

1  
00:00:00,000 --> 00:00:29,230

2  
00:00:29,230 --> 00:00:32,150  
OK, so--

3  
00:00:32,150 --> 00:00:32,790  
Wait, wait.

4  
00:00:32,790 --> 00:00:33,623  
We need that signal.

5  
00:00:33,623 --> 00:00:37,315  
Oh, I didn't know.

6  
00:00:37,315 --> 00:00:40,790  
Go ahead.

7  
00:00:40,790 --> 00:00:42,350  
Obie, is there  
anything else you'd

8  
00:00:42,350 --> 00:00:46,460  
like to say about the Nuremberg  
trials before we move on?

9  
00:00:46,460 --> 00:00:50,630  
Any other last impressions that  
you think it's important for us

10  
00:00:50,630 --> 00:00:51,350  
to know about?

11  
00:00:51,350 --> 00:00:54,630

12  
00:00:54,630 --> 00:00:55,420  
Not really.

13  
00:00:55,420 --> 00:00:57,700

I think we've pretty  
well covered Nuremberg.

14  
00:00:57,700 --> 00:01:01,530  
OK, so after  
Nuremberg, you're still

15  
00:01:01,530 --> 00:01:04,000  
in Europe for a little while.

16  
00:01:04,000 --> 00:01:09,750  
The scope of the genocide is  
becoming clearer and clearer.

17  
00:01:09,750 --> 00:01:14,670  
You've attended the trial, or  
at least one day of the trial.

18  
00:01:14,670 --> 00:01:18,390  
And I'd like to ask you about--

19  
00:01:18,390 --> 00:01:22,380  
go back into the  
army, and how many--

20  
00:01:22,380 --> 00:01:25,770  
you said before Jewish  
soldiers were kind of alone

21  
00:01:25,770 --> 00:01:27,780  
or hadn't found one another.

22  
00:01:27,780 --> 00:01:29,970  
Was there anything that  
brought you together?

23  
00:01:29,970 --> 00:01:33,930  
Did you attend services  
after the war was over?

24  
00:01:33,930 --> 00:01:38,520  
Did you have any other kinds  
of experiences of community,

25  
00:01:38,520 --> 00:01:41,880  
still while in Europe?

26  
00:01:41,880 --> 00:01:44,460  
Yes and no.

27  
00:01:44,460 --> 00:01:47,250  
The question is,  
did I have a feeling

28  
00:01:47,250 --> 00:01:52,380  
of community with other Jewish  
soldiers while I was in Europe?

29  
00:01:52,380 --> 00:01:54,780  
And the answer is yes.

30  
00:01:54,780 --> 00:02:00,390  
I went to services almost  
always when I was anywhere

31  
00:02:00,390 --> 00:02:02,100  
they had services.

32  
00:02:02,100 --> 00:02:06,220  
And when I was in Verdun,  
I found the synagogue.

33  
00:02:06,220 --> 00:02:09,360  
And it was part of a--

34  
00:02:09,360 --> 00:02:12,090  
somebody had organized  
a group of soldiers

35  
00:02:12,090 --> 00:02:14,520  
to help clean the place up.

36  
00:02:14,520 --> 00:02:18,960  
And we did.

37

00:02:18,960 --> 00:02:21,120

But there were always  
soldiers in some other unit

38

00:02:21,120 --> 00:02:25,630

I saw them on, whenever we went  
there, on Saturday or Sunday,

39

00:02:25,630 --> 00:02:28,350

and helped.

40

00:02:28,350 --> 00:02:30,010

I got to know rabbis.

41

00:02:30,010 --> 00:02:32,790

I took a furlough--

42

00:02:32,790 --> 00:02:35,700

not a furlough, a one-day  
pass to Luxembourg,

43

00:02:35,700 --> 00:02:38,730

which I would not have  
been allowed ordinarily.

44

00:02:38,730 --> 00:02:41,100

But in the course of  
cleaning the synagogue,

45

00:02:41,100 --> 00:02:44,310

I had gotten to know the  
rabbi who put it together.

46

00:02:44,310 --> 00:02:47,730

And he was going to  
Luxembourg City, which

47

00:02:47,730 --> 00:02:51,840

was kind of a city that was  
relatively untouched by the war

48

00:02:51,840 --> 00:02:53,220

and not far from Verdun.

49

00:02:53,220 --> 00:02:54,810

And he invited me  
to go with him.

50

00:02:54,810 --> 00:02:58,140

And I got appropriate passes.

51

00:02:58,140 --> 00:03:04,740

And in Frankfurt, they  
held a soldier's service

52

00:03:04,740 --> 00:03:05,910

and I went to it.

53

00:03:05,910 --> 00:03:07,080

But because of the way--

54

00:03:07,080 --> 00:03:09,930

55

00:03:09,930 --> 00:03:12,040

in Paris, I went to the  
Rothschild Synagogue

56

00:03:12,040 --> 00:03:15,580

and went to other synagogues.

57

00:03:15,580 --> 00:03:18,790

And the way the  
army is structured,

58

00:03:18,790 --> 00:03:20,380

you go back to your unit.

59

00:03:20,380 --> 00:03:22,750

It's not like being  
a civilian, you

60

00:03:22,750 --> 00:03:25,360

can drive away and meet

them tomorrow night

61  
00:03:25,360 --> 00:03:27,370  
and have a drink.

62  
00:03:27,370 --> 00:03:36,250  
I had no transportation without  
making a lot of arrangements.

63  
00:03:36,250 --> 00:03:41,440  
And so the answer  
is, I was aware there

64  
00:03:41,440 --> 00:03:45,010  
was a Jewish community.

65  
00:03:45,010 --> 00:03:50,030  
When I was on the troop  
ship coming to Europe,

66  
00:03:50,030 --> 00:03:54,370  
we did have a service and  
there were two Jewish soldiers

67  
00:03:54,370 --> 00:03:56,980  
in my unit, at least two.

68  
00:03:56,980 --> 00:04:00,280  
And we had become  
friends, and there

69  
00:04:00,280 --> 00:04:03,850  
was a kind of rapport  
between, again, two

70  
00:04:03,850 --> 00:04:06,250  
or three soldiers  
in the same unit.

71  
00:04:06,250 --> 00:04:09,340  
From there on I  
have no recollection

72

00:04:09,340 --> 00:04:11,950

of having any  
close relationship.

73

00:04:11,950 --> 00:04:16,480

When I was on the pumping  
station, there were no Jews.

74

00:04:16,480 --> 00:04:19,240

And everything else  
was kind of transient.

75

00:04:19,240 --> 00:04:20,959

You were going to be--

76

00:04:20,959 --> 00:04:26,230

so the answer is, yes, I made  
a conscious effort to associate

77

00:04:26,230 --> 00:04:29,050

with Jewish events  
and Jewish things.

78

00:04:29,050 --> 00:04:31,600

And I never had any warm  
feeling about it at all,

79

00:04:31,600 --> 00:04:32,640

because nobody--

80

00:04:32,640 --> 00:04:34,340

it wasn't possible.

81

00:04:34,340 --> 00:04:40,060

Yeah, but I recall reading  
in one of your letters home

82

00:04:40,060 --> 00:04:45,520

that you did attend  
services where a rabbi was--

83

00:04:45,520 --> 00:04:47,500

This is in the United States.

84

00:04:47,500 --> 00:04:52,720

The question is, didn't I have  
a rather important experience

85

00:04:52,720 --> 00:04:57,790

with a rabbi involving the  
entire Jewish community

86

00:04:57,790 --> 00:04:59,180

during my army service?

87

00:04:59,180 --> 00:05:02,410

The answer is yes,  
and quite important,

88

00:05:02,410 --> 00:05:04,000

and quite interesting  
in the light

89

00:05:04,000 --> 00:05:05,860

of the way the  
world has developed,

90

00:05:05,860 --> 00:05:08,260

but it was in the United States.

