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EDITORIAL

The T4 Memorial for Patients Killed by their Doctors: A Personal View

Marlies ter Borg

bipolar philosopher

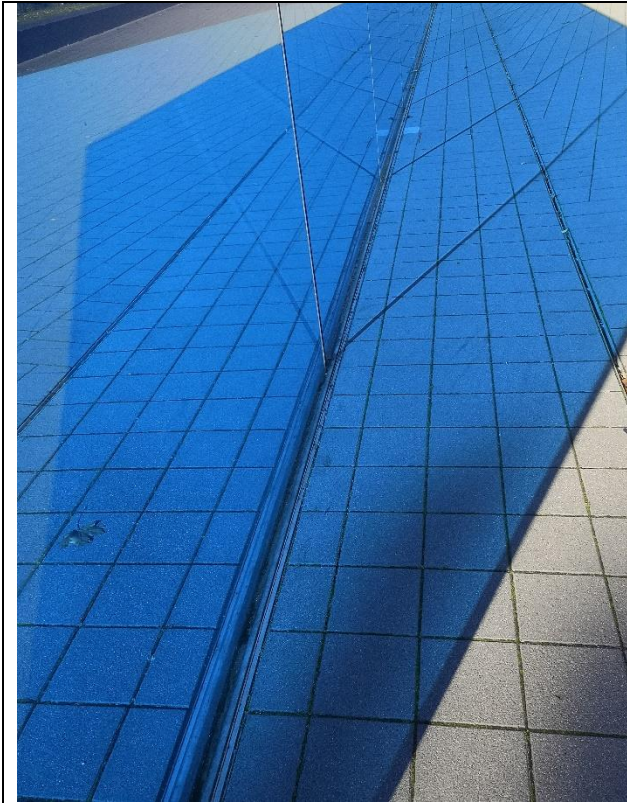
ABSTRACT

This is the story of the murder, by psychiatrists, of patients with genetically based psychiatric disorders in Nazi Germany. It is told from the viewpoint of a person with bipolar disorder, reflecting on the suffering of people like herself. The various stages in the so-called “Euthanasia” programme are mentioned: sterilisation, forbidding marriage, gassing, poisoning, starvation.

This dark page of German Psychiatry is lightened up by:

- Its contrast with the author’s experience of compassionate and professional psychiatric therapy today.
- The inspiring sermons of the Bishop of Munster in 1941 leading to protests among patients and their families, the largest protest movement in Nazi Germany.
- The informative and uplifting group of monuments in Berlin commemorating the victims.
- The speech by the chairman of the German association of psychiatrists in 2010 asking for the victims to forgive them.
- The incorrect use of the term ‘Euthanasia’ for the memorial and its correct use in a humane Dutch law, passed in 2002.

1. Himmelhoch Jauchzend



2. zum Tode Betrübt



Introduction

This article entails an evaluation of the monument, the Memorial and Information site at Tiergartenstrasse 4, Berlin.

The monument is viewed against the backdrop of what is known as the darkest page in the history of German Psychiatry. To evaluate the monument in the context of this history, a critical philosophical analysis is made of several documents:

- a scientific book on manic depressive disorder published in 1942 by renowned psychiatrists
- a short note by Hitler dated 27 August 1940, predated to 1 September 1939
- the sermon by the Bishop of Munster, August 3, 1941
- the speech by Dr Frank Schneider, at the meeting of the German Association for Psychiatry and Psychotherapy, 26th November 2010
- The Dutch law on Euthansia passed in 2002.

This analysis was inspired by a visit to the monument in October 2022.

Surviving patients are practically impossible to find. Therefore the author supplements her rational analysis by an emotional empathy, based on her experience with one relevant disorder, on which this article is focussed. She starts therefore with a personal view, leading to an emotional or symbolic

evaluation of the monument next to the critical analysis thereof.

A Personal View

The transparent blue glass and brown rust ¹ of this magnificent memorial reminds me of that famous phrase from Goethe ² often used to describe the essence of my manic-depressive disorder. Let me introduce myself. My maiden name is Margarethe Louise Amelia Neervoort. Through my grandmother Amelia's side - her two sisters Schlamilch, - I inherited a proclivity for a genetic bipolar disorder. I am lucky to be monitored regularly by a trustworthy and competent psychiatrist and a truly caring psychiatric nurse. My efficient and bona fide pharmacy delivers my lithium on time in the right doses, checked by regular blood tests.

I was happily married, my husband, Meerten ter Borg, died peacefully at home 5 years ago, at the age of 71. He was weakened by hereditary Parkinson's disease. I have two wonderful children and two adorable grandchildren.

