

Willmar Senior High School
Holocaust Studies Program
October 27, 1986

- NIGHT OF REMEMBRANCE -

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A NIGHT OF REMEMBRANCE

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Good evening. I am Brenda Wilson. And I am . Welcome to this evening's program "A Night of Remembrance." The events leading to tonight's presentation were initiated over sixty years ago when Adolf Hitler became the seventh member of ^{the} then obscure party - the National Socialist German Worker's Party, or Nazi Party as it is more commonly known. More particularly ^{they} it began six weeks ago when ^{me} the students of Mr. Borth's Holocaust class ^{along with} wanted Mr. Borth, ^{to} decided it would be uniquely educational to ^{learn more about} the historical period referred to ^{as} the Holocaust ^{years} -- 1933 to 1945. *From individuals actually present to witness and experience* ^{a portion} ~~an impression~~ of those events. Moreover, it was agreed that the school and community together could benefit from and be enriched by this valuable and common experience. Joining us this evening are extremely well qualified individuals who have consented to share their personal experiences related to the Holocaust. They are Fred Barron, as ^a prisoner of the Nazis, Mr. Barron survived internment at three separate Nazi camps.

G Auschwitz, Birkenow and Bergen-Belson. ~~They were~~ *He was liberated* by British troops on April 25, 1945. *Bill* Langran as a member of the U.S. Army's 179 Regiment, 45th Infantry Division, Mr. Langran ^{does}, on April 25, 1945 participated in the liberation of German's oldest and ^{longest operating} largest concentration camp, Dachau. Horace Hansen, Mr. Hansen enlisted in the U.S. army in 1942. In January, 1945 he was assigned to war crimes investigations in Germany -- his mission ^{being} to prepare war crimes cases for trial connecting atrocities committed against prisoners ^{by the SS} at the Dachau, Buchenwald, Flossenber ^{and} Mauthausen concentration camps.

A question and answer session will follow the remarks of our three guests. We invite and encourage your questions at that time.

Adolf Hitler is ~~dead~~. The Third Reich ^{fell} ~~ended~~ which lasted so short a time -- twelve years -- but which ^{in its} calculated [✓] human life and ^{the} human spirit surpassed anything ^{the earth has seen} is now a

butchery of painful memory. *But the impact of ^{the} man and of his short-lived Germanic Empire on our world cannot be so easily erased; nor the questions it raises. These haunt us still. How did it happen that an ancient and cultured people steeped in*

^{religion}
Christianity, cultivating the arts and sciences, pre~~e~~minent in modern technology, ^{who gave us Luther, Kant}, Bach ^{and} Beethoven, ^{Goethe} and Einstein, collapsed ^{into} ~~in the~~ ^{savage barbarism} in the mid-twentieth century? To seek these answers we need to go back to the turbulent years between 1933 and 1945 by way of first-person experiences such as those of our guests." What we shall see is not only fascinating but immensely significant, not only for ^{our} ~~our~~ understanding of others, but of ourselves. Allow me to introduce our first speaker this evening, ^{Fred} ~~Mr.~~ Barron. Mr. Barron:

- FRED BARRON -

Good evening, good evening, ladies and gentlemen, students, and members of the committee putting together such a fantastic turnout. To be ^{honest} ~~earnest~~ with you I am ^{overwhelmed} ~~more alarmed~~ by the number of people coming to hear such a gruesome story to be true.

As you ^{can hear} /probably/ by my accent, I was not born here, I was born in Vienna, Austria and I lived through some of the worst experiences that a human man can invent, beginning with the ^{the} annexation of Austrian territory by the German troops in March, 1938 and ^{culminating} ~~in~~ my liberation at the concentration camp Bergen-Belsen in ^{April} /1945/ by British troops. Obviously, there is too much, too many details, too much happenings to be able to condense this within a few minutes. But with your permission I would like to limit my remarks tonight to a few segments and hope that I can probably give you some kind of an inkling if ~~not~~ ^{not} an understanding of what life was really like from inmate ^{and} ~~and~~ the Nazi ^{Ander} regime in one of their concentration camps.

Holocaust, from what I understand, can be taught in three general aspects. From a historical point of view ^{entailing} ~~and telling~~ socio-economic conditions and political issues leading up to this tragedy from a moral and ethical view that encompasses religious questions, ^{ethics} ~~Catholic~~, etc., family from the rather narrow but direct viewpoint of a survivor or liberator. And, of course, I will limit myself tonight to talking about my own personal experiences. But I hope this will in some way give you room to think and reflect on ^{what} /these events to you personally mean today forty and some years later.

~~In Spring, 1944,~~ "I was transported to a small little town in Hungary where I found myself ~~imprisoned~~ ^{imprisoned} for years at that time and marched to a little village in Northern Hungary. Arriving there with maybe five, six hundred Jewish prisoners at this particular camp and the German guards with dogs, bayonets ~~and~~ what have you, I found that I had arrived in front of a small little railroad station where the local Jewish population had already been assembled, men, women, children, ~~what~~ ^{what} have you, they had their meager belonging with them and a long railroad train was assembled there.

Standard cattle cars consisting of *Corrugated* ~~had~~ *had* cargo type wagons, in the center was a large sliding door and two small windows on each side and the German guards marched about 80 to 100 to 120 people into each of these cars. Drove them into with beatings, clubs, by dogs and *with* weapons until each car was filled to capacity -- then they closed the sliding doors -- I found myself pitch black darkness like in a *Rolling* ~~burning~~ jail.

We couldn't see -- the windows were boarded up and there was no food, ~~not~~ water and, *there were* worst of all, no sanitary facilities. We were were pushed together like sardines, standing closely pressed to each other, and *it* took us several hours before we devised a method whereby half of us could squat in each other's lap and the other one the other half in the car *would* stand so that we would be able to rest our bones. To the best of my recollection this trip took three days and three nights. And if you are blessed with a wonderful imagination you can possibly imagine what it looked like, felt like, for us. There were men, women, old people, young people, there were children, *in* some cars babies were born. In our cars people died and went insane. After what seemed like an eternity to me, I heard that some of the doors in the neighboring cars were opened up when we came to one of the many stand-stills of the train and it seemed we had arrived at our destination, whatever that may be. Somebody opened the door in our car and I was almost blinded because the sunshine hit us and our eyes were no longer used to daylight. And I looked out and saw that I must *have* ~~had~~ arrived at a tremendous camp. As far as the eye could see there were rows and rows of barracks and strands of barbed wire in between, guards *with* dogs marched around, and there were machine gun towers in regular *intervals* ~~inter walls~~ and the platform where we had arrived there were strange looking creatures with blue and gray stripped pajama-like uniforms with clubs in their hands and decided to beat us and talk to us in all kinds of languages. But we soon found out they wanted us to get out of the car. So those *that were still* ~~with~~ *alive* ~~life~~ and those who could move got out of the cars and we were separated, men and women and marched to one end of the platform.