91

00:05:08,260 --> 00:05:12,670

And again, it was personal  
rather than communal.

92

00:05:12,670 --> 00:05:18,670

When I was a soldier stationed  
at College of William and Mary,

93

00:05:18,670 --> 00:05:23,410

they had a joint Jewish  
service on Sundays,

94

00:05:23,410 --> 00:05:25,640

when people could  
possibly get off,



95

00:05:25,640 --> 00:05:31,570  
including nearby Camp Perry,  
which was a Navy Seabee camp,

96

00:05:31,570 --> 00:05:34,480  
and Fort Eustis, which  
was an Army camp,

97

00:05:34,480 --> 00:05:36,820  
and the soldiers at  
William and Mary,

98

00:05:36,820 --> 00:05:39,370  
and maybe some other units.

99

00:05:39,370 --> 00:05:44,380  
And the Jewish community of  
Newport News and Williamsburg

100

00:05:44,380 --> 00:05:48,070  
got together and had some  
special food for us on Sunday.

101

00:05:48,070 --> 00:05:52,600  
And there was a short service  
with a local chaplain.

102

00:05:52,600 --> 00:05:54,400  
There was always a  
Jewish chaplain at one

103

00:05:54,400 --> 00:05:56,832  
of these facilities.

104

00:05:56,832 --> 00:05:58,540  
As a matter of fact,  
at William and Mary,

105

00:05:58,540 --> 00:06:00,850  
they had the Naval  
Chaplain School,

106

00:06:00,850 --> 00:06:05,380  
where they train Jewish  
chaplains to give

107

00:06:05,380 --> 00:06:09,730  
extreme unction to Catholic  
soldiers and the reverse.

108

00:06:09,730 --> 00:06:13,930  
And I went to one  
of the services,

109

00:06:13,930 --> 00:06:22,420  
and the chaplain delivered  
a very pro-Zionist sermon,

110

00:06:22,420 --> 00:06:25,090  
which doesn't sound  
particularly unusual now

111

00:06:25,090 --> 00:06:26,980  
but was unusual then.

112

00:06:26,980 --> 00:06:35,230  
And he talked about  
the rich German

113

00:06:35,230 --> 00:06:38,860  
Jews were traitors to all  
Jews, and they didn't really

114

00:06:38,860 --> 00:06:41,770  
support the Zionist movement.

115

00:06:41,770 --> 00:06:45,490  
And as I wrote to my parents  
in the beginning of what

116

00:06:45,490 --> 00:06:47,770  
I'm going to tell  
now, I said, "I

117

00:06:47,770 --> 00:06:50,260  
assume he's talking about us."

118  
00:06:50,260 --> 00:07:01,310  
And at that time from 1938  
till sometime after the war,

119  
00:07:01,310 --> 00:07:03,080  
there existed in  
the United States

120  
00:07:03,080 --> 00:07:06,020  
a very aggressive and  
important organization

121  
00:07:06,020 --> 00:07:08,780  
called the American  
Council for Judaism,

122  
00:07:08,780 --> 00:07:12,590  
which was an anti-Zionist  
organization.

123  
00:07:12,590 --> 00:07:14,840  
A book has recently been  
written about called Jews

124  
00:07:14,840 --> 00:07:16,460  
Against Zionism.

125  
00:07:16,460 --> 00:07:20,930  
And it was based,  
basically, on the thesis

126  
00:07:20,930 --> 00:07:24,950  
that Israel was a political  
movement, and not a--

127  
00:07:24,950 --> 00:07:28,730  
there was no case of Israel, but  
the independence of Palestine

128  
00:07:28,730 --> 00:07:31,430

was a political movement  
and had virtually nothing

129  
00:07:31,430 --> 00:07:32,270  
to do with Jews.

130  
00:07:32,270 --> 00:07:34,890

131  
00:07:34,890 --> 00:07:37,890  
I was brought up  
in this movement.

132  
00:07:37,890 --> 00:07:40,690  
The rabbi at congregation  
Rodeph Shalom in Philadelphia,

133  
00:07:40,690 --> 00:07:43,710  
which I was a member and  
my family's very active,

134  
00:07:43,710 --> 00:07:45,810  
was one of its leaders.

135  
00:07:45,810 --> 00:07:51,270  
And its president was a  
Philadelphian named Lessing

136  
00:07:51,270 --> 00:07:54,120  
Rosenwald who was a  
friend of my father's.

137  
00:07:54,120 --> 00:07:57,780  
And so I knew a great  
deal about this,

138  
00:07:57,780 --> 00:08:04,360  
and resented this rabbi  
who talked about my friends

139  
00:08:04,360 --> 00:08:08,290  
and people I thought like  
myself as a Jewish Lindberghs

140  
00:08:08,290 --> 00:08:09,940  
and Jewish quislings.

141  
00:08:09,940 --> 00:08:15,670  
Quisling, you may remember, was  
the Prime Minister of Norway

142  
00:08:15,670 --> 00:08:19,870  
who became a collaborator  
with the Nazis

143  
00:08:19,870 --> 00:08:23,005  
and presided over  
the fall in Norway.

144  
00:08:23,005 --> 00:08:25,790

145  
00:08:25,790 --> 00:08:28,760  
So I wrote home  
about this, that I

146  
00:08:28,760 --> 00:08:33,860  
was so offended by this sermon.

147  
00:08:33,860 --> 00:08:38,270  
And my parents showed it  
to Rabbi Lewis Wolsey,

148  
00:08:38,270 --> 00:08:42,710  
who was the religious  
leader of Rodeph Shalom,

149  
00:08:42,710 --> 00:08:45,470  
where I had been both  
barmitzvahed and confirmed,

150  
00:08:45,470 --> 00:08:48,530  
and who was the then, I think,  
the Treasurer of the American

151

00:08:48,530 --> 00:08:53,000  
Council for Judaism,  
but if not, an officer.

152  
00:08:53,000 --> 00:08:55,610  
And he was terribly  
offended by this.

153  
00:08:55,610 --> 00:08:59,030  
And the speech was  
made, the sermon--

154  
00:08:59,030 --> 00:09:06,110  
and he said this breached the  
rules of the Jewish chaplaincy,

155  
00:09:06,110 --> 00:09:08,720  
that Jewish chaplains  
were to administer,

156  
00:09:08,720 --> 00:09:11,570  
just as they were to be  
trained to administer

157  
00:09:11,570 --> 00:09:14,210  
extreme function to  
Catholics who were wounded

158  
00:09:14,210 --> 00:09:17,360  
and were dying in  
battle, they were not

159  
00:09:17,360 --> 00:09:19,610  
supposed to deal with  
controversial issues.

160  
00:09:19,610 --> 00:09:21,980  
They were to  
minister to all Jews.

161  
00:09:21,980 --> 00:09:28,250  
And he felt this was  
breaching their chaplain oath.

162

00:09:28,250 --> 00:09:33,260

So-- and he proceeded  
to write to the head

163

00:09:33,260 --> 00:09:37,220

of the Jewish Chaplain  
Corps saying that--

164

00:09:37,220 --> 00:09:41,900

and the speech gets a little  
more complicated and political.

165

00:09:41,900 --> 00:09:50,030

The naval captain  
lieutenant, I guess,

166

00:09:50,030 --> 00:09:53,420

who made this sermon was a  
man named Joseph Shoubow,

167

00:09:53,420 --> 00:09:59,810

S-H-O-U-B-O-W. And Joseph  
Shoubow was a rabble-rousing

168

00:09:59,810 --> 00:10:04,130

Boston rabbi who was very  
much involved with the Zionist

169

00:10:04,130 --> 00:10:06,890

movement and some  
radical aspects of it.

