17,590 --> 00:16:20,200

I didn't want to  
sound like, oh, there

310

00:16:20,200 --> 00:16:23,200

goes a vet telling  
old war stories again,

311

00:16:23,200 --> 00:16:28,330

whether it be flying an airplane  
and being a real hot shot

312

00:16:28,330 --> 00:16:29,380

or doing what I did.

313

00:16:29,380 --> 00:16:34,630

314

00:16:34,630 --> 00:16:36,720

And since then,  
there've been times

315

00:16:36,720 --> 00:16:38,530

I really haven't wanted  
to think about it,

316

00:16:38,530 --> 00:16:42,972

because I didn't  
want to talk about it

317

00:16:42,972 --> 00:16:44,180

and I didn't want to feel it.

318

00:16:44,180 --> 00:16:48,620

319

00:16:48,620 --> 00:16:52,850

Then there are times when  
I don't mind feeling it

320

00:16:52,850 --> 00:16:54,750  
as long as it doesn't  
last too long.

321  
00:16:54,750 --> 00:16:58,710

322  
00:16:58,710 --> 00:17:05,829  
I think that partly depends  
on the circumstance,

323  
00:17:05,829 --> 00:17:08,560  
the situation in which I am  
at the moment, the person I'm

324  
00:17:08,560 --> 00:17:10,119  
with.

325  
00:17:10,119 --> 00:17:12,670  
Now, for example,  
as I was planning

326  
00:17:12,670 --> 00:17:14,950  
to come down here  
today, there were

327  
00:17:14,950 --> 00:17:18,970  
people in the neighborhood that  
perhaps knew that I was coming

328  
00:17:18,970 --> 00:17:20,218  
down here for this purpose.

329  
00:17:20,218 --> 00:17:21,760  
Or didn't know--  
they just said, "Oh,

330  
00:17:21,760 --> 00:17:23,660  
we hear you're going  
away for a week."

331  
00:17:23,660 --> 00:17:24,430  
"Yep."

332  
00:17:24,430 --> 00:17:26,500  
And I might let it drop at that.

333  
00:17:26,500 --> 00:17:29,695  
And with others, I might  
say, "Yeah, and this is why."

334  
00:17:29,695 --> 00:17:32,320  
So I think part of it  
depends on with whom

335  
00:17:32,320 --> 00:17:35,020  
I'm speaking at the  
moment, whether I'm

336  
00:17:35,020 --> 00:17:38,650  
likely to bring it up or not,  
or want to remember it and talk

337  
00:17:38,650 --> 00:17:40,530  
about it, or just remember it.

338  
00:17:40,530 --> 00:17:44,890

339  
00:17:44,890 --> 00:17:48,600  
And I guess that has to  
do with trust, doesn't it?

340  
00:17:48,600 --> 00:17:51,830  
Do you trust the person  
with whom you're talking.

341  
00:17:51,830 --> 00:17:55,790  
Not just that they would  
tolerate my saying,

342  
00:17:55,790 --> 00:17:59,760  
"I one time was  
very, very angry."

343

00:17:59,760 --> 00:18:03,020

But also, I don't want  
to be seen as an old man,

344

00:18:03,020 --> 00:18:05,195

talking old stories  
and repeating himself.

345

00:18:05,195 --> 00:18:09,750

346

00:18:09,750 --> 00:18:12,190

Would you be a  
different person today

347

00:18:12,190 --> 00:18:15,130

if you had not  
experienced Dachau?

348

00:18:15,130 --> 00:18:16,270

Oh, I think so.

349

00:18:16,270 --> 00:18:18,490

Oh, I think so, yes.

350

00:18:18,490 --> 00:18:21,220

I think probably  
I would never have

351

00:18:21,220 --> 00:18:24,820

gotten in touch,  
thoroughly, that thoroughly,

352

00:18:24,820 --> 00:18:31,350

with that dark  
side that's in me.

353

00:18:31,350 --> 00:18:33,150

That may or may not  
be within all of us,

354

00:18:33,150 --> 00:18:36,960

but certainly I

found out was in me.

355

00:18:36,960 --> 00:18:38,370

Yes, I'd be a different person.

356

00:18:38,370 --> 00:18:42,430

357

00:18:42,430 --> 00:18:46,140

I might have-- I

might have not dealt

358

00:18:46,140 --> 00:18:47,820

with certain issues

in my analysis.

359

00:18:47,820 --> 00:18:49,830

I don't know, it's hard to say.

360

00:18:49,830 --> 00:18:59,080

361

00:18:59,080 --> 00:19:03,440

It's a humbling

experience to come into--

362

00:19:03,440 --> 00:19:06,500

to come into touch

with a part of yourself

363

00:19:06,500 --> 00:19:08,870

that you didn't know existed.

364

00:19:08,870 --> 00:19:10,620

It's a pretty

humbling experience.

365

00:19:10,620 --> 00:19:23,930

366

00:19:23,930 --> 00:19:30,380

Are you angry or bitter that

you did witness Dachau and other

367

00:19:30,380 --> 00:19:32,180

people didn't?

368

00:19:32,180 --> 00:19:35,990

That you were forced

to witness this?

369

00:19:35,990 --> 00:19:40,220

It depends on the day of

week when you ask me that.

370

00:19:40,220 --> 00:19:43,460

There are times, yes, when

I am angry, that why should

371

00:19:43,460 --> 00:19:46,250

I have been exposed to that.

372

00:19:46,250 --> 00:19:48,770

That wasn't fair.