After a while I found myself confronted by a very elegant looking German officer with white gloves on his hands and a riding whip, and with that

whip he pointed either left or right, left or right and each prisoner was marched in front of him and pushed into the direction that the officer was pointing to. I too was pushed in one direction and I found that most of the younger ^{people} were pushed in that group, while the older ones -- the women, the children, babies, etc. or physically handicapped were sent to the other side. We were soon marched away from there into one of the barrack buildings, asked to undress completely, show *all* ~~our~~ parts of our bodies, rushed to a cold shower, then given some of these striped prisoner clothing and we were *reduced* to a cotton shirt or blouse, one pair of pants, and our old shoes which we were allowed to keep. On top we had a matching cap or beanie to complement our outfit. That was the extent of our possessions, no underwear, no handkerchief, no pen nor pencil, no nothing. We were reduced to the absolute to the bare minimum on which human beings could exist.

I don't want to take up your time and I cannot under these circumstances telling you what happened to me next, but I would like to tell you what happened to my mother and to all the other members of my family. With the exception of my sister, they all were sent to the other side where they *also* were also marched into a barracks and told to undress. They were told to put their clothing neatly on the numbered hooks on the wall, folded neatly and told to remember the numbers so they could *retrieve* their clothing after the shower. Then an iron door was opened into a windowless room with fake shower heads in the ceiling. People were first going into that room hoping to take a shower, but more and more people were pressed into this until they panicked and tried to get out and the guards beat and clubbed them until the room was filled to capacity. Small babies, on occasions, were thrown over the head of people until every available *space* ~~cubic~~ was filled. Then the iron doors were closed and a German guard would *turn on* ~~throw in a can-~~ nister of *the* B poison gas. And within fifteen or twenty minutes all life in that gas chamber would be extinguished. This happened to ~~the~~ *time* of over 2,000,000 people in Auschwitz alone. What you may ask yourself does this all mean to us today that a people went *biserk* during the

war. This couldn't happen to me, this couldn't happen here in this country, we are democracy, we are human beings. And this, my friends, is exactly why I am out here because these German people were also normal human beings just like you and me until they were deceived or ^{im}pressed or somehow ⁿconvicted that it is necessary, useful, to commit these terrible crimes against other human beings. And because I believe we are all more or less alike that we all have our good and bad qualities which we can exercise, and our own free will controls these impulses. ~~X~~ That is why I go out and speak to young people, especially such as you, telling about these things that happened so many years ago, trying to make them think and realize how important it is for all of us to learn to get along with our neighbors, with other people, people who speak different languages, have different skin colors, or think differently, or profess different religions, because if you don't, mankind has been able to invent more terrible weapons since then and I am afraid of a much ^{more} terrible Holocaust if such a thing is possible.

So I would like to close my remarks tonight by telling you that democracy which sometimes is an empty term for most of us is indeed with all its shortcomings, with all its faults, the best institution we have. An institution that has to be safe-guarded, defended, if necessary, and most importantly taught and learned by people who are *well-schooled* and able to differentiate between good and evil. If this is what you and I can learn from these events, then I believe the evening will be a success tonight. Thank you ^{so} ~~very~~ much for your attention.

- BILL LANDGREN -

Our second speaker this evening is Bill Landgren. Mr. Landgren:

I don't know, I'm sandwiched in between two people that have a very interesting story to tell and I feel somewhat out of place here. But as I said I was with the 45th Infantry Division, the 179th Infantry Regiment, and Company D of the First Battalion, so that's my background.

On April 29th, the 45th Division was in the process of advancing on Munich to capture it and take it over and the war was closing because there was very little resistance, the German army was on the run, but Dachau was about ten miles north of the city limits of Munich and the Division on its way to Munich had to pass through Dachau so it was liberated by the first units of the 45th Division as it entered in there and I was in there several hours after the liberation was made so I cannot be called a liberator, so to speak, but I had a camera which I had picked up on our way up and, fortunately, we ran on to a box car on the siding, the railroad box car was filled with German photographic material and I picked up 25 or 30 rolls of 35mm ^{film} which I used pretty near all of it before I got through.

As I approached and came into Dachau, the first thing I saw was a long train which had about forty box cars on it -- the same kind of a car that Mr. Barron had described as he was carted or transported to his concentration camp. Only these people were all dead. Forty cars full of them, and the doors had been pulled aside and you could see they were fully clothed, but all of them were dead and just figuring that there's a minimum of thirty in there -- they were packed in there -- a minimum of thirty -- that means that there's twelve hundred dead bodies in that train.

Later on we more or less figured out why - that that is a train from Poland -- ^{these were} ~~it is~~ Polish prisoners -- not prisoners of war -- but inmates that were going to be put into Dachau apparently, but ^{the Allies were} closing in too fast so they couldn't do anything with them and they thought that train had been on the ^{siding there} at Dachau for at least a week plus the trip

from Poland and these people had nothing to eat, drink, or toilet facilities as Mr. Barron described his *train*, and those that had died of shock, malnutrition, starvation, or whatever, and those that were alive apparently had been shot. So that's why they were all dead.

In continuing on in passed that train where we come to the compound -- the concentration camp compound -- it was circled with barbed wire, electric ^{field} wire, and a moat filled with water which surrounded the whole camp. There was one entrance to that big camp and there was some thirty large barracks which -- which each barracks was divided in four sections or rooms which was a dormitory, a living room, and in the center was a lavatory, ^{and} a wash room, which handled of one-half of the whole barracks; so that two of those sections had to share with the other two sections. And it started out that there was fifty-two persons per quarter, or 208 in the barracks. But thirty years which Dachau was erected in 1933 ^{and} in 1945 when it closed when *we came*, there was well over a thousand people that were in those barracks instead of 208. *As we went on there, I could see* ~~went on to~~ clusters of dead guards along the thing - along the camp wall - and saw two dead dogs, they had kennels there with dogs in case of escapes, ^{if there were} in which I doubt ~~was~~ very many, although they would turn the dogs on them, and as it happened there was work detail working outside the compound when the troops arrived. And it didn't take long for the troops to take over the camp. Because they ^[prisoners] shot many of the guards and captured many, and these inmates or prisoners were outside the camp grabbed guns from the American troops and shot and killed *their* a portion of the guards and they would mutilate the bodies, in their anger they would rip the clothing off of them, they would smash their faces with the butts of their rifles, they really ^{mauled} ~~mangled~~ them up.

