

OUTLINE FOR TV SHOW ON "DOING BATTLE" AND "THE BOYS' CRUSADE"

1. Before commencing the text of *Doing Battle*, you have a prefatory remark that says:

Late in the afternoon of March 15, 1945, in a small woods in south-eastern France, Boy Fussell, aged twenty, was ill treated by members of the German Wehrmacht. His attackers have never been identified and brought to justice. How a young person so innocent was damaged this way and what happened as a result is the subject of this book.

In broad outline -- we will fill in the specifics as we talk -- tell the audience what this means.

2. Starting with joining the army, and even afterwards, your life has been a rejection of what you grew up with, or learned, in Pasadena, which you describe as a sort of Paradise Lost. Tell what life was like in the community generally, and in your family. You might include such things as your father's intelligence and success, his straight arrowism, the stress on honesty, the fact that reading was stressed at home and in the community, family judgmentalism, including about language, the fact your family built a faux British house during the depression, the summers at Balboa and the sailing pageantry and wienie roasts, the church nature of the community, the quality of the high school and how it prepared for life, the professionalism of its teachers, including shop teachers, the assumption that parents were right and were good people, the stress on public speaking, and the fact that you received an upbringing that would cause one to think, as the English writer put it, that nothing could happen to one because Nanny wouldn't allow it -- one was too rich, too good looking, too intelligent for something bad to happen.
 - A. Was Pasadena sort of the last hurrah of the innocence of the American privileged classes?
 - B. In Pasadena and Pomona one did not learn to think critically. Also, discuss the effect on you of James Truslow Adam's *The Mucker Pose*.

- C. Pomona taught character, but one had to go with the group and be a team player.
3. Starting with boot camp, you began to undergo major physical and mental transformations, which we will fully discuss. But the upshot of your life in the army and afterwards was that you rejected what you learned and grew up with in Pasadena, and adopted quite different attitudes, all or certainly most of which seem related. Please describe what you mean by the following:
- A. You say you are an “ironist.” Explain.
- B. You have an enormous sense of the mutability and evanescence of life, and, I gather, that all is destined to change, disappear and/or die. There is the pathos of the transient. Explain all this.
- i. I sort of gather that you have a deep sense of the fact that there will always be a tremendous gap between what is and what could be. I also gather that you feel the writer is haunted by working within conventions he never made, while being tortured by imagination of what could (but never will) be.
- ii. Plight of the sensitive man.
- C. You feel that optimism is a misbegotten American view, that more sophisticated societies, and you yourself, are aware that utopian logic is absurd, and that expectations will inevitably be disappointed. As one example you cite the misbegotten view of the American command that the war in Europe would be over by Christmas 1944, but this was overoptimistic, we outran our supplies, the leaders didn’t reckon with German tactics, etc. (Today in Gulf.)
- D. You absolutely despise false language and cant, think that the advertising mentality -- which consists of falsehoods -- has become pervasive in American society (dishonesty today is expected in advertising, whereas it was a big deal when first revealed in the mid 40s), and you believe that advertising speech and public speech have coalesced (as when politicians test phrases and ideas on focus groups and are guided by that?). Soundbites.

- i. One form of false speech is euphemisms, correct? As when someone who is a thief is said to have a “kleptomania problem,” or someone who is immoral or a liar is said to be “ethically challenged,” or when bombing is said to be done with “surgical precision” with only some “collateral damage” when truthful speech would say lots of the bombs go badly awry and we are killing women and children by the thousands or tens of thousands.
 - ii. You feel that advertising and public speech, have become mediums by which the unscrupulous exercise control over the weak-minded.
- E. You believe, I gather, that the U.S. leaders, media and population are romanticizing militarism (and use language to do so (e.g., the “Big Red One”)), and you wrote your books, at least in part, as a warning against militarism.
 - i. What is your opinion of the current Gulf War in this regard and in regard to the use or misuse of language? How about the Viet Nam War?
- F. You think it is wrong to glorify or “heroize” WWII, without regard for the fact that 60 to 80 million people died, mainly women and children, and it was a catastrophe for Europe and Asia.
- G. You believe that the lot of the infantryman is so terrible that people cannot understand it from words, especially because of all the lies told about it, and have to experience war to know what it really is.
 - A. I gather that you think most people lack imagination and sympathy, and that this is one reason they cannot really grasp -- and do not care? -- what happens to others in war. You say people should watch the first half hour of “Saving Private Ryan” and then stop watching it. You say your work is not a pacifist tract, but there can be no doubt that your descriptions should cause people to think hard before favoring war.
- H. You feel that the American army in Europe in World War II, far from being “glorifiable,” was inept; did not know its business (and was filled with reluctant, inexperienced draftees), as the British said; was greatly inferior to the Germans in equipment like tanks, machine