How different would my life have been if I had lived under Nazism!

I would not have been allowed to marry, might even have been sterilised.

I could have died in a gas chamber, psychiatric patients were gassed even before the Jews. Later, they were poisoned or starved to death. Last autumn I visited the

Memorial Site for the Victims of the National Socialist 'Euthanasia' murder

It is located on Tiergartenstrasse 4 in Berlin, the site of the initial headquarters of the 'euthanasia' programme. It has four components. The most impressive is the sky blue glass wall, (above left) that was erected in 2014. There was already a rusty brown sculpture in place, dating from 1963. For me, it is part of the Memorial, even though it was created for a different purpose. It consists of two dark brown walls with a small tunnel in between. When walking between those two dark walls I felt enclosed as if in a prison, or confined to a bed in a sinister hospital, or down in deep, suicidal depression. Seen from the outside, the whole points to the sky, reminding me of the smoke from a cremation. Patients who had been killed were cremated immediately so no post mortem could be performed.

3. Smoke from the cremation³ of victims of T4



Then, there is a bronze memorial plaque, dating from 1989. It is the perfect place to put flowers. I couldn't find a flower shop so I plucked some flowers in a public park, assuming that the Berlin municipality wouldn't mind.

4. Bronze memorial⁴



The fourth element of the memorial is a horizontal series of images and texts explaining the history of the 'Euthanasia' -programme.

Euthanasia ?

By now I am sick of the word 'euthanasia'. It is all over internet. It keeps hitting me in the face when I google⁵:

T4 - Memorial and Information Centre for the Victims of the Nazi Euthanasia

The German text is more ambivalent

GEDENK- UND INFORMATIONSORT FÜR DIE OPFER DER NATIONALSOZIALISTISCHEN »EUTHANASIE«-MORDE⁶

Here a hybrid animal is introduced an 'euthanasia murder'. A mythical combination of opposites.

That word 'Euthanasia' is completely misplaced. In no way does what happened in Nazi Germany resemble the true meaning of the Greek words $\epsilon\tilde{\upsilon}\theta\alpha\nu\alpha\tau\omicron\varsigma$; eu = good thanatos = death.

The so-called 'euthanasia' of Nazi times is the exact opposite. As said, it was not euthanasia but intentional killing. As the Bishop of Munster pointed out, according to the Penal code, the Reichsstrafgezetzbuches §211, this was murder⁷. Let us, after 80 years, stop beating about the bush. It was not euthanasia, it was plain murder.

Neither are the victims specified in the name of the monument. The German word used is 'Opfer'. It can be translated as 'victim' but is more correctly translated as 'sacrifice'. The Latin term sacer points to a higher, a sacred goal for which these persons were offered. The killing of patients was seen as a sacred deed comparable to the Roman burning of an animals to placate the Gods. In our case the higher goal for which people were killed was 'Die

Reinigung des Volkskörpers' ⁸ The people who were murdered were not Victims or Sacrifices, or Offerings or Opfer. They were patients. And the persons doing the killing were not the Nazi's but psychiatrists, doctors⁹. Cynically, to this very day, the words 'Euthanasia' and Opfer are used in describing the very monuments that should honour those patients murdered by doctors. The name of the monument should be:

T4 Memorial and Information Centre for patients murdered by doctors in the Nazi-period.

In my country, the Netherlands, it is legally¹⁰ permitted and advisable to make an euthanasia declaration when in good health. It should be discussed with one's general practitioner, and reconfirmed on a regular basis. When the patient feels that the time of unbearable and hopeless suffering has come, he or she can ask the GP for euthanasia. **At the patient's explicit wish**, and after careful deliberation with two independent medical doctors who control if all legal criteria have been met, the GP can administer lethal medication.

Back to the monument

I took a few photos of the monument with my mobile phone which appear in the text below. The information is couched in general terms, illustrated by a few not very representative 'cases'. I noted a picture of a certain Martin, (the same name as my husband Meerten), who was diagnosed with Parkinson's disease and gassed in 1940 in a special institution in Grafeneck. This is a neurologic rather than and psychiatric disorder. The term Schizophrenia appears in a photo of a typical form used in the procedure.

I did not spot any particular mention of the manic depressive disorder. That did not matter to me, for the combination of the sky blue wall and the rusty tunnel expressed my disorder,- not as observed externally by a medical doctor and cut up into symptoms or criteria, - but as experienced from the inside. The combination of these two sculptures

'Himmelhoch Jauchzend, zum Tode betrübt',

seemed to say: Yes their bodies were destroyed, but their/our spirits live on!