373

00:19:48,770 --> 00:19:50,430

You don't do that

to 19-year-olds,

374

00:19:50,430 --> 00:19:53,020

or 18-year-olds, or even

25-year-olds, I don't know.

375

00:19:53,020 --> 00:19:56,040

376

00:19:56,040 --> 00:20:01,890

But then at other times,

no, I'm not bitter about it.

377

00:20:01,890 --> 00:20:07,650

Because it did teach me

something about myself.

378



00:20:07,650 --> 00:20:10,270

It taught me something  
about people, too.

379

00:20:10,270 --> 00:20:14,080

Not all of it very pleasant,  
obviously, but it did teach me.

380

00:20:14,080 --> 00:20:19,490

Yes, I grew up there, I  
suppose, you might say.

381

00:20:19,490 --> 00:20:21,137

But as I say, that  
depends on the day

382

00:20:21,137 --> 00:20:22,470

of the week in which you ask me.

383

00:20:22,470 --> 00:20:26,690

384

00:20:26,690 --> 00:20:37,010

How do you, as a psychiatrist,  
explain the response of people

385

00:20:37,010 --> 00:20:38,330

in so many different ways.

386

00:20:38,330 --> 00:20:43,773

Here we are capable of doing  
so much evil, as you witnessed,

387

00:20:43,773 --> 00:20:45,440

and yet there were  
people during the war

388

00:20:45,440 --> 00:20:50,450

who put their lives on the line  
to save others out of altruism.

389

00:20:50,450 --> 00:20:52,424

How do you explain

the difference?

390

00:20:52,424 --> 00:20:55,770

391

00:20:55,770 --> 00:20:59,070

Is it in their upbringing?

392

00:20:59,070 --> 00:21:01,410

Why does one person put  
his life on the line

393

00:21:01,410 --> 00:21:07,500

to save someone and another  
one do other terrible things?

394

00:21:07,500 --> 00:21:09,900

Why could one person  
be selfless and another

395

00:21:09,900 --> 00:21:14,010

be so overwhelmingly  
selfish and arrogant?

396

00:21:14,010 --> 00:21:18,720

397

00:21:18,720 --> 00:21:22,900

I suppose-- well,  
I was going to say,

398

00:21:22,900 --> 00:21:25,720

I suppose it is  
conditioning, upbringing,

399

00:21:25,720 --> 00:21:30,970

if you will, environment, or  
nurture, as oppose to nature.

400

00:21:30,970 --> 00:21:34,390

But I don't know whether  
that's the complete answer.

401

00:21:34,390 --> 00:21:37,660

402

00:21:37,660 --> 00:21:43,340

If you had asked me that  
question early in my training,

403

00:21:43,340 --> 00:21:45,980

I probably would have said, oh,  
yeah, that's all upbringing.

404

00:21:45,980 --> 00:21:49,220

That's all environmental  
conditioning.

405

00:21:49,220 --> 00:21:52,260

I'm not so sure  
about that anymore.

406

00:21:52,260 --> 00:21:54,720

I'm not so sure that  
we're all born equal

407

00:21:54,720 --> 00:21:57,590

when it comes to feelings.

408

00:21:57,590 --> 00:22:02,800

Oh, I think we're all born  
with the capacity to be angry.

409

00:22:02,800 --> 00:22:05,480

But I'm not so sure that we're  
all born with the same capacity

410

00:22:05,480 --> 00:22:11,660

to control that anger,  
or to accept that anger,

411

00:22:11,660 --> 00:22:17,210

or to deal with it, or  
whatever the word is.

412

00:22:17,210 --> 00:22:19,730

For years, I used to  
wonder in my training,

413

00:22:19,730 --> 00:22:28,460

and even later in practice,  
about that term, resolution.

414

00:22:28,460 --> 00:22:29,960

They used to say  
in training, "Well,

415

00:22:29,960 --> 00:22:33,680

the patient's cured when they've  
resolved their conflicts."

416

00:22:33,680 --> 00:22:35,430

And I used to wonder,  
what does that mean?

417

00:22:35,430 --> 00:22:36,870

What is resolution?

418

00:22:36,870 --> 00:22:38,170

How do you resolve something?

419

00:22:38,170 --> 00:22:39,010

Does it go away?

420

00:22:39,010 --> 00:22:40,670

Does it change its shape?

421

00:22:40,670 --> 00:22:41,678

Its form?

422

00:22:41,678 --> 00:22:42,845

Does it become less intense?

423

00:22:42,845 --> 00:22:46,160

424

00:22:46,160 --> 00:22:46,970

I don't know.

425

00:22:46,970 --> 00:22:49,010

I don't think anybody  
really has a good answer.

426

00:22:49,010 --> 00:22:52,280

There are a lot of articles  
been written in psychiatry--

427

00:22:52,280 --> 00:22:53,870

a lot of articles  
have been written

428

00:22:53,870 --> 00:22:55,700

in psychiatry  
about the beginning

429

00:22:55,700 --> 00:22:58,580

and the middle of therapy,  
but not a heck of a lot

430

00:22:58,580 --> 00:23:02,840

about the end of therapy,  
meaning that wonderful,

431

00:23:02,840 --> 00:23:06,290

things have been resolved.

432

00:23:06,290 --> 00:23:09,110

I think the best  
working definition

433

00:23:09,110 --> 00:23:12,920

I finally came up with was--

434

00:23:12,920 --> 00:23:15,950

this is after years  
of experience--

435

00:23:15,950 --> 00:23:19,070

a person has finished  
treatment when

436

00:23:19,070 --> 00:23:23,240

they can tolerate-- when they  
can let themselves experience

437

00:23:23,240 --> 00:23:29,200

the whole gamut of  
emotions available to man.