guns, etc., and even in tabards and sled litters; lost whenever the Germans fought on anything like even terms. You feel that the infantry was ignoble, being filled with the people who were left over after the Navy, the air corps and the Marines had their pick of men, that our generals and field officers were often inept, and that the lower grade field officers did not know their business -- you do not except yourself. I would assume you also feel that we won because we had too much air power, too many tanks, and the Germans also had to fight the Russians at the same time.

- I. With regard to several of your points -- romanticizing militarism, lack of sympathy and imagination -- could part of our problem be that there has not been a war fought on American soil since the Civil War. (Pearl Harbor and 9/11 were big attacks, but not whole wars fought on our soil.)
- J. You don't like the habit of quantifying things and treating them as abstractions. This, you believe, ignores how humans actually function. (The replacement system in the battle of northern Europe exemplifies.)
- K. You feel the working class bears the brunt of wars. They are the infantry, and have it the worst. This was as true in Viet Nam as in WWII, and is true today also in Iraq, I think. You say the infantry was 14% of our armed service and had 70% of the casualties in WWII. These are the people, you say, whom the privileged don't know, would do anything to avoid, and do not care about. (In Viet Nam, privileged people, you say, didn't know anyone who died or even was seriously inconvenienced.) You feel war is a sort of forced eugenics program.
- L. When all is said and done, you feel we need a class of "aristocrats," as it were, who care about careful thinking, careful use of language, and ideas.
- M. You are very big on honor and ethics (concepts that have become far too foreign to our society).
- N. Explain why, as both a combat infantryman and a scholar, you believe it is very dangerous for people to act without the constraints of culture. Also tell what in particular you think those constraints are.

- O. Because of what you have experienced, you developed a deep and abiding anger, which I gather is with you still, and this anger apparently has propelled much of the work you have done.
- 4(a). Let's go back in time now to the experiences and events that caused you to form these opinions, starting with boot camp. Explain the shock of wearing labor fatigues, having to do KP, being treated terribly, etc. Explain how you came to be in this position where you were being treated badly and consorting with people you otherwise would never know (i.e., through ROTC, and how you happened to get into ROTC), and also tell how ROTC shielded you from the truth regarding being killed, tree bursts, schu mines, etc., etc.
- (b). Explain how the army changed you physically and mentally. The effect of bayonet practice. You started to like loud noises and, if I remember correctly, liked it when "practice artillery" was nearer rather than further. You developed a sense of power.
 - A. You learned (e.g., the march) that happiness can come from hard jobs accomplished, so long as one maintains self respect. (This seems to have something in common with learning at Harvard to like to do jobs that otherwise would have seemed boring or unendurable.)
 - B. At Benning men were kicked out immediately for cheating or lying. At Harvard people caught cheating were booted on the spot -- tests were ripped up, for example. Today there would be hearings, committees, etc. in academia.
 - C. It was a major trauma to flunk out of Officer Candidate School. It was the same at Harvard's graduate program. (Today the same fear of failure no longer exists to the same extent, does it?)
 - D. In the army there were hosts of bad, incompetent and lazy officers, people you even thought unemployable in civilian life. You apparently feel the same way about a lot of academic administrators.
 - E. Explain the Army Special Training Program. This was classist in the extreme. Then, untrained, lonely and terrified, ASTP men got put in as replacements as we went across Europe. Replacements often got killed forthwith. 70,000 air cadets became infantry.