The role of medical personnel

It is now known that medical personnel, doctors and nurses, were not forced to cooperate in this programme, (as were the patients!)¹¹. They could have opted out on a personal basis, and hardly any of them did. They fulfilled this task with diligence, dedication and competence. Representatives of the Society of Psychiatrists collaborated with the

programme on the local, institutional and policy level.

In this light the meeting of the 26th November 2010 of the Deutsche Gesellschaft für Psychiatrie, Psychotherapie und Nervenheilkunde (DGPPN) is unexpectedly moving. After nearly 70 years their president, Professor Dr Frank Schneider explained not only what had happened during the war but also what happened after it.

On behalf of his colleagues he said the following:

"Die DGPPN bittet die Opfer und deren Angehörige, um Verzeihung für das Leid und das Unrecht, das ihnen in der Zeit des Nationalsozialismus im Namen der deutschen Psychiatrie und von deutschen Psychiatern angetan wurde und für das viel zu lange Schweigen, Verharmlosen und Verdrängen der deutschen Psychiatrie in der Zeit danach." ¹²

"In the name of the German Association for Psychiatry and Psychotherapy, (and neurology?) I ask you, the victims and relatives of the victims, for forgiveness for the pain and injustice you suffered in the name of German psychiatry and at the hands of German psychiatrists under National Socialism, and for the silence, trivialisation and denial that for far too long characterised psychiatry in post-war Germany." ¹³

At this point all 3000 psychiatrists present bowed their heads.

Very moving!

Zirkules Irresein (manisch-depressives) - Psychopathische Persönlichkeiten.

While working on this article I came across a black book ¹⁴ published in 1942.

The title is odd. Psychiatrists are always tell me that I AM NOT my disorder, but that I HAVE a disorder. In this black book the patient IS his or her disorder, which is why the disorder is not to be treated, but the person to be eliminated. This book was part of a series called **Handbuch der Erbkrankheiten**, (Textbook of genetic illnesses), which included 5 other supposedly inherited disorders.

I must confess that at first I was quite impressed. It contains a deal of useful information. For instance, knowing that bipolar disorder has a genetic aspect could speed up the diagnostic process and make the right treatment available at an earlier stage, thus avoiding much suffering. It also gives the patient a sense of belonging with other family members who suffered the same. And it teaches the patients to observe the development of their own children and grandchildren, to spot manifestations of the illness

at an early stage. Was this what the authors were after?

This book is what in Dutch is described as 'Deutsch Gründlich.': written with a typically German diligence. For instance there are 40 pages of references, one for literature, a Namenverzeichnis and 2 Sachverzeichnisse on Zirkulares Irren and Psychopathische Persönlichkeiten respectively. The authors have outdone themselves in producing a book that has 'More about elephants than you ever wanted to know,' as the British saying goes.

They even dabbled in the history of psychiatry. Reference is made to Bénédict Morel (1809-1873), a French alienist and psychiatrist who has since slid into oblivion. Morel held that the course of this disorder is progressive, and that offspring would degenerate even further, resulting in early dementia. Therefore sufferers were best interned in asylums to inhibit degenerate reproduction.¹⁵ This theory had long since become obsolete, as Emil Kraepelin distinguished Manic Depression and Dementia praecox¹⁶. There was no reason to assume that patients with manic depression would deteriorate during their lifetimes, let alone witness their offspring degenerating at an even faster pace.

The authors

So what were these authors after? Who were they? The editor, Dr. Ernst Rubín (1874-1952), was founder of the Nazi Society for Racial Hygiene. He was an internationally known scientist who began his career at Emil Kraepelin's clinic in Munich. He withheld a publication of his own empirical findings that the genetics of manic depression were not as unambiguous as assumed, because these results did not corroborate his ideological position.¹⁷

The publisher, Dr Arthur Gutt, MD, (1891- 1949) had worked with Rudin on the Gesetz zur Verhütung Erbkranken Nachwuchses, the Sterilisation law of 1933.¹⁸ He was also involved in the development of The Marital Health Law of 1935 which banned unions between the 'hereditarily healthy' and persons deemed genetically unfit. After his resignation from the Health Ministry in 1939 he was made SS Major General.

The author of the first chapter was Dr Johannes Lange, (1891-1938). He worked as an assistant to

Kraepelin from whom he received his doctorate. After Kraepelin's death Lange moved into Kraepelin's house with his wife, also an MD, of Jewish decent. After they were divorced and he had remarried, she committed suicide in 1937. Lange was a member of the E.G.G., Erbgesundheits- or or Sterilisierungsgerichte, a body which took decisions on which persons with an Erbkrankheit were to be sterilised. Lange died in 1938 and Rubin edited his chapter.