170

00:10:06,890 --> 00:10:09,860

And he had broken up a  
World Zionist Conference

171

00:10:09,860 --> 00:10:18,350

in '38 or '39 with some efforts,  
because he was a rabble-rouser

172

00:10:18,350 --> 00:10:20,000

within the Zionist Movement.

173

00:10:20,000 --> 00:10:23,730

So he made this speech not  
having any idea I was in there.

174

00:10:23,730 --> 00:10:25,170

I was a private.

175

00:10:25,170 --> 00:10:29,570

I just happened to be there,  
but that's the way he was.

176

00:10:29,570 --> 00:10:36,770

So Rabbi Wolsey wrote a letter  
objecting that Shoubow--

177

00:10:36,770 --> 00:10:40,430

at this time I'm going to  
interrupt myself and explain.

178

00:10:40,430 --> 00:10:42,540

Wolsey recognized  
who Shoubow was,

179

00:10:42,540 --> 00:10:48,120

that he had a target who was a  
rabble-rouser, and a Zionist,

180

00:10:48,120 --> 00:10:49,610

and aggressive.

181

00:10:49,610 --> 00:10:52,700

And I guess Shoubow  
recognized that he

182

00:10:52,700 --> 00:10:58,130

had a worthy opponent in  
Wolsey, and I'm a poor private

183

00:10:58,130 --> 00:10:59,700

in the middle of it all.

184

00:10:59,700 --> 00:11:05,600



So Wolsey wrote a letter to  
a prominent New York rabbi,

185  
00:11:05,600 --> 00:11:10,130  
who was Chairman of the  
Chaplain's Advisory Committee

186  
00:11:10,130 --> 00:11:14,900  
or whatever the  
official thing is

187  
00:11:14,900 --> 00:11:18,860  
that reviewed Jewish chaplains,  
and their credentials,

188  
00:11:18,860 --> 00:11:20,630  
and their conduct, and the like.

189  
00:11:20,630 --> 00:11:25,250  
His name was David de Sola Pool,  
and he was the head of the--

190  
00:11:25,250 --> 00:11:28,370  
he was the rabbi of, I  
think, Shearith Israel,

191  
00:11:28,370 --> 00:11:31,800  
the old Sephardic  
congregation in New York.

192  
00:11:31,800 --> 00:11:36,350  
So de Sola Pool has  
to take this seriously

193  
00:11:36,350 --> 00:11:37,970  
on accounts of Lewis Wolsey.

194  
00:11:37,970 --> 00:11:40,040  
It involves Joseph Shoubow.

195  
00:11:40,040 --> 00:11:44,330  
And Wolsey starts  
a movement to have

196  
00:11:44,330 --> 00:11:47,990  
de Sola Pool review this  
and have Shoubow thrown out

197  
00:11:47,990 --> 00:11:49,910  
of the chaplaincy.

198  
00:11:49,910 --> 00:11:56,630  
And suddenly initially, I'm  
an 18-year-old, probably--

199  
00:11:56,630 --> 00:12:00,170  
maybe 19, but no older--

200  
00:12:00,170 --> 00:12:03,410  
and I suddenly realized I'm  
in the middle of a fight.

201  
00:12:03,410 --> 00:12:05,990  
And I'd really like  
to go to services

202  
00:12:05,990 --> 00:12:08,270  
the rest of my army career.

203  
00:12:08,270 --> 00:12:10,190  
And I don't want--

204  
00:12:10,190 --> 00:12:10,940  
I didn't want to--

205  
00:12:10,940 --> 00:12:11,780  
That's not what you  
wanted to have happen.

206  
00:12:11,780 --> 00:12:13,655  
I didn't want to cause  
a fight to begin with.

207  
00:12:13,655 --> 00:12:17,810  
I went and told my parents what

I was doing on Sunday morning.

208

00:12:17,810 --> 00:12:23,070

And so it went on for a  
while, but eventually,

209

00:12:23,070 --> 00:12:25,220

at the last minute,  
I withdrew from it.

210

00:12:25,220 --> 00:12:28,740

I refused to sign  
the affidavits,

211

00:12:28,740 --> 00:12:32,900

although the facts were  
correct, to start the motion

212

00:12:32,900 --> 00:12:37,680

to have Rabbi Shoubow  
dismissed from the chaplaincy.

213

00:12:37,680 --> 00:12:45,630

And then-- but Rabbi Wolsey  
and his picked up on this,

214

00:12:45,630 --> 00:12:48,000

and decided I would  
be a great fellow

215

00:12:48,000 --> 00:12:50,880

to have in the American  
Council of Judaism

216

00:12:50,880 --> 00:12:52,050

when the war was over.

217

00:12:52,050 --> 00:12:53,070

I felt strongly.

218

00:12:53,070 --> 00:12:59,010

I wrote good letters, and I  
came from a prominent family.

219  
00:12:59,010 --> 00:13:00,990  
And so they coddled me.

220  
00:13:00,990 --> 00:13:04,320  
And for the next,  
probably as long

221  
00:13:04,320 --> 00:13:07,080  
as I was in the  
army, the Executive

222  
00:13:07,080 --> 00:13:09,180  
Secretary of the American  
Council for Judaism,

223  
00:13:09,180 --> 00:13:16,050  
a man named Burger, I think.

224  
00:13:16,050 --> 00:13:17,955  
I think his name was  
Burger, but at any rate,

225  
00:13:17,955 --> 00:13:20,220  
he wrote to me weekly.

226  
00:13:20,220 --> 00:13:23,220  
And I did-- first few months,  
I probably responded to it,

227  
00:13:23,220 --> 00:13:26,710  
and after a while, I again  
got a little nervous about--

228  
00:13:26,710 --> 00:13:30,150  
I wanted to go on, when  
they had a Jewish service.

229  
00:13:30,150 --> 00:13:33,570  
And I wanted the rabbi to  
think I was a respectable sort

230

00:13:33,570 --> 00:13:35,690  
of a private, and  
not a rabble-rouser,

231  
00:13:35,690 --> 00:13:37,440  
and not somebody out to--

232  
00:13:37,440 --> 00:13:38,400  
To report on him.

233  
00:13:38,400 --> 00:13:38,900  
Right.

234  
00:13:38,900 --> 00:13:41,510  
And I also began to understand.

235  
00:13:41,510 --> 00:13:44,070  
I have since-- by the  
time the war was over,

236  
00:13:44,070 --> 00:13:47,220  
I had become a very  
passionate Zionist.

237  
00:13:47,220 --> 00:13:50,400  
Well, you see here, that's what  
I was originally referring to,

238  
00:13:50,400 --> 00:13:56,460  
because you write a letter from  
Saint-Cloud, France in July

239  
00:13:56,460 --> 00:13:57,360  
'45.

240  
00:13:57,360 --> 00:13:58,410  
And it's to your folks.

241  
00:13:58,410 --> 00:14:01,590  
And you say, "I've just  
returned from my first visit

242

00:14:01,590 --> 00:14:03,900  
to the liberal  
synagogue of Paris,

243  
00:14:03,900 --> 00:14:07,590  
where I hear one of the most  
brilliant sermons on Zionism

244  
00:14:07,590 --> 00:14:09,390  
or anything else  
I've ever heard.

245  
00:14:09,390 --> 00:14:11,730  
It was conducted by the  
chief Jewish chaplain

246  
00:14:11,730 --> 00:14:13,200  
of the same section.

247  
00:14:13,200 --> 00:14:16,650  
In his sermon, he tried to show  
a very pessimistic but very

248  
00:14:16,650 --> 00:14:19,200  
true picture of  
Judaism in Europe.

249  
00:14:19,200 --> 00:14:23,220  
It can never again rise  
to its former position

250  
00:14:23,220 --> 00:14:25,080  
of prominence and brilliance.

251  
00:14:25,080 --> 00:14:29,100  
There was logic, which would  
probably not satisfy a lawyer,

252  
00:14:29,100 --> 00:14:31,980  
but was very  
convincing in a sermon.