And then from there I continued on with the Division into Munich which fell in a couple of days, I think May the second when it fell, there was very little resistance and we didn't have any fighting to do; and after the second of May, I was with the First Battalion of the 179 Infantry ^{and} was sent from Munich to Dachau to be a camp guard ~~and help administering and help~~

help the authorities administer to the inmates. And that's where I got so many of my pictures. I was was ~~bill~~lited, my company was ~~bill~~lited, in a vacant apartment house ~~is~~, *an* apartment building about a thousands yards from the camp and I would walk over there once and a while each day and with my camera I would take a lot of pictures. And -- the crematory -- where they cremated the prisoners I might add that Dachau also had a shower-bath label with the gas jets. But no prisoners, no inmates, were gassed in Dachau. They were all taken to other concentration camps and gassed. In front of the crematory there was a large pile of bodies taken from the camp who had died and, of course, if you had seen the slides out there before you came in you can see that ~~there~~ Many of them were near skeletons covered with skin. In one picture there -- all the inmates had shaved heads -- had shaved heads -- and I never saw any females, I supposed they were taken out and gassed at other places. These men you could tell were in the prime of their life -- in their 30s and 40s and in this pile there's one head sticking out that had long hair and a youthful face and it just looked to me it was a child of about 13 or 14 years of age. It was on the slide out here and that was really kind of a pitiful thing. I doubt if it was a girl, but I don't know for sure.

Inside the crematory there is two large rooms which were filled with bodies and they had been there for quite a while and they were piled up to the height of about six feet in this room and next to these rooms off to the side in the same building there was four ovens or burners where they did the cremating. And they were coal fired. They had coal fire 'K O A L' underneath were they were burned and there was one -- looked like a German civilian, he was not a inmate, he was too well fed and dressed differently who was still putting in bodies and cremating them just as fast as he could. The others had taken off and they were captured or what but he was consciously trying to reduce the pile of bodies out there. So I walked down there and asked him if he would open the door and let me take a picture of a body placed in there. Oh, yes, he stepped aside and opened the

door and stood there and wanted to get his picture in it also. So, it was estimated that those four ovens could cremate about 150 bodies a day. So it was a real back-lash because there was a very high number of bodies sitting out there that they could not burn. X

Dachau camp was named after the town of Dachau which is a town -- I suppose two or three miles from the concentration camp and the people of Dachau claimed they knew nothing of what was going on in the concentration camp. And they said they had no idea ^{that} anything was going on there so the authorities went into the town and got ahold of the men in the town and they got them to bring their wagons, ^{pulled by} horses, even noticed there was an oxen paired with a horse and they came out to the camp and made them load up their wagons with these bodies that were in the crematory and those on the outside and on the slide it did show where they were taken these out and putting them in the wagons. You could see how it was merely a skeleton covered with skin that they were throwing in on the wagons and then they made them get in the ^{Columbian} ~~car~~ and go down the highway to the town of Dachau and these bodies were buried in a mass grave there outside the town. ✓

To me, of course, I was somewhat calloused as far as death was concerned, I had been in Europe for almost a year and ten months and I started in Italy, and went through Anzio Beachhead, there four months, and we made a landing in Southern France and went up along through France and along side of Switzerland into Austria and Germany and that's where the war ended. So to me it was really a gruesome sight and it was hard to figure out how human beings could be so vicious and evil ^{and} to treat fellow humans in that manner. So I know that we have, by the way, we have with us tonight, Msgr. Stanislaus Grabowski who was an inmate at Dachau for six years. And he was contacted a little too late for him to get on the program here, but I am sure at the question and answer period he would field some of your questions if you have some. Msgr. Grabowski has a parish in Sea Forth, Minnesota, just southwest of Redwood Falls and some fifteen years ago, I would guess, the Knights of Columbus, at St. Mary's which I am a member, had a meeting and the program was Father Grabowski was brought up and he ✓

gave a talk on Dachau and described his experiences in there. And knowing that he was going to be there I took my photo album along and after he had finished his talk I showed him the photos and he was very -- he kind of broke up when he saw these pictures and -- I am sure he was very saddened by the recalling these *evil* times again but I loaned him my album and he took it and I am sure he made some duplicates of some of those pictures in there and then he returned it to me. And I had not seen him until tonight since -- this is the first time I have seen him since that meeting over at St. Mary's.

Well, that's about all I have to say. I am sure you will be interested in hearing the legal end of it now ^{with} Horace Hansen, who will be introduced now.

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on 1-1*

- HORACE R. HANSEN -

start 21 on tape 1.1

Ladies and gentlemen, students, I was surprised when I walked in here tonight to see the exhibits that we used at the trial at Dachau. That is, the trial of forty of the staff of SS Totenkampforbände that ran the camp we were able to catch and those photographs out there were used in the trial. Those photographs we selected from a lot of photographs taken by the 7th Army that overran the camp in April of '45 and we selected a representative group of those pictures.

I have been asked many times why are those bodies so thin -- nothing but skeleton and bone and stacked in piles that you see on those photographs. Why were they so thin? And the simple answer is embezzlement. The facts of the trial, the evidence showed, not only ⁱⁿ the Dachau trial but also the trial of those who ran the camps who were able to catch at Buchenwald, and Mauthausen and Flossenberg. The SS headquarters sent to the camp commandants one check every month to run the camp -- to buy all the food that was necessary, clothing, medical care, to run the camp. ^{best} And the fact is that they simply put a lot of it in their own pockets. As a result, the prisoners got very thin soup, some of it made with just potato peelings, and some black bread -- two meals like that a day. They were starved to death, actually, because of the embezzlement of the commandants.

Now, who were these people who were running these camps? They were members of the Totenkampforbände, which means, Deathhead Units of the SS. When Hitler first started the camp at Dachau it was to make conformists out of nonconformists, that is his political opponents. And it was run like a military camp and in there were the monarchists, the social democrats, communists, and the like. Then when the war spread and men were drafted in Germany into the armed forces, they had to find labor to man the factories that made armaments. So what they did was take from the countries that were occupied by the Nazi armed forces, the Wehrmacht, -- they took the men ^{who} ~~that~~ were healthy and strong and put them in, like Fred said box cars, if they were lucky they got rides, most of the time they had to walk at night to these concentration camps. And, for example, I interviewed many of

