

Temple Israel Archives

Interview of Donna Goldstein Goodman

March 20, 2002

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Donna Goldstein Goodman (DG)

Date of Interview:	3/20/2002
Address:	5409 Shady Grove Road
Telephone:	901-685-6020
Date of Birth:	12/20/31
Place of Birth:	Memphis, TN
Sex:	Female
Ethnic/Racial Heritage:	White
Religious Affiliation:	Jewish
Educational Background:	2 years college
Occupational History:	Housewife
Special Interests:	Traveling, reading, theatre, classical music
Father's Name:	Ben Goldstein
Occupation:	Co-Owner Retail Department Stores
Mother's Name:	Minnie Shainberg Goldstein
Occupation:	Housewife
Husband:	Robert
Name of Children:	Jack, Scott, David
Interviewer:	Diane G. Sachs (DS)

The following interview is conducted under the sponsorship of the Jewish Historical Society, Memphis. The family of Donna Goodman is the topic as told to Diane Sachs. The date is March 20, 2002 and the place is Memphis, Tennessee.

DS: Donna, can we begin with your name and date of birth?

DG: My full name is Donna Goldstein Goodman and I was born in Memphis, Tennessee on December 20, 1931.

DS: Let's begin talking about your family. I think that's a good place to start.

DG: I was named after an uncle of mine. His name was David Shainberg. He was killed in Palestine in 1921 in an Arab massacre at the Yeshiva that he was attending. He was studying to be a rabbi, so that is who I was named after. My mother's maiden name was Shainberg. She had many brothers and sisters as did my father because everyone had large families back then.

DS: Did your relatives live in Memphis?

DG: All of the Shainbergs lived in Memphis as did most of the Goldsteins. Several lived out of town. We were a very close family and all of the cousins lived within playing distance of each other. After school every day, we would be at someone's house so that we could play. It was a wonderful way to grow up. It was a very extended family. All of my aunts and uncles felt close enough to be like parents to us. It was quite wonderful.

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DS: What part of Memphis did you live in?

DG: We lived in Memphis over by---well, it is Rhodes College now and was Southwestern. We lived over in that area. Actually, we lived on Jackson Avenue at 1940 Jackson Avenue when I was growing up. I had a brother who was five years older than I was.

DS: What was his name?

DG: Jerome. He has since passed away. We all lived together with my grandparents and parents, Jerome and I. The six of us lived in a very small house on Jackson Avenue. In fact, I went back to visit it many years later and I could not believe that the six of us lived in that house. Of course, as a child everything is so enormous. But when I walked in, I saw that there was one bathroom for the six of us. It was something to behold. But, it was wonderful. I was extremely close to my grandparents on the Shainberg side because we lived with them. They were also sort of parents. They were just wonderful. I just adored my grandfather. He was an extremely special man. His name was Sam Shainberg and he was president of Baron Hirsch at one time.

DS: And your grandmother's name?

DG: Her name was Elizabeth. She was Elizabeth Lewis Shainberg. We were related to the Lewises--Jack Lewis was in the family--Julius Lewis.

DS: Let's talk about your grandparents for a while...the Shainberg grandparents.

DG: My grandparents, the Shainberg grandparents, came over from Russia or Poland; whatever it was at that time. It kept switching back and forth. My grandfather--yes, I wish I had taken down an oral history while they were still alive. My grandfather Shainberg might have been born here because he did not have an accent at all. Or else, he might have come over when he was very young. My grandmother had a bit of an accent. I even remember my great-grandmother. She lived with us when I was very small, maybe three years old. But, I still remember her.

DS: That was your grandfather's mother?

DG: No, that was my grandmother's. She was very forbidding, very Russian. She wore these black clothes. I was a little frightened of her, but I was very small at the time. That was grandma.

DS: Do you have any idea how they happened to come to Memphis?

DG: No, I don't. I do not know whether, as I have said, if my grandfather was born here. But as I said, with most Jewish families back then, one would come over to avoid the Russian army, the pogroms or whatever. One would come over, maybe, and bring a brother or sister. Usually, it was a brother. They would bring the rest of the family over here when they got enough money to do it. That is how they all got over here. As I have said, they all had large families. I have lots of great aunts and uncles.

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DS: What business were they in?

