

Charles Kahane
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Interviewer: This is Gene Sachs, and I'm here today, the 6th of June, 1990, with Charles Kahane. Am I'm pronouncing your name—?

Charles Kahane: We pronounce it Kahane—

Interviewer: Kahane—

Charles Kahane: —was pronounced Kahane in Europe, so—

Interviewer: Okay, okay. And Charles left Europe in 1940. And we're going to discuss with him some of the events and the things that surrounded his life at that time and later on. Charles, let me start by asking you, what was life like to be a Jew, as a Jew, in the town that you grew up in before the war?

Charles Kahane: I didn't have much of a sense of anything because I was about 6 years old when all these events began. So I certainly couldn't say that I...there was no sense of being Jewish or no sense of anti-Semitism, anything like that. I only began to sense this when we were actually on our flight to the United States and through various parts of Europe. Then, I got the feeling that being Jewish was not a good thing at that particular period of time. But I can't say that I have any strong feeling. I had no feeling, no memory at all, really.

Interviewer: Well, if you were 6 at that time when you left, then you did have a few years of education, at least secular education, perhaps, a Jewish education. What type of education did you have before you left?

Charles Kahane: Well, I had no education in Belgium, but when we were in France. Our escape route took us through France. We were in France for about a year and a half, in Southern France. I did get to school there, and I surely remember that very, very keenly. What I remember was that terrible anti-Semitism there. It was really painful to go to school every day. You got to get the picture that, at that particular moment in time, Hitler had essentially conquered Western Europe, and he looked like he was the winner. And, everybody was trying to get on the bandwagon, especially young children. They knew what was going on. And I was the only Jew in this school and they wanted to sort of show they had good Nazi credentials so to speak. And so, they picked on me. It was one way of trying to show that they were "with it," so to speak, and ready for the new era. On a daily basis, I had to run through a gauntlet, I was called [unintelligible 0:02:51.7] which means dirty Jew. It was a very unpleasant

time, and to this day, I remember it as the worst time that I had where I really felt the antisemitism keenly. And I was very glad to get away from that place, very glad to get away from it.

Interviewer: Now I see that despite these very bad memories of that experience, you did bring with you a picture of the school class.

Charles Kahane: Yes, I did.

Interviewer: Perhaps, you could show that to us so we can get that on the camera.

Charles Kahane: Sure.

Interviewer: And you are pictured in the second row from the back, the third from the left.

Charles Kahane: Right.

Interviewer: Okay. Now, this was a first or second grade?

Charles Kahane: Yeah, first grade.

Interviewer: I see. And so, these were actually the youngsters that you were describing.

Charles Kahane: Yes, right.

Interviewer: Were your parents involved in any type of movements or Zionist groups or any other interest groups relating to their being Jewish?

Charles Kahane: No, I don't think they were involved in a Zionist movement. They were members of the Jewish Community which was a very tight community in Antwerp, but they were not especially Zionist or anything like that.

Interviewer: From what you're saying with regard to the Nazi rule in Germany and its first effects on you living in Belgium, I assume that the first effect really was the decision to leave?

Charles Kahane: Yes.

Interviewer: Can you, in thinking back, can you recall how this affected you, as a 6-year-old child, what you were thinking of it at that time or—?

Charles Kahane: Yeah, I remember the beginning of the war very vividly because what happened was the Germans bombed Antwerp. And so when they did it, they started at night, and so air raid sirens went off and we all had to go down to the basement and they bombed repeatedly so we had to do this

several times. So, it was extremely vivid memory. I do remember this. And of course, my parents were very agitated, and they didn't know quite what to do. In fact, I'm told that my father hesitated leaving, probably because he was worried about his parents and what to do with his parents. But someone convinced him that he should get out, that this was the time to get out, and so he rented a car. He was unable to drive himself, and so he rented a car and got the family out. I remember that, leaving Antwerp. We had to go through a very long tunnel under the river there and I remember that very well, going through this long, long tunnel. And then, I even remember the road which was sort of crowded with a lot of cars and people trying to flee. I do remember that. These were the first fairly vivid memories of the war. I even believe or I'm not sure about this that the Germans actually attacked the refugee camps. I know they did. My mother tells me they did, but I'm not sure I actually remember it myself.

Interviewer: Were you fearful at this time or was this trip out of Antwerp as it might be for a 6-year-old child—?

Charles Kahane: An adventure—

Interviewer: —an adventure, exciting—

Charles Kahane: I don't know. My parents were fearful and they communicated their fear to me. I knew dramatic and dangerous times were upon us. I'm sure we knew that. They were communicating it to me and I became more aware of it myself as time went on.

