

## **Research to Remember: In Their Own Words**

Recorded histories by West Vancouver Veterans.

*November 1, 2018, West Vancouver, B.C.* – For the 100th anniversary of the Armistice of the First World War, the Library is launching ***Research to Remember: In Their Own Words***, featuring video interviews with three West Vancouver veterans: Harry Greenwood (Royal Navy), Ted Langley (British Army) and Barney Nunns (Royal Canadian Air Force).

“These interviews preserve for future generations the histories of veterans in our community who served in the armed forces,” says Peter Skinner, President of the Royal Canadian Legion West Vancouver Legion. “The recordings of their personal experiences offer deep insights into the impact of the war on their families and communities.”

The permanent virtual exhibit is online at [digital.westvanlibrary.ca](http://digital.westvanlibrary.ca) where the interviews with each of the three veterans may be viewed in full length or in short segments by topic. The interviews are also fully transcribed and text searchable, making this an invaluable new resource for researchers, teachers and students.

“By hosting the interviews in a virtual exhibit on our Library’s website, we connect local family stories to the collective history and memory of the war that are in libraries and archives across the country and beyond,” observed Library Board Chair David Carter. “The online exhibit of the recorded videos makes the interviews universally accessible.”

For Shannon Ozirny, Head of Youth Services at the Library, the interviews provide meaningful connections for learning and reflecting on our history. “We are fortunate to live in a time of peace and liberty steeped in the values of equality, fairness and justice for all people,” she says. “Recording the stories of our community’s veterans honours them and ensures that youth of today and tomorrow will be able to appreciate how hard people fought to protect these freedoms.”

### **Research to Remember – Background**

Since 2015, the West Vancouver Memorial Library (WVML) has undertaken a series of Research to Remember projects to connect the community with local history. Starting with a grant from the Department of Canadian Heritage’s World War Commemorations Community Fund, WVML created primary research packages for 24 of the 91 fallen soldiers noted on the cenotaph in West Vancouver’s Memorial Park. Each research package contains a brief history on the soldier, copies of papers, photos and documents from the soldiers’ service records, and questions to guide discovery and learning. These research binders are available in the Youth Department year-round and may be borrowed by all Library cardholders.

WVML also offers a [Research to Remember school program](#) for West Vancouver secondary students. In the program, which was aligned with the curriculum by two West Vancouver Schools Social Studies teachers, Youth librarians guide students through the primary research packages, teaching them to navigate historical documents and think critically about the past and the present.

## Harry Greenwood

Henry “Harry” Greenwood, Royal Navy, Second World War. Harry was a crew member on the Royal Navy rescue tugs HMS Jaunty and HMS Stormking. This is a transcript of an interview with Harry Greenwood. This interview was with Tristan Thompson on November 28, 2017.

- Who are you? [1.0]

Well, my name is Henry Greenwood. I'm known as Harry Greenwood. I'm going to be ninety-three in April. And I'm obviously retired, and still have much of my health, and I'm a very active person.

- When you were growing up, what did you think about the First World War? [1.1]

Actually I grew up in a very progressive family, and so I was very much aware of what had happened in the First World War. I had lost an uncle in that war. He died... His death certificate says France and Flanders. And my father, who was too young to go into the services, he was an active person. He belonged to independent labour parties. He insisted in a lot of ways that I join young socialist movements. But I had a lot of thoughts about the First World War because I saw the results of it, the physical results on human beings. Many people were... There was no prosthetics then, and many people were walking about on crutches, lost a leg, lost an arm...gassed...blinded...begging. I lived in Scotland - as you can hear from my accent - part of the British Empire, and I say the British Empire because that's the way they looked upon themselves, as being part of the British Empire. We'd always been to war. Always fighting wars. It started with the Crimea, the South Africa war, and everything else. But I felt the First World War was a war of kings. It wasn't a war of reasons; it was a war of kings. It was a slaughterhouse, and I learned that very soon. As I say, I witnessed that very soon. So I had very mixed feelings about it. I had very mixed feelings about the First World War because I, quite frankly, didn't understand it. It wasn't to regain territory, and then it was, at the end of the war, there was the division of countries that set the mood for the Second World War. The countries were divided by cultures. The defeated nations had their lands taken from them, which meant that they were always ready to fight to get them back, which was the result, the Second World War. But...I'm not an imperialist, and I felt that the First World War was a war to preserve the land for kings, that's really all it was about. It was a slaughterhouse. When you think of Flanders, and you think of France, you think of Vimy, you think of

Passchendaele, you just felt it was like an exhibition in the middle of a soccer field. You just felt, like, going back and forward, back and forward, back and forward, taking no lands, except to defeat somebody and then they'd come back - it was like a game. It was a war game. That's how I felt about it.

- Are the progressive values you passed on to your daughter different from the ones your parents passed on to you? [1.2]

No, no. They're the same. They're the same. My daughter's-- I'm so proud of her. We only have the one, and I'm so proud of her. She'll email me and say, "Did you read the National Post?", or "Did you read the Globe & Mail this morning?" And now, I haven't, of course, and then she'll tell me what it was all about, you know? And this is like ten o'clock in the morning and she's already read both of them [unclear]. She's home now. She's just got home from Japan, actually, and she's getting ready to go to Nassau to do another conference. But no, she's progressive. In a different sort of way. She's not politically progressive. She's progressive in [unclear]. My wife, of course, has always been that way; that's why I married her.

- How did your daughter adopt your progressive values herself? [1.3]

An interesting little story which you don't have to record, but back in 1966...back in 1972 when Jill was six years of age, in Hamilton they had the women's movement. They had June Callwood - you've probably heard of June Callwood - and Doris Sanderson, who was the editor of *Chatelaine*, and all these people who came around. Maude Barlow, these-- voice of women, all that stuff. And my wife got involved with this women's group and was-- took part in the first International Women's Day meeting in Hamilton. So, it was a big audience, about 600 people, 700 people in this convention centre. Maybe more, maybe 1000 people. And there was a lady who was going to read the poem-- the famous poem of International Women's Day is called "Bread and Roses". "Give us bread, but give us roses..." And the woman who was about to read it happened to look out of the side of the stage and saw this mass crowd and took cold feet. She'd never done-- she thought she was going to talk to a small audience. And my wife, who was standing there with my daughter, who was six, she said, "Jill, you can read that." And she handed my daughter the paper, and as a six year old Jill went out in front of that audience and read the poem perfectly. So that tells you something. And also the-- you don't have to put this in, but another little aside to that is that we always supported the NDP. And you don't have to put this in. And Lincoln Alexander, who ended up being the Lieutenant-Governor of Ontario, and who was quite a good friend of mine and who was the MP in the Hamilton, the Conservative MP, and he went to the school and so-- "Would you like to ask Mr. Alexander..". This is kindergarten-- not kindergarten, but - yeah - primary school. "Would anyone like to ask Mr. Alexander a question?" Jill put up her hand, and he says, "What is the question?" She said, "Why do you not support the poor people?" He didn't know what to say. He found out who she was, and he said, "Oh, she must have got that from her father." She didn't. She got it from her mother. She says, "Why do we not support Mr. Alexander?" And Rose-- the best way to say it is

that, "Well, he doesn't really support the things we believe in, like helping the poor and stuff like that." [Laughter] So, she had him with that.