Dr Hans Luxenburger wrote the chapter on genetics, one of his many publications in this area. He received his doctorate from, the University of Munich where Kraepelin was professor. By the time we meet him he was working for the medical department of the airforce.

So far it seems like a Kraepelin old boys network. However, the great psychiatrist, who died in 1926, cannot be held responsible for the views and actions of his pupils. If anything they were 'plus royalist que le roi' (more royalist than the king.).

But here is someone who studied in Leipzig and became professor at the University of Berlin, Hans Heinze (1895-1983). He was director of the Brandenburg Euthanasia Centre, with about 2,500 patients, 1,000 of them children. Here he supervised the murder by injection, starvation and poisoning of thousands of children whose brains he then supplied to Nazi researchers. He trained physicians for the T4 Euthanasia Programme.

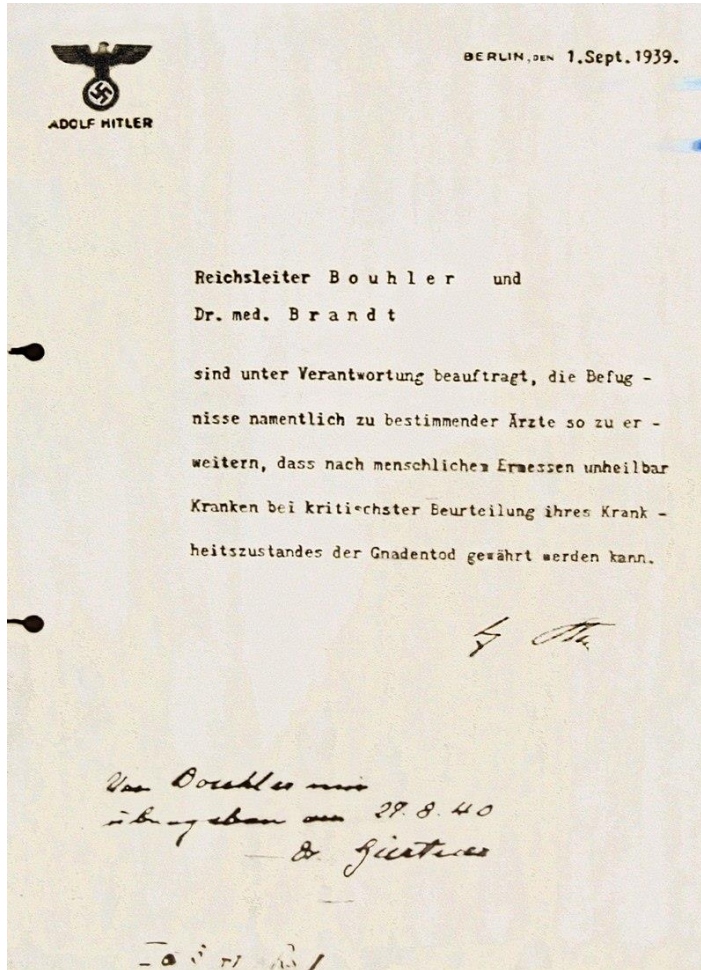
Dr Kurt Polisch, professor of psychiatry at the University of Bonn, is the author of a chapter on the hereditary aspect of cirkuläres Irresien.

There is one other person who is quoted at the end of the book, not a professor with a PhD, indeed, not even an Medical Doctor: The quote is from a book dated 1933.

"Marriage cannot be an end in itself. It must serve a greater end, the increase and maintenance of the species and the race. That alone is its meaning and its task."¹⁹

I decided to google the author, and found more about Hitler than I EVER wanted to know. But I did find one very relevant little note.

5. Hitler's Zettel



There was a law forbidding marriage, there was a law on sterilisation but there was never a law on killing patients, just this little note a 'Zettel.' It is dated 27 August 1940 but was predated to 1 September 1939. In it, Hitler authorises certain medical doctors to offer those suffering from incurable genetic diseases a Gnadentod, a mercy death.

The silent book

Suddenly I realised what is so weird, so eerie about this black book I have before me.

It is not what is written in it, but what isn't.