Interviewer: You related to me how you were treated by the other children in the school that you went to once you had moved to the southern part of France. Did your parents relate to you how the non-Jewish population of either Antwerp or in Cannes treated them as Jews? Can you recall anything in that area?

Charles Kahane: No, not really. Little things I remember, I don't know how relevant they are. For example, I knew that the Jews down there wanted to celebrate the high holidays and there was no synagogue in Cannes. And I know that they somehow got, I think they managed to get some church, some church that would allow them to use the church as a place to celebrate the high holidays. I know that my mother had some stories about how people treated her particularly. Well, it's sometimes hard to get food and things like that and she had a grocer who treated her rather nicely. There were some people who were sympathetic and did some very nice things. The most relevant story along that line occurred I think when we were fleeing. Our escape route went something like this. We went from Belgium through Paris, then to Bordeaux. And then, we stayed in Bordeaux for a while, but the French Army was sort of retreating and it was retreating in

the direction of Bordeaux and they had to use the facilities in Bordeaux to house the French Army. And so, they didn't want any refugees there, and refugees had to get out of Bordeaux. And right around that time, the negotiations were going on between the French and the Germans as to what kind of peace that was going to occur. And they split France up, as you know, and you know, into the occupied part and the unoccupied part, And my parents wanted desperately to get to the unoccupied part and they didn't know how to do it. It was hard to get transportation. And they finally got a French Army unit, an air force unit that was going down to Marseille probably to try to get over to North Africa to take us along. Some coronel in the French Army allowed my family to go on, on their tracks and go down there. And finally, he got to the line of demarcation between the unoccupied and the occupied zones. He said, "Okay, I'll have to leave you off here." And then, my father wanted to give him something. He wanted to give him a diamond. He was a diamond dealer and he was carrying diamonds. This man absolutely refused. He said, "It's the right thing to do and just think of my family, that is in the occupied zone and pray for them and hope that they are...nothing happened, nothing terrible happens to them." And he refused payment altogether. So, I mean, there are many kindnesses that were done, I'm sure. My mother has told me other stories about how...In some cases, people were not kind. So, I'm not personally aware of these things and how in some cases, they were kind like she told me a story about how we got off in some town while we were on our flight looking for a place to just eat. And we entered a restaurant and they refused to serve us something because we were Jewish refugees.

Interviewer: How did they know you were Jewish refugees?

Charles Kahane: They could tell, I guess, or...They certainly knew we were refugees. Perhaps that was enough, and, they probably knew that we were Jewish also.

Interviewer: How were you traveling? Was this by train, by car?

Charles Kahane: Any method available. My father rented a car for a while to get us out of Belgium, and then we went on train. And then, as I told you, there was no transportation available to get from Bordeaux to Southern France. So, we got an army convoy to take us along, and I don't know what happened after that. Probably, from that point on, there was a train available to take us through our ultimate destination which was the Cannes area.

Interviewer: Do you recall your father telling you at any point later on what the deciding factor was in making him take the move to leave?

Charles Kahane: No, but actually what I do know is that other people, friends, or

acquaintances of my family within the Belgium-Jewish community, approached me or talked to me, and one of them told me, it was a strange thing. We were going to a funeral of someone and we happened to be in the same car and one of them started talking to me and she told me who she was. She said, "My father convinced your father to leave." He didn't want to leave because he wanted to stay with his parents. He was worried about his parents. "But it was my father who convinced him to leave."

Interviewer: Was it difficult or necessary for you to get the necessary documents or immigration papers?

Charles Kahane: Oh yes, tremendously difficult. Everybody has stories of this type and my father having been born in Poland was on the Polish quota, which made it very difficult to get visas to the United States.

Interviewer: He had a Polish birth certificate—

Charles Kahane: Yeah.