253  
00:14:31,980 --> 00:14:34,050

He showed how the Jews  
had to leave Europe

254  
00:14:34,050 --> 00:14:36,570  
and had no place to  
go but Palestine."

255  
00:14:36,570 --> 00:14:40,950  
And so this is what I was  
thinking about when I asked you

256  
00:14:40,950 --> 00:14:42,130  
about that letter.

257  
00:14:42,130 --> 00:14:43,910  
So in giving me the  
background for it--

258  
00:14:43,910 --> 00:14:44,910  
That's this letter, huh?

259  
00:14:44,910 --> 00:14:47,880  
Yeah, but you show  
something that's

260  
00:14:47,880 --> 00:14:50,160  
a real change of point of view.

261  
00:14:50,160 --> 00:14:54,890  
It's a total-- it's  
a total change.

262  
00:14:54,890 --> 00:14:57,810  
When I met Rabbi  
Shoubow, I had been

263  
00:14:57,810 --> 00:15:00,570  
in the army less  
than nine months,

264  
00:15:00,570 --> 00:15:02,490  
because I left William  
and Mary nine months

265  
00:15:02,490 --> 00:15:05,040  
after I got in the army.

266  
00:15:05,040 --> 00:15:07,620  
And there are a couple  
of months in between.

267  
00:15:07,620 --> 00:15:14,250  
And, well, as I became  
exposed to the war,

268  
00:15:14,250 --> 00:15:19,830  
exposed to being a Jew,  
without the firm roots

269  
00:15:19,830 --> 00:15:26,340  
of my home and my family, that  
I associated it intellectually

270  
00:15:26,340 --> 00:15:29,790  
and otherwise with other Jews.

271  
00:15:29,790 --> 00:15:31,470  
And I wanted them.

272  
00:15:31,470 --> 00:15:33,060  
You ask me how I knew them--

273  
00:15:33,060 --> 00:15:35,040  
the very fact that I was lonely.

274  
00:15:35,040 --> 00:15:40,890  
I mean, I described I would go  
to these events and go home,

275  
00:15:40,890 --> 00:15:44,730  
because there was no way  
I could be part of this.

276  
00:15:44,730 --> 00:15:47,880  
The army, my army, didn't



lend itself to that.

277

00:15:47,880 --> 00:15:53,190

If I'd been part of  
some large division,

278

00:15:53,190 --> 00:15:54,660

where they have  
10,000 men, there

279

00:15:54,660 --> 00:15:56,970

might have been 300  
Jewish soldiers.

280

00:15:56,970 --> 00:15:59,940

But in my Engineer  
battalion, there

281

00:15:59,940 --> 00:16:04,133

were 1,000 soldiers, maybe,  
and maybe 600 or something.

282

00:16:04,133 --> 00:16:06,300

And there were a couple of  
Jews and we were friends.

283

00:16:06,300 --> 00:16:08,310

But from there on,  
I was kind of a--

284

00:16:08,310 --> 00:16:12,543

I never was in a  
structured unit.

285

00:16:12,543 --> 00:16:13,390

[SNEEZES]

286

00:16:13,390 --> 00:16:14,590

Excuse me.

287

00:16:14,590 --> 00:16:15,934

Hold up a minute.

288

00:16:15,934 --> 00:16:16,908

It's OK.

289

00:16:16,908 --> 00:16:20,810

[SNEEZES]

290

00:16:20,810 --> 00:16:24,420

So my Jewish contacts  
were limited.

291

00:16:24,420 --> 00:16:28,700

But all the more, I  
identified with a broader

292

00:16:28,700 --> 00:16:30,410

Jewish community.

293

00:16:30,410 --> 00:16:34,550

And I realized the importance  
of the role of Zionism.

294

00:16:34,550 --> 00:16:40,180

And to this day, I  
feel passionately.

295

00:16:40,180 --> 00:16:46,400

And I have written to a  
former Secretary of the Army,

296

00:16:46,400 --> 00:16:49,400

with whom I have correspondence  
about these things,

297

00:16:49,400 --> 00:16:53,870

describing who raised the  
question about a recent essay

298

00:16:53,870 --> 00:16:55,310

as to whether--

299

00:16:55,310 --> 00:17:02,690

as to the role of

Israel in promoting

300

00:17:02,690 --> 00:17:06,800

democracy and its  
failure, maybe,

301

00:17:06,800 --> 00:17:08,970

to be a democratic country.

302

00:17:08,970 --> 00:17:12,109

And I wrote back,  
saying that when

303

00:17:12,109 --> 00:17:15,380

you ask for my  
understanding, you

304

00:17:15,380 --> 00:17:18,410

should understand that I  
believe Jews have supported

305

00:17:18,410 --> 00:17:23,300

the independence of Palestine  
from Balfour, from independence

306

00:17:23,300 --> 00:17:25,700

and today, to have a haven.

307

00:17:25,700 --> 00:17:29,720

And the notion about promoting  
democracy in the Middle East

308

00:17:29,720 --> 00:17:33,170

was the basis on which  
they got American support.

309

00:17:33,170 --> 00:17:36,680

But the support of the  
Jews is on finding a haven,

310

00:17:36,680 --> 00:17:38,960

because for 2,000  
years, they've bet

311  
00:17:38,960 --> 00:17:41,510  
on the kindness of  
their Gentile neighbors,

312  
00:17:41,510 --> 00:17:44,420  
and they'd lost  
the bet every time.

313  
00:17:44,420 --> 00:17:45,427  
Very important point.

314  
00:17:45,427 --> 00:17:46,260  
[INTERPOSING VOICES]

315  
00:17:46,260 --> 00:17:47,330  
So I feel this way.

316  
00:17:47,330 --> 00:17:52,420  
I wrote a letter within  
the past three weeks.

317  
00:17:52,420 --> 00:17:59,250  
And the conversion came  
somewhere during the period

318  
00:17:59,250 --> 00:18:00,950  
I was a soldier.

319  
00:18:00,950 --> 00:18:01,490  
That's--

320  
00:18:01,490 --> 00:18:05,430  
And I didn't suddenly  
see a cross in the sky.

321  
00:18:05,430 --> 00:18:09,020  
And I didn't see any  
number of things like that,

322  
00:18:09,020 --> 00:18:14,000  
but I went in as a

product of Louis Wolsey

323

00:18:14,000 --> 00:18:16,940  
and a product of the Parents  
of the American Council

324

00:18:16,940 --> 00:18:18,140  
for Judaism.

325

00:18:18,140 --> 00:18:24,800  
And I came out passionately  
a Zionist, and I remain that.

326

00:18:24,800 --> 00:18:26,510  
But the conversion is--

327

00:18:26,510 --> 00:18:27,710  
That was interesting.

328

00:18:27,710 --> 00:18:33,950  
That was crucial to hear this,  
and to have it explained.

329

00:18:33,950 --> 00:18:37,070  
Thank you for doing that.

330

00:18:37,070 --> 00:18:38,630  
There it is.

331

00:18:38,630 --> 00:18:43,130  
And I cared enough  
to have gotten

332

00:18:43,130 --> 00:18:47,480  
into the quarrel for  
Louis Wolsey that--

333

00:18:47,480 --> 00:18:50,300  
I'd always cared, but I don't--

334

00:18:50,300 --> 00:18:53,720

335  
00:18:53,720 --> 00:18:55,760  
this part of my  
character was formed

336  
00:18:55,760 --> 00:19:02,760  
in the army, was formed by being  
removed from my roots and all

337  
00:19:02,760 --> 00:19:06,630  
the other things from  
which I drew strength,

338  
00:19:06,630 --> 00:19:10,500  
and finding I really wanted  
to be part of a larger

339  
00:19:10,500 --> 00:19:12,480  
Jewish community.

340  
00:19:12,480 --> 00:19:15,576  
And this was part of it.