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these people who had been witnesses to and actually victims of the taking of these people from the occupied countries and putting them to work as slave ^{laborers} making armaments. And the normal thing was that the SS troops and the divisions of the SD and secret police, and so on, and other units, just like a vacuum cleaner would go behind the German armies in the field and take the ^{able} bodied men, — the way they did it, they'd post a sign in the village square and other places that would say ^{for example} "At Seven o'clock in the morning, next Tuesday, all men between 16 and 60 will be at the village square. And those who are not there will be shot at four o'clock in the afternoon." So they got these men together and just shipped them off in box cars or whatever they could find, trucks, and marched them into these concentration camps. Now the Totenkamp ^{at} forbunde, the Deathhead units, that ran these camps were the worst possible characters they could find in the big German cities. They were unemployed people who couldn't make it in their regular lives and they were invited, some of the stronger ones, men who were known to be of a brutal nature, some of them had criminal records, but they were strong, tough guys, ^{they} grew up as bullies. They were specially selected. They were invited to come in. But, actually, they volunteered after they were invited -- they didn't have to go there. So they were given some fancy uniforms, regular black SS uniform, and they wore a red fez. I wonder, Ruth, could you show -- I brought it home with me -- this red fez that was worn when the SS guards in this Totenkamp ^{at} unit wore it for dress. They wore their black SS uniform with the red fez (just like you'd see in the Mediteranean area) it has a human skull, then the swastika under the wings of an eagle. They had on their collars, SS, like two strokes of lightening, and if any of you would like to see this afterward, I invite you up here.

But these Totenkamp ^{at} people were ^{doctrinated} oriented to hate the prisoners, the slave laborers, they were told they had to exercise domination over them, and that they had to be brutal. But the problem was so many of them took it so literally, that they committed just the worst brutal acts you can imagine. As Fred first said, "It's beyond human ^{comprehension} the things that they did to these slave laborers." Now, just as an example of this

embezzlement I was telling you about, the commandant at Buchenwald, his name was Karl Koch, you may have read about his wife, ^EElsa Koch, that took skin from the dead bodies, particularly if they had tattoo marks on them and made lamp shades. You have probably read that. Anyway, Karl Koch was such a brutal man that during the war he was brought before a German ^{Nazi} court for ill-treatment of his prisoners. There were many complaints against him. He was convicted but ^{he} was pardoned by Himmler. Then about a year later he was indicted for embezzlement of ^{six}three million marks. He was convicted and executed for that. And that will give you some idea of the type of people that ran the camps -- the type of prisoners that were there and why they were there -- and I should add that I started in war crimes investigations ^{and} in prosecutions in January, '45, gradually going down through Germany behind the lines as more and more of the atrocities were being discovered and we soon learned that there was a network of these concentration camps and many subcamps. For instance, Dachau had sixty subcamps, each one like another -- had an electrified fence with four guard towers in the corners -- and they were usually off in the woods somewhere where they couldn't be seen -- and they'd make armaments or parts of armaments like shell casings or the panzerfaust anti-tank rocket gun, parts for the Messerschmitt airplane, and then at night because there was so much bombing by the British and later the Americans of German factories, ~~that~~ they put the factories underground or ⁱⁿ on the side of a hill, or in a cave somewhere, and then brought the parts together to the factory together where they were assembled. And Albert Speer, the Minister of Armaments, under Hitler, invented this process and that's why Hitler was able to continue on with the war as long as he did; because Albert Speer by this network (of camps and subcamps), was able to keep the armed forces supplied.

I ^{could} ~~shall~~ tell you at Dachau we had three courtrooms constructed of newer buildings just outside of the camp. We had buildings with offices for the staff, we had officer-lawyers, American officer-lawyers, translators, and typists, and we went through the process every day of connecting some of these SS Totenkamp people with committing these atrocities. It was a hard, long job. We had a smart fellow on our staff said "Let's find

another quick way. So we devised a questionnaire which were given to all of the prisoners we had after the war was over -- about 30,000 were in the camp. Most of the ^{and under pressure} SS, Nazi party, Gestapo, and so on. And they were each given this questionnaire, ^{to} give their personal history, their service in the Party, or in the SS, or SD, or whatever, SA, and then they were told to answer the questions about their exact duties. In this way we were able to get the job of preparation of these cases done much faster. And I, at Dachau, had five of Hitler's official recorders, they were called. They had previously been shorthand reporters, they were called official recorders in the civil service, ^{in the} Reichstag, and five of them came from Berchtesgaden up to Dachau where I met them and they were able to give me a lot of insights into what Hitler did in his headquarters and the discussions that were had near the end of the war, about what to do about these concentration camps. For example, Dr. Ewald Reynitz, he had his PhD from Berlin University in 1929, I taped him at length recently in '84 and last November and he recorded a conversation between Hitler and Speer about what to do if American ^{and} British troops were able to overrun these camps and set the prisoners free. ^{had} And Speer warned Hitler that they would grab any guns they could, they could kill all the SS they could find, they would loot, and steal, and they would be a real threat to German citizens. So Hitler said 'Well, if there's any threat the camp will be overrun, we'll get some trains or trucks or anything, get all the prisoners out of there, get all the SS guards out of there, get all the records out of there.' And Speer said 'No, we don't have enough transportation for that.' Hitler said, 'Then march them out at night. And if you can't get them out fast enough, dig trenches, shoot them, and bury them.' So Dr. Reynitz was one of the living links that I had to Hitler and his thinking and how he ran the war, how get got into power, how he used his power, why he did the things he did against the Jews, and many things that I know you're interested in. But I understand ^{that} we're going to have a question and answer period and I hope that you will ask me questions that will delve into the how and why of the Hitler era, an insignificant man who had an incomplete education, not very startling in appearance -- how was he able to do it all. And I hope that you'll ask me questions about that. I just want to conclude by saying

something that the first speaker Fred said, that we owe a duty to pass on ^X the information of the worst event that ever happened in human history according to the encyclopedias. Over 50,000,000 killed, half civilian, and the property destruction can't even be estimated and the cost in the trillions, and the impact of that era is still with us. And we must always remember that it could happen again. I think that there was a very ~~apt~~ ^{apt} statement by Will and Oriel Durant who wrote the Story of Civilization, when they got through with their forty years of work, they said 'What did we learn from all this? Four thousand years of recorded history.' And they wrote a little book called Lessons of History -- it's only 120 pages. I would recommend ^{to} anyone ^{that's} interested in history to read it.

But I just want to share with you a couple of things they said that are appropo to what we are talking about. They were talking about, for example, that history repeats itself. But Durant is careful to point out 'History repeats itself ~~in~~ only in outline and in the large. We may reasonably expect that in the future new states will arise, ~~new~~ ^{old} states subside, the new discoveries and errors will aggitate ^{the} intellectual currents, the new generations will rebell ^{to} against the old and pass from rebellion ~~from~~ to conformity and reaction. But there is no certainty that the future will repeat the past.'