438

00:23:29,200 --> 00:23:32,080

Let those feelings  
wash over them.

439

00:23:32,080 --> 00:23:36,770

Not hide them, not blunt  
them, not wish them away.

440

00:23:36,770 --> 00:23:40,150

Let them be there.

441

00:23:40,150 --> 00:23:44,970

And then decide in a rational  
way what to do about them.

442

00:23:44,970 --> 00:23:47,490

I think that's the best  
definition I can come up with.

443

00:23:47,490 --> 00:23:50,580

So to get back to  
your question, I

444

00:23:50,580 --> 00:23:56,590

think anybody is  
capable of this--

445

00:23:56,590 --> 00:24:00,368

whatever leads to genocide.

446

00:24:00,368 --> 00:24:02,285

People are capable of  
those kinds of feelings.

447

00:24:02,285 --> 00:24:05,660

448

00:24:05,660 --> 00:24:07,160

But what they do  
with those feelings

449

00:24:07,160 --> 00:24:09,430

is something else again.

450

00:24:09,430 --> 00:24:11,020

And I think that's  
what we're talking

451

00:24:11,020 --> 00:24:18,110

about when we speak of maturity  
or having resolved issues.

452

00:24:18,110 --> 00:24:23,150

In other words, I  
think Hitler was crazy.

453

00:24:23,150 --> 00:24:26,910

Certainly, he was immature,  
but I think he was also crazy.

454

00:24:26,910 --> 00:24:31,540

And he could never see his  
anger in terms of anything else.

455

00:24:31,540 --> 00:24:37,550

His aggression, in terms of  
anything else, but himself.

456

00:24:37,550 --> 00:24:42,850

He could never see it in terms  
of society or other people.

457

00:24:42,850 --> 00:24:46,740

It was just what he,  
Hitler, believed and wanted.

458

00:24:46,740 --> 00:24:50,660

And I think some of it  
was truly delusional.

459

00:24:50,660 --> 00:24:55,160

But he was able to carry a good  
part of the country with him.

460

00:24:55,160 --> 00:24:57,190

He certainly was, indeed.

461

00:24:57,190 --> 00:25:00,910

And I think that,  
therein, we get

462

00:25:00,910 --> 00:25:04,510

into issues like  
mob psychology, how

463

00:25:04,510 --> 00:25:11,350

a charismatic or a strong leader  
can sway people, ala the way

464

00:25:11,350 --> 00:25:14,254

lynching mobs used to operate.

465

00:25:14,254 --> 00:25:18,520

Then there were  
also social factors.

466

00:25:18,520 --> 00:25:20,520

Some of the Germans,  
I'm sure, weren't crazy,

467

00:25:20,520 --> 00:25:25,810

who finally swung over  
to Hitler and the cause.

468

00:25:25,810 --> 00:25:27,770

Maybe they truly  
believed that he would

469

00:25:27,770 --> 00:25:29,750



bring about a new social order.

470

00:25:29,750 --> 00:25:32,310

471

00:25:32,310 --> 00:25:34,020

I'd like to think  
that at some point

472

00:25:34,020 --> 00:25:37,160

they realized they been  
sold a bill of goods,

473

00:25:37,160 --> 00:25:39,150

but I don't know when and where.

474

00:25:39,150 --> 00:25:40,666

I'm sure some of them did.

475

00:25:40,666 --> 00:25:41,430

Of course.

476

00:25:41,430 --> 00:25:44,010

I don't think everybody,  
but by that time,

477

00:25:44,010 --> 00:25:47,980

things had gotten out of hand.

478

00:25:47,980 --> 00:25:51,185

Were you completely comfortable  
when you went back to Germany

479

00:25:51,185 --> 00:25:52,430

to visit?

480

00:25:52,430 --> 00:25:55,420

No, no.

481

00:25:55,420 --> 00:25:58,900

Part of me thought,  
isn't this ironic?

482  
00:25:58,900 --> 00:26:02,800  
Here's the enemy from World  
War II doing very well indeed,

483  
00:26:02,800 --> 00:26:07,510  
probably the leading  
industrial nation in Europe.

484  
00:26:07,510 --> 00:26:10,920  
And I thought,  
isn't this ironic?

485  
00:26:10,920 --> 00:26:13,700  
And yet, that's a  
far sight better

486  
00:26:13,700 --> 00:26:17,580  
than what happened to  
Germany after World War I,

487  
00:26:17,580 --> 00:26:20,680  
far sight better.

488  
00:26:20,680 --> 00:26:22,240  
And I'll tell you  
something else too.

489  
00:26:22,240 --> 00:26:25,120

490  
00:26:25,120 --> 00:26:29,600  
As we were going from France  
to Germany in the trucks,

491  
00:26:29,600 --> 00:26:34,940  
going into the war, we  
saw how the French lived.

492  
00:26:34,940 --> 00:26:39,200  
We thought they were  
dirty and unsanitary.

493

00:26:39,200 --> 00:26:44,010

And we got into Germany,  
and these people were clean.

494

00:26:44,010 --> 00:26:45,950

They believed in sanitation.

495

00:26:45,950 --> 00:26:47,570

They didn't live in filth.

496

00:26:47,570 --> 00:26:50,840

Why, they lived like  
people do at home.

497

00:26:50,840 --> 00:26:52,970

Isn't that funny?

