

NAME: JOE DREWRY
INTERVIEWER: LORRIE MELL
DATE: DECEMBER 20, 1978
CAMP: LANDSBURG

Q: For the record, we would like to know your full name.

A: Joe S. Drewry -- D-R-E-W-R-Y.

Q: And your address?

A: 6640 Williamson Drive, N. E., Atlanta.

Q: And your date of birth?

A: The sixteenth of February, 1921.

Q: And how old were you at the time of liberation?

A: About 23 or 24.

Q: At that time, what were your career plans? Your prospective profession before you went into the service?

A: I came directly from military school into the service and I had wanted to stay in service as a career.

Q: So that was your career goal. And your present occupation?

A: I'm an engineer.

Q: What was your military unit?

A: 602nd Field Artillery.

Q: And your rank at the time of liberation?

A: First lieutenant.

Q: Were you involved with the liberation of any specific camp?

A: The name that comes to mind is Landsburg.

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Q: How did you first hear about the camp?

A: We were not in an artillery support mission at that time. We were trying to help with the German POWs, and trying to take care of all the mob that was moving through our lines. Some of the people in our unit were with the infantry units. I was assisting in collecting the displaced persons and other people who were trying to get out of Germany. As soon as we got word back from our people about this particular camp, then I went on up to see what it was all about. I guess it was as much curiosity as anything else at that time.

Q: Was this the first you had heard about these camps?

A: No, it was not, but with so much going on I didn't pay too much attention to it, really.

Q: What did you expect to see when you went to Landsburg?

A: I had no idea, really.

Q: What about the people you were with? Did you go to the camp alone or with your unit?

A: I went with my driver.

Q: Had he heard about the camps?

A: I don't think so. No.

Q: So you were sort of unprepared?

A: Yes. Very much unprepared.

Q: And what date did you arrive at the camp?

A: I would have no idea.

Q: Approximately.

A: Let's see, the war was over in June, was it not? It was probably about a month. Maybe not that long. I'm not completely sure.

Q: Approximately a month before the end of the war.

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A: That's right.

Q: It is hard to remember.

A: Right - that many years ago.

Q: What I would like you to do, in your own words and in your own way, describe the camp as you remember it. What you saw, what you heard.

A: When we got there, there were a few GI medics who had already gotten in there. The German people -- the camp operators -- were trying to, I guess you would say, destroy the evidence. They had several railroad cars loaded with corpses and they were putting gasoline on them, trying to burn them when we got into the place. They had the traditional striped uniforms there. I remember going into the gate and on the right hand side of the gate, there was a fence -- two rows of barbed wire -- and at that time there were people leaning up against the fence. They were barely alive.

Q: These were the prisoners?

A: The prisoners. And over on the left of it, there were a couple of barracks. Apparently, this was not one of the larger camps. I never read anything about it in any of the records. The railroad yard, if I remember correctly, was toward the back end of the compound. By the time we got there, as I said, they were trying to burn the bodies. They had piled a bunch of them in the railroad cars.

Q: These were the Germans who worked the camp?

A: That's right.

Q: Were they military or were they civilians?

A: They were military. They had on military uniforms. A few of the younger prisoners were walking around. One in particular, somehow, had a camera and was taking pictures. I distinctly remember that. How he got the camera of course I don't know. But he was taking pictures of what was going on. We stayed there

for a while -- maybe a day or so -- and tried to help out. Then the medics and the graves registration people came and took over. We evacuated to a hospital somewhere some of the people. I don't have any idea of numbers.

Q: Have you any idea of how many prisoners were there at that time?

A: It was not a large camp. Of that much I'm sure. I'd guess probably a couple of hundred. In fact, I don't believe there were more than about two barracks there or three at the outside.

Q: Was there anything else there, other than the barracks, that you saw?

A: A couple of small shacks that were probably command shacks or something like that. I don't believe that this one was an extermination type thing like the Dachau type thing.

Q: You saw no evidence of anything other than...

A: Other than just emaciated people and trying to get rid of the bodies.

Q: Were there many bodies that you saw?

A: There were more lying down than there were standing up. Some of them, without examination, you couldn't tell whether they were living or dead. They were at that point. Most of them were very emaciated. This young fellow I'd guess was probably in his early twenties....

Q: The one that was taking the pictures?

A: Yes. He looked better than any of the others and I'm not so sure he didn't switch uniforms, now that I think about it, since he did look so much better than some of the others.