- What do you want your legacy to be? [1.4]

I came into the world in peace, and I want to leave it in peace. And I want to eliminate poverty. I want to see all the good things that I believe in. I want mankind to recognize humanity, I think that's it. That sounds philosophical, but that's what I believe in. Yeah. Just being good. Just being good. "Love thy neighbour," that's the best thing to say. Yeah, I can't answer that, what my legacy would be... I just want people to say, "He wasn't a bad guy." You know? Or can they say, "He was an ass." I don't care. People from the side that don't believe me think that anyway, so that's... I just like to think that I didn't do anybody any harm-- willfully do harm to anybody. Everyone does somebody harm at some time but I-- not willfully.

- What did you feel you were fighting against in the Second World War? [2.1]

Ah, now that's a different question because, as I said, I came from a progressive family, so I knew all about the rise of fascism, I knew all about what was happening after Versailles. And again, I had visible signs of this because I lived in a country close to Europe and seeing the refugees coming in-- I had refugees in my own class as a boy, from Germany, from other countries, many Jewish people coming over who were being racially exploited, and so I knew this was an evil situation and I was against it. So I knew that this war would be to preserve man's rights. In the midst of all this, fascism raised its head quite often - in Italy, with Mussolini invading Abyssinia as it was called then, invading Albania, wither Germany invading the Ruhr, walking into, annexing Austria, walking into Czechoslovakia, and then Poland. So, I was very much aware that this was something we had to stop, and so I was in favour of the war.

- How were your ideas about the war different from those of the people you served with? [2.1.1]

Well, I can't really answer that, how they felt about it, but many of them...many of them had no knowledge of why they were there. They were there because it was a war and they thought it was patriotic to come and fight. And it was. It was patriotic to come and fight. And I made many friends, talked to many people, served with many people, who had different ideas from me about the war. I didn't believe the propaganda that we were fighting for a better country. I don't think we were fighting for a better country at all, because the post-war years proved that we didn't fight for a better country. We still had rationing in the UK at that time, and I'm talking about my country, we had rationing in the UK right up until 1957. The war finished in 1945. We had got into so much debt caused by the war, and would continue to. We no longer were an empire but we acted as if we had an empire; we still took part in all the wars that were going on. And I left the UK in 1951 and came to Canada to get away from that system, because it was, and it still is in many ways, a class system. So we have just transported that now to this country.

We have a different type of class system, you know? But I think deeply of many things. I think of my friends, who believed it-- They came from the slums of places like Glasgow and Liverpool and Manchester and London, and many of these places were bombed out. They came back from the war, they were pretty well homeless. They were now at an age of getting married and trying to find houses for themselves; there was no building programs of any great extent going on. And they left squalor, in many cases, and returned to squalor, and that wasn't what they were promised. And it was for these reasons that I left the UK. I had definite reasons for leaving the UK.

- What were you promised would happen if fascism was defeated? [2.1.2]

Well, it would be as the United Nations said it. One of the men who, at the end of 1944 in the San Francisco talks, was a guy called Hector McNeil, and he was one of the delegates from the UK, and when he was asked what he felt the United Nations would achieve, he said, well, he said, "It gives me a vision." He said, "It gives me a vision that one day a mother will look from her kitchen window onto a large, green meadow with wildflowers and see the children of all colours, races, and creeds hopping and playing together." Well I still share that vision, but it's a long way gone. So that's what I felt the Second World War would achieve. It would achieve peace. It would get rid of bigotry, because that's what started it.

- How did society change as a result of the Second World War? [2.1.3]

Well, I think I've said this to you before, that war completely disrupts society. It causes everything that's good in society to be turned bad. Family life fails. Married life fails. And we take it as-- we celebrate it. We celebrated promiscuity. We celebrated infidelity. We celebrated it. There's not a man of my generation who can say he did not take advantage of these disruptions of society, because they were forced on us. It was a case of a "we might not be here tomorrow" attitude. And we saw that. It was evident. You know, the people of London, the people of Glasgow, the people of Coventry, who had been under bombing attacks, they never in their life imagined that their families would be wiped out by bombs. They thought they would have a natural life. And when that happens, you've disrupted the whole system, and you live in a disrupted society and you take advantage of it.

- Had that damage to society begun to heal by the time you left the UK in 1951? [2.1.4]

No, it was still broken. It was the after-effects that were broken. It takes a long time for a family to heal if it has been disrupted, and it was still in the same generations. When I was leaving I could still hear people say, "So and so played around during the war," or, "So-and-so did this during the wars," and "So-and-so's got a house. Why did they get a house? They must know someone..." You know? Everyone was competing with everyone else to try and make a living, and that's what I found. It's difficult to explain it, but it's, you know, going back it is difficult to explain it. People actually, believe it or not, used to look at the obituaries and go to the house where the person had died and ask if somebody was taking the house. They did. Sounds

terrible, but they did. As I say, society was sorely disrupted, and yet society flourished as far as their social life went, because they took advantage of it. It was like Sodom and Gomorrah...not to that extent.