498

00:26:52,970 --> 00:26:55,540

And we saw that right away.

499

00:26:55,540 --> 00:26:58,390

These people have the  
same day-to-day values

500

00:26:58,390 --> 00:27:01,580

as we do, in terms of health,  
sanitation, and so forth.

501

00:27:01,580 --> 00:27:04,300

Whereas the French, we  
just thought, my Lord,

502

00:27:04,300 --> 00:27:06,070

how can anybody live this way?

503

00:27:06,070 --> 00:27:07,497

Now that was back  
then, of course.

504

00:27:07,497 --> 00:27:08,580

And that was rural French.

505

00:27:08,580 --> 00:27:10,580

I mean, we're not speaking  
Parisians or whatnot.

506

00:27:10,580 --> 00:27:15,110

507

00:27:15,110 --> 00:27:19,700

In other words, maybe we have  
more in common with Germans

508

00:27:19,700 --> 00:27:20,680

than we like to admit.

509

00:27:20,680 --> 00:27:23,410

510

00:27:23,410 --> 00:27:25,030

When you meet a  
German today, are you

511

00:27:25,030 --> 00:27:26,820

comfortable with him or her?

512

00:27:26,820 --> 00:27:29,790

513

00:27:29,790 --> 00:27:34,490

I think it more depends on  
who that person is, how he

514

00:27:34,490 --> 00:27:37,310

comes across as an individual.

515

00:27:37,310 --> 00:27:39,380

I try not to--

516

00:27:39,380 --> 00:27:42,874

what's the word I want--

517

00:27:42,874 --> 00:27:45,930

oh, dear, it slips me--

518

00:27:45,930 --> 00:27:47,730

put people in categories.

519

00:27:47,730 --> 00:27:51,170

I try to take them

at face value.

520

00:27:51,170 --> 00:27:53,270

Take them at face value,

give them a chance

521

00:27:53,270 --> 00:27:55,650

to tell me who they are.

522

00:27:55,650 --> 00:27:59,620

523

00:27:59,620 --> 00:28:02,040

And the same goes for

other races, of course.

524

00:28:02,040 --> 00:28:04,200

I try to do that.

525

00:28:04,200 --> 00:28:07,200

When you are in

Dachau, did you realize

526

00:28:07,200 --> 00:28:11,790

that the greatest percentage

of the victims were Jews?

527

00:28:11,790 --> 00:28:12,480

Oh, yes.

528

00:28:12,480 --> 00:28:14,040

How did you know that?

529

00:28:14,040 --> 00:28:16,080

I don't know how, but

I was very much aware

530  
00:28:16,080 --> 00:28:18,720  
that a few were political  
prisoners, but most of them

531  
00:28:18,720 --> 00:28:20,130  
were Jews, yes.

532  
00:28:20,130 --> 00:28:23,490  
I think I even mentioned,  
98% or something like that,

533  
00:28:23,490 --> 00:28:25,260  
was some figure I'd gotten.

534  
00:28:25,260 --> 00:28:27,300  
I don't know where I got that.

535  
00:28:27,300 --> 00:28:28,530  
Is that in the letter?

536  
00:28:28,530 --> 00:28:29,970  
I think it is.

537  
00:28:29,970 --> 00:28:32,690  
I have no idea where I got that.

538  
00:28:32,690 --> 00:28:35,860

539  
00:28:35,860 --> 00:28:38,620  
Sorry.

540  
00:28:38,620 --> 00:28:42,723  
Are you still in  
contact with Doris?

541  
00:28:42,723 --> 00:28:43,870  
Doris, no.

542

00:28:43,870 --> 00:28:46,930

543

00:28:46,930 --> 00:28:50,710

I was in touch with her  
up until she married.

544

00:28:50,710 --> 00:28:53,620

In fact, I went to visit her  
after she had her first child.

545

00:28:53,620 --> 00:28:56,500

I can remember vividly, she  
was having a terrible time.

546

00:28:56,500 --> 00:28:59,290

The child was allergic to  
milk so she was using soy.

547

00:28:59,290 --> 00:29:01,900

Oh, stained everything  
under the sun.

548

00:29:01,900 --> 00:29:04,470

And she was coping  
with all this.

549

00:29:04,470 --> 00:29:06,630

And that I married.

550

00:29:06,630 --> 00:29:09,460

And I remember visiting her  
and her husband one evening

551

00:29:09,460 --> 00:29:11,770

with my wife.

552

00:29:11,770 --> 00:29:14,320

It didn't go well.

553

00:29:14,320 --> 00:29:16,100

With her, it was fine.

554

00:29:16,100 --> 00:29:17,980

But we didn't mesh  
with her husband.

555

00:29:17,980 --> 00:29:19,070

It just didn't click.

556

00:29:19,070 --> 00:29:23,950

And something told me, uh-huh,  
we'd better not push this one.

557

00:29:23,950 --> 00:29:27,130

And she made no attempt  
to keep in touch either.

558

00:29:27,130 --> 00:29:28,750

I think we both  
knew that evening

559

00:29:28,750 --> 00:29:33,580

that that episode was over.

560

00:29:33,580 --> 00:29:37,080

He was-- we just didn't click.

561

00:29:37,080 --> 00:29:38,800

I don't know why.

562

00:29:38,800 --> 00:29:39,660

He was not Jewish.

563

00:29:39,660 --> 00:29:40,795

He is not-- or was--

564

00:29:40,795 --> 00:29:43,450

I don't know whether she's  
still married to him or not.