Now there's two things going for us now since WW II which saw the rise of dictatorships all over the world, now for example, all the NATO countries are democracies and we have the opportunity to speak out and to detect the early signs of any rising dictatorship. We have tremendous communication capacity, we can use those devices to prevent the Holocaust from happening again. I hope all of you that have questions will free to ask the three of us what you'd like to have us answer. Thank you.

but complacency

Thank you Mr. Barron, Mr. Landgren and Mr. Hansen. This concludes the first portion of our program. The second portion of our program, the question and answer session will begin immediately. Mr. Borth, our instructor will join our panel of guests at this time. First, however, we would like to recognize Mr. Glenn Stramberg, from Atwater, Minnesota, a medic in the United States Army who administered medical aid to Dachau prisoners 24 hours after the camp was liberated, Msgr. Grabowski, from Sea Forth, Minnesota who was a prisoner at Dachau for six years, Mr. Don ^{Lee} ~~Lee~~ from Willmar, as a member of the U.S. Army he entered the Mauthausen concentration ^{camp} /outside of Linz in Austria shortly after its liberation. And Joe Walsh, from Willmar, he was among the first Americans to go into the ^{godra} Audra concentration camp.

We encourage each of you to ask whatever questions you might have of our guests. Or possible, ask your questions to a specific guest on our panel. For your convenience, please use the microphones located in the aisles when asking your question. Students are ready and available to assist you. Anyone in the balcony with questions feel free to come down to the main floor and ask questions.

- FRED BARRON -

Q Mr. Barron, as difficult as it ^{might} ~~may~~ be for you, I think that the audience would appreciate hearing your personal experiences and some of the things you would not like to tell us.

A To be quite honest with you I don't want to tell you anything if I can help it. None of these things as you can imagine are very pleasant for me. And no matter how often I talk about it, they are still very difficult. I consider myself an introvert by nature, I don't enjoy going out and speaking to audiences, such as yours, or anybody, in public, but I have come to do it because I believe it is my duty to do so. And I would be the first to recognize you for your interest in this difficult subject. As to your question, Mr. Gislason, am I pronouncing it right, I would like to maybe touch on ^a ~~the~~ moment on my life when I was on the other side when the camp was liberated. You heard from liberators what the impression was in liberating one of these camps. Let me first tell you that no matter what the names of these camps were or where they were located they had all one thing in common -- there were heaps and mountains of dead and dying people laying around everywhere.

I don't want to bore you with statistics but it has come about that there were some seventy major concentration camps in Germany and occupied territories and as it was pointed out before over sixty -- each camp had in part sometimes over sixty satellite camps -- bring the number of actual ^{people in} camps into the hundreds and thousands and when I was in Europe the last time I had occasion to travel to Mauthausen too where I had never been as a prisoner but I was born close by there in Vienna. I found out that there was not a town, not a hamlet, not a little gathering of buildings ^{where} ~~that~~ at one time or other during the war there not at least a few prisoners working. So the contention that the German people did not know what was going on, in my opinion is absolutely false.

In spring, '45', I found myself in a camp called Bergen-Belson², south of Hannover, ~~near a German city called Selig~~, I was no longer able to walk, was no longer working, there was no ^{more} work, we were evacuated from the onrushing, ~~first the Russian~~, the Allied armies, and like the most precious cargo in

the world we were protected from falling into the hands of would-be liberators. But at that point the Germans must have run out of ideas how to evacuate us because the British troops were closing in fast, and I was laying on a bunk bed. We had not received any more food for four or five days and for the last three days we had to drag the thousands of bodies laying around in all stages to mass graves the German army had excavated so at least they wanted to hide some of their major cruelties. Every living human being in the camp had to drag one of these bodies, four to be exact, had to drag one body into these mass graves from morning ^{until} evening. And then we had to throw them into the middle of the pits and if we were unable to we were thrown with the prisoners in the pits themselves, of course they were so weak they couldn't crawl out, they died and other bodies landed on top of them and in the middle people died and fell down and died and they were picked up by others, it was like an end procession of dying and dead. As I said, I found myself laying there in the bunk bed, more dead than alive, and I saw my first British tank moving to the camp area. I am not very eloquent, but even if I were I couldn't describe how I felt. It was ^{just} unbelievable. It was one moment in my life that I had waited for -- seven years. And the problem was I felt that I was dying. I dragged myself outside and soon after a few hours received some Red Cross packages -- whatever the troops could part with -- meat, hard tack, sausages, all food that we had not seen for years and those who were eating it were dying even faster than before because their bodies were just not used to it. And it took the authorities several days to find out that this was not the best way to help us.

I couldn't eat and was chewing on a little hard tack and then I grabbed ahold of a can of condensed milk. I thought I would open that and drink it. And I sat there in the mud of the camp and I picked up a rusty nail and what looked to me like a rock, in reality ^{probably} was just a pebble, and I was hammering on that nail to open the can and I hammered and I hammered and I didn't have the strength to open the can of milk. And then, I suppose, something happened that would be quite natural, a reaction set in. And I really broke down and I began to cry, it was something I hadn't done in all these years. As I looked around myself I saw that I was free -- Germany

this tyranny, had been defeated. Right prevailed and yet I knew I dying. I didn't have the strength to open the can of milk and just then a soldier marched by and he looked at me and asked me ^{whether} if he could help me. I just shook my head but I remembered that my sister, youngest sister that left home with the children's transport at the age of twelve, and went to England before the war broke out, she is my only living relative. She lived in England. I remembered the name of the city where she lived -- Luttenbedfortshire. I asked the soldier if there was anybody in the outfit from Luttenbedfortshire. He was so surprised -- and he said to me 'Don't go away, I'll be right back.' I couldn't have gone away anyway. But he sure enough came back a few minutes later with a British officer who told me he was a physician and a nurse who told me she was ^{from} Luttenbedfortshire. And she was going on furlough shortly and she took ^{down} my sister's name and had the address, as ^{well} ~~far~~ as I could remember it, the name of the people she stayed with, Mr. and Mrs. Church, and the officer -- the physician -- picked me up and carried me to the nearest barracks and cleaned the bunk beds for me as best as he could, through all the rotting straw, and build like a nest for me out of old blankets, and took my can of milk that I was till holding and said if I wanted to live I should only eat and drink what he would give me. And he came back with a huge can of dry zweibach -- like toast -- and a huge can of black tea. And that's all I was allowed to eat or drink. And he cleaned me up as best as he could -- I was just covered with lice, dirt and filth, and I don't want to bore you with that -- but he came back for five days and if there's anybody responsible for saving my life it is he. And after five days the British authorities decided that they were unable to clean up the camp. ^{then} brought in a huge numbers of ambulances and took all the survivors ^{ing} inmates, into German hospitals and I ended in a hospital bed, ^{white} ~~bed~~ sheets, German doctors, ^{and staffed with} German nurses, and a few weeks later I was sent ~~with~~ ^{to a} on a stretcher/hospital train -- ^{on a} boat to Sweden for recuperation where I had surgery and recuperated for two years and I came to this country. So this is the end of my little story as far as an insider is concerned.