- F. Discuss the adverse reaction of the British to American racial relations. (Tell of the comment that one likes the Yanks but not some of those whites they brought with them.)
5. Let us turn now to combat in northern Europe, both the personal experiences which shaped your view and matters you have studied and written about. I would like to start with your introduction into the line, during a pitch black forest night, at a place called St. Die, and what you saw when morning came. Discuss how you saw dead Germans all around you, lots of them being 17 and 18 years old, and were appalled even though you presumably were supposed to be happy at the American success, and how you learned to compress your lips to avoid showing emotion. Tell of the two 14 year old kids with bullet holes in their heads and their brains oozing out, one through his skull and one through his nose. If I remember correctly, this was one of the first times you began to feel that life is unfair and unjust, and that there is something wrong with taking kids, treating them like dirt in training, and then sending them out to be killed. Tell about Engle spitting his teeth and blood onto the forest floor. Tell of the time you were suddenly confronted by a three-man German patrol, and the importance of celerity. Discuss your close calls, including the three-man German patrol incident, and the time the 88 shell came right into the place you had just vacated, and tell how these close calls would leave you shaken and trembling for hours.
- 6(a). Discuss some of the other things you personally saw that affected you deeply and you have written about. Include Matt Rose, and the fact that the volatility of those anti-tank mines is not widely known and nobody has ever been fingered or punished for the problem. Discuss the dead black soldier in a hole and how this taught you we are all the same when it counts. (You hadn't noticed that blacks did all the dirty work at Benning.) Tell of the frieze, the tableau, of the dead German squad. Discuss the constant terror, the bitter continuous cold, the inevitable loss of one's normal humanity (e.g., as when you ate with Goldman's blood on your hands), the fact that it was kill or be killed when the Germans were coming at you -- there was no time for fancy moral thought. Discuss how and why you formed the view that one has to keep it simple and that fancy gadgets and fancy tactics don't work. Explain why, to survive, one had to unlearn the stuff one was taught back in the States, including George Marshall's school solution of flank attacks. Explain that lieutenants were cannon fodder and all the men on the line were expendables.

- (b)(i). Explain the constant danger from friendly fire and how you would say "Fussell approaching." The architect who got killed.
- (ii). Discuss Operation Cobra, what it was, why it came about, why a hundred and more Americans were killed (for whom there is no memorial); how McNair, who was responsible for training in the States, was blown to bits in a hole behind the lines to the point that all that ever was found was a piece of his shirt collar; how some Germans were driven insane to the point where they committed suicide to escape the bombing (from 2,300 planes) -- this was an ultimate irony, wasn't it, in that they killed themselves to escape the American effort to kill them? -- and how von Kluge, when confronted with Hitler's order to hold in position, replied that his men were holding in position because they were all dead or wounded -- 70% were casualties -- and may have gone looking for an American general to surrender to.
- (a). Why do you think it is that one hardly ever hears of Operation Cobra? Although I read a lot of history, I don't ever remember hearing about this until reading *The Boys' Crusade*.
- (iii). Discuss the battle of the Hurtgen Forest. Explain how bitter the fighting was, how cold it was. Discuss what was the criminal stupidity of our military leaders, especially Courtney Hodges, who never got near the place, and how they kept feeding in (bad) units piecemeal. (Hurtgen was like Grant's loss of his advantage in artillery in *The Wilderness*, so our generals should have known better.) Explain that men deserted, apparently in significant numbers (this was where Eddie Slovik deserted, the only guy shot for desertion in World War II). 43,000 of a 120,000 man army were casualties.
- (a). Once again, give your view, if any, of why we never hear about the Hurtgen Forest -- although, as said, I read a fair amount of history, I never knew of it until some time in the mid to late 1990s. I suppose part of the reason we never hear of is that the army's official histories cover it up in bland language, as you have pointed out. Yet there are survivors who are angry to this day over the army command's criminal stupidity in this battle.