341  
00:19:15,576 --> 00:19:19,530  
And there it is.

342  
00:19:19,530 --> 00:19:24,300  
And there's reason  
to believe, I think

343  
00:19:24,300 --> 00:19:25,980  
and you make me  
think about today,

344  
00:19:25,980 --> 00:19:27,660  
that if I had not  
been a soldier,

345  
00:19:27,660 --> 00:19:30,180  
and I had gone to  
Dartmouth College,

346

00:19:30,180 --> 00:19:34,140  
and I had gotten into  
the newspaper business,

347  
00:19:34,140 --> 00:19:37,080  
and been successful, and gone  
to country clubs, and all

348  
00:19:37,080 --> 00:19:40,630  
those things, I might  
never have changed.

349  
00:19:40,630 --> 00:19:42,510  
Well, in some ways  
I was wondering

350  
00:19:42,510 --> 00:19:45,360  
whether I could suggest  
that-- whether or not the war

351  
00:19:45,360 --> 00:19:49,860  
experience, with  
all it entailed,

352  
00:19:49,860 --> 00:19:52,740  
was part of what led to this.

353  
00:19:52,740 --> 00:19:55,680  
Oh, I don't think  
this is something--

354  
00:19:55,680 --> 00:19:58,200  
more of a Library of  
Congress interview,

355  
00:19:58,200 --> 00:20:06,000  
but with almost 70  
years hindsight--

356  
00:20:06,000 --> 00:20:14,380  
67 or 68, I am quite  
sure that other than--

357

00:20:14,380 --> 00:20:19,120  
well, just the great formative  
experience of my life

358  
00:20:19,120 --> 00:20:24,940  
other than family, country,  
has been this army,

359  
00:20:24,940 --> 00:20:30,460  
was being a soldier with all the  
risk, and all the loneliness,

360  
00:20:30,460 --> 00:20:35,810  
and all the stripping  
away the veneer.

361  
00:20:35,810 --> 00:20:41,290  
All the veneers I'd lived  
with, probably live with again,

362  
00:20:41,290 --> 00:20:42,910  
were removed.

363  
00:20:42,910 --> 00:20:45,580  
I was just there.

364  
00:20:45,580 --> 00:20:51,420  
And I looked not only to  
Judaism is my religion,

365  
00:20:51,420 --> 00:20:53,990  
because obviously, I wouldn't  
have gone to services early

366  
00:20:53,990 --> 00:20:57,650  
and I felt as I did as a young  
man, and I once in my youth

367  
00:20:57,650 --> 00:21:02,990  
thought I wanted to be a rabbi,  
and really delved pretty deeply

368  
00:21:02,990 --> 00:21:04,310



into Jewish things.

369

00:21:04,310 --> 00:21:11,740

But that's entirely different  
than an association with--

370

00:21:11,740 --> 00:21:14,410

being a Zionist, initiating  
a particular role

371

00:21:14,410 --> 00:21:17,370

of Israel in my life.

372

00:21:17,370 --> 00:21:21,190

And there it is, as I say.

373

00:21:21,190 --> 00:21:24,560

It happened over a  
three-year period.

374

00:21:24,560 --> 00:21:30,610

And I can't exactly define the  
day, or the week, or the month,

375

00:21:30,610 --> 00:21:33,130

but I can tell you I came  
out different than I went in.

376

00:21:33,130 --> 00:21:34,460

That's OK.

377

00:21:34,460 --> 00:21:36,250

That's fine, thank you.

378

00:21:36,250 --> 00:21:38,500

Let's go to another  
identity now,

379

00:21:38,500 --> 00:21:41,530

and that is you come  
back to the States

380

00:21:41,530 --> 00:21:44,740  
and you go into the  
newspaper business.

381  
00:21:44,740 --> 00:21:48,430  
Can you get us to the point  
where you start there,

382  
00:21:48,430 --> 00:21:52,690  
and where you get to be the  
owner of the "Arlington Sun"

383  
00:21:52,690 --> 00:21:56,530  
and the newspaper "New  
Jersey," and all of a sudden,

384  
00:21:56,530 --> 00:21:59,230  
as the owner of  
these papers, you

385  
00:21:59,230 --> 00:22:01,990  
cover the American Nazi Party.

386  
00:22:01,990 --> 00:22:04,300  
So a brief description  
to bridge this.

387  
00:22:04,300 --> 00:22:07,730  
I think I can do that fairly  
quickly, to the American Nazi

388  
00:22:07,730 --> 00:22:08,230  
Party.

389  
00:22:08,230 --> 00:22:11,600  
We'll dwell on that a little.

390  
00:22:11,600 --> 00:22:15,200  
I had-- and again, I  
don't know exactly--

391  
00:22:15,200 --> 00:22:20,160  
I always thought I wanted

to be in what is now called

392

00:22:20,160 --> 00:22:25,350  
the "media business," and  
whether it was newspapers,

393

00:22:25,350 --> 00:22:30,300  
or book publishing,  
or magazines.

394

00:22:30,300 --> 00:22:34,140  
Movies I thought was  
entertainment in those days,

395

00:22:34,140 --> 00:22:35,305  
and they were different.

396

00:22:35,305 --> 00:22:37,980

397

00:22:37,980 --> 00:22:43,950  
So I had a clear vision,  
a career vision, probably

398

00:22:43,950 --> 00:22:45,720  
by the time I got  
out of the army,

399

00:22:45,720 --> 00:22:47,970  
certainly when I left college.

400

00:22:47,970 --> 00:22:55,200  
And I have some literary  
milestones in my college career

401

00:22:55,200 --> 00:22:58,800  
to confirm this.

402

00:22:58,800 --> 00:23:05,280  
And then I became a reporter,  
initially with the "Long Island

403

00:23:05,280 --> 00:23:08,730  
Press" in Jamaica,  
which was, when

404  
00:23:08,730 --> 00:23:12,330  
I worked for them, the largest  
suburban paper in the world.

405  
00:23:12,330 --> 00:23:14,130  
It's now in the business.

406  
00:23:14,130 --> 00:23:18,660  
And I was quite  
successful there.

407  
00:23:18,660 --> 00:23:24,180  
And while I was in my 20s, I  
was making the top union scale

408  
00:23:24,180 --> 00:23:25,920  
in New York.

409  
00:23:25,920 --> 00:23:27,450  
I was selling the  
"Saturday Evening

410  
00:23:27,450 --> 00:23:32,280  
Post," "Magazine Digest," all  
sorts of things on the side.

411  
00:23:32,280 --> 00:23:40,570  
And I couldn't  
visualize myself making

412  
00:23:40,570 --> 00:23:43,710  
the money I needed to support  
the lifestyle I thought

413  
00:23:43,710 --> 00:23:45,320  
I wanted.

414  
00:23:45,320 --> 00:23:51,770  
And maybe there were a few

people who identified that

415

00:23:51,770 --> 00:23:52,780

as early as I did.

416

00:23:52,780 --> 00:23:54,500

At any rate, I did.

417

00:23:54,500 --> 00:23:57,470

And then there were no training programs in the newspaper

418

00:23:57,470 --> 00:24:00,650

business, so I eventually got myself a job selling

419

00:24:00,650 --> 00:24:02,810

advertising in New Orleans.

420

00:24:02,810 --> 00:24:06,960

And for even my employers, they didn't quite

421

00:24:06,960 --> 00:24:10,850

understand that, because newspaper advertising salesmen

422

00:24:10,850 --> 00:24:17,460

are pretty low on the vocational totem pole.

423

00:24:17,460 --> 00:24:20,560

They may be a step ahead of hangmen, but not far.

424

00:24:20,560 --> 00:24:29,850

And so I sold advertising in New Orleans, and several things.

425

00:24:29,850 --> 00:24:33,480

One, I married my wife down there.

426

00:24:33,480 --> 00:24:37,030

And we will be married 55  
years a week from today.