Interviewer: I mean he had a Polish birth certificate—

Charles Kahane: Yes, so he was treated, as far as the United States was concerned, he was a Polish and they put him under the Polish quota. My mother was Belgian, and we were all Belgian, that was different, but of course, we all wanted to go together, and so... The fact that my father was in the Polish quota caused a tremendous amount of difficulty and it took about a year and a half to obtain the visa and my mother has told me that she found that the consulate in probably Nice, I guess, that's where the consulate was, gave them a very hard time, was niggling on little things here and there. He instead that, for example, that they get a form signed by the Prefect of Police in Paris. We had spent maybe six days in Paris on this flight justifying to the fact that we were not criminals in some sense. We were not French criminals on the run or something like that. He set up all sorts of road blocks. It was very difficult for us to get our visa. You really needed to have influence high up. Unfortunately, my mother's brother, he was working for the Remington Rand Corporation and he had acquired some influence there and he knew some people. Even he, we were told he was earning something like \$20,000 at that time, that was not considered enough to sponsor a family. So, he had to go and get somebody else, a member of the Gestetner family, which was rather prominent in the machine or office machine business to sponsor us. And my in-laws also had a similar story. They had to go to someone to get a visa from the consulate in Marseille who was also a tough guy where he gave the Jews a hard time. They had to go to someone who was connected with the JP Morgan family before they finally managed to shake a visa out of this guy. So, it was very, very difficult. And you needed influence. If you didn't

have influence, you were in bad shape and I mean, there are lots of people who just couldn't get visa simply because they weren't well-off or had no influence.

Interviewer: You mentioned that your father was a diamond dealer and he did take diamonds with him—

Charles Kahane: Yes.

Interviewer: I assume that that put you in a financial situation perhaps better than the average person trying to get out?

Charles Kahane: Yes. I'm sure. I mean my father had a bunch of diamonds with him and he would sell them off. You couldn't work in Southern France. I think there were prohibitions about working. So my father could not take on any work. So he had to live on with what he brought along, and fortunately, the diamonds were quite helpful.

Interviewer: When you say prohibitions, in other words, as a Jew?

Charles Kahane: Yes. I think there were probably...probably also as refugees but non-Frenchmen, but I believe also as Jews.

Interviewer: You left with your parents. Did you have any brothers or sisters?

Charles Kahane: Yes, I have a sister.

Interviewer: And is she older or younger?

Charles Kahane: She's older than me.

Interviewer: Older than you. Were there any other countries beside the United States that your family had considered for immigration?

Charles Kahane: No, I don't think so. I mean they never spoke to me about it. I know that other people went to Brazil and Cuba, but that was never considered I believe, in our case.

Interviewer: So, this was in 1940 that he had made the decision to come to the United States?

Charles Kahane: Yes.

Interviewer: And it wasn't until '41 or '42 that you actually left Southern France—

Charles Kahane: Yes, 19...The date is known to my mother very well, this is Pearl Harbor

day, December 7th.

Interviewer: December 7th, 1941.

Charles Kahane: Yeah.

Interviewer: And how did you happen to find your way to Nashville?

Charles Kahane: Well, that's a long story, I mean...I was raised in New York City basically and educated there and I got a PhD at New York University in Mathematics and my first academic job was in University of Minnesota. Well, it was my second job. I had a job at Hunter College in New York City for a while, but my first job outside New York City was at the University of Minnesota, and someone there had come down here and liked it very much. And, he let me know about this place and that's how I got here and I've been here for about 20, 21 years.

Interviewer: Uh-huh. So, it wasn't anyone in Nashville that had sponsored you. This was—

Charles Kahane: No—

Interviewer: —a family member that made it possible for you and your family to get to New York.

Charles Kahane: Yeah, we went to New York basically.

Interviewer: Do you recall even though you were young and impressionable what it was like coming to New York? Were your needs met when you initially arrived? Was your father able to get work? What was housing like? The language? These sort of things.

Charles Kahane: It was a relief I think for my family to get here, certainly. My father had been trying to get out of Europe for a long time. He had a lot of friends who were in Southern France who were then from the Antwerp, Belgium community. And they had stayed, and they said, "There's nothing to worry about. The French are civilized. We can stay here. Don't worry about leaving here." And my father had the totally different attitude. Once he decided he wanted to get out, he really wanted to get out, and he shook heaven and earth to get out. So that when he finally got here in the United States, he felt a tremendous sense of relief. I knew he felt a tremendous sense of relief. However, great the difficulties were and they were considerable in adjusting to United States, he was just, he's thankful to be here, very thankful to be here. There were difficulties, but we have family who immediately met us when we came to New York and helped us get housing. We lived in a couple of hotels for a while until my father got

settled into the diamond business in New York. And then, we moved in to an apartment. We, of course, didn't live as well as we had in Belgium, for many reasons. My father had gone through most of his money I guess and it was not easy for him to get going in the diamond business here. I don't think the diamond business was in that great shape anyway during the war. And so, I'd say, about 10 years, until about 1949, 1950, my father had a hard time financially. I mean he didn't do as well as he had done in Europe, but when things picked up and became much better after about 1950, diamond business picked up, and he was in good shape, I would say, for the latter part of his life.