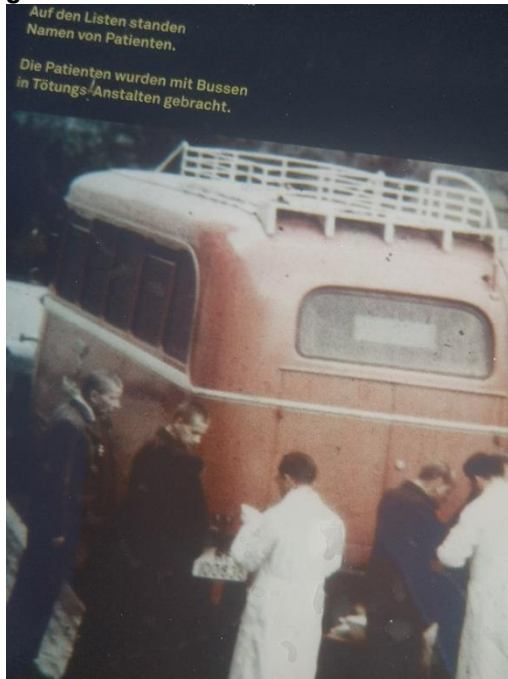
Not what the authors express but what they hold back.

It is the endless information ending in silence.

They are trying hard to drive home a point, but the point never came. In the preface, reference is made to the Marital Health Law of 1935. The Hitler quote with which the book ends also relates to marriage. But in 1942 the marriage issue is not 'breaking news', but old news in yesterday's paper There were new developments that the authors, editor, and publisher shy away from mentioning.

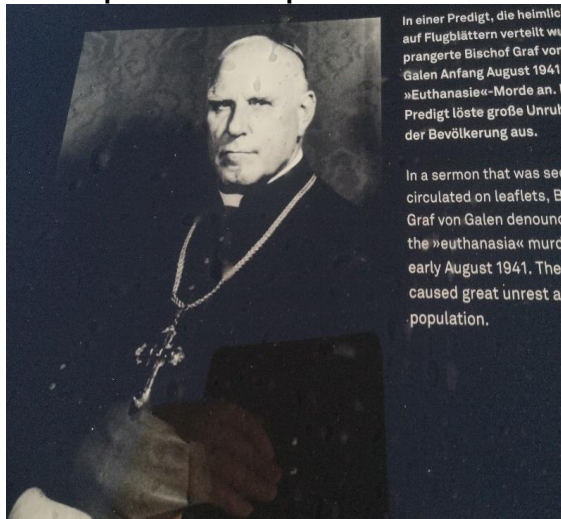
Surely those involved in this book, except those who had died just before, knew what was going on. From the spring of 1939 onwards, 'disabled' children were being killed²⁰. In August the killing was extended to adults. T4 established six gassing facilities. The selection of victims was centralised at the headquarters, Tiergartenstrasse 4. They were then taken in small brown²¹ vans to be gassed. This was before gas was used to kill Jews.

6. MD's helping patients into the van, to be gassed²²



Of course our learned authors knew about the uproar following the sermon by the Count Von Galen, bishop of Münster on the 3rd of August of 1941.

7. Bishop of Münster's protest



The sermon against killing patients by the Bishop of Münster²³ still inspires.

Excerpt from Bishop von Galen's Sermon (August 3, 1941)

“For the past several months it has been reported that, on instructions from Berlin, patients who have been suffering for a long time from apparently incurable diseases have been forcibly removed from homes and clinics. Their relatives are later informed that the patient has died, that the body has been cremated and that the ashes may be claimed. There is little doubt that these numerous cases of unexpected death in the case of psychiatric patients are not natural, but often deliberately caused, and result from the belief that *it is lawful to take away life which is unworthy of being lived*. This ghastly doctrine tries to justify the murder of blameless men and women and would seek to give legal sanction to the forcible killing of invalids, cripples, the incurable and the incapacitated. I have discovered that the practice here in Westphalia is to compile lists of such patients who are to be removed elsewhere as ‘unproductive citizens,’ and after a period of time put to death. ...why these unfortunate patients are to be put to death? It is simply because that according to some doctor, or because of the decision of some committee, they have no longer a right to live because they are ‘unproductive citizens’. If the principle is established that unproductive human beings may be killed, then God help all those invalids who, in order to produce wealth, have given their all and sacrificed their strength of body. If all unproductive people may thus be violently eliminated, then woe betide our brave soldiers who return home, wounded, maimed or sick. Once admit the right to kill unproductive persons . . . then none of us can be sure of his life. We shall be at the mercy of any committee that can put a man on the list of ‘unproductives.’”