427

00:24:37,030 --> 00:24:37,890

Congratulations.

428

00:24:37,890 --> 00:24:41,760

So that was a very successful  
venture into New Orleans.

429

00:24:41,760 --> 00:24:50,430

And in another book, I comment  
that her background is about as

430

00:24:50,430 --> 00:24:52,870

similar as mine as you can get.

431

00:24:52,870 --> 00:24:57,300

And I believe there are a lot  
of reasons that our marriage has

432

00:24:57,300 --> 00:25:00,210

been successful,  
but I think it's

433

00:25:00,210 --> 00:25:03,090

been facilitated  
by the fact that we

434

00:25:03,090 --> 00:25:09,110

had very few social, economic,  
intellectual hurdles to jump

435

00:25:09,110 --> 00:25:11,390

with each other.

436

00:25:11,390 --> 00:25:13,160

We were brought up the same way.

437

00:25:13,160 --> 00:25:17,690

We fortunately see the real

values in life the same.

438

00:25:17,690 --> 00:25:22,980

And she came-- and I mentioned  
that my grandfather for whom

439

00:25:22,980 --> 00:25:25,190

I'm named was a  
Confederate soldier,

440

00:25:25,190 --> 00:25:28,640

and her grandfather on one  
side settled in New Orleans

441

00:25:28,640 --> 00:25:30,770

before the Civil War,  
and was a cobbler

442

00:25:30,770 --> 00:25:31,880

in the Confederate army.

443

00:25:31,880 --> 00:25:36,230

444

00:25:36,230 --> 00:25:40,100

And I found I liked the  
business of newspapers,

445

00:25:40,100 --> 00:25:45,590

and found that frankly,  
that capitalism is

446

00:25:45,590 --> 00:25:47,810

a very creative business.

447

00:25:47,810 --> 00:25:51,140

And they're probably more  
creative than normal,

448

00:25:51,140 --> 00:25:54,170

just chronicling of events.

449

00:25:54,170 --> 00:25:57,020

And I eventually wanted  
to become a newspaper

450

00:25:57,020 --> 00:25:58,220

publisher and editor.

451

00:25:58,220 --> 00:26:01,340

I wanted to own a  
newspaper, and I

452

00:26:01,340 --> 00:26:06,230

wanted to write for a newspaper  
and determine its editorial

453

00:26:06,230 --> 00:26:07,710

policy.

454

00:26:07,710 --> 00:26:11,030

And I've been lucky enough  
to do that in two markets,

455

00:26:11,030 --> 00:26:15,660

and very interesting  
ones and exciting ones.

456

00:26:15,660 --> 00:26:18,940

And one is in Long  
Branch, New Jersey,

457

00:26:18,940 --> 00:26:23,207

which is about 50 miles  
from New York, and--

458

00:26:23,207 --> 00:26:24,540

What was the name of that paper?

459

00:26:24,540 --> 00:26:25,020

Pardon me?

460

00:26:25,020 --> 00:26:26,353

What was the name of that paper?



461

00:26:26,353 --> 00:26:28,200

"The Long Branch Daily Record."

462

00:26:28,200 --> 00:26:31,200

And with a very old Reform  
Jewish congregation,

463

00:26:31,200 --> 00:26:33,360

which was originally  
the summer branch

464

00:26:33,360 --> 00:26:37,480

at Temple Emanu-El in New York,  
and where I was a trustee,

465

00:26:37,480 --> 00:26:39,890

and later, my wife a trustee.

466

00:26:39,890 --> 00:26:46,820

And then I published a paper  
in Arlington, Virginia.

467

00:26:46,820 --> 00:26:52,500

And I moved to  
Arlington in 1971,

468

00:26:52,500 --> 00:26:56,190

and began writing a Page  
One column once a week.

469

00:26:56,190 --> 00:26:59,340

And I continued that for 17  
years without missing a week,

470

00:26:59,340 --> 00:27:03,690

whether I was sick,  
away, whatever.

471

00:27:03,690 --> 00:27:07,020

And I immediately--  
and Arlington--

472

00:27:07,020 --> 00:27:11,310

I didn't know this  
when I got involved--

473

00:27:11,310 --> 00:27:16,140

was the headquarters of  
the American Nazi Party.

474

00:27:16,140 --> 00:27:21,240

And very shortly after I  
got involved, and moved,

475

00:27:21,240 --> 00:27:23,850

well, long before  
I moved there, when

476

00:27:23,850 --> 00:27:25,560

I was involved in  
publishing the paper,

477

00:27:25,560 --> 00:27:27,900

and I still commuted  
to New Jersey,

478

00:27:27,900 --> 00:27:30,810

the American Nazi Party  
became very controversial.

479

00:27:30,810 --> 00:27:34,380

And I found myself in the  
middle of that controversy.

480

00:27:34,380 --> 00:27:35,267

And--

481

00:27:35,267 --> 00:27:36,850

When did you buy the  
paper, what year?

482

00:27:36,850 --> 00:27:43,170

1963, in February, 1963.

483

00:27:43,170 --> 00:27:52,080

And I had reticence about buying  
any paper south of the Potomac,

484

00:27:52,080 --> 00:27:54,970  
because I felt during the  
best years of my life,

485

00:27:54,970 --> 00:27:57,750  
I might have a conflict between  
my conscience and my bankers,

486

00:27:57,750 --> 00:28:02,130  
since segregation was  
part of the world.

487

00:28:02,130 --> 00:28:05,430  
And I understood it  
was wrong, but I also

488

00:28:05,430 --> 00:28:08,340  
understood had to pay my bills.

489

00:28:08,340 --> 00:28:13,000  
And the "Northern Virginia  
Sun" was just enough

490

00:28:13,000 --> 00:28:16,060  
South, was close  
enough to the Potomac,

491

00:28:16,060 --> 00:28:17,710  
and our office was  
less than a mile

492

00:28:17,710 --> 00:28:20,650  
from the District  
of Columbia, that I

493

00:28:20,650 --> 00:28:23,290  
thought I could  
find a compromise,

494

00:28:23,290 --> 00:28:28,780

find a life for myself that  
didn't involve this conflict.

495  
00:28:28,780 --> 00:28:33,130  
And I no sooner got involved--  
and when I say, "no sooner,"

496  
00:28:33,130 --> 00:28:36,790  
less than six months--

497  
00:28:36,790 --> 00:28:42,300  
then I discovered  
that I was getting

498  
00:28:42,300 --> 00:28:49,630  
irate and difficult letters from  
the American Jewish Committee,

499  
00:28:49,630 --> 00:28:52,720  
where I was a contributor, and  
the Anti-Defamation League,

500  
00:28:52,720 --> 00:28:54,632  
where I was on the  
New Jersey board.

501  
00:28:54,632 --> 00:28:56,590  
I later was on the National  
Board of Governance

502  
00:28:56,590 --> 00:28:58,215  
of the American Jewish  
Committee, too--

503  
00:28:58,215 --> 00:29:01,760  
and very interested,  
and still am--

504  
00:29:01,760 --> 00:29:05,410  
and the Ministerial Association.

505  
00:29:05,410 --> 00:29:09,400  
And the issue can be simply

stated, but not simply dealt

506  
00:29:09,400 --> 00:29:10,150  
with.

507  
00:29:10,150 --> 00:29:14,140  
The issue was that the American  
Jewish Committee's position,

508  
00:29:14,140 --> 00:29:16,450  
the Anti-Defamation  
League's position,

509  
00:29:16,450 --> 00:29:19,150  
the Arlington  
Ministerium's position,

510  
00:29:19,150 --> 00:29:21,880  
as well as that of  
the three major papers

511  
00:29:21,880 --> 00:29:24,525  
in Washington-- the  
"Washington Post,"

512  
00:29:24,525 --> 00:29:26,650  
the "Washington Star,"  
which is now the "Business,"

513  
00:29:26,650 --> 00:29:28,330  
and the "Washington  
Daily News," which

514  
00:29:28,330 --> 00:29:31,210  
was owned by Scripps Howard,  
but is now out of business also.