DG: Well, my grandfather was in the retail business. They started with jobbing and warehousing. Actually, they probably started as just peddlers. He eventually started the Black & White stores in Memphis, which later came to be called Shainberg's. When my father married my mother, he went into the business as well and became a partner. That is how we grew up with the Black & White stores. My uncles were extremely active in the community. Uncles Nathan Shainberg and Herbert Shainberg were really the ones who instigated the Jewish Community Center. They were very strong in all Jewish causes. They grew up over the store. They had a store down on Market Street, I think. They all grew up over the store and worked in the store. They gradually did better and better and started a chain of stores around the Mid-South. It was a chain of small junior department stores actually. My father traveled a lot. He would go out to the different stores in the country. In fact, he was out of town when I was born. I think he made it back or just afterwards. He used to tell me the story about how he came back through the snow and ice for my birth. (laughter)

DS: I think that is a cute story.

DG: So, I think that is pretty much the story of the Shainberg side of the family unless you want to know more tidbits.

DS: Well, I might, but now, let's talk about the Goldsteins.

DG: Now, the Goldsteins. My grandmother died soon after my parents married--on the Goldstein side. Her name was Jenny Goldstein. My brother was named after her Jerome. Of course, I never knew her. My other grandfather remained "very old country" his whole life. He spoke broken English and spoke a lot of Yiddish. I would always picture him as being old, although he could not have been old all of the time. I would picture him as a very old man sitting in a chair with a white moustache. You would have to go up and kiss him and his moustache, of course, would tickle you. He would always be reading the *Jewish Forward*. That is how I remember him. He wasn't very active at all. One of my father's sisters lived in Louisville and married somebody there. Two of them lived in the country: one in Forrest City and one in Marvell, Arkansas. So, my father lived here. It was interesting. My grandfather Goldstein was a tailor. He was in Covington, Tennessee. That is where he worked for a while. He worked for several places in the South. So, my father lived here and a couple of his sisters lived here. My grandfather was strictly kosher. They used to have to take me to him once a week on the train or the car to where he was living. It was a very hard life for them all for a while. Also, my other grandparents were kosher on the Shainberg side. And, I grew up in a kosher home.

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DS: What do you think it was like hearing stories of Orthodox Jews in Memphis in those days?

DG: They never spoke too much about local anti-Semitism or anything. I know that my grandparents never wanted to go back to Russia. They had no desire to visit. I know that they couldn't wait to get out of there. There were not good feelings about the homeland. I do not really remember, really, anti-Semitism. Maybe it was mentioned, but I was too young to know about it. I never came across any in my days in school or anything. I imagine that my brother did. It seemed to be more prevalent among the boys. The girls might have felt that way, but they would not say anything.

DS: Where did you go to high school?

DG: I went to Central High School for one year and then I went away to a finishing school in Gulfport, Mississippi that my mother had gone to. It was the best thing to ever happen to me. I mean I had led a very sheltered life in sort of a Jewish ghetto and had only Jewish friends, really after a certain age in school. This was just such an eye-opener for me because I had never really been out from under my parents and the rest of the family. And when I went down there, I met all kinds of girls. There was one girl whose father was very high up in the Ku Klux Klan. There were lesbians there. There were girls whose parents were alcoholics and they were just sent away to school because they just wanted to get them out of the house. It was just an eye-opener for me. I had never had such an eye-opening experience in my life. It happened at a good time. At that time, I was fifteen going on sixteen and it made quite an impression. I always say that was my "awakening."

DS: Do you think it was unusual, well, not unusual for you to go away?

DG: It was very unusual. I never really did find out why they wanted to send me away; I mean why I went. Of course, I did not want to go because all of my friends were here. I kept saying, "I am not going. I am not going. I am not leaving my friends." Next you know, I'm on the train going down there. Once I got there, I was entranced with the whole idea myself. Up here, they watched over me like hawks, but it was just a different kind of thing. I felt very free. I discovered a whole new world. It was an incredible experience. After that when I went away to college, it was nothing. (laughter) I went to Washington University for two years. After those two years, I had been away for four years and then, I was just really bored with it. I just couldn't stand it. So, I came home and went to work in one of my father's stores just doing whatever they wanted. I did that for a while.

DS: Did your mother ever work at any of the stores?

DG: Oh yes. Oh yes. In fact, there is a funny story about her. She was just so honest and so blunt. She would tell people when they would put something on and she would tell people, "That does not look good on you."--things like that. My father had to take her out of the store.

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DS: Did your grandmother work?