Interviewer: Did your family have contact with any family members or friends back in Antwerp? And once they were resettled in New York, did they make any attempts to get any friends or family?

This is Gene Sachs continuing an interview with Charles Kahane. Charles, once you were resettled in New York, did your family make any attempts or have contact with any family members or friends in Europe that they were able to help get out of Europe?

Charles Kahane: Well, it was pretty hard at that time because it was difficult to communicate, of course. My father, for example, had a brother who was still in Antwerp and couldn't really communicate with him at all and find out exactly what was going on with him. We found out after the war that he was deported and killed by the Germans, but it was very difficult for him, my father, to make...It was really impossible to make contact with people who were in the occupied parts of Europe at that time. So, I would say, difficult, if not impossible in that case. My mother's parents, however, were in Southern France and my mother wrote to them during the war. There was very little that they could do for them. In that case, my mother says, once you'd pointed out the fact that there was a righteous Gentile who helped out her parents, and someone who had been a secretary to my uncle and worked...My uncle worked in Paris for the Remington Rand Corporation. The secretary was the person who hid and made sure that my grandparents were taken care of, found a place for them to stay in the unoccupied part of France, made sure they were right on there, made sure they have money and were taken care of. So, my mother just wrote to them with nothing much she could do for them, but there were people who looked after them and—

Interviewer: Did your uncle have...the uncle that was eventually killed, did he have family?

Charles Kahane: No, he had no family.

Interviewer: He had no family. And what about your maternal grandparents? Did they

ever come to this country?

Charles Kahane: Yes, they did. After the war, my maternal grandmother came after her husband died. He died of natural causes about a year or two after the Second World War, and then she came and lived with us. And, she lived with us until I guess about she was in her late 80s and then she had to be put in a nursing home back in Europe.

Interviewer: Did the nature of your family's religious practice in Europe continue or did it change when they came to the United States and how did it evolve as you moved and ultimately came to Nashville?

Charles Kahane: It's hard for me to tell because I don't know exactly what the story was with my father. There is a sort of a story, if you will, about my father when he married my mother. My father kind of had a reputation of not being very religious and my mother came from a fairly religious family. So, the story is that he was made to sign a contract that he would never smoke on Saturday or ride trolleys on Saturday. He denied this. I don't really know if it's true, but it was a family joke more or less. I don't think my father was very religious before the Second World War, but once he came to the United States, he seemed to have turned quite religious. At least, he made it a point to go to synagogue every Saturday until he could no longer physically get himself to the synagogue.

Interviewer: How did this affect you, Charles?

Charles Kahane: Frankly, I didn't like going to synagogue and he forced me to go. And I didn't particularly enjoy that, and he sort of said I should go and we did go there together for quite a while until I reached my maturity, so to speak.

Interviewer: Can you recall what differences struck you immediately between life in Europe and life in the United States, life in the New York?

Charles Kahane: Nobody called me "Dirty Jew," thank God. It was much freer and much more open society. I mean I don't want to exaggerate. There were some anti-Semitism in New York City. In the neighborhoods, there was a Jewish neighborhood, there was an Irish neighborhood, and there was quite a bit of anti-Semitism, if you walked into the wrong neighborhood or if the kids from the other neighborhood walked to your neighborhood. But generally speaking, within your Jewish neighborhood, there was nothing going and nothing to worry about and it was a good secure feeling.

Interviewer: Looking back on those times, as best as you can recall, what was some of the more dominant feelings that went through you as you were resettling in America?

Charles Kahane: I shared my family's great relief at getting out of Europe. I certainly had become terrified, somewhat understood the threats to our lives. And I was very happy to be here and that sense of relief has probably never left me altogether. I was very much aware of the story of fleeing Europe and people wanted to hear my story in public school and I was glad to tell them; that put me in the limelight, so to speak, and I remember telling that story and there was a sort of general sense of, "Thank God, we're here, and it's great." That was the dominant feeling, I would say, for the first couple of years.

Interviewer: How long did it take you and your family to actually feel at home and to feel very comfortable here in the States?