515  
00:29:31,210 --> 00:29:34,060  
They all have the same policy  
concerning the American Nazi

516  
00:29:34,060 --> 00:29:36,830  
Party, which is quarantine.

517  
00:29:36,830 --> 00:29:37,420  
What is that?

518  
00:29:37,420 --> 00:29:37,600  
What is quarantine?

519  
00:29:37,600 --> 00:29:39,370  
I'm going to explain quarantine.

520  
00:29:39,370 --> 00:29:42,130  
And the American Nazi-- first  
of all, the American Nazi Party

521  
00:29:42,130 --> 00:29:44,320  
was located in Arlington.

522  
00:29:44,320 --> 00:29:49,810  
It had a building in what is  
now the middle of Ballston,

523  
00:29:49,810 --> 00:29:53,380  
where they had a  
flag with a swastika.

524  
00:29:53,380 --> 00:29:57,730  
And they had a barracks, where  
several of them lived together.

525  
00:29:57,730 --> 00:29:59,810  
And they had swastikas  
on the front,

526  
00:29:59,810 --> 00:30:02,590  
and they were quite a factor.

527  
00:30:02,590 --> 00:30:05,980  
And they appeared at  
every school board meeting

528  
00:30:05,980 --> 00:30:08,390  
and did various things.

529

00:30:08,390 --> 00:30:12,040

Now, the newspapers,  
as well as the ADL,

530

00:30:12,040 --> 00:30:15,520

and the American Jewish  
Committee, and the Ministerium,

531

00:30:15,520 --> 00:30:19,360

and other groups, felt that  
George Lincoln Rockwell,

532

00:30:19,360 --> 00:30:22,570

the commander of the  
American Nazi Party,

533

00:30:22,570 --> 00:30:24,940

really had very few followers--

534

00:30:24,940 --> 00:30:27,790

maybe 50, maybe 100, who knows?

535

00:30:27,790 --> 00:30:33,160

And that those who  
gave him this publicity

536

00:30:33,160 --> 00:30:35,110

were aiding and abetting.

537

00:30:35,110 --> 00:30:38,860

And therefore, they  
were quarantining him.

538

00:30:38,860 --> 00:30:40,870

I took over the  
"North Virginia Sun,"

539

00:30:40,870 --> 00:30:45,070

which previously had followed  
the quarantine policy--

540

00:30:45,070 --> 00:30:51,330  
if not by specific declaration,  
as I did, implicitly.

541  
00:30:51,330 --> 00:30:53,930  
Explain for people what  
does "quarantine" mean?

542  
00:30:53,930 --> 00:30:56,790  
Quarantine meant that you  
didn't give him any publicity.

543  
00:30:56,790 --> 00:30:58,500  
You're aiding and abetting.

544  
00:30:58,500 --> 00:31:02,940  
If George Lincoln Rockwell had  
50 followers, or 30 followers,

545  
00:31:02,940 --> 00:31:07,420  
or 100 followers, and he  
was in the paper every week,

546  
00:31:07,420 --> 00:31:09,810  
he would attract more followers.

547  
00:31:09,810 --> 00:31:13,650  
I believed, on the other side,  
the particular local paper

548  
00:31:13,650 --> 00:31:19,260  
where his activities were  
known and publicly part

549  
00:31:19,260 --> 00:31:23,460  
of the fabric of the  
community, that you must expose

550  
00:31:23,460 --> 00:31:25,950  
the antics of a rogue  
to public scrutiny,

551  
00:31:25,950 --> 00:31:29,080



and the public will  
ultimately reject him.

552  
00:31:29,080 --> 00:31:31,980  
So in other words, if he  
has a newsworthy event,

553  
00:31:31,980 --> 00:31:36,030  
the other papers didn't publish  
it, didn't report on it,

554  
00:31:36,030 --> 00:31:38,640  
or minimized the  
reporting of it.

555  
00:31:38,640 --> 00:31:42,240  
You asked the question, when  
he had a newsworthy event--

556  
00:31:42,240 --> 00:31:44,250  
and I'm going to give you  
a couple of examples--

557  
00:31:44,250 --> 00:31:46,830  
they didn't report it  
and didn't cover it.

558  
00:31:46,830 --> 00:31:48,780  
The answer is  
absolutely correct.

559  
00:31:48,780 --> 00:31:50,160  
And we did.

560  
00:31:50,160 --> 00:31:53,970  
That is, he would go to school  
board meetings regularly,

561  
00:31:53,970 --> 00:31:58,770  
and he would oppose anything  
that involved integration.

562  
00:31:58,770 --> 00:32:00,030

Or he would have--

563

00:32:00,030 --> 00:32:02,270

he basically said he  
wasn't anti-Semitic.

564

00:32:02,270 --> 00:32:04,350

He had a very interesting  
kind of argument.

565

00:32:04,350 --> 00:32:07,770

He was not interested  
in anti-Semitism.

566

00:32:07,770 --> 00:32:11,190

He was basically interested  
in racial purity.

567

00:32:11,190 --> 00:32:14,370

Now, that's almost the same  
kind of language Hitler used,

568

00:32:14,370 --> 00:32:18,750

and therefore, he was  
a white supremacist

569

00:32:18,750 --> 00:32:20,820

by his own definition.

570

00:32:20,820 --> 00:32:23,580

And he believed that  
any intermarriage

571

00:32:23,580 --> 00:32:27,450

of racial, or  
ethnic, or religious

572

00:32:27,450 --> 00:32:31,890

corrupted the  
purity of the line.

573

00:32:31,890 --> 00:32:33,780

And this is an

argument that you can

574

00:32:33,780 --> 00:32:38,110

make more validly for  
racehorses, and show dogs,

575

00:32:38,110 --> 00:32:41,310

and laboratory rodents  
than for people.

576

00:32:41,310 --> 00:32:46,080

But at any rate,  
he believed this.

577

00:32:46,080 --> 00:32:48,180

And he wrote books about it.

578

00:32:48,180 --> 00:32:51,720

But he appeared at almost every  
meeting of the Arlington School

579

00:32:51,720 --> 00:32:54,120

Board.

580

00:32:54,120 --> 00:33:00,000

Sammy Davis, Jr. sang at a  
nightclub, and as you may know,

581

00:33:00,000 --> 00:33:02,610

Sammy Davis, Jr. was  
a famous entertainer

582

00:33:02,610 --> 00:33:07,200

and a friend of  
Frank Sinatra, black,

583

00:33:07,200 --> 00:33:09,030

who converted to Judaism.

584

00:33:09,030 --> 00:33:12,750

And they marched in  
front of that nightclub

585

00:33:12,750 --> 00:33:15,990

with a great big  
dog, a black dog.

586

00:33:15,990 --> 00:33:19,170

And it had a card  
around its neck

587

00:33:19,170 --> 00:33:24,060

saying, "I'm black like you,  
Sammy, but I'm not a Jew."

588

00:33:24,060 --> 00:33:28,500

And they did outrageous things.

589

00:33:28,500 --> 00:33:31,860

I believed, then  
and now, and then it

590

00:33:31,860 --> 00:33:36,470

was important for the  
local paper to cover this.

591

00:33:36,470 --> 00:33:38,870

To ignore it, I  
thought, was wrong.

592

00:33:38,870 --> 00:33:41,390

I thought it was helping  
him, not hurting him.

593

00:33:41,390 --> 00:33:43,710

And so no sooner  
did I get involved

594

00:33:43,710 --> 00:33:47,090

than the American Jewish  
Committee wrote me a letter,

595

00:33:47,090 --> 00:33:50,420

from a man named Fineberg,  
Andhill Fineberg,

596

00:33:50,420 --> 00:33:57,390  
who was their special consultant  
on intercommunity relations.