DG: No, I don't remember her working. She might have. I just remember her a housewife. When we bought kosher meat, if it was not kosher enough for her, she would bring it home with her and take the rest of the taste and the blood out of it. She would knock it with a hammer or whatever so that it would be perfectly kosher. It was so funny because every time we sat down to dinner, at least once a week, the kosher butcher would call. It was as if he knew we were sitting down to dinner and he would call and I would answer. He would say, "This is Dubrovnik, the butcher, and I have your order for the week." It was amazing how we would get a call at dinnertime. I can remember that from growing up. My grandfather used to have a group of friends that he used to play casino with. I just loved to sit around and watch him. They would play for nickels and dimes, believe me. It was as if they were playing for the farm and for the community. It was so funny looking back on it. It just got so involved. They were very passionate about it. They would play one night a week.

DS: That is great. Where did they play?

DG: At Baron Hirsch Synagogue. This was when it was down on Washington Avenue at Fourth Street. I remember on high holidays, particularly on Yom Kippur after the fast, there was a Coca-Cola Bottling plant right across from the Shul. And that was my job to run over and get my mother a Coca-Cola when she came out of Shul.

DS: It was a large community?

DG: Yes, it was. I don't know how to compare it to the Reform community. I had no way of knowing. But it was definitely a division between the Orthodox and the Reform. I don't know how to put it, but I think the Reform kind of looked down on the Orthodox because they were mostly Russian. The Reform were mostly German and they had come in the first wave of immigration. They kind of looked down on the Russians because they were peasants. This is something I found out later. But I crossed the barrier because of most of my friends went to Temple. Just before a confirmation class, I said to my mother, "You know, my friends are at Temple and I would like to be confirmed with my friends." She said, "Oh! Donna, you can't do this. Your grandfather is president of the Shul and it will break his heart." I went to grandfather, who was very liberal and very understanding of everything. I went to him and said to him that I would like very much to go to Temple and be confirmed and he said, "Fine."

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DS: I wanted to ask you if there was a feeling that the Reform Jews were not good Jews.

DG: That would be hard for me to say. There was a lot of friction at one time. They just did not fraternize like they do now. There was just a feeling. Who knows. You can't say who started it. It was "If you are going to look down on me, I am not going to be with you." It was that sort of thing. I don't know how it began, but I know there was definitely some "looking down" on the Orthodox Jews that were so old-fashioned. They wore payes and yarmulkes. Now at Temple, of course, you see everything. All of them were rabbis at Temple that were not very Jewish. In fact, they were against the State of Israel at the time in 1948. They were afraid if something happened to Israel, the American Jews would be blamed. They were very anti the state of Israel. But there wasn't very much crossing over.

DS: How distinctive did your grandparents look, do you think?

DG: My grandfather? By what he was wearing?

DS: Yes.

DG: They all looked, you know, like normal people. It was in the Bible or the Torah or anything. That was strictly a European fetish that started, but not very old world. They wore prayer shawls but not in the house like they do now like some people do. I have always had a strong sense of Jewishness. We always had a...oh, I can't think of the name of the thing, the pushke but it is the thing you put money in all of the time either to plant a trees in Israel or whatever Jewish cause.

DS: Yes, it was a metal box. Tell me about it.

DG: It is called a pushke. We would put Tzedakah charity in there. Children were encouraged to put coins in it. It was the idea of giving to others. I remember it being white with blue letters. I can't think of the name of the organization that sponsored it. I think most Orthodox Jewish homes had one of those boxes. It was an interesting way of teaching children philanthropy at an early age. As I have said, my family was always very involved.

DS: Were they involved in any non-Jewish causes, politics or anything like that?

DG: Not really. They were part of the community. They certainly knew my grandfather and Ed Crump were very good friends. I can remember Mr. Crump. You know, he was something. (laughter) But, my grandfather Shainberg and Ed Crump were quite friendly. Well, maybe not to that extent, but there was still that kind of feeling that we were not quite accepted. We didn't know if people were anti-Semitic or just pretending to be nice, you know? It was a "chip on the shoulder kind of ghetto" type mentality. It lasted for a long time and there was a lot of anti-Semitism. Even though I didn't go through it personally I know there was a lot of it that went on when I was growing up.

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DS: I want to ask you about memories growing up.

DG: One of my strongest memories is--my mother always had the Seder at our house when I was growing up and she had both families over.

DS: How many people?