- What changes did you notice in yourself as a result of the war? [2.2]

Well, I grew up a lot different. I, as I say, I became very active in fighting for the things we were promised. I took part in anti-war demonstrations. I took part in all sorts of things. I think I was a bit of a rebel. Course you know that now, don't you? Yeah. I became very more active, much more active than I did before I went in. And I was brought up in a very good family, and I like everyone to know that because the one thing I believe, that we should give credit to our parents. And I give lots and lots of credit to my parents, and I'm finding myself talking more about them today than I ever did. I don't know why. I don't know if it's a generational thing, or just getting old, but the fact is that when I think of my family, they were so far ahead, progressively, of what I'm seeing today. And I remark on that. We talk about that with my daughter too, you know? We brought her up to respect their values. We brought her up to respect their values. And I look around today and I see that that's not the case of all families. They don't respect the values of their parents. At all. My wife is going for a walk this afternoon with my daughter. My daughter's 50. She just got back from Tokyo because she's got a job that takes her all over the world. But she's going for a walk with my wife this afternoon, and she never misses a Sunday when she's home to come to dinner, because we still have a very strong family compact. And that's because of our parents, not because of us. And I don't see that anymore, and that's sad. That's sad. I am not anti-progressive as far as technology goes, but I see the disadvantages of it. For example, I used to drive over on the bus, and I enjoyed driving on the bus, because I'm very much open. And I would immediately start talking to my fellow passenger, but I don't do that anymore because when I got onto the bus my fellow passenger's got things stuck in his ears and he's texting or something like that. So the whole society has gotten to a point where we no longer interact in conversation with each other. You know? And that's too bad. And I think about that a lot. It's interesting. My daughter says-- talked to me the other night about words. She asked about the word "through", and she started in journalism school, too, at Carleton. She says, "Tell me why we say 'through' t-h-r-o-u-g-h, when we say b-r-o-u-g-h-t is 'brought', and t-h-o-u-g-h-t is 'thought', what makes the o-u? Why do we say that?" She asks me questions when she's writing, see. I'm supposed to have the answers. It's interesting. We still have conversations about little things. We still talk about philosophy. It's interesting, because I heard a little story about "lol", see? I'm not quite a Luddite, but I used to be. When-- And I always thought "lol" meant "lots of love", until my daughter says, "No, Dad, it means 'laughing out loud'". So I thought that's very interesting, so I happened to read a little bit lately about a teacher in a school who asked the class what 'lol' meant, and they all said laughing out loud. He said, "Write it down." And only five people had it correct. The rest all had l-a-f-f-i-n-g or l-a-f-i-n-g. So society's changing, and I'm getting older.

- How did it feel to be around people your own age who hadn't served in the war? [2.2.1]

People I met who hadn't been in the war, I couldn't interact with them anymore. We'd led different lives. I went into the in 1942 and I come out in the beginning of 1947, so close enough to four-and-a-half, five years. And in that time I had grown up from boyhood into manhood. So had they, but it was a different growing up if they hadn't gone to war. Their growing up was still home life, entertainment, dancing, regular girlfriends, regular friends, parents to come home to. Mine was seeing war, and I'm not going to-- I saw a lot of war, cause I was on convoy duties and I was in rescue so I pulled many men out of the sea, helped to sew them up in bags and dump them over again. That's not something that they would ever imagine happen to them. I didn't know how to talk to them. I just didn't know how to talk to them. And they had-- they would be talking about past things, immediate past things within the last few years, and I would not know what it was. And I would start to talk to them, and their reaction was much different, because they felt, "Ah, what the heck are you bragging about..." They didn't get it. They had reasons for not going to war. They were not political reasons. They were not social reasons. They were just reasons that they felt they had better advantages by not going to war. All of those people had homes. They got married. They had contacts. We come out, we had no contacts. We had Spitfire pilots driving streetcars. That's how-- that's fact. Opportunities were lost to a lot of people. The opportunities that were gained by the people who stayed home, and that was a sort of resent and bitterness. I never felt that too much, you know, because I just figured I'm not going to be around her anyway. I went back to school, on a Forces Rehabilitation School course and got what they called a baccalaureate but it was a half-assed one because it was just to bring you back into society. Did that on a sort of part-time basis because I was still learning journalism. But then I took off to France and I was in France for sixteen months, doing something totally romantic like steam angulation with Château Rothschild in Bordeaux, and learning about the world, you know? I've hitchhiked all the way across this country twice, by the way, since I've been in Canada. [Interviewer: When-- what years did you do that in?] Well, actually the last time I did it I was in my forties. And what had happened is I belong to an organization called the United Steelworkers of America, which I loved-- I did the same job for them, I did the paper, different things like that. But I decided to run against some of the top brass. And they would fly all over the place; I had no money to fly all over the place, but I had a good team. So I arranged with people. When I say hitchhike, I managed to get trucks and stuff all the way. Made contacts in every town all the way across. I lost, of course, but I made a good second. Scared the shit out of them. [laughter] Was in Thompson, Manitoba in January, and went from Winnipeg to Thompson, Manitoba in a [unclear] truck, seven hundred miles in the freezing cold. So I done a lot of experiences, met a lot of people.

- Who was one person you knew during the war that you think about often today? [2.3]

Well, I think I mentioned this: Jimmy Bell. James Bell was my friend. He was also my rival in school. We were both sea cadets in Glasgow, and we both came together to the signal school in Campbeltown. We were both proficient in visual signalling, and we competed with each other all the time. Jimmy and I were good friends. Anyway, he...in the tests and examinations, Jimmy came first, and I came second. And so we're in the barracks one night - we call it a 'ship' - and

they called out his name - "Signalman Bell," blah blah blah, his number, and they called it three times and they realized he wasn't aboard. He wasn't-- he was out, on leave. Shore leave. And they called me. So I took the ship that sailed the next morning. The last thing I saw was Jimmy in the jetty, waving his hand at me. But I think about Jimmy, because, you know, his ship - the ship I should have got, if he'd been in the barracks - went down on the 10th of June, four days after D-Day, right off Arromanches, in France. It was torpedoed in France, and he didn't survive. So I think of Jimmy a lot. Especially at Remembrance Day and other days. I can still see him. There's an old saying that, "They never grow old." They don't grow old. You see them as you remember them. Still a boy. That's the one person. There's probably others I remember, but Jim I think about a lot. The people aboard the ship that I got to know...It was like a potpourri of culture. Some of them had never used a knife and fork in their life, and others were ready to go into Oxford University, and stuff like that. So, you were all together. And by the time you had been aboard that ship for a few years, you all had-- you'd all integrated. You all played chess, you all talked philosophy, you all shared-- it was an education. It was a great, great experience as far as that went. And you learned a lot about them. You learned a lot about their families, you learned about how they felt. And surprisingly, surprisingly, you begin to see the flaws in your own character and recognize the good in their character, you know? And that's different from when you started. Because you sort of looked down on them, "tough guys", and stuff like that. I mean, I've known guys-- I knew two people who were hanged during the war. And one of them was a guy called Croft, and he was hanged in Italy. He had been aboard the ship with me. He wasn't aboard in Italy. He got into the black market, and ran a truck through a gate and killed a guy. And he was hanged - military. Another person I knew has done the same thing in the far east. And they were regular guys who just got caught up in some stupid black market [unclear]. Also in civilian life, I knew a guy who went to the chair. I knew that from working-- my working life. They were all good guys. No, I think a lot about people.