- (b). Maybe a reason we never hear about it is that, to this day, as you say, World War II is the army's great model, morally, in terms of success, etc. Hurtgen doesn't fit this mold and so it gets no play, is in fact covered up.
 - ©). What is your view of the fact that America is taken into war by leaders who, because they have never been in war, have no idea of the horrors of places like Hurtgen, the Bulge, Mortain, etc, who do not even know anybody who suffers or dies in these places, and who think in abstract and quantitative terms.
- (iv). Discuss the battles of the Bulge and Mortain. Discuss how unprepared we were because we had figured it can't happen and we had ignored intelligence signs that these attacks were going to happen; we had ignored also that a basic German military principle was immediate strong counterattacks. There was insufficient winter gear; the units involved were bad ones; air power was neutralized by bad weather at first in the Bulge; the replacement system was awful, it was based on abstract quantitative ideas and ignored how men really act -- they only fight for and with buddies (a lesson of the long ago Civil War); and discuss how replacements were treated, died before people knew them (the morning after they arrived, for example), were untrained (often were from the ASTP program); how men ran and deserted; how one or two regiments totaling 8,000 men surrendered en masse in the largest American surrender since what -- the Civil War?; how there was no training in how to conduct a retreat (more overoptimism?); how Eisenhower had to put the despised Montgomery in charge (partially due to American ineptitude?); men would shoot off a finger or toe to get out of combat; we lost 19,000 dead and nearly 50,000 wounded at the Bulge, and the Germans suffered 100,000 or more casualties and lost 1,200 tanks, I believe.
- (a). You think the failure to heed intelligence signs of impending attacks led to failures to foresee Pearl Harbor, 9/11, and the collapse of the Soviet Union, and to the Germans' refusal to believe the allies would invade in the terrible weather of June 5th and 6th, 1944. Doesn't it all come down to cockiness, arrogance, and a consequent failure to see, or to heed, signs?
 - (1). The German attacks were in themselves madness, especially Hitler's madness. As some German

generals realized, they lacked sufficient gasoline, had no air power, and couldn't match our artillery.

- (b). Discuss Skorzeny's group during the Bulge, how they were more or less told that now anything goes in war (people are bombed in cities, etc.), how they were shot if discovered. Discuss what ultimately happened to Peiper, who commanded the Malmedy Germans -- he was given only 12 years because the Germans became our friends to deal with the Russians, and was incinerated into a two foot log in 1976 by his French neighbors. (What in God's name caused him to think he could live in France?)
- ©). Again, we generally don't hear much about Mortain, and rarely or never do we hear about men running in droves at the Bulge -- is this possibly once again because such knowledge does not fit the army's use of World War II as a paragon and our society's general heroization of the war?
 - (1). You do say that the Americans had guide sergeants to encourage runaways to go back, whereas the Germans would hang them on the spot, which was one of the things the war was about. And while you think your unit was terrible, you do say no one in it ever ran away.
 - (2). The government suppressed knowledge of the number of casualties occurring in northern Europe lest the populace not be willing to sustain the effort (as in Viet Nam). The support was like the current refusal to allow pictures of the caskets coming home, wasn't it?
- (v). Discuss the Falais Gap, including the argument about who was responsible for not closing it). Discuss the terrible, unbelievable killing ground that Falais was due to American air power and artillery; how Germans had to flee on an every man for himself basis; the slaughter was so awful that generals vomited and so did the pilot of an observation plane.
- (vi). Discuss the Malmedy incident. The Americans had no choice but to violate an infantryman's cardinal principle that you never surrender

to tanks -- you fight them to the death or flee -- because they do not have the manpower to take prisoners to the rear.