DG: A lot, maybe thirty or forty people. We had a long living room and dining room kind of arrangement. We just put tables down.

DS: Was this in the house on Jackson?

DG: We moved to Hallwood Drive. We moved from Jackson just a few blocks up the road to Hallwood Drive, which was just right across from Southwestern across Jackson Avenue. Originally, my parents lived in different places before I was born. We lived on Hawthorne right off Poplar. There was a large Jewish population on that street at the time. I know that my brother was born while we were there. I am not sure if I was already born when we moved to Jackson Avenue. I was eight and my brother was thirteen when we moved to the house which was built ourselves on Hallwood Drive near Southwestern.

DS: You had thirty to forty people for Seder?

DG: It was a pretty big house for the time compared to where we lived. It was two or three times as big. The house was quite large for the time. I had a bedroom all my own. It was quite exciting. I was so tired of sleeping with my brother. Anyway, the house was quite massive for that time. My uncle, Nathan Shainberg had built a house down the street and my uncle, Herbert Shainberg lived up on Mignon close to Southwestern College. My aunt, my mother's sister who married Ben Leach, was also in close walking distance. As I have said, we saw each other quite a bit. The whole family would come over for Seder and again, it was just wonderful. I remember family gatherings strongly. As I have said, my family was very, very close.

DS: Do you have any feeling why it was your family and why your Mom did the Seder?

DG: She was the oldest and she kind of "ran" the family. (laughter)
She was the one they called when they got sick. She was kind of a "doctor." The minute they got sick, they would call to ask what they should do, say for a temperature in a baby. I can remember this growing up. I think she would have made a very good doctor, if at that time since things were happening. I think that she would have liked that. Anyway, she was kind of "head" of the children.

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DS: Did she do things as they do now? Did your mom have help?

DG: I remember at the time we had a maid and a cook. We always had a lot of help. We always had help even on Jackson. I can remember these women to this day--the names. I remember so clearly. My mother did not go in the kitchen that much. She didn't cook that much the rest of the year. But on Pesach she would totally throw herself into it. She made mayonnaise. She made gefilte fish. It was really a big deal. It was really quite something I think I miss her most of all when Pesach comes around. That is my strongest memory of everything.

DS: What extent is your observance of Passover?

DG: We keep it. My children keep it. We keep it. I'm sure some people would consider we don't keep it because we don't change dishes but we don't eat bread, cookies or anything leavened. We try to do that. We fast on Yom Kippur and I light Friday night candles. And say the blessings and observe the holidays. We don't keep kosher. We don't change dishes and we eat out. We eat anything.

DS: You're modern.

DG: Yes that's right. But I knew we didn't want to keep it. I saw how much trouble it was and I didn't want to do it.

DS: You mentioned something when you were talking about the maid and racial relations. What was your experience as a child?

DG: You know, as a child, you do as you assume everyone else doing. No matter if you live in a small house or a big house, you assume that's how everyone else lives. Looking back, I think we were kind of paternalistic to our help. We did everything we could for them to make life easier. There were things like they were called schwartzers, not in a hateful way. This was just the way it was. They were just Yiddish words. I have no way of knowing how they were really. As far I was concerned they were dear to me and just loving. That's the way things were then. I never thought of about separate drinking fountains. That is how I grew up and that's how it was. I think with most children, unless you point it out, they don't pay any attention to those things.

DS: Did you ever meet the children of the people who worked for you?

DG: Yes, sometimes they would bring their children over, you know. I remember we had a black person, who was the nicest man. Every time he would come, he would come in the house. Carrie and Lucille would give him something cold to drink and he would sit down to chat with them in the kitchen. I remember that sort of thing. Looking back, I am sure it was pretty paternalistic. And it was so inexpensive to have help--just everybody--unless they were just really poor. We always had a yard man, a cook and a maid each day. People just don't have that anymore unless they are extremely wealthy. That was just sort of a given.

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DS: Whether or not you are paternalistic, it is a responsibility.

DG: I would say that we took good care, but that is not the way to do things. At the time, they felt they were like part of the family. I know they did. They loved us and we loved them, but you can never be family. They had their own lives, but they were pretty much tied into the people they worked for.

DS: When you were growing up playing in the neighborhood, were neighborhood children both Christian and Jewish?