- What was life like in the Navy once the Second World War was over? [2.4]

What happened was, after the war, before the war in Europe had been declared, it had also been on the books that we were going to go to the far east for the end of the Japanese campaign. So, we were in deep sea rescue tugs. And so we started off to get out there, but the war was ending. They just kept us. They wanted us out there anyway, for a station. So we travelled out there to the far east, and while we were in the far east, we operated as a man-o'-war, with the Navy, cause there was all sorts of unrest going on. There was unrest in Burma, then. There was unrest in India. There was unrest in Malaya. And there was unrest everywhere. Because after the war, for some reason, it's like, not just me in my mind not wanting to return to imperialism, the people of Malaya didn't want to return to imperialism. So they separated. Singapore and Malaya were two different entities then. And they separated. So we were separated in Singapore quite a bit. Went round to Hong Kong, same things there, there's a lot of unrest. [unclear] in India, Calcutta, Bombay, and Bombay we were in there the time-- cause remember now, we're talking now-- we went out there at the end of '45 it's now gone all of '46 we've got in to '47, India's going to have separation, so everything is happening. You get a demob number in the Navy, you know? And when your demob number comes up that means

you get demobilized. You go home. Well, many of the guys who were on our ships decided to go home, demobilize and leave the ship. So they'd leave the ship, go into barracks in one of the countries, Singapore, Hong Kong, wherever they were, and then they would-- so they'd keep in touch with us. Two, three months later, they're still writing to me from a barracks, they're waiting on a ship, and all the rest of it, to go home, and some of them were going to the Golden Hind in Australia. That was a big demobilization place for the Pacific Fleet, and they were still there. So when my mobilization number came up, I decided, "Hell, I'm going to stay with the ship, because it's going back within a year, and these guys-- it might take me that long to go there." So instead of going back fast with my ship, I hit every war that was going on in the bloody world on the way home. Even coming through the Suez Canal, when I thought, "Well, thank God we're in the Mediterranean now. There's nothing happening up here. We're going to get home." We ended up fighting these immigrants that-- illegal Jewish immigrant ships going into Israel. We had to fight, turn them back and turn them to Cyprus. That's what I was talking about. So it was an experience going back because the world was changing and we were now involved in the politics of the world rather than the war of the world. And I got home in January 1947 and I actually started-- my demob number came up in November 1945. So I met a lot of strange conditions that I never thought I would meet. I was in a place called Trivandrum. That's in the tip of India-- French part of India. It was at one time. Trivandrum. Met guys who actually had machetes, who were waiting for us to come ashore. Machetes, cause we were showing the British flag. The British flag is a butcher's apron, you know? It's not respected all over the places it's been. And the American flag's becoming a butcher's apron too. And the Canadian flag is getting that way, you know? We're not... We're now treated like Americans, you know?

- Would you have considered yourself an anti-imperialist at this time? [2.4.1]

I was always an anti-imperialist. Always! Shit. Absolutely. Absolutely. Nothing makes sense. You see-- You've heard of Culloden. In Scotland, eh? Where the English massacred the Highlanders. And this idiot, Bonnie Prince Charlie, the Polish-born pretender, got away. Well, the guy who led that, who led the raid against, and slaughtered everybody in Culloden, is hated. He was a Colonel Wolfe. But, over here, he's loved, because he was a General Wolfe. Same guy. That's imperialism. It was a case of swashbuckling. Churchill was a swashbuckler.

- Why do human beings fight wars? [3.1]

Yeah well, as I said earlier, I think we're predators. Human beings don't fight wars. If you really get right down to it, war's become a part of humanity. And as I say, we are predators, so it just feels that we have to fight wars. I don't understand why we're fighting wars. I don't understand what this ISIS is. I don't know who's in it, and nobody knows who's in it. I don't understand why war has changed as it has. It's no longer tanks...it is tanks, but it's not only tanks. It's about vans, and trucks loaded with explosives driving into civilians. There's possibly more civilians being killed today than there is soldiers, when you think of the number of people in Bangladesh right now, and the number of people in Syria, number of people all over the world. It's civilians, not soldiers. And they're being killed by strange means. They've been killed by guns, they've been

killed by people blowing themselves up in restaurants and cafes, and I don't understand it. It's like there's a wish to kill-- a wish to die for the people who are killing, you know?

- Do you still see value in anti-war protests? [3.1.1]

Oh, of course. Of course. If you don't protest then, you've got bring it to somebody's attention. Otherwise it will just die out. The only thing I have against it is that many people take advantage of it. For example, I went on an anti-war thing in Vancouver with a number of people from West Vancouver. We went over there, and in the parade there was Women's Rape Centre, "Men are evil", "Men fight against war", "Stop rape", "Stop this". They take advantage and they become just a big mass and people don't know what it's all about. They just think it's a bunch of nuts. That's what I'm finding with parades. The parades that I used to go into, everybody carried a sign that talks about why we were there. But now, you go in there and there's...they don't know why they're there. It's a fun day. They blow horns, and whistles, and stuff like that. And it loses its effect. It's just a nuisance, you know? And you actually-- a person who's in there for a legitimate reason actually feels that he shouldn't be there when you're walking down there protesting war in Iran or Iraq and the guy behind you's got a sign that says, "Legalize marijuana." The crowds see that, they don't see your sign. So I demonstrate less and less now. We should have an anti-war, make in an anti-war movement. That's if you believe in anti-war, take part in an anti-war movement. To be anti-war and legalize marijuana, I'm in favour of both these things. But I don't think they should be marching together. I'm talking about the anti-war parades now. [Interviewer: No, I know exactly what you're talking about, that kind of confusion, conglomeration of all the different--] And the women's rape centre, you know? All these signs. And I'm opposed to rape, and I support the women's rape centre, but I don't want a sign carried by them saying, "Men are evil," things like that.

- Do you see the United Nations as having a role in promoting peace today? [3.1.2]

There's always a role in promoting peace, yeah. Always. Because as I've said it so many, many times: there's nothing romantic about war, but there's a lot romantic about peace. And peace...peace is what we're born to live in, not war. Although as man, we've fought war since the beginning of time. Even in Christianity we fought wars. Before Christianity we fought wars. Mythology is all wars. History is all wars. It's like we're predators.