597

00:33:57,390 --> 00:33:59,960  
And he was rather  
threatening to me,

598

00:33:59,960 --> 00:34:03,980  
that if I didn't follow their  
policy, he would expose me.

599

00:34:03,980 --> 00:34:06,890  
I had run several things  
that they thought were wrong.

600

00:34:06,890 --> 00:34:08,179  
He would expose me.

601

00:34:08,179 --> 00:34:14,030  
And so I wrote back defiantly,  
and said what I basically

602

00:34:14,030 --> 00:34:18,110  
said here, that the  
policy of quarantine

603

00:34:18,110 --> 00:34:22,040  
might be valid in Houston,  
or in New Orleans, or Boston,

604

00:34:22,040 --> 00:34:25,040  
but it wasn't valid in  
Arlington, Virginia.

605

00:34:25,040 --> 00:34:26,070  
It was news there.

606

00:34:26,070 --> 00:34:28,040  
And I thought I  
want to cover it.

607

00:34:28,040 --> 00:34:33,090  
And I answered all these people  
one by one and made my case.

608  
00:34:33,090 --> 00:34:37,880  
Well, because I was  
a member of the AJC,

609  
00:34:37,880 --> 00:34:41,389  
I hadn't risen up  
in its ranks yet,

610  
00:34:41,389 --> 00:34:43,940  
and I was on the  
board of the ADL,

611  
00:34:43,940 --> 00:34:46,280  
they really didn't think  
they could quite ignore me.

612  
00:34:46,280 --> 00:34:51,830  
I really wasn't-- so they  
sent Mr. Fineberg to see me.

613  
00:34:51,830 --> 00:34:55,280  
And I made a half convert  
out of Mr. Fineberg.

614  
00:34:55,280 --> 00:34:57,050  
He then wrote a  
letter to the ADL,

615  
00:34:57,050 --> 00:35:01,310  
and wrote a report to  
the Jewish Committee

616  
00:35:01,310 --> 00:35:03,620  
saying he disagreed  
with me, but he

617  
00:35:03,620 --> 00:35:05,990  
had some respect  
for the position

618

00:35:05,990 --> 00:35:08,240

that the local publisher  
had a different obligation

619

00:35:08,240 --> 00:35:10,490

than everybody else in  
United States, which

620

00:35:10,490 --> 00:35:12,230

is about all I could ask.

621

00:35:12,230 --> 00:35:16,910

And so I continued.

622

00:35:16,910 --> 00:35:20,360

They then, a man named  
Ben Bagdikian, who

623

00:35:20,360 --> 00:35:25,130

was a leading media  
critic of his day,

624

00:35:25,130 --> 00:35:27,980

wrote a piece for the  
"Columbia Journalism Review"

625

00:35:27,980 --> 00:35:30,620

about the policy of quarantine.

626

00:35:30,620 --> 00:35:33,200

And I wrote a response.

627

00:35:33,200 --> 00:35:35,480

And the "Columbia  
Journalism Review"

628

00:35:35,480 --> 00:35:39,920

published it in, I  
think, '66, in which

629

00:35:39,920 --> 00:35:42,590

I said what I've said now.

630  
00:35:42,590 --> 00:35:45,020  
But I added to it.

631  
00:35:45,020 --> 00:35:50,090  
And I concluded it that I  
found George Lincoln Rockwell

632  
00:35:50,090 --> 00:35:55,190  
and his stormtroopers' conduct  
abhorrent and offensive,

633  
00:35:55,190 --> 00:35:57,530  
but I found it even  
more abhorrent and more

634  
00:35:57,530 --> 00:35:59,480  
offensive not to cover it.

635  
00:35:59,480 --> 00:36:02,930  
Well, this is the interesting  
thing about Ben Bagdikian's

636  
00:36:02,930 --> 00:36:06,650  
piece, which I also read,  
is that he was also very

637  
00:36:06,650 --> 00:36:08,840  
much opposed to quarantining.

638  
00:36:08,840 --> 00:36:11,000  
Right, Bagdikian was  
on my side, basically.

639  
00:36:11,000 --> 00:36:15,800  
Yeah, he saw it as  
journalistic slippery ground,

640  
00:36:15,800 --> 00:36:19,340  
that you don't  
serve your reader.

641



00:36:19,340 --> 00:36:24,800  
Basically, his point was your  
reader is your first loyalty.

642  
00:36:24,800 --> 00:36:25,710  
I agree.

643  
00:36:25,710 --> 00:36:31,760  
And obviously, Bagdikian  
wrote the article that

644  
00:36:31,760 --> 00:36:34,260  
really favored my position.

645  
00:36:34,260 --> 00:36:36,410  
He attacked them rather  
than supported them.

646  
00:36:36,410 --> 00:36:40,940  
And I will say that all of the  
clippings about this, which

647  
00:36:40,940 --> 00:36:45,620  
I kept fastidiously, and  
the correspondence, I

648  
00:36:45,620 --> 00:36:50,780  
ended up giving as a collection,  
and organized as a booklet,

649  
00:36:50,780 --> 00:36:53,770  
to the Archives of the  
Nieman Foundation at Harvard.

650  
00:36:53,770 --> 00:36:54,770  
How did that come about?

651  
00:36:54,770 --> 00:36:58,280  
Because the curator of  
the Nieman Foundation,

652  
00:36:58,280 --> 00:37:00,530  
and the curator is

the same as dean.

653

00:37:00,530 --> 00:37:03,290

That's his title there.

654

00:37:03,290 --> 00:37:05,780

Bill Kovach, a former head  
of the Washington Bureau

655

00:37:05,780 --> 00:37:09,470

in "The New York  
Times," I was asked

656

00:37:09,470 --> 00:37:12,440

to speak there about  
the future of newspapers

657

00:37:12,440 --> 00:37:13,700

in Eastern Europe.

658

00:37:13,700 --> 00:37:17,510

And before or after  
my talk, we talked

659

00:37:17,510 --> 00:37:19,070

about what I had done in life.

660

00:37:19,070 --> 00:37:22,340

And when I told  
him about this, he

661

00:37:22,340 --> 00:37:25,910

just became very  
enthusiastic, and encouraged

662

00:37:25,910 --> 00:37:29,060

me to organize this,  
and make something

663

00:37:29,060 --> 00:37:30,620

that would be lasting.

664

00:37:30,620 --> 00:37:33,530  
And he thought I'd done  
something important.

665  
00:37:33,530 --> 00:37:38,510  
And I subsequently asked,  
why didn't you give it

666  
00:37:38,510 --> 00:37:40,520  
to a Jewish organization?

667  
00:37:40,520 --> 00:37:42,680  
The answer is that  
there are two answers.

668  
00:37:42,680 --> 00:37:46,430  
One, Bill Kovach was really  
interested and encouraged me,

669  
00:37:46,430 --> 00:37:48,620  
and that's one thing.

670  
00:37:48,620 --> 00:37:53,360  
And two, even the AJC, in  
which I was very interested,

671  
00:37:53,360 --> 00:37:55,910  
still am, they have a  
library, but they're not

672  
00:37:55,910 --> 00:37:57,260  
in the library business.

673  
00:37:57,260 --> 00:37:59,390  
Harvard is in the  
library business.

674  
00:37:59,390 --> 00:38:02,210  
I think I've established,  
set it up somewhere,

675  
00:38:02,210 --> 00:38:06,950  
where it will serve an important

academic, intellectual,

676

00:38:06,950 --> 00:38:11,770

educational function

indefinitely.

677

00:38:11,770 --> 00:38:14,190

OK, all right.

678

00:38:14,190 --> 00:38:16,940

How are we doing, time-wise?

679

00:38:16,940 --> 00:38:18,740

[INAUDIBLE]

680

00:38:18,740 --> 00:38:20,680

We're at 1:10.