The bishop repeated his message in three consecutive sermons. The protests grew to be larger than any other protest movement in Nazi Germany. As a result the centralised T4 euthanasia programme was terminated on 24 August 1941. But the killing continued, it was simply decentralised. From then on the personnel supposed to be caring for the patients in mental institutions actually poisoned them. When they ran out of lethal medication they slowly starved the patients. So the selection and killing of patients with a genetic disorder was delegated to the medical staff at the institutions supposedly caring for them.

Gassing was no longer available. The brown vans and the smoke from the cremation of the victims had been publicly visible leading to unrest among the families of the deceased. Poisoning by medication

was easier and the victims, and their co-patients, accustomed as they were to medication, would not notice what was happening. When, due to war conditions, lethal medication became difficult to obtain, the slow starvation method offered the ideal stealthy solution. These methods of 'Gnadentod' are

depicted in the excellent film 'Nebel in August' (Mist in August) ^{see note 20}

When medicine became scarce, the patients were slowly starved. The smoke of cremation rising above the walls could have given away what was going on inside them. The murdered patients were buried inside the walls of the medical institution.

8 Burial place for murdered patients



The black book and its audience

Back to the black book. It is clear that there could be no mention in Handbuch der Erbkrankheiten of any activities directed towards the killing of such persons, because any staff member or other person who gave away the 'secret' information was to be sentenced to death²⁴.

Then why is there a book? Who is the intended audience?

The black book appears to be intended for general practitioners and others responsible for diagnosing and registering patients with manic depressive disorder.

According to page 1-2, there had been far fewer patients with this diagnosis in recent times than ought to be expected. It was a matter for concern: 'Zirkuläre Krankheit' had practically disappeared from the waiting rooms of the general practitioners, a result which was confirmed by specialised psychiatrists. So either these patients avoided contact with a medical doctor altogether, or they were diagnosed with some light somatic ailment, or their depression is explained by a negative environmental influence rather as an endemic symptom of a genetic disorder.

"All this is possible, even without taking into account ill will on the part of the patients and their misguided doctors."

Unless, of course, trying to escape marital and sterilization laws is to be considered ill will.

The author argues that general practitioners should become more aware that the milder and hidden forms of the disorder, which, with the help of this black book, can easily be diagnosed, are part of the genetic disorder. The GP's were to be persuaded that this genetic base was relevant for all varieties of manic depressive disorder, bipolar and unipolar mania and unipolar depression, from mild cyclothymia to all out mania or deep depression, from frequent episodes, even more frequent rapid cycling, to only one or two episodes in a lifetime. It was especially necessary to get to know the 'clinically light' and 'larvierten' masked forms,. Morel had used the term larvéé mentale as a state without any of the symptoms of the disorder, but with an underlying brain deficiency.²⁵ Indeed, all these various forms should be studied as one perverse family of genetically determined 'Zirkuläres Irresein'.

So boys and girls, you who have refused to visit your GP, or faked a headache, all you with hidden genetic disorders, cancel your weddings. Much as you might have looked forward to the special wedding edition of Mein Kampf that the State gave as a present to 'healthy' brides and grooms.

Secondly this book is aimed at medical personnel who were now responsible for the implementation of 'eugenic' killing. These wordy analyses were to give them moral support, to show that, although what they were doing was strictly speaking il-legal,

un-lawful, not based on any law, it was legitimate in the broader ethical sense of contributing to the health of the nation. It gave them a conceptual toolkit to simplify and speed up the diagnostic process. It enabled them to decide on priorities. Who was to be selected first for the Gnadengift of a mercy death? The book's silence of the point to which all the research, all the scientific elaboration was leading, also signalled that what they were up to would be kept a secret. Doctors and nurses knew that giving away this secret implied the death penalty. For them.

Conclusion

This brief overview shows that the perverse treatment of patients, their gassing, poisoning or starvation, was embedded in thorough research by renowned psychiatrists trained at and then holding positions at reputable institutions, in various parts of Germany, some even fulfilling professorships. In the group of authors, I studied only one held a high SS position but only after he resigned. These authors go to great lengths to show that persons with a manic-depressive disorder are genetically to be defined as psychopathic personalities. However these authors were under a secrecy obligation as were all medical staff in this operation. Actually propagating or even mentioning the elimination of such psychopathic personalities would result in death penalty. None of these authors were actually punished according to the German penal law, either during or after the Nazi regime. The courageous Bishop of Munster argued in 1941 that doctors who murdered patients deserved capital punishment according to the German penal code. He has a place of honour in the monument. As for further information at the monument site, it shows a certain arbitrariness; a balanced mention of all diagnoses involved is lacking. This is an important omission for today's patients, who might have special empathy for their psychic, their soul mates.