- What do young people need to understand about war? [3.2]

Well, first of all they have to understand it is not as romantic as they think. I've said that many times. And they also have to understand that war is an industry. War is not the way it used to be in the days of old, when people were supposed to be chivalrous and gallant. War today is industry. We will be building, spending hundreds and hundreds of million dollars to build war machines that will be obsolete in our time, but to give us a right to build more war machines. And we're doing that, and never using them. We're in an age where, I think I read the other day, that the United States and Russia have something like 400 atom bombs between them in

different places all over the world. That's scary. I don't know how young people conceive this at all. They once described the UK, a guy wrote a book, actually, about the UK, and called it the biggest aircraft carrier in the world. And this was in 1960, because of the American bases in the UK. Now they have - you probably know this - they have submarines in Scotland, American submarines in Scotland. They have American planes in Germany. They have British planes in Germany. We're all over the world now. And the reason we're all over the world is because it's economically sound for us to be there. We're all part of agreements and trade agreements, but war is an industry. It's an industry. The war machine, weapons-- We have a situation where Russia is supplying weapons to Syria while Syria is using these weapons to fight their own people. The United States supplying weapons to other countries. We're supplying weapons to other countries. The Chinese are supplying weapons to other countries. It's an industry.

- Was war an industry in 1939 the same way it is today? [3.2.1]

No, no. No. No, it was a building-up of your own forces. In 1939, when the UK went to war, they were training the soldiers with broomsticks, y'know? And I've always said that, had it been in 1938 when Neville Chamberlain said, "Peace in our time," that Neville Chamberlain saved the world, because, had we been as rambunctious as Churchill wanted us, to jump in there and fight them right away, with no weapons, but that's imperialism. Wave the sword. "Into the valley of death goes the gallant six hundred," you know? The only people who didn't believe they were the gallant six hundred were the gallant six hundred. So no, no, war is much different. I don't know anymore who to believe, who is who. There are world leaders today that-- We support Israel over Palestine, and yet, at the end of the war, we were supporting Palestine to keep the Jews out of Israel. Immigrant ships, we called them. So we flipped over. It was economically sound to support Israel. Economically sound. I don't know. It's-- You get a hundred different people, you get a hundred different answers to that question.

- When did you develop the feeling that you didn't know who or what to believe any more? [3.2.2]

During the Cold War. I think I gave you an example of Nelson Mandela. Nelson Mandela went to jail for twenty-seven years. And the people who kept him in jail released him from jail and gave him the Nobel Prize, because the world was now changing. We needed to show that we too were against apartheid. Because we were for apartheid all the time he was, for twenty-seven years he was in jail, because we believed that the blacks of South Africa should be treated like the blacks of the southern states, who are still being treated that way. In this great continent of ours, we still treat black people the way we treated black people during the slave times. In Alabama, Mississippi, I don't know if you've been there, but my God! The racism. And they show it. I mean we have a President of the United States who is a friend with the leader of the Ku Klux Klan. If that's not the American-- the President of the United States saying he believes in racism, what is? I don't know. I don't have to figure it out, either, thank God.

- What should young people do today to prevent wars? [3.2.3]

I don't think I can answer that question. They take an interest in their country and they start paying attention to what's happening. Most people do not pay attention. They take it for granted that there's going to be something happening in the news tonight. They're going to turn on the news tonight and somebody's going to blow up something somewhere. The Russians are going to fight the Ukrainians, the Ukrainians are going to retaliate against the Bosnians or whoever the hell they are, and it's all, it's all like a cultural religious jihad, and I don't even understand it. I mean we take-- we send troops to Iran, we'll send 10,000 troops to Iran and then the next month we've decided we'll pull 10,000 troops out of Iran. I don't understand it. As I say, it's an industry. And you have to put the workers where the game is. That's all. But young people, and again, when I was young, as I said, we knew what we were fighting for and against. How do you expect young people to stop war when they don't know what the Hell it's all about? I would say that they don't want to see people being blown up. They don't want violence, so they want to stop violence, but how are they going to do it? Ask the young people. Ask them what they want. Don't ask me. If I was a young man today, I really wouldn't know what to do. I see young guys join the army. That's fine. But even the army today is different. The army's not advertising, "Come and join up to fight the Russians for fight somebody else". The army's advertising today to say, "Join the army and learn a trade." I'm all for that. Join the army and learn to be a plumber. That's okay. But I don't know. I'd like to hear how young people feel about that. Interview some of the young people and ask them how they feel about how could they stop war. The answer is you'll never stop war, but let's have a whack at it.

- How have your thoughts about the Second World War changed over time? [3.3]

Well as I say, I felt in the Second World War that I was fighting for something. And, looking back at the Second World War I still feel that we were fighting for something. We did defeat fascism, but we continue to involve ourself-- Let me just say, at the end of 1944, the representatives of the United States, the United Kingdom, China, France, and the Soviet Union met in San Francisco. And they met there to hammer out a charter for the United Nations. These are the basic tenets of the United Nations. And that charter was to provide world peace through world law, not world peace through extending world wars and arms. It was a contradiction to think that we were talking about world peace through world, but we were really saying world peace through rearmament. And that's when I started getting involved in the CND (Canadians for Nuclear Disarmament) against nuclear war. I got involved with the anti-apartheid movement, saw what was happening in South Africa. And I get very much involved in all protests against war. That was how I came here. I saw that what we were promised as a result of the Second World War-- by the way, as I said earlier I was in favour of the Second World War. But the promises that were made to give us reason for fighting in the Second World War are promises that have never been kept. We still have fascism. We have more today to be afraid of than we had before the Second World War.

- What should we be afraid of today? [3.3.1]

Well, I'm afraid about terrorism. Don't know who they are. And it seems like it's contagious. I just don't understand it. It's a holy war that's being fought, jihad, but yet it's not people who believe in religion who are fighting it. They're taking advantage of the fact that it's a holy war, using religion, dividing cultures, dividing religions. People are starting to talk about the Muslims being the enemy, and this is dangerous. This is exactly what happened in Germany and in Europe when they talked about the Jews being the danger, so we've now come to that. And I'm disappointed, very disappointed, in many of my comrades ("comrades" is a word we use in the Legion, by the way), in many of my comrades who still perpetuate the idea that Muslims and Jews are something that we should a little bit wary of. Even today! I can't understand it. I raise questions like, "Why don't we have a rabbi speaking at the memorial service?" And I was shot down in that, because that's not it. Yet when you go to the cemeteries of Europe, you see the Jewish stones... We seem to ignore that. We have come to a point now where bigotry seems to be around a lot. I hear it every day here in West Vancouver. I hear people saying things about the Iranians, and the Chinese, and...it's a repeat. It's like it's come round-- I'm now at stage where I say quite seriously that every day now is déjà vu.