Charles Kahane: I can't speak for my parents. Sometimes, I had the feeling that they were never comfortable and they did have the option of going back to Belgium after the Second World War had ended and they chose not to go back. They claimed they chose not to go back partly on account of the fact they didn't want to upset the lives of their children. I don't know exactly to what extent that they found Europe a negative place. You know, I could understand that one might not want to go back to Europe, just...you'd be suspicious of your neighbors, which ones, for example, with my uncle, the one who was deported, stories that he had been informed on it and you would wonder about who would inform on Jewish people, who had taken care of them, and these were difficult feelings probably to deal with and I can imagine that people might not want to go back simply not to have to deal with those kinds of feelings.

Interviewer: Did you ever try to return to your home in Europe?

Charles Kahane: Yes, we been...I've been back and actually, we...let's see, about a year and a half ago, my mother and I were right in Antwerp and she pointed out the house that we had lived in and grew up in.

Interviewer: How did you feel at that moment?

Charles Kahane: I didn't have tremendous strong feelings because, you see, you got to remember I don't remember things that well, all right. I tried to remember...My thought was gee I remember going down to that basement when the Germans bombed us and I remember it was a long trek, but this building didn't look so high, it looked like it went about four stories. My memory has been in eight stories or so and we've gone down a long, long way. Although I did remember that, that how high the building was and how long, how deep the basement was, how far we had to go to the basement. I did have that memory, by the way. That's true. I had that memory. It's just I hardly remembered what was going on—

Interviewer: Yeah.

Charles Kahane: I don't have great feelings of nostalgia for anything like that.

Interviewer: Well, is there a Jewish community in Antwerp and—?

Charles Kahane: Yes, there is.

Interviewer: How has that Jewish community evolved since the Holocaust?

Charles Kahane: It's changed. Half of the people, maybe more than half of the people that used to be there before the Second World War have left and settled all over the world, like my family. Some came back. I have some uncles. I have one uncle who went back. He had no children, though so that was perhaps...he didn't care I guess where he lived. There were a lot of people who actually did go back, but there was also an influx from the rest of Europe. You see, people from Eastern Europe and Central Europe who had survived the Second World War and didn't have a place to go to back wherever in Hungary or Poland, many of them, chose to go elsewhere, Israel was one possibility. Some of them came to Western Europe and there was actually a large group that came to Belgium and they were rather Orthodox and were more Orthodox than people who were there before. And they have gone onto the diamond business and they are essentially...they are the major components of diamond business and they probably are going to be the...I suppose in a few years, people who actually run the diamond businesses as opposed to the people from my parent's generation came from Poland around 1900.

Interviewer: Did you or your mother have any occasion to meet any non-Jewish friends or acquaintances from before the war when you returned?

Charles Kahane: Not me. My mother had a nanny who took care of us that she corresponded with and tried to help out in her old age and she was fond of this person, I know that. This person may have helped actually in resettling my grandparents and making sure that they got out of Belgium.

Interviewer: But you didn't see her when you went there?

Charles Kahane: No, I didn't see her.

Interviewer: Uh-huh. You've had then...you mentioned another uncle who went back. So you've had contact with some other members of your family—

Charles Kahane: Yes.

Interviewer: —from whom you were separated.

Charles Kahane: Yes, yes.

Interviewer: And is he still living in Antwerp?

Charles Kahane: Well, he died about seven years ago, but we had a lot of contact with him. My father did business with him. He was in the diamond business and he actually became very strong, pro-Israeli, Zionist...He hadn't been before the war and he gave a tremendous amount of time and money to Israel. For example, one of the first things he did after he got back to Antwerp after the Second World War was he went around, and he looked for all. It was his job to try to...He took it upon himself to try to find out which members of our family had survived and where they were. And he found in fact two cousins of ours who had been hidden out by Belgian Gentiles and they had become so close to these kids that they didn't want to give them up, and my uncle had a very hard time getting them away from their guardians, their Gentile guardians. And I know there are many stories like these.

Interviewer: These were his children?

Charles Kahane: No, they were not his children. They were cousins, the parents of these children had been deported and killed during the Second World War, but the children had been saved somehow, and they had been hidden out by Gentiles. And after the war, my uncle went and looked all over Europe for all surviving members of our family and he found them and he had a very difficult time getting them away from their Gentile guardians. Their Gentile guardians didn't want to give them up anymore.

Interviewer: What you're telling me, is this something that was related by your parents or did you have the opportunity to talk to your uncle? Did he ever have an opportunity to tell you these stories?

Charles Kahane: I think both my parents told me and my uncle told the story also. I've heard the story several times. I even know the...I even saw the children who were involved. They came from the United States eventually and I spoke to them. They were...

Interviewer: So, as opposed to a lot of people who came out of Europe during these times, you pretty much have an idea of where all your family members ultimately wound up?