Q: What do you mean by that?

A: I mean from a German uniform to the other one.

Q: Because he looked physically so well?

A: Because he looked physically so much better than the others.

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Q: Did the prisoners do anything when they saw you? Do you remember that?

A: We were not the first ones in there. We came in very soon thereafter.

Q: About how long afterward?

A: Probably less than an hour.

Q: So you were one of the first people in?

A: Right.

Q: Did the prisoners come up to you? Did they do anything in relationship to you?

A: The ones that were walking around were glad to see us

Q: How did they express that?

A: Just general jubilation. I don't know. I didn't understand German. A few of them were speaking English, but they didn't have to put it into words that you could understand.

Q: Non-verbal communication was there.

A: Absolutely.

Q: Of course, you were there as a visitor, but were there any specific orders concerning the treatment of the prisoners?

A: We were just trying to give first aid until our military government people and civil defense people came in who knew how to take care of the situation. We didn't stay there too long. We got out as soon as the other people got in. We'd made an effort to feed them and that was about it. Our own aid people were working with some of the people that needed medical attention

Q: You told me initially that you and your driver went in. Who is the "we" that you are talking about at this point?

A: The American troops. An infantry unit. And I'm reasonably sure about the name of this particular location. I guess maybe you've cross interviewed.....

Q: This name is not familiar to me, but I'm sure it is to someone else in the Project.

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It was located near where?

A: Landsburg.

Q: That was the name of the camp or is that they name of the town?

A: That's the name of the town. I said Landsburg - there were two of them. I'm confused. One town is Landsburg and one town is Augsburg. I was certain when we first started talking, but right now I'm not so sure.

Q: That's okay. That's close enough at this point and time. So your unit itself went into the camp after you did.

A: Our unit was split up. I had a few people with me trying to take care of the people who were trying to get through our lines -- the Germans who were trying to surrender and the displaced persons trying to get back home and the German defectors trying to come on through with the displaced persons. We were, more or less, trying to herd them up and get them to a point where the MPs and the civil affairs and military government people could take care of them.

Q: So your role was predominantly, as you said, a first-aid type of thing.

A: That's right.

Q: How did your fellow soldiers and/or superior officers treat the prisoners? What did they say to them that you can recall?

A: I don't know. They had teams in there as soon as this was reported. Apparently, our Intelligence effort on this particular location was not as good as it should have been. I don't think the camp was expected to be there. It did catch my group in particular by surprise.

Q: You don't recall any of the behavior of the soldiers, the liberators, in the camp?

A: They were all awed -- all of us -- at the humanity that we saw at that time.

Q: Would you tell me what you mean by awed so I'll really understand this?

A: I guess we were amazed, surprised to find human beings being treated in this

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manner.

Q: Do you remember any of your feelings about that?

A: I guess I probably had a feeling of disgust as much as anything else. Why one group would treat another one like this.

Q: Not disgust toward the prisoners, but disgust toward the Germans?

A: Disgust toward the Germans. My orientation and my plans were to stay military at that time and, of course, we had been indoctrinated on the Geneva Convention and this other type of prisoner of war treatment and to see what one group had done to another was disgusting.

Q: Pretty strong feelings.

A: Yes, definitely.

Q: Seeing the condition of the prisoners, did it make it difficult for you to think of them as human beings?

A: Yes, that it very true.

Q: Can you tell me something about that.

A: I don't know how to put this into words. Here I was, used to people fairly healthy, fairly strong -- GIs, American soldiers -- and here we come into a place that really had listless people, the ones that were living. I guess probably the most prevailing mood among the people -- there were so many of them just sitting down or lying around -- was that this was just a matter of course. This is what was going to happen. Resignation. I don't know whether I've answered your question there or not.

Q: You've told me what you were observing about that. It's a hard question to answer, when you see people is such a shape.

A: That's, that's right. You kind of forget one minute that they are human and then the realization hits you that they are human. The initial shock is human, and then

you go on about your business, the work that you had to do, and the human aspect still stayed there, but it changed slightly. Just how, I can't put into words.

Q: It sounds as if you are trying to say that maybe it became a job -- something you had to take care of.

A: Yes, I guess you're right.

Q: The personal aspect was sort of pushed away.

A: Yes. Our unit had been through some fairly rough times prior to that and it got to be a job really. Whereas they weren't Americans, they were another nationality over there and it didn't quite have the impact, of course, if it had been people you had served with.