And if I may take another five minutes of your time, I would like to ^{conclude} ~~complete~~ my remarks by reading you a short segment of an address I gave a

couple years ago to the Minnesota Legislature at the Holocaust commemorations, I said:

We must therefore teach our children so they in turn will teach their children -- teach them to be tolerant of our fellow man, teach them to have compassion and understanding, for those whose views, language or color of skin differs from ours. We must teach them to participate in democratic institutions ^{of} in our society and to become knowledgeable and informed citizens ^{who} to take an active interest in the world around us. X

We must teach them to speak out loud and clear whenever human rights are being violated, wherever that may be and to fight abuses of power ^{at} to any level. We must teach them most of all our varied human history and teach them that the crimes ^{culminating} cumulating in the Holocaust were not only committed against a small minority, but against all mankind. We must learn to carefully balance our resources between the needs to provide basic ^{care} are and dignified lives for our elderly, ^{the} needy and ^{the} underprivileged and to just requirements ^{necessary} to protect the safety and integrity of our nation. We need strong, ^{yet} compassionate people to guide us, people with a sense of history, and ^{with} an understanding of human needs.

In family, if there is any one single lesson that I believe we must learn from these events, it is the fact that good and evil, right and wrong, are not just abstract concepts, which are often difficult to define. But on the contrary, they are concrete terms, words that must be well understood, analyzed, and lived by. They formed the very basic cornerstones of our Judeo-Christian civilization -- ^{that} to guide and shape our human behavior, and, ultimately decide our existence as individuals as well as a nation. And if these words seem naively simplistic to you, then I suggest what this world -- what we all need today -- is perhaps less reliance on sophisticated weaponry -- ^{or} ICBMs and Star Wars -- and more emphasis on simple basic values of ethics and morality which in the long run -- are the only safe ^{guards} guards of our real life -- and continuation of our human existence. And thank you very much.

- HORACE R. HANSEN -

Mr. Hansen, I would like to ask you -- you stated that the people of Dachau claimed to have known, or not known, what was happening at the camps, kind of connected with that, what was the attitude of the guards and commanders of the camps as they were being prosecuted? Was there any remorse, or did they actually believe what they were doing was the correct thing?

No remorse, just defiance. Absolute defiance. And the people of Germany, ^{like} in the town of Dachau, just a couple of miles away, the fact that they didn't know what happened there -- we discovered as the trial was going on -- we had ~~German soldiers, I mean~~ American soldiers who spoke German, dressed as German civilians, go into the town of Dachau, or Starnberg, ^{do} Lansberg, or wherever, and they would hear what had happened over the radio and they thought it was a lot of American propoganda. But, we saw to it that 300 people a day were given tickets for each day of the trial which lasted a month, from various towns around Dachau, and then afterward the same ^{two} fellows would go in the beer stubbe, or wherever, and listen to what civilians had to say who had returned from attending a day at the trial. They were picked up by American trucks, given ^a warm lunch, taken back to their homes about five o'clock in the afternoon.

Well, then a couple of days later these men would listen and they heard these same people saying 'Wasn't it terrible the things that happened at Dachau?' They really didn't know and I found this out in many other ways but the fact is that it was one of the best kept secrets of the war. It was never discussed in the military conferences in Hitler's headquarters, and very ^{few} people knew anything about them. They were kept out of sight, usually in the woods someplace, off the main roads, so that motorists couldn't see them; or hikers couldn't walk up to them. There were guards out, of course, to keep that from happening. So does that answer your question?

Thank you.

Mr. Hansen, I have another question. What new information about the

Third Reich have you uncovered from your many hours of interviewing Dr. Reynitz, one of the last surviving stenographers of Adolf Hitler?

I didn't get all of the question -- I'm sorry, I was walking up here as you were talking.

What information about the Third Reich have you uncovered from your many hours of interviewing Dr. Reynitz, one of the last surviving personal stenographers of Adolf Hitler?

What did I learn from him?

Yes.

Of course, that goes back to when he was in college -- in 1926 he got his Bachelor's degree, in '29 ^{he got} his Doctorate, and he was working as a shorthand recorder and so he was in a place at the right time to know what was going on, as an employee of the Reichstag. And so he gave me so much information I'm writing a book about it, as a matter of fact. He gave insights into Hitler's rise to power, his use of power, his regaining of the lost territories because of the Versailles and Locarno Treaties, and then finally by conquest of the neighboring countries. It's too long a story really to tell how he did this; but, I'm trying to put it in writing so to carry out my obligation that I feel to pass on the information that I have from this source and also from Col. Bill Denson, a lawyer in New York, who organized the teams of trial lawyers who tried these cases at Dachau, that is all the four concentration camp cases, from November of '45 until August of '47 -- ^{and who dropped out} he was a man who was about my size and weight at that time, about 155, gave ^{stopped} me -- things you cannot find in the trial records. So it's too long a story to tell here, I am sure, on how Hitler came to power and how he used this power. But, Dr. Reynitz is a very unique man and he will tell the story in my book in the first person, as will Bill Denson and myself. So that between the three of us I think that we can shed some light on some important things that happened that have not yet been published and we hope to get this book out perhaps next year. Thank you. X

- BILL LANDGREN -

I have a question of Mr. Landgren. I wondering if anything you had done or heard before coming to the concentration camps prepared you for what you saw.?

No. I really didn't have any idea about, when you're in the field, there are no radios, no newspapers, no way of getting information and in your unit the war is what your company is doing, what's in front of him, and who's on each side and that's it. But we did have -- when we got close to Munich, or Dachau, we did hear that we were going to run into a camp, or concentration camp. But, otherwise, up until just before we ^{went into it, and} didn't know about it.

I would like to ask you a question too please, Sir. When you liberated a camp and prisoners took their vengeance out on the prisoners did the GIs try to stop them or look the other way?

I didn't quite get your -- the prisoners did what?

When the prisoners were taking their vengeance out on guards that were left, did the GIs try to stop them or look the other way?

Well, I think a little bit of both. Because they -- it's a difficult thing to answer. I don't know what the men were thinking, but I am sure, that they would allow a little of it to go and then ~~it~~ get in there and stop them.

Thank you.

- MSGR. GROBOWSKI -

I would like to ask Msgr. Grobowski how he came to be at Dachau and with his experience at Dachau did it differ from other prisoners?

Will you please repeat the question?