565

00:29:43,450 --> 00:29:49,600

He was not Jewish, but he was  
a little too macho for me.



566

00:29:49,600 --> 00:29:54,300

Did she lose any of her  
family, extended family?

567

00:29:54,300 --> 00:29:55,870

Not that I know of.

568

00:29:55,870 --> 00:29:57,850

I'm not sure of that.

569

00:29:57,850 --> 00:30:01,100

570

00:30:01,100 --> 00:30:03,238

I don't recall her  
ever speaking of that.

571

00:30:03,238 --> 00:30:06,830

572

00:30:06,830 --> 00:30:08,720

I don't recall.

573

00:30:08,720 --> 00:30:10,730

Are you still a Quaker?

574

00:30:10,730 --> 00:30:14,840

No, I'm not a practicing Quaker.

575

00:30:14,840 --> 00:30:18,500

Somewhere, when I  
went back and tried

576

00:30:18,500 --> 00:30:24,500

to rejoin those, as I said,  
those kind, gentle people,

577

00:30:24,500 --> 00:30:26,180

it just didn't work.

578

00:30:26,180 --> 00:30:31,100

579

00:30:31,100 --> 00:30:35,570

Somehow, I felt that they  
were not seeing everything

580

00:30:35,570 --> 00:30:39,890

for what it is, either in  
themselves, or in the world,

581

00:30:39,890 --> 00:30:41,150

or in me, or whatever.

582

00:30:41,150 --> 00:30:43,400

And I didn't know how I could  
ever tell them about me.

583

00:30:43,400 --> 00:30:46,530

584

00:30:46,530 --> 00:30:50,610

And I just drifted away.

585

00:30:50,610 --> 00:30:54,130

I married a woman who's  
an avowed atheist.

586

00:30:54,130 --> 00:30:56,130

You might say, well, maybe  
that was no accident.

587

00:30:56,130 --> 00:30:59,610

Well, maybe not.

588

00:30:59,610 --> 00:31:03,760

She's a very-- in her own  
way, a very religious person,

589

00:31:03,760 --> 00:31:05,250

but she's an atheist.

590

00:31:05,250 --> 00:31:07,830

And one of my sons is.

591

00:31:07,830 --> 00:31:10,110

And she had something to  
do with that, I think.

592

00:31:10,110 --> 00:31:12,630

593

00:31:12,630 --> 00:31:15,510

So she's never attended  
church, but she's never

594

00:31:15,510 --> 00:31:17,790

stopped me from doing so.

595

00:31:17,790 --> 00:31:22,380

But suddenly-- not suddenly,  
but gradually, it just

596

00:31:22,380 --> 00:31:25,050

became meaningless for me.

597

00:31:25,050 --> 00:31:27,750

It just didn't hold  
any more water.

598

00:31:27,750 --> 00:31:31,836

599

00:31:31,836 --> 00:31:36,040

And I can't say  
that I've missed it.

600

00:31:36,040 --> 00:31:40,680

I think I found worship, ways  
to worship in other ways.

601

00:31:40,680 --> 00:31:46,850

602

00:31:46,850 --> 00:31:51,320

Have your political views been  
affected by your experience?

603

00:31:51,320 --> 00:31:58,590

No, my political views were  
in part framed by my mother.

604

00:31:58,590 --> 00:32:01,810

She voted for Norman Thomas  
for 20 straight years.

605

00:32:01,810 --> 00:32:04,700

She was a woman  
ahead of her time.

606

00:32:04,700 --> 00:32:06,600

And she used to  
laugh and say that,

607

00:32:06,600 --> 00:32:10,600

"Well, George," my father, "I'll  
cancel your vote every time

608

00:32:10,600 --> 00:32:11,100

I--".

609

00:32:11,100 --> 00:32:14,270

610

00:32:14,270 --> 00:32:18,376

But no, no, it's been pretty--

611

00:32:18,376 --> 00:32:22,160

612

00:32:22,160 --> 00:32:24,380

I guess you have to call  
me a liberal Democrat.

613

00:32:24,380 --> 00:32:25,640

It's been that way all along.

614

00:32:25,640 --> 00:32:28,301  
Hasn't changed a bit.

615  
00:32:28,301 --> 00:32:29,990  
And my wife is too.

616  
00:32:29,990 --> 00:32:33,170  
And our kids are pretty much.

617  
00:32:33,170 --> 00:32:36,650  
Well, maybe my daughter--

618  
00:32:36,650 --> 00:32:37,790  
she's a yuppie.

619  
00:32:37,790 --> 00:32:45,740  
But my sons are pretty  
non-traditional, shall we say.

620  
00:32:45,740 --> 00:32:48,320  
Did you say that as  
you've gotten older,

621  
00:32:48,320 --> 00:32:51,740  
you think about this more?

622  
00:32:51,740 --> 00:32:54,070  
You think more about  
your experience

623  
00:32:54,070 --> 00:32:55,930  
as you've gotten older?

624  
00:32:55,930 --> 00:32:57,880  
Did I say that?

625  
00:32:57,880 --> 00:32:59,170  
Do you feel that way or not?

626  
00:32:59,170 --> 00:33:00,640  
No, not necessarily.

627

00:33:00,640 --> 00:33:03,670

No, as I say, what  
would cause me

628

00:33:03,670 --> 00:33:06,800

to think about the war or  
my experience in the war

629

00:33:06,800 --> 00:33:07,967

is a random kind of a thing.

630

00:33:07,967 --> 00:33:10,217

It depends-- it could be  
something just completely out

631

00:33:10,217 --> 00:33:10,780

of the blue.