- What is your opinion of Winston Churchill? [3.3.2]

Before I went into the Navy I had different opinions. I mean, I knew his political life. He switched from Tories to Liberals, Tories to Liberals. Ran in England, ran in Scotland. No, no, I-- He was an opportunist, but then a lot of them are. I mean, Nelson Mandela was also an opportunist, which surprised people who know that. No, I can't-- I suppose he did some good. They tell me he was a good painter. Good bricklayer. But didn't have a good idea in his head. He was an imperialist. He was a swashbuckling guy. Wanted to-- and proved it in the Dardanelles and proved it in the war. He, when-- Always remember reading - I was over here by then - I always remember reading that when the King died - King George VI - and Queen Elizabeth, Princess Elizabeth had to come back. He made a statement, he says, "We have a revival of the Elizabethan Age, a great mercantile age." Well, it was a great mercantile age, with Queen Elizabeth. you know? Walter Raleigh and these people discovered the colonies and everything else, Sir Francis Drake... So Churchill saw another Elizabeth and another imperial-- He lived altogether in the past. Altogether in the past. No, I have very strong views about him. But then, he's not doing me any harm. He did a lot of harm as a politician before the war. And he continued on with the Labour programs after the war. He had to. He had to keep the National Health. But you see, I'm not the only one who feels that way. It was the Services vote that defeated Winston Churchill in 1945. He was the Prime Minister...of a coalition; he was never elected Prime Minister during the war. And when the war ended and we got back to normal elections, he was wiped out. And the reason he was wiped out is because people like me were voting for the first time, who had heard about or knew about him before the war. And that's why he got defeated. They always say, "Why did the Forces turn on Churchill?" Well the Forces never turned on Churchill; they turned on his ideas. And as a plagiarist, too, you know? He was given credit for all sorts things during the war and great sayings and he plagiarized everything,

but he admitted it. He admitted it. During the war, you know, we had newspaper magnates. Lord Beaverbrook, who ran the Daily Express, and Lord Kemsley, who ran all the Daily Records and all the rest of it, and Churchill had both of them on his publicity committee. So all of the newspapers in Britain were being [unclear] by these two guys. And, even at the time of the abdication, prior to the abdication, the British people didn't know anything about King Edward-- about the Prince of Wales and Mrs. Simpson, while the people in America and all over the world knew about it for a year, because we censored the news coming in. And Churchill was responsible for that. He was an opportunist.

- What do you think about the decision to drop atomic bombs on Hiroshima and Nagasaki? [3.3.3]

I feel very strongly that was the wrong decision, and it was the times... You're a historian, so you know that when the war ended in Europe, Russia took advantage and declared war on Japan. And Russia and Japan had been at war many years before. And Russia brought down her Black Sea Fleet to Vladivostok, which is in the Orient, close to Japan. And Russia had literally turned out to have the greatest army of the war; that's what defeated the Germans, not the Americans. And I think they were afraid that Russia was going to make a move on Japan, and they had to stop it, and that's why I believe they dropped the atom bomb. I'm not alone in that opinion, because the atom bomb was to destroy people. They say that-- We still have veterans I hear, have to discuss it with them all the time, "No, the atom bomb was to prevent, to save lives of Okina--" Well, the atom bomb was nothing to do with saving lives. We come from a-- We came from a country that didn't give a damn about lives. They slaughtered millions of people in the First World War, and they slaughtered millions of people in the Second World War. So why all of a sudden would we care for some Japanese lives? No, the atom bomb was dropped deliberately to stop Russia. Totally political.

- What did you think about the creation of the state of Israel? [3.3.4]

My wife's friend, Tova, a Jewish girl, in Hamilton, Tova. My wife actually thought about going to a kibbutz before I met her, because of Tova. But Tova's brother was flying a jet plane when I-- and this is back in the late 50s, was starting to fly a fighter in Israel. And I says, "In Israel? What the hell are they doing with fighters in Israel?" So they shortly-- Within ten years of coming out of Belsen and Dachau and places like that, and Auschwitz, they were already preparing to fight other downtrodden people. That's the thing I have never understood. Again, that's a religious war - Muslims and Jews. Don't try to figure it out. You'll go nuts.

- How do you stay informed? [4.1]

I've actually got to the point now where I don't read newspapers anymore. You know? I'm sad to say that, but that's because of my failing eyes, you know? I find it's easier to get all my

information from my daughter or from other people, and of course I watch the news programs. I listen to NPR, which is a good station to get things with. Do you listen to NPR? Yeah. I figure it's a good station. But I can't read the North Shore News because the print is too small. These are the failures in life, you know, the physical things. Even with glasses. It's-- I get to the point now of the newspaper has become-- Big print. They should get big print newspapers; they would sell. But newspapers are going down. There'll be no newspapers in a few years. I was just heard that last night actually, that the amalgamation of the National Post and the Toronto Star, eh?. It's terrible. Two totally different philosophies. How-- what sort of editorials are they going to write?

- What changes have you noticed about how people stay informed? [4.1.1]

I grew up in a time-- I grew up in a time when-- Have you ever heard of pipe clay? Okay, well this is a bar-- it's like a bar of soap, only it's chalk. It's called pipe clay. It was a special clay that was manufactured in the old days for pipes. You could buy a clay pipe for a penny. And put tobacco in it. Workers did this, y'know, so they weren't using their good briars and stuff like that. And this was called pipe clay, cause it looked like chalk. Well, it was a crossroads where I lived. I lived in a rural area, and it was a crossroads. And my father would go there, or somebody else who was involved in a meeting, and he'd take this pipe clay, so it's this thick, and he'd write it that way so that the writing is thick: MEETING TONIGHT - 7PM. Summertime. That's all it said. At seven o'clock there would be a cart, one of these carts that the horses pull - it was horses, you see, horse and carts - in the middle of the road, and whoever was calling the meeting would be speaking, and all the population would be around it. Everybody came. They came because it was a meeting. They didn't know what kind of meeting it was going to be until they got there. It could be a political meeting. It could be a religious meeting. But that was in the days when people were interested in communications. They wanted to know what was going on. Now, we've got a meeting tonight at the Legion, and it's an election night, and we'll be lucky if we can elect an executive. Nobody comes to meeting anymore. Same in the library. You get a-- Pamela Goldsmith-Jones holds a meeting here and all of the people that come are the local Liberal association. So why do you need a meeting? You know what's going to be said. You know what it's all about. My father was like that. My father that, "Why should I be reading the left wing press when I know what the left wing is doing?" He taught me that. You read the right wing press. You don't need to read the left wing press. I mean if you're a communist, you don't have to read Marx. You read Adam Smith, you know? Fight out why you're a communist.

- What should people understand about the news? [4.1.2]

The most important thing at a newspaper - the proofreaders. You see a lot of mistakes in newspapers, and that's because proofreaders put in what the reporter writes. All of us type like that, you know?. And we make mistakes. We don't correct them. Well, if the proofreader catches it, good. That's why we don't correct them. But if he doesn't catch it, so, he didn't catch

it. It's not the end of the world. But, nobody can afford to miss an obituary or a marriage or a birth. That's proofread and proofread and proofread because somebody's paying for that, and that's only got one shot at getting into the paper, and they're paying for it, so the proofreader is there to check advertising and paid entries, and anything else he doesn't give a shit about. And neither does the reporter. You learn a lot of newspaper things.