DG: Oh yes, very much so. I was very much a tomboy. I never played with dolls. I never played "girlie" games. When I was growing up, I always wanted to play football and baseball and I was quite good at it. I was very athletic. After school, we would go to somebody's house where there was the biggest yard. We would play all kinds of ball games and Red Rover and things. We had a lot of children in the neighborhood. We were just allowed to run free. Nobody asked whose house you were going to in that block radius because we knew the time we had to play. It is not like today where parents are so protective of their children. It is just so awful. You have to lock your doors! I remember we were robbed once when I was growing up over on Jackson Avenue. We all woke up in the morning and the men's wallets were gone. It was quite shocking to me to have something like that happened in our neighborhood. That is the only time I can remember.

DS: While you were asleep?

DG: Yes while we were asleep. Once, when I was very young, I went over to a neighbor's house across the street and had lunch over there. She had given me a ham sandwich. I came home and described what I had eaten. You would think that I had committed a...well, I mean, they weren't mad at me. But, you just didn't do that sort of thing. My grandmother was very religious, my grandmother Shainberg. I remember one Friday night we were having dinner at my mother's and father's house. I had just started smoking at the time. I guess I was fifteen or sixteen. I came into the dining room that Friday night with a cigarette in my mouth. Everyone looked at me as if I had just committed a murder. I didn't even realize or else I would not have done it. My grandmother said, "Go get that cigarette out of your mouth!" (laughter) It made such an impression on me. Anyway, my mother smoked very heavily. My father, I think, never really inhaled. He just kind of puffed on it.

DS: She was able to not smoke much?

DG: She was a heavy smoker but gave it up and she used to drink Coca-Colas all of the time. She would start at ten o'clock in the morning and drink Coca-Colas all day long. That was her "picker-upper" instead of coffee, I guess. She was always with a Coca-Cola. Also, she had a poker game in the afternoon with other ladies, all who lived in the neighborhood. One was her sister. I would come home from school and they would have it at different people's houses. Sometimes, it was at our house and I was just rapt. I would sit and listen to them and watch them play cards. It was the neatest thing that I had ever seen.

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DS: They played cards? What kind of cards?

DG: They played poker! They were good at it. There were about eight of them that played poker. It was about eight of them in a kind of a revolving poker game. I don't know how many were in it from time to time. All Jewish women who played poker.

DS: Can you remember back in the 40s?

DG: I can remember when the war started. That Sunday, I had just gotten out to the car. A friend and her parents were picking me up. I think it was Bobby Olswanger, Bobby Gordon, a very close friend from the neighborhood. I had just heard it as we were going to a movie in the neighborhood. I was just getting into the car when my parents ran out. They said "Pearl Harbor..." Well, I didn't know what they were talking about. Where was Pearl Harbor? It was a very scary time. Of course, we didn't go. We just went back into the house and listened to the President. That was quite traumatic.

DS: Do you remember conversations in your family about it?

DG: Yes, I do. We got some of them out...some of our relatives, distant relatives, we got them out. One was a brother and sister and one was a married couple. I know the Jewish community did everything they could to get whoever they could out. Especially my uncles.

DS: In what way?

DG: Well, one of my aunts was very involved in Youth Aliyah after the war to get the children to Israel to get them out. They were displaced children. Some were working at Hadassah. They were very involved in Jewish community affairs. The United Jewish Appeal which of course is now the Federation. At one time, I was the local president of the Women's Division here. It was just something that my family did. I hate not to talk about the Goldsteins because they were wonderful, warm people. They just were not activists. They just were not involved because of my grandfather, who was just so old-world. The rest of them just didn't get involved. My grandmother never really got over the fact that Dave was killed in Israel, which was Palestine at the time. She just never got over it.

DS: Did anyone ever visit Israel in that generation?

DG: Not my grandparents, but my aunts and uncles. I don't know if my mother ever went. My father went very late in life with a group of men, the UJA group. He was quite impressed. My uncles went many times. I went many times.

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DS: What kinds of things have you been able to get involved in?

DG: Well, I would say the United Jewish Appeal mostly, the Center and anything Jewish. I try to be involved in the whole community. I must say the Jewish people really comes first because I feel like if Jews don't do for them nobody else will, but I try to stay involved in the rest of the community as much as possible.

DS: How does Bob feel about this?

DG: My husband, Robert Goodman, is originally from Indianapolis and they were in the hosiery business. He was sent down here to set up a warehouse for hosiery to be shipped out around the country. I met him through a mutual friend here. We got married, I mean, very quickly. It just seemed like the thing to do.