632

00:33:10,780 --> 00:33:12,322

Or it could be  
something I'm reading,

633

00:33:12,322 --> 00:33:16,120

or something-- a remark  
that somebody makes.

634

00:33:16,120 --> 00:33:18,820

Or it might be the mood I'm in.

635

00:33:18,820 --> 00:33:24,320

Is there a sound today or a  
smell today that triggers?

636

00:33:24,320 --> 00:33:25,790

Today, you mean--

637

00:33:25,790 --> 00:33:30,210

In today's world that triggers  
something about Dachau to you?

638

00:33:30,210 --> 00:33:43,490

639  
00:33:43,490 --> 00:33:47,060  
I guess what is  
likely to is when

640  
00:33:47,060 --> 00:33:50,450  
I read about atrocities in  
some of the African nations,

641  
00:33:50,450 --> 00:33:52,520  
for example.

642  
00:33:52,520 --> 00:33:58,240  
When I read about the genocide  
in some of those countries.

643  
00:33:58,240 --> 00:34:00,385  
That can do it, sure.

644  
00:34:00,385 --> 00:34:01,010  
They can do it.

645  
00:34:01,010 --> 00:34:06,356

646  
00:34:06,356 --> 00:34:08,190  
I'm trying to think  
of something else.

647  
00:34:08,190 --> 00:34:18,438

648  
00:34:18,438 --> 00:34:22,409  
Any smell or sound that--

649  
00:34:22,409 --> 00:34:23,625  
any sound or smell?

650  
00:34:23,625 --> 00:34:26,190

651

00:34:26,190 --> 00:34:29,204

Besides the pictures,  
anything visual?

652

00:34:29,204 --> 00:34:30,704

No, I have think  
it's mostly visual.

653

00:34:30,704 --> 00:34:33,300

654

00:34:33,300 --> 00:34:38,489

No particular sound or odor  
would call that to mind.

655

00:34:38,489 --> 00:34:40,800

I don't think we talked  
in detail about your work

656

00:34:40,800 --> 00:34:42,550

with the displaced persons.

657

00:34:42,550 --> 00:34:45,280

What did you actually  
do with them?

658

00:34:45,280 --> 00:34:48,400

I don't think we did a lot,  
as I think about it now,

659

00:34:48,400 --> 00:34:51,510

and had you asked  
that question earlier.

660

00:34:51,510 --> 00:34:55,120

I don't think we did a lot  
with displaced persons.

661

00:34:55,120 --> 00:35:00,440

I think after we left Dachau  
and entered that one hospital,

662

00:35:00,440 --> 00:35:02,640



the nuns' hospital-- the  
Catholic hospital run

663  
00:35:02,640 --> 00:35:06,140  
by the nuns, I think we were--

664  
00:35:06,140 --> 00:35:08,060  
we just didn't do a lot.

665  
00:35:08,060 --> 00:35:10,380  
And I'm not sure why.

666  
00:35:10,380 --> 00:35:15,090  
It wasn't too long before we  
were sent to southern France

667  
00:35:15,090 --> 00:35:16,140  
for the--

668  
00:35:16,140 --> 00:35:19,846  
for the future redeployment.

669  
00:35:19,846 --> 00:35:23,820

670  
00:35:23,820 --> 00:35:30,350  
I recall at one point being  
in a rest camp after Dachau.

671  
00:35:30,350 --> 00:35:33,060  
Now whether we went there  
directly, we might have.

672  
00:35:33,060 --> 00:35:35,490  
Maybe people felt that we  
needed a break or something,

673  
00:35:35,490 --> 00:35:36,870  
I don't know.

674  
00:35:36,870 --> 00:35:41,340  
Because I recall being in a

place somewhere in Germany,

675

00:35:41,340 --> 00:35:45,450  
near a river, and having time to  
go down, and sit by the river,

676

00:35:45,450 --> 00:35:50,820  
and talk to German civilians,  
young boys, kids, for example.

677

00:35:50,820 --> 00:35:54,692  
I remember one of those offering  
us a ride on his motorcycle.

678

00:35:54,692 --> 00:35:56,400  
That was probably one  
of the few times we

679

00:35:56,400 --> 00:35:58,540  
had contact with the civilians.

680

00:35:58,540 --> 00:36:00,490  
This is after the  
war, of course.

681

00:36:00,490 --> 00:36:01,530  
The war is now over.

682

00:36:01,530 --> 00:36:04,930

683

00:36:04,930 --> 00:36:09,030  
But I really-- and why we  
deserved that kind of a rest,

684

00:36:09,030 --> 00:36:10,530  
I have no idea.

685

00:36:10,530 --> 00:36:11,910  
Now you're raising a question.

686

00:36:11,910 --> 00:36:14,730

Could people have felt that  
we were all pretty frazzled

687  
00:36:14,730 --> 00:36:17,040  
when we came out of Dachau?

688  
00:36:17,040 --> 00:36:18,320  
I don't know.

689  
00:36:18,320 --> 00:36:22,970  
But there's a letter somewhere.

690  
00:36:22,970 --> 00:36:26,540  
I don't know whether I talk  
about being in a rest camp.

691  
00:36:26,540 --> 00:36:42,250

692  
00:36:42,250 --> 00:36:44,650  
This is a continuation of  
the United States Holocaust

693  
00:36:44,650 --> 00:36:46,630  
Memorial Museum  
Volunteer Collection

694  
00:36:46,630 --> 00:36:48,910  
Interview with Samuel Hagner.