- What else did you learn while working at a newspaper? [4.1.3]

The thing, too, about the press, is that...We had our international president go on television. It was at a time they were talking about something steel, steel tariffs or something like that, and he was going on to explain it, what we thought about it. And before he went on - and this was in Pittsburgh, cause that's the head office there. Before he went on, I says to him, I went over and I says to the guy, "How long has he got?" He says, "Oh, we'll give him a minute and thirty seconds." You know, they know, they've got their time figured out. So I went over to the president, and I says, "Okay, when you go on there, you speak for a minute and thirty seconds, and don't be diverted in any way. Speak for a minute and thirty seconds, because that's the only way you're getting your message out." If he starts rambling all over the place, they'll cut everything as they go, cause it's not live. It's going on the news. The news is not live. You know that. So, when you're dealing with media, you've got realize that before anything goes onto that news, they check it out. The lawyers check it out, the legal department check it out. The newspapers, the legal department checks everything before it even hits the streets. So there's no such thing as 'news'. It's yesterday's, or two hours ago, or four hours ago. Yeah. But I do, I do like openness, you know?

- Did you ever consider yourself to be a communist? [4.2]

I bordered on it at one time. I actually thought about joining the Communist Party, cause I had a lot of buddies who were in the Communist Party. And during the war, you know, the whole of the population of the UK was wearing a red star, saying: "Open the second front." For the Russians, you know? And communism-- we thought the Russians were great during the war. But I bordered on it once because I went to so many meetings of the Communist Party, public meetings. Listened to all the speakers, and boy, they had some great speakers. They knew what they were talking about. And they came from all walks, you know? They came from university professors, to shipyard workers, but they were all smart. Knew exactly what was going on. And of course, unfortunately, communism as I'm talking about it is totally distorted by totalitarianism, you know? But I bordered on it at one time. I thought, "Boy, they're smart people. They're saying all the right things." And the Tories, the Liberals, the NDP, whatever. I listen to them all, because they're all saying the same things. Today, they're all saying the same things in different ways. It's all about money. Everything's about money. John Horgan, the new NDP prime minister, he wants to get rid of the MSP. The Liberals are saying that they want to modify the MSP. But there's nothing philosophical in parties anymore. That's because they have to work with society now.

- Tell me about your experience of visiting Cuba during the Cold War... [4.2.1]

Cuba, for example. Now, I don't know-- I met Castro, by the way. I met him because I went to a conference, it was called the World Federation of Trade Unionists. 1982. I attended that. The World Federation of Trade Unionists was actually embraced all trade unions in the world, but right after the Second World War, when they realized that many of the people in the WFTU were socialists from Britain, and communists - Australia had a big part in it. George Meany, who was the president of the American Federation of Labor, decided that there was no way America's going to get involved with this group because we're going to fight communism - this is the start of the Cold War. So they created a new organization, no longer called the WFTU, they called it the ICFTU, the International Confederation of Free Trade Unions. And so when WFTU had its conference in Havana, we were not part of that. But Dennis McDermott, who was the president of CLC at the time, Dennis McDermott said we should have some observers there. So he said, "We'll send Harry, because Harry doesn't give a shit about being called a communist or anything like that." So I went down with two or three others, and we met Castro, we saw the school system-- The kids in schools and the medical system and everything they were trying to get was great. I don't know what was happening in their jails or the politics or anything like that, but I'll tell you this: They were progressing. They were progressing. And we were in a great big compound, it was a beautiful compound built by Castro. And the Russians were still part of helping Cuba at that time, because nobody else was doing that after the Bay of Pigs. And then I saw, even there, there was a class system. Because when we were there we stayed in the Hotel Libre. It used to be called the Hotel Hilton, you know? And it's called the Hotel Libre. Big thing in Havana, big hotel in Havana at that time. And we had interpreters, mostly students, interpreting and taking us around and things like that. Then, in the last couple of nights we had a great big reception out in this beautiful compound, and none of the interpre-- none of the kids were there. I says, "Where's so-and-so? Where's so-and-so?" Well, they didn't make it, but all the wives of the diplomats and all the rest of it were there to take up the place as interpreters. They introduced themselves to us as interpreters, and they couldn't. So, I saw that as pretty shitty. After all the great things we'd seen, I thought that was pretty shitty.

- What was it like meeting Fidel Castro? [4.2.1.1]

But, when I met Castro it was interesting, because we were told he would shake hands, you could ask him a question, but try not to get too political. Just ask about what you're here to see, progress and stuff like that. And the reason for this conference, it was ten years after the WFTU had been founded, actually. No, it was forty years after it had been founded. But the reason we were there was because Cuba was going to join WFTU. And Canada, we weren't a part of it either, we were just observers. But the thing about it was, how all of those people had visions of a society. And that was Marxism, and communism. And the kids in school were all dressed nice. I say I don't know what was happening with the rest. We met all the workers, we met cigar makers. But anyway, I'd to ask Castro a question, so I just-- As you go into Havana harbour-- Have you been to Cuba? Well, as you go into Havana harbour, there's a great big statue of Jesus Christ doing the Sermon on the Mount. It's been there from-- it's a Catholic country, you know?

And I said to him, "It's interesting because the concept of people outside of Cuba is that Cuba is not religious. And yet, entering the Havana harbour, you see a great big statue of Jesus Christ at the entrance to Havana harbour." He goes like that [mimes smoking a cigar]. "It's at the exit. We don't need it in here." You need religion out there. We don't need it in here; we've got communism. That's what he was saying. But it was the way he did it. "It's at the exit." He was a big guy. And I never saw him in all the fatigues you saw him in; he wore a suit the whole conference. Yeah, it was an interesting time.

- What other experiences did you have as a representative of United Steelworkers? [4.2.1.2]

Met a lot of people in that job. The Union had seven million people in the States, and it's all over. During the 1967... '67 riots in Chicago, you know the big thing, Hubert Humphrey was running for President, and I-- We had our convention delegates all there, because we support Democrats and I was just there. I had my credentials on, "United Steelworkers Press Association", so I'm standing up front. Hubert Humphrey's campaign manager was a guy called Ed [unclear], and he was there. So we were getting ready for-- we're in the scrum, and I got hit in the shoulder with this big camera, NBC camera, and I said, "What the fuck?" And I turned round, and it was Sam Donaldson, who was on the other end of the-- who was a journalist, helping to guide in the camera. [unclear] turned around and glared at me, you know, cause he'd heard it. Humphrey too. But then he saw the United Steelworkers sign, so I stunned him. And then [unclear] introduced Hubert Humphrey, and he says, "We'll take the questions. The first question I'll take is from Mr. Greenwood." See? Donaldson goes, "Who the hell is he?" And I said, "Seven million votes. That's who I am." [laughter] And I had nothing to ask, so I asked about acid raid, because that was a predominant thing between Canada and the United States in those days. He said, "Oh, you must be Canadian." Got a lot of nice little experiences and things like that.