Most important criticism is towards the words used to name the monument, which are now all over internet. They were not just victims, offerings for a higher goal, but patients. They were murdered, not by the NAZI's, but by their doctors. The word 'euthanasia' is a way to play down the gravity of the crimes committed. It also degrades the humane and legal practice of euthanasia in my home country, the Netherlands,

In symbolic or empathic terms however the monument is uplifting, indicating that the soul, the $\Psi\upsilon\chi\eta$, psyche, of the patients has survived their physical destruction. That is my personal view, as one who has a partly genetic manic depressive disorder, looking back from a time in which we can trust medical doctors, to times in which people like me couldn't. The sky blue and the rusty brown sculptures were not designed together, but the artists have unwittingly expressed the essence of the manic-depressive disorder:

Himmelhoch Jauchzend, Zum Tode betrübt.

Forgiveness²⁶

Sadder and wiser, I return to the speech quoted at the beginning of this article. The speech in which professor Dr Frank Schneider asks, on behalf of his colleagues, for forgiveness for the pain and injustice suffered in the name of German psychiatry and at the hands of German psychiatrists.

So now, twelve and a half years after this courageous speech, speaking in my turn, if I may, on behalf of persons with a disorder with a genetic aspect who were murdered by medical doctors in the Nazi period.

Those who are so often forgotten in memorials.

If I may be honoured by speaking on behalf of these, my 'soul-mates' I would like to say to Dr Schneider:

Thank you for your speech.

Thank you for offering your apologies, asking for Verzeihung for the darkest page in the history of German Psychiatry.

In your beautiful German language I would like to say:

Verzeihung sei Ihnen von ganzer Herzen gestattet.

That is:

Apologies accepted!