- (vii). Explain how it was disheartening and angering that the Germans kept fighting after it was clear they had lost (as shown by the one way flow of airplanes). They seemed determined to kill Americans, and themselves, rather than give up a lost cause. (Of course this was Hitler's doing albeit with the general staff being complicitous.) It must have been the more disheartening because, as you say, every infantryman knows that, if you are in combat long enough, it is just a question of time until you are hit badly or killed. (Also explain the concept of a bank of courage which gets drawn down in about five months.)

- (ix). American GIs had a lot of trouble hating the Germans, at least until discovery of the camps, though Eisenhower (who was of German ancestry) hated them and once said he would kill the entire 3,000 man German general staff. Bellicosity was confined to men who worked in safety behind the lines (like Glenn Gray). But after Malmedy and the discovery of the camps, a lot changed. The Germans became regarded as subhuman sadists. Americans often would take no prisoners (or at least would beat and kick captives). The idea was that the Germans couldn't be allowed to have done these terrible things and then just say "I quit" and walk away. The camps were so bad that even Patton went behind a building and vomited, and, after Eisenhower made a mayor and his wife look at one, they went home and hanged themselves. GIs no longer had trouble hating Germans, who were despised and reviled beyond anything we remember today.
 - (a). At one camp, captured SS men were threatening inmates and the Americans got so angry they shot 128 of them and turned the remainder over to the inmates who beheaded them or tore them limb from limb. There were moving pictures of this, but they were not shown at Nuremberg lest Americans be thought complicitous in murder.

 - (b). Because of the camps, it finally became clear, despite initial skepticism and disbelief, that the war against the Germans *was* a crusade.

- (ix). Describe The Great Turkey Shoot and the Americans' glee. (This was very much like the Crater in the Civil War during the siege of Petersburg.)
- (x). We never hear about things like American refusals to take prisoners, The Great Turkey Shoot, or killing SS men (justifiable in my biased opinion) or turning them over to the inmates. Would this once again be because these things are inconsistent with the army's preferred model of the war and with the propaganda fed us by celebratory historians (Ambrose, Brokaw, etc.) and the media?
 - (a). Ambrose, who was never in war, said that in 1945 people greatly feared the approach of armed young men, except for young Americans. Was this to some extent just mere propaganda from someone who, being personally unacquainted with war, didn't know what he was talking about? As the sergeant said to Caputo in Viet Nam, one of the most brutal things in the world is your average 19 year old American boy.
 - (b). That we never hear about any of these things contributes, doesn't it, to the failure of imagination and sympathy that causes Americans to romanticize militarism and to be a militaristically inclined society, and that causes leaders who never have seen war to choose it readily? Your books constitute, don't they, one attempt to bring the truth to people in order to try to redress the current lack of imagination, sympathy and balance?
- (xi). Describe the work of the Graves Registration Detail and why there had to be a separate group to do this (although I note there was no separate group in the Civil War).
- (xii). Explain how combat sometimes rescued the reputation of a pariah -- the stories about Abe Goldman and the guy who stole.
- (xiii). Contrary to Patton's (insane?) exhortation to kill, kill, kill, our soldiers would leave the Germans alone where possible, and vice versa, to avoid the possibility of being killed.
- (xiv). The shooting war was ended for you, after months in combat, when you were hit by a shell that put you on 40 percent disability for life

and that killed Sergeant Hudson and Lieutenant Bedrick [phonetic spelling] soon after he had worked himself up to a battlefield commission. (Your unit suffered nearly 50 percent casualties in that battle.) Explain who Hudson was and what he had meant for your leadership. Explain why you felt responsible for his death (the prior crossing of the road under machine gun fire and then the failure to dive into a hole, so as not to appear cowardly, when the shells were “walking” up to you, and Hudson and Bedrick weren’t going to dive in if you didn’t). Describe how you shouted “no” when told of their deaths, and developed a fury that has never left you. You dedicated *The Great War And Modern Memory* to him.