- Do you think it's possible for communism to exist without totalitarianism? [4.2.2.1]

Not today, I don't think, but in Marx's time, I certainly thought Marx had the idea. You see, Marx never thought that Communism would start in Russia. He always thought it would start in America, because America was-- Marx was talking about the exploitation of workers, exploitation of people, and there was more going on for that in the United States than there was in the Soviet Union, because-- There was no Soviet Union, first of all. It was imperial Russia. And he wasn't, Marx wasn't fighting feudalism. He was fighting industrialization. It was during industrialization that he wrote The Communist Manifesto. The world was already screwed up with feudalism and imperialism. He was talking about the new societies, and how the new societies should progress. And a lot of it came from the Bible. A lot of it came from other things, Greek mythology and stuff like that, and history. But it was possible it could've worked. It was misrepresented by people who were opposed to communism. See, one of the things, if you really want to sound a wee bit oddball in a lot of ways, you say to yourself, "Why are they against it? When they're so bad, that must be good." See? And if capitalism is so great, and

they're against communism as a threat to capitalism, why are they so against it that they're spending all their time fighting it? Because if capitalism is so great, they don't have to worry about it. The cracks that were taking place in capitalism were being exploited by the Marxists.

- How did you first become interested in libraries? [4.3]

Well, I got interested in the library because my mother was an art teacher, and she was one of those progressive women, as I said before, who went back to work after she had her children, like the women do today, which was totally different to anything in her group. And she used to have to do some schools in Glasgow on a Thursday. Art inspecting type things. Tuesdays and Thursdays. And that was what she was doing. So she'd get the train from Thornliebank and she'd drop us off at Pollokshaws railway station. And my grandfather would be there to meet us, because he was retired, or pretty well semi-retired, but he was getting retired, and he would meet us and he'd take us up to my grandmother's, and my young sister-- two of us. She was staying with my grandmother and my grandfather. We'd have lunch, and then after lunch we'd take the dog, my grandfather and myself, down to the pub. My grandfather would get in the pub and I'd get in the pub with him. The dog would stay outside. Just lie down-- it knew. And we'd get in the pub. In those days the pubs closed at three o'clock in the afternoon and opened again at five. It was a stupid-- stupid Scottish laws. But we'd be in there from one o'clock with all the men, and I loved it. They used to take me and sit me on the end of the bar, right on the bar. And Jim Drohan was the bartender, and he'd give me a little glass of beer. And I loved the colour of that. Usher's Pale Ale. I'll always remember it. And I'd watch all these men, and they were mostly like my grandfather, a lot of sea captains, a lot of seamen. They all had suits, ties, and watches, and they smoked pipes and they all cut their tobacco, shaved their tobacco and pass it to each other and share each other's tobacco. I loved the smells. I loved everything about it. But right across the road from this pub was the library, the Stirlings library. It was up-- it was like in a building, above a foot shop type of thing. It was a small area. But Miss Laidlaw was the librarian. So one day she come out and she said to my grandfather, "You know, I've been watching you taking this child into that pub." She said, "I know there's nothing wrong with that, but," she said, "It's not a good environment for having a child." She said, "So why don't you come down here with the dog," she says, "Go and talk with your friends. Leave him with me in the library." Y'see? So, that's what they did. And I didn't care for that at the time. I used to sit on the floor, and she'd give me-- there was two cards, a red card and a blue card. The red card, you had to take a fiction book, and the blue card, you had to take a non-fiction book. You had to take two. And put the cards into slots type of thing. So she'd show me how to do that, and sit with-- I used to sit on the floor and she sat on a high chair like one of these schoolteacher's chairs. All I used to see was the different colour of bloomers she wore every day, y'know, and all that stuff. And I sat there. So when people say to me, "How did you first get interested in the library?" I say, "I got interested in the library to get me off the beer. At four years of age." But I was, and it was great. She taught me everything about books, and she'd tell me stories. Read this, read that. So I was always-- as far as I'm concerned, librarians are the salt of the earth. I made a speech here when they changed that thing outside, to the flag, you know? Ann Goodhart was the chairman at the time and I made a speech and I said that, that it

was librarians who fight censorship. Librarians keep us honest. It's like the abbeys, you know? There's no burning of the books when there's librarians around. I've always had a great affinity for librarians. Librarians, miners, and seamen, you know?

- Do you think the censorship of ideas is ever justified? [4.3.1]

Not at all. Not at all. Censorship is censorship; you can't pick and choose. If you start picking and choosing, you're all over the place. We had an incident here, when Ann Goodheart was the director, and she was before Jenny, and somebody complained that we had a gay and lesbian newspaper on the stand outside there. I think we still have, don't we? Yeah. She brought it to the board, and she said that, she assured the guy that it would be removed. And I said, "Like Hell they will. They'll stay there." So you see, there was an incident where she would have caused a great big fracas here by doing that. Anything you do to-- in censorship you've got to be 100% clear. You either censor it-- censor everything, or don't censor anything. And you can't censor everything. The only people who censored everything were the Services during the war. They read your letters and all the rest of it. So you found ways of getting around things, you know? Say, "I'm going to visit my Uncle Joe," means you were going to go on a convoy to Russia or something like that. No, I'm totally opposed to any kind of censorship. You can be opposed to what's being said, but you don't cut it out. You know, half the things you read you get opposed to. And wonder why they get into the newspapers in the first place.

- Can you give me an example of what you mean? [4.3.2]

Just a few weeks ago, I think it was only last week, there was a whole front page of the North Shore News about a guy who had received France's highest honour. You saw that? Well, many of us got it three years ago, and it went without any mention. And they were calling up the Legion and saying, "How come-- What's so different between this and everybody else's?" It was not only a front page spread, it was two pages about a guy who never got over there at all until the war was a year after. So you see, I could immediately get up in arms about that but I thought, "What the Hell. Give the guy his break." You know? But half the veterans were upset about that. And why was it in the paper in the first place, that far along? He never left here until November 1944. Well D-Day was in-- but there was still a war in France, you know? So I just come from newspapers and I knew exactly where it was coming from, you know?