695  
00:36:48,910 --> 00:36:52,600  
This is tape number  
three, side B.

696  
00:36:52,600 --> 00:36:56,230  
And you were talking  
about being in a rest camp

697  
00:36:56,230 --> 00:36:58,930  
after you got out of Dachau.

698  
00:36:58,930 --> 00:37:00,710

I'm not quite sure.

699

00:37:00,710 --> 00:37:03,850

I believe we were only in the  
rest camp for maybe a week

700

00:37:03,850 --> 00:37:04,750

or so.

701

00:37:04,750 --> 00:37:08,800

Just where that fits in with  
how long we were out of Dachau

702

00:37:08,800 --> 00:37:12,010

and when we were at  
the Catholic hospital,

703

00:37:12,010 --> 00:37:15,220

and then shipped  
over to France, I

704

00:37:15,220 --> 00:37:16,640

don't know where it all fits in.

705

00:37:16,640 --> 00:37:20,890

But I don't think we really did  
much in an organized fashion

706

00:37:20,890 --> 00:37:21,770

after we left Dachau.

707

00:37:21,770 --> 00:37:24,840

708

00:37:24,840 --> 00:37:26,340

I don't know whether  
it's because we

709

00:37:26,340 --> 00:37:31,050

were such a small unit and that  
we really didn't fit in well

710

00:37:31,050 --> 00:37:34,770  
with the post-war  
scene, which required

711  
00:37:34,770 --> 00:37:36,840  
an organized medical  
effort to deal

712  
00:37:36,840 --> 00:37:39,150  
with the displaced persons.

713  
00:37:39,150 --> 00:37:41,190  
I have a hunch that  
that's part of it.

714  
00:37:41,190 --> 00:37:44,790  
That the field hospital  
is really a type

715  
00:37:44,790 --> 00:37:47,140  
of unit designed for war.

716  
00:37:47,140 --> 00:37:51,240  
And it doesn't really fit  
into a non war situation

717  
00:37:51,240 --> 00:37:52,800  
or a post-war situation.

718  
00:37:52,800 --> 00:37:54,630  
It's a MASH type  
hospital, really,

719  
00:37:54,630 --> 00:37:57,750  
if you can imagine  
that television series.

720  
00:37:57,750 --> 00:38:03,960  
And it really does not adapt  
well to a post-war situation.

721  
00:38:03,960 --> 00:38:07,300  
We just didn't have

the facilities,

722

00:38:07,300 --> 00:38:11,790

the type of equipment to  
deal with chronic illness.

723

00:38:11,790 --> 00:38:12,780

I guess this is--

724

00:38:12,780 --> 00:38:14,970

now I'm coming to it, yeah.

725

00:38:14,970 --> 00:38:19,320

We were equipped more to deal  
with acute traumatic injury.

726

00:38:19,320 --> 00:38:22,750

We were not equipped to  
deal with chronic illnesses,

727

00:38:22,750 --> 00:38:25,470

the dietary problems  
that you would have to--

728

00:38:25,470 --> 00:38:28,990

that you would see in the  
displaced persons, for example.

729

00:38:28,990 --> 00:38:32,220

Sure, we could treat  
the infectious diseases,

730

00:38:32,220 --> 00:38:35,620

but probably not so well  
as a general hospital.

731

00:38:35,620 --> 00:38:38,760

732

00:38:38,760 --> 00:38:42,411

Because our pharmacy was  
not that sophisticated.

733

00:38:42,411 --> 00:38:46,950

We were a pretty simple outfit.

734

00:38:46,950 --> 00:38:51,000

We were not as simple  
as a first aid station,

735

00:38:51,000 --> 00:38:54,410

but we were not much more  
sophisticated than that.

736

00:38:54,410 --> 00:38:57,870

Strictly, we were  
geared and designed

737

00:38:57,870 --> 00:38:59,380

to take care of  
the battle wounded.

738

00:38:59,380 --> 00:39:01,440

And that was about it.

739

00:39:01,440 --> 00:39:04,455

We couldn't take care of  
battle fatigue, for example.

740

00:39:04,455 --> 00:39:07,810

741

00:39:07,810 --> 00:39:10,930

When you were talking to  
that German villagers,

742

00:39:10,930 --> 00:39:16,630

did you ever talk about  
what you had seen at Dachau.

743

00:39:16,630 --> 00:39:19,470

The couple of occasions  
where we had--

744

00:39:19,470 --> 00:39:21,370

you mean with the  
boys, the young boys?

745  
00:39:21,370 --> 00:39:23,940  
I don't think we  
discussed it with them.

746  
00:39:23,940 --> 00:39:27,790  
But in the immediate  
area of Dachau,

747  
00:39:27,790 --> 00:39:29,940  
we did have a chance to  
talk to a couple civilians.

748  
00:39:29,940 --> 00:39:31,788  
And I recall I did personally.

749  
00:39:31,788 --> 00:39:33,955  
And this was when I was  
really wrestling with, well,

750  
00:39:33,955 --> 00:39:36,760  
how could you let  
this happen if you

751  
00:39:36,760 --> 00:39:39,380  
knew the camp was in existence?

752  
00:39:39,380 --> 00:39:42,500  
And I was trying to  
find the answer to that.

753  
00:39:42,500 --> 00:39:44,290  
But I didn't do that  
with these young kids

754  
00:39:44,290 --> 00:39:46,610  
that we met later, no.

755  
00:39:46,610 --> 00:39:49,430  
What were the older  
people's answers to you?