- (1). Describe the fake citation cooked up for Hudson while you were in hospital, how this made you a pariah after you got back since, as a “boy scout” type, you would never have lied. You saw some of the officers over the years, but they never told you what happened and you did not know about it until a friend found the citation while doing archival research 50 years later. It furthered your view that one can never believe any official statement of government, academia, etc., especially because of the description you’ve read about manufacturing citations in Viet Nam. (Do you have any view regarding the accuracy of Kerry’s citations?)
6. When the war in Europe was over, the infantry was going to have to fight a new and even more vicious enemy in Japan. People wouldn’t talk about it, but sought escapes in drinking, sex, furlough plans. The atom bomb came as a reprieve from a death sentence. Soldiers could or did cry because now they were going to live, not die. You strongly disagree with those who say it was wrong or immoral to use the bomb -- they, including behind the lines guys like Glenn Gray, can’t see it from the combat infantryman’s view. You believe that, if we had only invented it earlier and used it on the Germans, millions of lives would have been saved: Jews, gypsies, soldiers, etc. (and many of us believe it saved millions of lives in the Pacific too). Besides all of which, we had already killed about 700,000 people by bombing.
- 7(a). When the war was over, people got out by a point system. You didn’t have enough points to get out for about a year and so were assigned to a base in Texas. You lectured, exercised the libido dominandi, and started reading literature as an escape; I gather it opened your eyes to a lot of things. But you began to truly hate the army because of the forced uniformity,

simplemindedness, etc., when the reason for this was gone. Much of this apparently was something of the last straw in transforming you from a Pasadena product into an ironist. (The prior hammertoe incident also contributed.) Previously, you retained vestiges of your Pasadena upbringing despite all the use around you of the N and K words and the terrible stuff you saw and experienced. Also, the army's attempt to trick you into joining the Reserves played a role.

- A. I gather that an awful lot of National Guardsman these days felt that they were tricked into signing up, and that one or two years in Iraq was not the cruise they signed up for.
 - B. As you read literature over the years, the only place you found the sensibility about war that you were looking for was in the English writers and poets of WWI: Owens, Sassoon, Blunden, Graves, Rosenberg. Describe this. Graves' *Goodby To All That* read like your own autobiography; he rejected England as you rejected Pasadena.
 - C. After the war you were very angry at people who escaped combat (especially if they bragged about this), including guys who were behind the lines. Also you began to despise the concept of group work, and believe everything worthwhile in artistic matters is done by individuals, not groups.
 - D. When so many have been killed instead of -- or in place of -- you, one begins to consider why he is on earth. You decided it was for serious work, and you gave up sports and other trivia. You saw a connection between the infantry and labor -- both sweat and bleed for the privileged -- and developed ideas of social justice quite at odds with Pasadena.
- 8(a). You decided never to have to be under orders again and chose the academic profession because with tenure came freedom.
- (b). You found Harvard to be no better than, say, Berkeley; Harvard was no intellectual Nirvana. Many professors were lazy, pompous and mediocre. There was also snobbishness towards the non rich who attended on the GI bill and towards the schools they came from. There were some good professors, though, like Harry Levin, who had great sweeping overviews plus he was a master of detail -- and all this with just a B.A. Also you

- learned to delight and do well in jobs that previously you would have thought unendurable or boring.
- (c). There was snobbishness at Harvard with regard to the danger one had faced. Harvard being Harvard, most of the grad students had been in the navy (or the air corps), and had not been infantrymen -- the type of people they wouldn't know.
 - (d). You had a huge fear of failure -- just as (to my own surprise) men had had a huge fear of flunking out of officer candidate school. This fear is often a lost phenomenon these days, isn't it?
 - (e). You point out that grad students in English literature thought that close reading and explication of texts could save the world from its own folly.
 - A. From the standpoint of today, it is hard to understand how people could have felt that literature would save the world. On the other hand, in those days there was a verbal culture that now is long gone because of the rise of TV, the increased role of movies, and now the Internet. Today people generally don't read. In those days, reading was far more important; it was like TV today, perhaps.
 - (f). Withal there was the strange and unembarrassed acceptance of a focus on good looks as a major factor regarding a person.
- 9(a). In your first days of teaching you were an angry young man (and are still angry). You probably had what today is called post-traumatic stress syndrome (as shown by the crying). People simply did not comprehend and, I gather, seemed not to care what infantrymen had been through. You were stuck at a girl's school (albeit a good one) whose students were the daughters of the wealthy and were just there to find husbands, etc. Students had no intellectual ambitions. You exercised the libido dominandi. The country was increasingly conservative; there was McCarthy; anything that smacked even vaguely of social welfare was criticized terribly; the South was resisting integration; greed and Nixon were rampant; so was selfishness; and freedom seemed to have gone wildly awry so that people could own guns to kill other people. Also, the Germans were rehabilitated and rearmed as a counter weight to the Russians. The bad guys (the Germans) were suddenly redeemed and the good guys (the Russians) were suddenly the bad guys -- you felt that you and your buddies had been demeaned.