Q: Let's talk about the Germans a little bit. You said that there were some Germans present at the camp when you arrived.

A: Yes, they were in custody at the time. The first group of infantrymen had already taken them into custody. A few of them had been shot, but most of them had been taken into custody.

Q: How did you recognize the guards that were there?

A: By their uniforms.

Q: What did the Germans in the camp do toward you?

A: When we got there they already had them collected. Some of them had been evacuated. I believe that we took some of them back. I say "we" -- some of our people came in later on. I think we evacuated some of them, but I'm not sure about that.

Q: What about their behavior? Do you remember anything about it?

A: Remorseful. Remorseful as far as their actions were concerned. We didn't do any talking.

Q: What about toward the survivors? Did you see the guards doing anything in

relation to the survivors?

A: No. Other than what I've said. The burning was over when we got there. The infantrymen had extinguished it as best they could, but it was still smoldering.

Q: What were your orders concerning the treatment of the guards?

A: Just to evacuate them.

Q: How did the survivors or the American soldiers treat the guards? Did you see any behavior along that line?

A: No, I didn't. They just put them on trucks and moved them out.

Q: Were the Germans pretty docile?

A: Not the German arrogance that had been prevalent. We had captured some German prisoners from time to time and these were not the same people -- no resemblance in their actions.

Q: Describe the difference for me.

A: Some of the German soldiers that we had captured had been German professional soldiers, and in spite of the fact that they were on the other side, you had to respect them. The conscript -- that was another story. They had a different attitude entirely from the professionals. Some of them were the die-hard type -- defend the fatherland type soldiers. Others, once they were captured, were glad to get out of it.

Q: That was the conscript soldier?

A: Right. That was the soldier. My contact was not that much with the prison guard. They did what they were told to do. I used the word "remorseful" a while ago. I think that resignation is a better word than remorseful.

Q: What would your answer be to the question what kind of people would do this?

A: After this latest thing down there in Guyana with people that have been thoroughly brainwashed, I really don't know. And I've thought about this a lot

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since then. I guess I'm almost convinced that they thought that they were doing right. Of course, right is a judgment term. With Hitler and his leadership, the ones that were against him were eliminated one way or the other. And so this thing in Guyana -- the leadership there were highly convinced to take their own lives. At least, that's what we hear.

Q: So, what are you saying then? That they were almost brainwashed?

A: Yes, that would have to be it.

Q: One last question in relation to the German guards or military in the camp. Did you see any violent incidents between any of the survivors and any of the guards?

A: If they had taken place, it was before we got there.

Q: You witnessed nothing? What about German civilians? Were there any around at that time?

A: I didn't see any. I heard that the military government brought some civilians in to help dispose of the bodies.

Q: And what did you hear about that?

A: About a day or so afterwards.

Q: Did you hear anything about the civilians behavior?

A: No, I didn't.

Q: I know it is difficult to answer when you didn't witness it, but what you heard, too, is important. You say some were brought in to help dispose of the bodies?

A: That is what we heard from our headquarters.

Q: You don't know how they reacted?

A: I have no idea.

Q: After seeing the camp, did you feel that the civilians had any responsibility.

A: How do you mean any responsibility?

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Q: For the camp, for the situation.

A: Obviously it could not have gone on without civilian knowledge. I say that, but things go on right here in Atlanta without my own knowledge, so maybe it was apathy on the part of the civilians. Of course, at that time there weren't too many civilians. All the males of all ages just about were in service.

Q: Did you have any orders in relation to the civilians at all?

A: Only to round them up and then the military government and intelligence would handle it from there.

Q: Round up some of the civilians?

A: Right. Any of them that were in our way or prohibiting or inhibiting us in the things we were attempting to do.

Q: Let's talk about yourself and your military unit. How did you and your men cope with this experience?

A: I guess, as I said previously, a job. We were trying to wind things up. Things were going good for the U.S. and Allied side. We were moving fast and we didn't stay there long enough for it to gnaw on us. We had so many other things. Of course, we were aware of it, had seen it, but we had so many other things that really were more important to us at that immediate time.

Q: Did anyone ask to be relieved of this particular duty?

A: No.

Q: I'm looking for any particularly strong reactions such as did the Chaplain have a more active role at this time?

A: In the situation we were in, the Chaplain was not. He might have come up later on. I don't know.

Q: After you left the camp -- some of this may apply-- did the men seem to have to deal with this in some way? The men in your unit. Any talk about it?