Charles Kahane: Yes, yes. Yes.

Interviewer: Do you have family members in Europe now?

Charles Kahane: Yes, my sister went back to Europe. She married somebody who had a similar background to her and then decided to go back for business reasons and live in Antwerp. My uncle has passed away and I have some cousins there still, yes.

Interviewer: I'd like to ask you a few brief questions about some personal feelings. How would you say that the prewar and the immigration experience overall has changed you as far as the way you look at other people or the way events in your life have evolved?

Charles Kahane: Well, it has a great effect, I'm sure. I'm probably much more suspicious of other people and people normally aren't worried about, "Do I fit in?" or "Is it too obvious that I'm an outsider?" The most obvious way that this occurred or showed itself up to me was when I came to the United States, I insisted that my parents speak English to me immediately and only English, and I wanted to learn English, speak like American as fast as I possibly could because I did not want to be perceived as an outsider. As far as I was concerned, to be different was very dangerous and your safety lay in sort of melding in with the crowd as much as possible.

Interviewer: It sounds that this experience that you had as a 5- and 6-year-old where you were being taunted by these other children for something that you had no control over has played a profound effect in your unconsciousness and consciousness.

Charles Kahane: Yes, conscious is the word. You don't have...it's not unconscious...For example, when I came to choose of where to send my kids to school, I shopped around very carefully and I picked the school where I knew, I mean, we were in Nashville and we knew that there were some schools here where there was some anti-Semitism. There were stories about anti-Semitism, and I picked the school where there was a least amount of anti-Semitism because I didn't want them to go through the experience that I'd gone through. So, I mean it's still...I'm very much aware of this experience.

Interviewer: How do you feel about being Jewish?

Charles Kahane: I think it's a dangerous thing as you can imagine, okay, but I'm so glad that the State of Israel is formed. I'm so glad it survived in 1948. That was a very, very...and you probably weren't alive at that time or maybe you were, but were you aware of what was going on or you were a kid probably—?

Interviewer: I was 4 or 5 and too young to appreciate—

Charles Kahane: Too young to appreciate it. Well, I would say that the predominant feeling was that the State of Israel was not going to survive. We had this feeling that Jews were victims and that they were going to be beaten to death by surrounding Arabs. There was a...Life Magazine was running articles about it at that time. I remember seeing this spread about the army of Jordan...I don't know what the...the Legion, the Jordan Legion, which was led by a British general whose name was John Glubb and they called him John Glubb Pasha. And they looked formidable. And the implication in the article is what's going to happen to these Jews is pretty obvious. They're going to get beaten to death. Well, they didn't get beaten to death and it was unbelievable and it was amazing and that significantly affected us. There were Jews who were able to defend their territory, hurrah, great. And I think that's been the most positive thing about being Jewish, that I felt and many people felt the formation of the State of Israel and the successful defense of Israel over this entire period of time.

Interviewer: What effect have your experiences played a role on the way you brought up your children?

Charles Kahane: Well, I mentioned—

Interviewer: You mentioned, one of them...

Charles Kahane: I was very worried about that. I didn't want them to be...I felt that myself and passed to my wife, our entire lives have been stilted by this experience and we want to avoid it as much as possible and we probably overcompensated for this and tried to protect them from overt anti-Semitism. I'm not sure we've been successful. My son, for example, complains about all sorts of anti-Semitism that he perceives in the national community and he's gone through Vanderbilt, he says there are some anti-Semitism on the campus. Well, of course, he as a student would see things there that I as a member of the faculty do not see. My general impression is that our campus and the faculty, well, certainly is free of anti-Semitism. It's absolutely free of it. Maybe one or two vague incidents but nothing overt at all. I've never seen anything really bad. I saw much worse things in New York City than I have here.

Interviewer: Now that you've shared your story with me, what would you like others to know? Is there a message that you would like others to remember about your experience?

Charles Kahane: Well, it would be nice if we had a world where people were tolerant of each other and such things didn't happen. That's a sort of a desirable end, I think, the kind of world we ought to be aiming for where people are comfortable with each other and don't need to feel that their place in life involves getting rid of someone else, tolerance, good...that's the most

important thing. I personally think that one should be tolerant as a result of this experience. I tried very hard to be tolerant, to rid myself of prejudice as much as possible. That's the main...the main story. Prejudice is a very dangerous thing. I want try to eliminate it as much as possible.

Interviewer: Charles, thank you very much.

Charles Kahane: Thank you, Gene.