756  
00:39:49,430 --> 00:39:50,820  
The responses were that--

757  
00:39:50,820 --> 00:39:53,023  
at first, they didn't  
want to admit that they

758  
00:39:53,023 --> 00:39:54,190  
knew that the camps existed.

759  
00:39:54,190 --> 00:39:58,480  
But when they finally said,  
yes, because we pressed them,

760  
00:39:58,480 --> 00:40:01,130  
they said they were frightened.

761  
00:40:01,130 --> 00:40:03,460  
They were terrified that  
if they stepped out of line

762  
00:40:03,460 --> 00:40:05,190  
that they would be killed.

763  
00:40:05,190 --> 00:40:09,580

764  
00:40:09,580 --> 00:40:13,800  
That's about the only answer  
we could get from them.

765  
00:40:13,800 --> 00:40:16,460  
Did that satisfy you?

766  
00:40:16,460 --> 00:40:17,250  
Yes and no.

767  
00:40:17,250 --> 00:40:25,030  
I think probably, yeah, at  
least with the Bavarian farmer.

768

00:40:25,030 --> 00:40:27,320

He's not a very  
sophisticated individual.

769

00:40:27,320 --> 00:40:31,820

And he didn't have much  
wherewithal for dealing

770

00:40:31,820 --> 00:40:33,920

with those kinds of problems.

771

00:40:33,920 --> 00:40:40,440

I was never exposed to the  
educated or cultured German,

772

00:40:40,440 --> 00:40:43,490

the aristocracy,  
or the well-to-do.

773

00:40:43,490 --> 00:40:45,200

So I have no idea.

774

00:40:45,200 --> 00:40:48,040

These were simple folk that  
I came into contact with.

775

00:40:48,040 --> 00:40:55,520

776

00:40:55,520 --> 00:40:57,820

Well, is there anything  
that we haven't covered,

777

00:40:57,820 --> 00:41:05,277

any thoughts that you have, any  
feelings you wanted to express?

778

00:41:05,277 --> 00:41:06,360

I can't think of anything.

779

00:41:06,360 --> 00:41:10,078

We've covered more ground

than I thought we would ever--

780  
00:41:10,078 --> 00:41:11,760  
you have a way about you.

781  
00:41:11,760 --> 00:41:15,240

782  
00:41:15,240 --> 00:41:16,926  
Why did you do this interview?

783  
00:41:16,926 --> 00:41:24,220

784  
00:41:24,220 --> 00:41:26,740  
I thought, well, maybe  
there is something

785  
00:41:26,740 --> 00:41:29,800  
that I could add to  
what you already know.

786  
00:41:29,800 --> 00:41:32,940

787  
00:41:32,940 --> 00:41:37,000  
Oh, I know, I wanted some  
answers for myself too.

788  
00:41:37,000 --> 00:41:39,340  
One of them was,  
could you tell me

789  
00:41:39,340 --> 00:41:42,140  
whether there were  
hot air ducts?

790  
00:41:42,140 --> 00:41:44,390  
That's one you  
could help me with.

791  
00:41:44,390 --> 00:41:48,430

792

00:41:48,430 --> 00:41:50,651

I was curious.

793

00:41:50,651 --> 00:41:54,510

I was afraid, but I was  
curious, just what would you

794

00:41:54,510 --> 00:41:55,350

be asking me.

795

00:41:55,350 --> 00:41:58,170

And maybe I'd be  
answering some things

796

00:41:58,170 --> 00:42:02,237

that I wouldn't have not known  
I would answer in the way

797

00:42:02,237 --> 00:42:03,570

that I was going to answer them.

798

00:42:03,570 --> 00:42:06,480

799

00:42:06,480 --> 00:42:08,520

I certainly did not  
expect that I would have

800

00:42:08,520 --> 00:42:11,490

had the catharsis that I had.

801

00:42:11,490 --> 00:42:14,280

802

00:42:14,280 --> 00:42:16,910

I knew I might get  
emotional, but I had no idea

803

00:42:16,910 --> 00:42:20,050

I would get that emotional.

804  
00:42:20,050 --> 00:42:21,040  
I have no--

805  
00:42:21,040 --> 00:42:23,400  
I'm not sorry about it.

806  
00:42:23,400 --> 00:42:24,860  
It doesn't bother me.

807  
00:42:24,860 --> 00:42:27,910  
I was just a little  
bit surprised.

808  
00:42:27,910 --> 00:42:31,270  
You sometimes think that you  
have everything tucked away

809  
00:42:31,270 --> 00:42:32,612  
neatly.

810  
00:42:32,612 --> 00:42:34,360  
And then I know I don't.

811  
00:42:34,360 --> 00:42:40,090  
But sometimes the force with  
which it reasserts itself

812  
00:42:40,090 --> 00:42:40,850  
surprises me.

813  
00:42:40,850 --> 00:42:44,970

814  
00:42:44,970 --> 00:42:46,220  
Have I answered your question?

815  
00:42:46,220 --> 00:42:49,810

816  
00:42:49,810 --> 00:42:53,440

Well, we're very grateful  
that you did do the interview.

817  
00:42:53,440 --> 00:42:55,695  
Thank you very much.

818  
00:42:55,695 --> 00:42:59,090  
Thank you for asking me.

819  
00:42:59,090 --> 00:43:02,380  
This concludes the United  
States Holocaust Memorial Museum

820  
00:43:02,380 --> 00:43:06,460  
Volunteer Collection Interview  
with Dr. Samuel Hagner.

821  
00:43:06,460 --> 00:43:10,089