DS: How old were you?

DG: I was old. I was twenty-two. At the time, twenty-two was very old because most of my friends had gotten married out of high school. My mother, of course, was "pulling her hair out." I was having a wonderful time. While I was one of the few unmarried women at the time, I was having a wonderful time. I think I was ready. You know, there comes a time and you are ready. This was the right person and I was ready and just everything falls into place. His mother was really something. Her name was Sarah Goodman. She was originally from St. Louis. She married a man from Indianapolis and lived there. They were quite wealthy. They had Round the Clock Hosiery and Bob grew up in great wealth. They lived in an enormous house. It was like a castle. Talk about servants. They had five or six people there. It was quite different from the way I grew up. His parents were Conservative, but his mother was extremely involved in Jewish affairs, in fact she was national head of the UJA. She is head of the symphony orchestra there and the Hadassah. She was very, very active in Hadassah. She used to go around the country and speak. She was a wonderful, extemporaneous speaker. She never had any notes. She was quite extraordinary. She was quite something. Even to this day you would ask some people and they would say, "Oh yes, I know Mrs. Sarah Goodman. I've heard of her." That's where Bob gets his love for music. Many of the soloists for the symphony would stay at their house. And Isaac Stern was a great friend of hers. She invited us to come up there once when Isaac was playing for the orchestra and we stayed at the house and I was just so impressed. We were sitting at breakfast table and he picked up the phone and called David Oistrakh. I was just this awestruck person. They were going on to a party and he asked if I would take his fiddle back to the house for later (laughter) So we took it back and he was quite charming. That was really our connection with him. We met a lot of people through them.

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DS: Was there ever a question whether you two would stay here in Memphis?

DG: Bob loves Memphis. He really did not like Indianapolis because the company treated him like "the young boy" coming in to run it. It was his father's and Jack's son was going to come in and run it. His father died at 49 so I never met him. He felt they were patronizing him and he did not stay in the business long after we married. He is really mechanically and electronically oriented. He can fix and do. He is wonderful. He went to work for IBM when it was a very young company and when a computer took up an entire building. The company was putting punch cards in their hosiery boxes to keep inventory. They would send them back when they ran out of hosiery and send them to inventory. That is sort of how he got into it. He worked for them for a while. He told them before he got into it. He went to work there, but they didn't hire Jews very often. The man, Tom Watson, I think, was very anti-Semitic. They seldom hired Jews, but they hired Bob.

DS: This was IBM locally?

DG: Yes, this was locally. This was IBM locally, but Tom Watson was not here locally. That was the company's general company policy. Bob told him that he was Jewish and that he was not leaving Memphis. They hired him anyway. After a while, everybody else knew he was going to stay here. He had such a strong family tie here. He loved it here and just fit right in. My parents just adored him and they were very close. It was just a good situation. Eventually, everyone else bypassed him and became this kind of manager or that kind of manager. It was not as if he cared. So, eventually he decided that he could not go any further in the company. He started his own business. He also is a private pilot and he started a flight school. That was really fun because we had flights at our disposal. We had small children and used to just go everywhere. We would take the children and just fly down to Mexico. It was wonderful. We had the best time. We used to take friends for the weekend or whatever. So, that was the fun time of our lives. There are so many things that he is capable of. Really, I think he can do anything. It is amazing. In fact, if he can't fix something I get angry. It's been very good. Friends are always calling with their computer problems and they call Bob. The other night somebody called from Florida and said he had a problem and "what am I doing wrong?" And he has done a lot of stuff locally. He put the Center on computers and I think the Temple pro bono. We've had a wonderful time traveling.

DS: I want to ask you what is the most significant historical event that you have witnessed?

DG: It was definitely Pearl Harbor. Without a doubt and the war itself. Just the whole idea of my father, he was right on the cusp of age. My uncles had to go. That was a very scary time. We knitted things. It was dangerous.

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DS: Did you have any family member that served in the war?

DG: Not really. My brother went through the B12 program, but he never really served. It was a college program. Bob was taken out of high school before he graduated because he already turned eighteen, was drafted and went into the Coast Guard. He saw plenty. He was on an LST. He was a radio man in the Pacific and he saw plenty.

DS: Well, thank you. Well, I think we have plenty and I am going to stop now. I could just go on forever, but I think we have used up our allotted time.