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- A: We had a Jewish supply clerk that didn't talk. He went for several days. He almost went completely mute. That's the only major reaction that I recall.
- Q: Did the other men talk about it?
- A: Yes, it was general conversation.
- Q: Do you remember any of the kinds of things they might have been saying.
- A: Probably the physical appearance of the people. We had about as much discussion on that as anything else.
- Q: What about you? Did you tell anyone about the camp or talk with anyone about it?
- A: Only to our Battalion Intelligence officer as far as the unit was concerned. Do you mean since then?
- Q: Both. Then and now. But first, at that point in time. Right after the experience.
- A: I guess probably my driver and I talked about it from time to time.
- Q: What kind of things?
- A: Here again man's inhumanity to man would be the summation of it.
- Q: Did you write home about it?
- A: No.
- Q: Why not?
- A: I really didn't think it was anything to be discussed. In retrospect, it's something I guess everyone should see. Everyone should see what has taken place. Then we had censorship. I guess it would have cleared censorship, but we didn't have the free press like we...we didn't have the expression of ourselves like we do today. We didn't have the media coverage. Of course, we had photographs but they were suppressed.
- Q: By whom?
- A: You didn't see all this stuff in the papers here that you did...the more gruesome

things that took place in Korea and Viet Nam.

Q: You feel that the media coverage was not as extensive then?

A: Right. You didn't have any television. You had your movie cameras there, but they were very careful not to show too much. When you saw the films, the pictures were selected with a little greater taste.

Q: Who did this kind of selection? Who was discriminating in the selection?

A: I have no idea.

Q: Was it an individual choice or do you think there were some rules laid down from someplace else?

A: I would have no idea, but I would guess it was probably more of an individual choice.

Q: Why are you willing to talk about this to us now? You indicated that you really had not talked about it too much before.

A: I guess after seeing the presentation and seeing what a rosy picture is painted on the presentation....

Q: Which presentation is that?

A: The *Holocaust*¹, the television show. That really was rosy compared to the actuality. Even on the little part that I saw. I think that the general public does not have a complete picture on what happened.

Q: What part was "rosy?" Were they leaving out a part of the reality?

A: The real gruesomeness was not shown. Even though it was a "parental guidance," the real gruesomeness was not there.

Q: Have you talked with your wife and children about this?

A: Only to the extent that when the TV program came out, I mentioned something about it at that time. But only to that extent. Other than that, I don't think I've

¹*Holocaust* was an NBC television mini series which aired in January of 1978
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said anything.

Q: Do you feel it's important that they should know about this?

A: Yes, I definitely do. Now.

Q: What do you mean by now?

A: Going back to the TV presentation. Anyone who hasn't experienced at least a little of it really doesn't get the entire picture. You saw actors doing thus and so; you saw families separated but that was just a small part -- the real impact wasn't there.

Q: So the *Holocaust* has stimulated your wanting to talk, not only to us but to them about it.

A: Yes.

Q: What kind of feelings do you feel it should get across to them, the message to them?

A: The message is if you sit back and do nothing, the same thing could happen right here in this country. We think it's remote, but we've seen it just in the past month or so -- this thing with Jones.

Q: Is there anything people can learn from this?

A: Yes, indeed. There's a great message there. Unfortunately, as of now, we haven't done too much about it. If we don't do something, if we don't take part in our own government and express our own opinions, this could happen right in our back door and really not know it because it's too late. From what I've read, this is what happened in Germany.

Q: Should this be taught in the schools?

A: It definitely should be taught in the schools.

Q: In religious classes?

A: Not necessarily religious classes -- political science.

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Q: Why the emphasis more on political science?

A: Because your religion is so curtailed today; the things you can teach in public school on religion. Political science, not yet.

Q: I was thinking about religious classes in churches.

A: Fine, there.

Q: Do you want to restate what you think the message ought to be?

A: The message should be that we have got to get over our apathy -- express our opinions and get involved in governmental processes and let our voice be heard.

Q: I like the way that sounds. Did you have any difficulties with nightmares after this experience?

A: No. I didn't.

Q: None at all? What about more recently?

A: No.

Q: Let's talk a little bit about religion, in relation to this. First, did you consider yourself a religious person at that time?

A: I really don't know. I've been born, brought up, and raised in the church. My mother made me go every time the church doors opened. I had a basic belief, of course, but as far as being "born again", no. I had a basic faith and basic belief.