Marlies ter Borg – Neervoort - Schlammilch

References

- ¹ Left: T4 - Memorial for the Victims of the Nazi Euthanasia Programme Tiergarten Strasse 4 Berlin Transparent 24-metre-long blue glass wall, 2014, by the artists Ursula Wilms, Nikolaus Koliusis and Heinz W. Hallmann. Right Two curved rusty iron walls, dating from the resurrection of the Philharmonic hall in 1963 by Bernhard Hans Henry Scharoun.
- ² The phrase 'Himmelhoch Jauchzend, zum Tode betrübt' is often used to indicate bipolar /manic depressive disorder. It comes from Klärchen's song in the third act of Johan Wolfgang Goethe's play 'Egmont' 1788, put to Music by Beethoven. At the end of the play the heroine Klärchen commits suicide.
- ³ Photograph by Marlies ter Borg, memorial Memorial Tiergartenstrasse 4 Berlin
- ⁴ Bronze memorial slab at Tiergartenstrasse 4 Berlin. The small image is by Else Blankenhorn, interned artist and patient. Eigensinnige Welten, die Malerin Else Blankenhorn (1873-1920) Herausgegeben von Jan Merk, Modo
- ⁵ <https://www.visitberlin.de/en/t4-memorial-victims-nazi-euthanasia-programme>
https://www.tripadvisor.com/Attraction_Review-g187323-d10749361-Reviews-T4_Memorial_for_the_Victims_of_the_Nazi_Euthanasia_Program-Berlin.html
<https://www.google.com/search?q=T4+monument&oq=T4&aqs=chrome..69i57j69i59l2j46i512j0i512l6.3100j0j15&sourceid=chrome&ie=UTF-8>
<https://www.gedenkort-t4.eu/de>
https://en.wikipedia.org/wiki/Memorial_to_the_Victims_of_National_Socialist_%27Euthanasia%27_Killings
<https://www.t4-denkmal.de/>
- ⁶ <https://www.t4-denkmal.de/>
- ⁷ According to the German Penal code doctors murdering patients deserved capital punishment, thus the Bishop pointed out. Armin Trus Die 'Reinigung des Volkskörpers' Metropol, Giessen 2019, p. 211
- ⁸ Armin Trus see note 7
- ⁹ Dr. Frank Schneider, Psychiatrie im Nationalsozialismus Erinnerung und Verantwortung, 26 November 2010 Deutsche Gesellschaft für Psychiatrie, Psychotherapie und Nervenheilkunde, DGPPN 2011 Springerverlag, Berlin <https://www.dgppn.de/en/Core-areas/psychiatry-in-time-of-National-Socialism/speech-schneider.html>
- ¹⁰ Euthanasia and the law: dying with the aid of a medical doctor.
MD's can in special cases help patients to die. That is called euthanasia or help in taking one's own life. Doctors will do this only if the patient her- or himself requests this. In the law all the rules are stated that hold in cases of euthanasia or taking one's own life.
The official name of the law is The law for the assessment (scrutiny) of terminating an individual's life at request and help in taking one's own life. <https://www.government.nl/topics/euthanasia/euthanasia-assisted-suicide-and-non-resuscitation-on-request>
- Euthanasie en de wet: sterven met hulp van een arts
Artsen kunnen in bijzondere gevallen een patiënt helpen met sterven. Dat heet euthanasie of hulp bij zelfdoding. Artsen doen dat alleen als een patiënt daar zelf om vraagt. In de euthanasiewet staan alle regels die gelden bij euthanasie of hulp bij zelfdoding. De officiële naam van de euthanasiewet is Wet toetsing levensbeëindiging op verzoek en hulp bij zelfdoding (Wtl).
- ¹¹ Armin Trus Die 'Reinigung des Volkskörpers' Metropol, Giessen 2019 p 136.
- ¹² See note 9 p 36-37
- ¹³ See note 9 p 36-37
- ¹⁴ Zirkulares Irresein (manisch-depressives) Psychopathische Persönlichkeiten - Handbuch der Erbkrankheiten , published by A. Gütt, Georg Thieme Verlag, Leipzig, 1942
- ¹⁵ Morel, B-A. Traité des dégénérescences physiques, intellectuelles et morales de l'espèce humaine et des causes qui produisent ces variétés malades, 1857.
(Treatise on the physical, intellectual and moral degeneration of the human race and on the causes that produce these various sickly states)
- ¹⁶ Emil Kraepelin, Psychiatrie, Ein Lehrbuch Für Studierende Und Ärzte (1903) several later editions
- ¹⁷ Gundula Kösters, et al. Ernst Rüdin's Unpublished 1922-1925 Study "Inheritance of Manic-Depressive Insanity": Genetic Research Findings Subordinated to Eugenic Ideology, Plosgenetics, 2015
- ¹⁸ Law for the Prevention of Hereditary Disease in Posterity or Sterilization law. July 1933
- ¹⁹ Hitler, Mein Kampf 1925 p 125 English 1933 quoted on page 303
- ²⁰ Robert Domes, Nebel in August, Die Lebensgeschichte des Ernst Lossa CBT, München 2008 Kai Wessel, Nebel in August, film 2016 eg Netflix
- ²¹ Photo's taken with mobile phone, by Marlies ter Borg at the T4 information centre Berlin
- ²² Photo by Marlies ter Borg at monument on Tiergartenstrasse 4
- ²³ Excerpt from Bishop von Galen's Sermon (August 3, 1941)
English translation: Sermon by the Bishop of Münster, Clemens August Count von Galen, on Sunday, August 3, 1941, in St. Lambert's Church, Münster; reprinted in Beth A. Griech-Polelle, Bishop von Galen: German Catholicism and National Socialism. New Haven: Yale University Press, 2002, pp. 189-91.
Source of original German text: Bistumsarchiv Münster, Fremde Provenienzen, A 8. Schreibmaschinenabschrift. Überschrift: Niederschrift der Predigt des Bischofs von Münster, Sonntag, den 3. August 1941, in der St. Lambertikirche

in Münster; reprinted in Johann Neuhäusler, *Kreuz und Hakenkreuz: Der Kampf des Nationalsozialismus gegen die katholische Kirche und der kirchliche Widerstand*. 2nd edition. Munich: Verlag Katholische Kirche Bayerns, 1946, part II, pp. 364-66.

Saint Lamberti Church in Münster: speech printed in a pamphlet distributed by the Saint Lamberti Church. Republished here with permission by the Diocesan Archives, Münster. Der Münsteraner Bischof Clement August Graf von Galen (1878-1946) in seiner berühmten Rede von 3 August 1941, Armin Trus, see note 3.

See also: Bishop von Galen, *Three Sermons in Defiance of the Nazis* by Bishop von Galen, www.churchinhistory.org

²⁴ Medical staff were obliged to swear an oath for obedience and secrecy. Armin Trus p. 137, see note 11

²⁵ See M.ter Borg and D. Kasteleijn *The cultural context of diagnosis: The case of Vincent van Gogh, Epilepsy & Behavior*, 2012, p. 8

²⁶ As Mpho Tutu van Furth shows in her book *Forgiveness and Reparation, the Healing Journey*, the request for forgiveness should be answered by full hearted acceptance on the side of the 'victims'. An earnest request for forgiveness should be answered by the deed of forgiving. Published by Sarton, Longman and Todd, London 2022.

I hope my article can contribute to the healing process. Thankyou.