I would like to ask you how you came to be in Dachau and was your experience at Dachau different than the other speaker here -- was your being Catholic -- were you treated differently than he was, being Jewish?

That It doesn't matter because *often we* were together all the time, for the priest the name was Trust -- I don't even know how to translate it in English now. But it was a *derogatory* name. So the treatment for us was *of* the same kind. I only listening to all this, I would like to make one remark. If you ever try to talk to a blind person about colors describing the beauty of nature, the colors of trees and skies, and the blind person wouldn't understand you because *he* never saw it. And in a similar way what you hear here it is only certain *touches*. But the real life of the person who was a prisoner day-by-day was so different -- the daily struggle to survive because it was a daily danger to be killed -- X to be executed.

I don't have much time but a little detail I would like to say about, *The* class of people that I *represent*. Priests, we were over *us, we* X two thousands priests who were taken to camp. When Americans liberated *were* X 860. Now the priests were trained in Dachau as brick layers and carpenters and the priests, the Polish priests, *built* the crematorium. And their point for doing this was to *provide* an extra *pleasure* *for the SS* that the Polish priests will be also burned in that crematorium. And they were. They *started* to take us by hundreds, in groups. Our conviction was that they were cremated, put to death in that crematorium in Dachau. I don't *have broader* knowledge of the issue but at least this was our thinking. X

What is hunger? I only want to touch you to *touch upon this*. X
It's not an appetite. Hunger *is* you feel with every part of your body. X
 With every fiber. Such an emptiness in *the whole* *ism.* *their* organs. We used to say

— save skin and bone,
 God willing, ~~that~~ ^{there} will be a new life filling in. Fortunately for me, that I came to the United States also discovered by my nephew who was in the American army and through the American Red Cross I let my brother know that I am there and he came from France, from his unit, and got me -- provided me with the *things I needed*. A year later I came to the United States -- this United States is like a good mother -- fed me so well that now I have to stay away from food. *(laughter)*

Another point which I want to bring to your attention -- you know the picture of the life in the camp seeing a guard *with a whip* and picking on some prisoner and taking advantage of all his freedom and kicking and whipping the guy so the fellow ~~was~~ ^{falls} down. You know, it brings to everyone who looks at that feeling -- thank God it isn't me, yet. Who next? And that next was always the danger, and maybe one point -- was God in Dachau? How about religion in the prisoners? Why you see sometimes *with* come out *they are showing* the Lord ^{and} the cross -- it didn't exist -- it was impossible that way. I don't know for what purpose but there *was no camp* where anyone could have a Bible or could have a cross. We Catholics -- we are used to carry a cross on a little chain around our neck. And whenever the guards, when we were entering camp, they were searching, they ^{first} were looking for that cross. And very frequently they *ripped it off, all through* down and *ordered the fellow to* fall down and kiss and *make sounds (one two)* 'Ein ~~tri~~ ^{and} and the fellow had to *fall down* and finally it was full of blood and couldn't get up and some of them were *killed* for religion, and for everyone who was prisoner was *deeply religious*, depending on God -- it was forbidden to move their lips even in prayer. What was forbidden for us ^{priests} was to have any book -- any rosary, but we still prayed on our fingers -- we prayed with our *hearts*, and it is attributed to ^{Saint} ~~say~~ Joseph, especially, that we in Dachau were liberated. ^{she} American army ^{of Saint} us by, and we started Novena and the last day of Novena, Joseph -- *there was no confusion there was* *contingent of Army*. There was only one jeep -- few soldiers came in -- at that time the real guards left the camp. *In the towers there were so-called last of Army's men.* *Normally there were only three -- men*
 At that time there were a team -- men of *last of Army* and we were

scheduled to be executed -- the whole camp -- and somehow one of the prisoners could give -- *that was the way it was* was reported to us, *could* ~~out~~ to give the notice to *passing* American troops. And so the ship came in -- they was personally *there that Sunday late afternoon,* beautiful sunshine -- *how we were longing to welcome freedom.* Everyone *who could* walked, run to their public place where they were usually were counted and to welcome *them.* I myself carried the American soldier kissing him -- still *on the cheek -* have the taste of his salty sweat *on* my lips. *We were so enthusiastic about our freedom* Yes, it's true that there is a variety of people among the prisoners and from this soldier's walk from tower to tower to get ~~the~~ *those* guards out, some prisoners killed these guards. There was no interference on the part of the Americans -- there were only a few of them. They were helpless too. But all of the ~~guards~~ *guards* were killed -- right there in the camp. And *the dominating moment* of our liberation how the Americans truly *felt* ~~thought~~ about us was when we welcomed this *freedom* prison and probably around 35,000 *of us* were *assembled* on that huge place, the American officer got up above the main entry to the camp, opened the window and he asked us to be quiet. And he said the exact words 'Don't thank us, let us all thank the Almighty God' and he asked everyone *present* to pray *in* his own language loud 'Our Father' and that was the first ecumenical movement *since* ~~what~~ existed. We truly prayed. And that prayer was *heard* and St. Joseph helped us because the American army made one mistake in *the crucial point*. Not far away from the camp, there were woods and there ~~were~~ *was* a division -- an SS men division, and the American *brought* the artillery into the camp and during that night they were shelling at them and that is a *military* ~~miracle~~ *mistake* ~~in its fate~~ because were were exposed to shelling. Fortunately, the SS men brigade *didn't have any* ~~the~~ amunition. and later on, of course, after we were liberated we were still in the camp with a variety of *care we may say* too, but the freedom *that* we enjoyed was *X* ours and so we left camp filled with gratitude to America.

~~On Holocaust,~~ I would like to add that Holocaust belongs to all involved, And there were thousands and millions of people of all nationalities. I

~~don't~~ ^{that were involved} I don't have the exact figures I only ^{stand by} the figures I
 learned in 1945, there were ^{preliminary} I know that alto-
 gether Poland alone lost 7,000,000 that ~~that they~~ learned. I know that
 three millions were Jews but four millions were Poles. I know exactly in ^{that}
 my place where I was taken to prison they ^{grave they opened} ~~the~~
 was over ten thousand people, all teachers, all intellegencia and
 some ^{prominent} farmers were there. So you see the Holocaust truly is
 belonging to all nationalities and ~~that~~ all people and I think ~~that all~~
~~people and I think~~ that Holocaust is going on -- take Iran -- how many
 thousands of people were executed in Iran in this revolution. Isn't ^{it a}
^{Holocaust to} the 250 American marines ^{blown} in Beirut -- it's a Holocaust
 too. Isn't it the Holocaust to see the earthquakes with thousands,
 hundreds of people buried -- in Mexico, El Salvador, and so on -- somehow
^{the disruption} ~~that interruption~~ of ^{order creates} the utmost fear in
 today's world. The utmost fear of Holocaust. And we don't even mention ^{the}
 Holocaust that truly exists ^{behind} the whole Iron Curtain, to
 the ^{East all the way} in Russia in ^{those camps} ~~when~~ ^{from}
 some day it will come to light, You will be surprised how many people --
 Thank you.