Q: But you did not consider yourself a particularly religious person one way or the other?

A: When we were getting ready to do something extra, I would usually go to chapel services. Maybe it was a kind of insurance program. Maybe because of my basic training before at home. I don't know.

Q: You don't recall feeling any particular need [unintelligible] training?

A: I didn't understand you.

Q: A need to go to religious service out of something else other than just out of

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your training. It is as if you were saying it was a habit -- something you were used to doing. At that time, you said you went as insurance.

A: Yes, when I said something "big" I meant when we were getting ready to launch any kind of action.

Q: It's a hard question to answer. I'm going to go ahead and turn this over.

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

Q: Do you mind telling me what your religion is?

A: Methodist.

Q: Are you a member of the church?

A: Yes.

Q: Did you have any conscious thoughts about God or religion when you were at the camp that you recall?

A: Man's inhumanity to man. The prevalent thought was how could anybody do this to anyone else.

Q: Did you have any thoughts that you might consider irreligious?

A: My general opinion of the [unintelligible] at that time was definitely irreligious.

Q: Do you want to tell me about that?

A: This goes back to how could they do this? If they didn't like the people, there are other ways and means of [unintelligible] than this starvation and extermination which they were utilizing.

Q: Do you think religion might have had anything to do with the way you viewed the prisoners? Your religion or theirs.

A: Are you talking about anti-Semitic...?

Q: Yes.

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- A: No. I don't think so. I've never been anti-Semitic, anti most anything about a person. I've always pretty much judged a person on his own merit, his own ability.
- Q: I sort of get a sense that you didn't have a great feeling about religion entering into any of your own religious [unintelligible].
- A: No.
- Q: Did you ever give any thought as to whether you would have kept your faith if you were a prisoner, if you had been in their place?
- A: I think faith is the only thing they had to go on.
- Q: Did your own religion have any affect on your attitude towards forgiving the Nazis?
- A: This is something that I don't know if I've ever forgiven in the true sense of the word. Forget? No. I don't think I could answer it any further than that.
- Q: Are you saying that you really don't feel you can forgive them for what they did? Is that what you're saying?
- A: I guess I am.
- Q: One last section now. We'll talk about political aspects. Did this experience change your political views in any way towards civil rights?
- A: I don't know. As I said earlier I've always tried to judge people by their own ability, their own merit. I wouldn't have gone out and campaigned for civil rights as such. I wouldn't have paraded down the street with a bunch of black [unintelligible] or white [unintelligible] with a placard. I wouldn't have done that. As far as Jewish people is concerned, historically they've been an oppressed people. They have usually managed to come around and here again I'm [unintelligible].
- Q: What about towards the Viet Nam war or the war in the Middle East? Did this

experience have any affect on your political views now or through the years towards that? I can sense that you've never thought about it.

A: Not consciously. I have other thoughts on the Viet Nam deal.

Q: But you did relate it to what happened in Guyana as we talked here today. Why do you think it happened?

A: You had a leadership not too much unlike Hitler except for Hitler's atheistic beliefs. Hitler came along and did what the German people wanted to have done. Jones did the same thing. No question about it Hitler turned the German economy around completely. But it was a dictatorship all the way through. Jones had that same thing too. This goes back to my statement of if we sit down and keep quiet...I won't say Jimmy Carter can do it but he's done a few things here recently that maybe don't exactly fit into the mold, but if we sit back and don't express our opinion more can happen. Not necessary by him but by anyone else in that position.

Q: What you're saying again is political awareness and involvement is very important.

A: Absolutely.

Q: Do you have children?

A: Yes.

Q: What would your reaction be if your child said he wanted to be a Nazi?

A: First place my son, who turned 23 on Christmas, would not do it. I say that. I think I know him but then again we don't always know our children.

Q: Why do you think he wouldn't?

A: For one he's in the Coast Guard Reserve. He's very anti-Nazi. He's been doing a little reading himself on this. He's very American [unintelligible]. Same thing about my daughter but that's another story. I don't know what my reaction

would be. I guess as I've grown old I've gotten a little more mellow. I certainly wouldn't approve of it. I'd try to talk them out of it. You can't lead their lives for them. You give them some guidance and they've got to take care of their own destiny.

Q: Would it disappoint you if they had said something like that?

A: Yes. I'm hoping that Nazism is history. We've got several areas that are bordering on it, but....

Q: Which areas?