- (b). You consider that you were rude and insolent, and came to despise the U.S., which was bellicose and was ruled by greed, and after awhile you felt you had to leave the country. You spent a year at Heidelberg and came back with a heightened view of the dignity of the professor and greater contempt for university administrators, whom you consider parasites and unemployable, like officers in the army. One problem in Germany, though, was that nobody would talk about the war except for a few kids who hated their parents because of what they had done. Most Germans pretended it never occurred, so they would not have to confront what they had done. You also developed a great liking for France because of its respect for learning and ideas, its formality, its wine and good life, its awareness of evil and downsides, and French skepticism. (The French would not talk about collaboration, though.)
- A. What is your view of the French (and German) position on Gulf War II, and of the fact that America has vilified the French?
- B. You comment that despite your anger at the Germans, and your decades of fantasizing revenge such as giving Germany to Israel, they seemed to be building a good society whose concern for community values showed what America could be if it started over again with European sensibilities.
10. Explain why you found Rutgers to be an intellectually soporific place where people were time servers awaiting retirement, which was just a little sloppy intellectually and morally, and where the English department was Judenfrei, like a German university in 1937. Tell the story of the administrator who asked you to falsify a record so money could be gotten from the federal government, and his surprise when you refused to lie like that. (Why did you stay for 25 years rather than get a job elsewhere, as I rather imagine would have been possible after you began writing books, in the _flush days of academia in the '60s and '70s?)
- 11(a). You think that Penn has sold out to the monied world (as have most universities in America, but not, you indicate, in Europe). It names "halls" after wealthy people and corporations and lets students enroll in business school from inception. Also tell the story of the removal of the newspaper at Wharton, which was censorship de facto, the insupportable responses of the Dean of the Wharton School to your criticisms, and his inability to cite any facts as to which you supposedly were mistaken.

- (b). Explain your view that all of this, plus sports, etc., has turned the university from its proper (and possibly only) role of creating high quality intellect in a society sorely in need of it.
 - (c). Explain that the President of Penn called you a troublemaker.
12. Beauty and hope cause you to break up -- one cries at weddings, not funerals -- and in your later teaching years you had to watch what you said or read aloud in class, because things could cause you to break up. (Again, the problem, isn't it, is the plight of the sensitive man, especially because of the gap between what is and what should be and the evanescence of youth.) You also are deeply moved by nobility, as illustrated by Eisenhower's note (giving credit to others while taking blame oneself is not the way people act these days), and by irony and elegy (explain irony and elegy).
 13. Explain your love for the whole writing process, the typing, the correcting, watching the piles of pages grow, going on the speechifying circuit, etc. Also discuss how passion for the subject is a prerequisite to writing books, and how you admire Byron because he was passionate and rejected the conventional educated wisdom of the day. Explain the ways in which the war has never left you -- the choice of language, the ways of viewing ground, the pain of your leg, etc.
 14. You have tried TV, but find that TV and books don't mix because they appeal to different audiences. Books appeal to the intellectually active and engaged, while TV, you feels, appeals to the passive who are happy to be told what to think. (Do you think this is also true of people who watch CSpan, or CSpan II's Book TV, or PBS, or channels like The History Channel or the Discovery Channel, etc.?)