- BILL LANDGREN -

Mr. Landgren, have you ever been back to Dachau and, if so, can you describe your feelings upon your return?

That is a sore point with me. My wife and I after I retired we took a trip to Germany and, a sponsored tour, and as we were in Munich one of those days we were taking a city tour on a bus and we had a German lady doing the vocal part of it and we stopped one place and we were getting back on the bus to go and I asked her, I says, 'Is there anything on at Dachau -- I would like to go out there if there was'. 'There is nothing out there,' she says, 'the place has been bulldozed down and there's nothing but a little plaque on a stone that commemorates it. You'd waste your time going out there.' So I didn't. Oh, I went on home and was meeting my son in Minneapolis and his wife's sister was there and she was a nurse that traveled to various parts of the country and she had been in Germany for six months, and I don't know how it came up, but, anyhow, she said that I think I said 'I think it's a shame I didn't see Dachau if there's anything there.' 'What do you mean if there's anything there. It's really -- they got the fence up there, they got a couple of barracks, they got all kinds of things -- a museum.' I just about flipped my lid but it was too late then so I have not been back and we took a trip to Scandinavia this past summer and we met a couple there and they had been to Munich a couple of years before that and he had gone out and taken pictures, and so on. She said when they'd get home they'd send some pictures of Dachau. So I do have four or five pictures of Dachau but I did not see it personally.

- HORACE R. HANSEN -

I have a question that I'd like to direct to Mr. Hansen. If any of the other gentlemen would like to respond that's OK too. In his book, Mein Kampf, Adolf Hitler almost outlined ^{his} the plans for taking over different countries. I would like to know had we paid attention to that book and discovered earlier what his plans were -- do you think WW II would have happened at all?

No one took him seriously ^{when} he wrote Mein Kampf. If you have read the English translation it is very poorly written book. It sounds like someone that is not with it completely -- not very logical -- but he did ^{rail} ~~rare~~ against the Jews, he was going to see that they were exterminated ^{from} ~~for~~ all of Europe, his ultimate target was Russia, and things like that should ^{have} ~~had~~ been listened to, but weren't. No one took him seriously. There was a question before asked over here -- What did you learn from Dr. Reynitz about Hitler and I'd just like to say this -- that Hitler came out of WW I as a corporal and he couldn't make it in school, he couldn't make it in any occupations ^{so} -- he went into politics. He got into this German Workers Party and he named it the Nazi Party. And then he'd speak -- he was so full of hate -- the man was just full of hate -- hate against the Communists, the Gypsies, Jews, that he ^{railed} ~~rared~~ against everything. And he made speeches where he shouted like a man in anger and you probably saw some of the newsreels in the theaters ^{of} some of his speeches but he learned after the Nazi Party grew and the SA was formed, that was his private army along with the SS, there were four million in that, they were in uniforms, and they paraded in the streets, they fought with the Communists in street riots with sticks and the buckle end of belts and so on and then would wind up with a rally at which Hitler would make a raging speech -- a firey speech -- didn't say an awful lot but he railed against the things he knew people hated like, for instance, the heavy reparations imposed by the treaties ^{ending} ~~in~~ WW I, against the lost territories taken in those treaties, the Rhineland, and parts of Prussia, other places and he would rail against that, and he would rail against the Jews that they were the cause of all the ills -- the economic ills in Germany -- and he learned that all of a sudden as Reynitz

says, he could hypnotize an audience. And at that time Germany was a very dull place after going through terrible inflationary period after WW I and followed by a terrible depression, a fourth of the work force was unemployed, and so the circumstances of the times and this raging man converged. And they were just like they were made for each other. He appealed to the unemployed and to the people who couldn't make it and they were the ones who followed him mainly in the Nazi Party. But he found he could hypnotize an audience. He put a lot of color into his rallies. He had bands playing, he had all these people in uniform, he had the SA troops that were fighting away the Communists and trying to ^{break} pick up the rally, the SS protecting ^{Hitler} and his group, and he found that by raging against these ills in Germany that he could hypnotize the people and they'd all say, 'Sieg Heil', Hail Victory, and then they would hypnotize, mesmorize themselves. And many of them fainted. This is the sort of thing that got the man into power and when he got into power he insisted that ~~he and~~ he alone be the dictator. He was the dictator of the Nazi Party, there was no committee, there was no Polit ^Bureau like in Russia, ^{at the} persidium, there was just that one man alone who was a sole dictator -- had no one to answer to -- everybody was answerable to him. And so power just grew on more power until he conquered all of Europe and went into Russia. So in word, that's what Reynitz told me.

Thank you.

- HORACE R. HANSEN -

Mr. Hansen, I have a question for you also. *What would you identify*
as the most *enduring* effects on the Third Reich on the world
today?

It was the most cataclysmic event that has occurred in human history
and I think that the thing we learned from it is -- let me give you
just a little scenario. If ~~at~~ the right times and the wrong man come
together, there can be a dictatorship even in this country. Let me give
you a scenario. Let's suppose that we have a deep depression here in the
United States. And let's assume that the Communists like they did in
Europe all over, take advantage of this and try to rally the people to their
cause and pretty soon they become quite dominant -- the President then goes
to Congress and asks for the right to declare ~~marsh~~^{real} law in some of these
bigger cities, maybe like Detroit, and then troops will march in there and
take it over. This would develop city after city until pretty soon the
whole United States may be under a dictatorship of a President who was
given edict-making powers by the Congress. It could happen here.

We will ^{allow} ~~have~~ one more question and then we'll close ^{our} ~~the~~ program.

Thank you. I have a question for Mr. Borth. From what I've read from the book Of Pure⁷ Blood all of the countries that resisted except Norway where there was a certain degree of cooperation. Do you have any explanation?

No, I don't.

Anyone else?

There are many reasons why we must never forget the Holocaust. Among them are the words of the philosopher, Santana^{ta}, who once said, 'Those who ^{miss justice} ~~have no other~~ task are condemned to repeat it' and Justice Robert Jackson, Chief American Counsel at Nuremberg war crimes tribunal ^{who in} ~~with~~ reference to the Holocaust said, 'The wrongs ~~we~~ ^{and} seek to condemn have been so calculated, so malignant, so devastating that civilization cannot tolerate their being ignored because it cannot survive their being repeated.'