A: I said Nazism. I guess dictatorship is really what I'm talking about. Brazil is doing pretty much the same thing according to the newspaper reports. And there are probably some more. Mao Tse Tung, Ho Chi Minh are doing the same thing except really not too much different circumstances either.

Q: What do you mean?

A: Dictatorship. Call it whatever you want, but that's really what it was. They were eliminating their opposition and that is what was happening in Germany.

Q: Do you see the Holocaust and what was happening in Germany as primarily a Jewish persecution or was it a general persecution?

A: It started out as a Jewish persecution and it expanded. From what I've read, it definitely expanded. It got to the Polish people - not necessarily Jewish, but Poles.

Q: It expanded to other groups of people?

A: Yes.

Q: Can you identify what the persecution was directed toward?

A: Only by what I've read. I think that, here again, that was a thorn in Hitler's side because the Jewish people were and always have been industrious and they controlled a good bit of the money and industry. This was something that didn't

fit into Hitler's plan -- the so-called Aryan race.

Q: You talked about the expansion of the persecution to other people. How did that fit in?

A: I believe that after he got started in the elimination programs, which you can call a success as far as Hitler was concerned, they thought nothing of just adding to the operation.

Q: For what purpose?

A: [To eliminate] people who were defying the governmental authority.

Q: The opposition. As you were saying in relation to Mao Tse Tung. Did what you saw there change your attitude toward Jews in any way?

A: Yes, I probably began to feel more sympathy towards them as a race. Certainly, as a race, the Jewish people have not had it easy ever since Biblical times.

Q: So it changed in that they haven't had it easy. In what way did your attitude change?

A: More sympathetic for the Jewish race. Here again, I go back to what I try to do, which is to judge a person on his individual merit. I have some very good Jewish friends and some very good black friends. I guess this is a typical statement there. As a race, they've had it pretty rough. No question about it. Right now, with this peace treaty thing, I can't put myself in the position of the Jewish people. It looks like Egypt is trying to make a concerted effort and Israel is, maybe, making demands that are not reasonable. I don't know. I think my general opinion towards the Jews could change somewhat if they don't make a more concerted effort to try to get a peace in the Middle East. Of course, we don't know the whole story, but from what we hear and read, it seems that Israel [sic] is making a concerted effort to get a peace and it looks like Israel is demanding the utmost for the peace.

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Q: Let's clarify what you said. I'm not sure you said it the way you meant. You said two things. You said you think Israel is making...let's go back and just play that little section. [Pause] All right, we've played it back and you said yes, that was what you meant to say. Okay, one last question. Do you feel a need to do something today to make sure this never happens again?

A: Absolutely. I think I've hit on that several times here in this interview. Yes.

Q: Yes, we have. In politics, education, religion, your occupation, personal contacts. How? What?

A: Education-- both in the schools and through the media. A concerted effort to get people to, at least, vote even if they can't do anything else. The power of the individual -- what an individual can do. Of course, we've got Hitler in this case, but in our own country, what's her name, Madeline O'Hara, down here in Texas. She got the prayer out of the schools. She's now working on taking out "under God" in our Pledge of Allegiance and "in God we trust" on our coinage. It shows what one person can do if we sit back and let one person do it. We have got to educate our people. Things like this will definitely help. We've seen another case of 1954 and the Civil Rights movement got in its big push. The leaders were saying "register to vote." You see what happened there. A lot of things have changed as a result of that -- getting out and registering to vote and voting. So, we've got an obligation to get to our young people. We've got to get to them. We have got to set examples ourselves. The least thing we can do is to vote. I insist that my boy vote, and as soon as my daughter is old enough, I will insist the same thing. My wife and I both do that. She is more active than I am. She goes to school board meetings, etc. I try to see what is going on. We have got to take an active part in this. We have got to write our Congressmen and Senators. Apathy is what took care of Germany.

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Q: I take it your message is involvement and awareness.

A: Involvement, that's right.

Q: What you've been saying all along. And you are practicing what you preach by teaching your children.

A: Absolutely, I practice what I preach on that. Both Nunn and Talmadge know me by my first name. There's no question about that.

Q: So, you give more than lip service. I made a note earlier to myself that when we first started talking, you said that you had planned to stay in the military. I made a note to myself to ask you did this experience at the camp change your mind in any way about staying in the military?

A: No. My mother and father didn't want me to stay in the military. That was the main reason.

Q: Well all right, and thank you.