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6349R – Assassination of President Kennedy and Lee Harvey Oswald

Guest: Dr. Medford Evans

Morphew: Introduction...staff consultant to the CCA, former college professor, received his PhD from Yale, one time chief of security training for the AEC, resigned to write, *The Secret War for the A Bomb*...let's point out from the beginning that we're going to digress from the topic that we've been discussing, the CRA, in order to take up another topic which has been very much on the minds of the American people...the events of November the 22<sup>nd</sup> and the following days shocked Americans, a great deal has been written and spoken about the assassination of President Kennedy and the subsequent death of his alleged murdered, Lee Oswald...enough time has elapsed since these events to give us a chance to take a backward look at what's happened and place these momentous days in some perspective...it's been definitely established that the man they say shot Kennedy, Lee Harvey Oswald, was a Communist, a Marxist, by his own definition, that he even took an oath of allegiance to Russia and renounced his American citizenship in order to live and work in Russia just a few years ago, isn't that correct?

Evans: Yes, that's my understanding. Of course, on an interview in New Orleans last summer, he denied that he was Communist and said that he was a Marxist, this being a distinction without a difference. My understanding is that in Dallas, after his arrest this time, he announced somewhat proudly that he was a Communist. You realize that to a Marxist it is a badge of distinction to be a Communist and therefore he seemed to have gained some confidence in the interim, but certainly he was a member of the Communist movement.

Morphew: But before these facts became known, even before it was known that someone had been taken into custody for shooting President Kennedy, many public figures, joined by network commentators were blaming his assassination on what they called the Radical Right...why do you believe they were making these kinds of statements?

Evans: Well, I think this is a simple case of the bigotry of the Left. You see, the criticism of the Right has become so fashionable and is echoed by so many people that these people lose their power actually think, this is an example of pure prejudice, so that if something bad happens they automatically assume it must have been done by a right-winger because they're incapable of genuine analysis.

Morphew: Why do you believe that after the disclosure of Oswald's background that these public figures made no public retractions?

Evans: This seemed to be a sort of traumatic experience. You recall that on that day for about two hours after the revelation that Oswald had done it, or apparently had done it, and that he was commie, that the commentators didn't say anything about this subject. After a couple of hours, they got their wits together and came out with some theories which re-involved, in their own opinion, the Right, but the first revelation that Oswald was a commie shook em up so bad, they didn't know what to say.

Morphew: There's been another reaction to the assassination and that's been a series of statements by some clergymen, editorial writers and commentators to the effect that the whole nation must share what they call 'collective guilt' for the assassination...because a Communist has shot and killed an American president, the entire nation, even the patriotic citizens who are not Communists are somehow responsible...could you explain that?

Evans: The only sense in which this sort of thing has any truth whatever is that human beings are all tired with original sin but in practice this means that no one is ever guilty of anything. It would result in just the abandonment of orderly administration. Now, from a sensible point of view, this thing doesn't make any sense. It was dragged in merely because the guilt could not be confined to the right wing, and therefore, since it was clearly on the left wing, they said, well, everyone is to blame, so as to get the right wing in on it. It's perhaps worth pointing out that this is the most extreme form of guilt by association. In other words, we're all guilty, say these people, simply because we are Americans or perhaps even because we are just human beings. Now, these very people are the ones who normally deplore what they have called guilt by association. Yet here, to protect their own preconceptions, they indulge in the most extreme form of guilt by association imaginable.

Morphew: So you believe these statements are the product of a mind which is unwilling to examine its own preconceptions and prejudices?

Evans: Yes, indeed. It's a kind of flight from reality.

Morphew: We've heard a quotation several times over the past several weeks by John Donne, "no man is an island"

Evans: No man is an island and therefore never send to ask for whom the bell tolls, it tolls for thee. Of course, Ernest Hemingway wrote a novel, *For Whom the Bell Tolls*, that title having come from quotation of John Donne's that you've mentioned. This has been a favorite passage with the left liberal people including many people who never read anything by John Donne, the great metaphysical poet of the 17<sup>th</sup> century who became the dean of St. Paul's and actually, this was in one of his sermons that this passage occurs. Now, the passage from Donne is a wonderful passage from English literature and there's not any objection in the world to it in its original form. It is strange, however, that it is applied by the left liberal establishment only in situations where it serves some purpose of theirs. For instance, when Diem and his brother, Madame Nhu's husband, were killed in Saigon in South Vietnam, I didn't hear anyone then quoting 'no man is an island.' I didn't hear anyone then saying, we must grieve for Diem or for Nhu because they too are human beings.

Morphew: There was no collective guilt for their deaths

Evans: No, indeed. There was not. It was a pretty hardhearted performance by the mass media when the Diems were killed. They seemed to think, and good riddance, that seemed to be the prevailing attitude at the time. A pretty tough attitude even toward the widow, Madame Nhu. This is in strange contrast with the sentimentality that we have seen recently.

Morphew: A great deal of condemnation has been heaped on Dallas and the people of Dallas...I know you grew up in Texas, do you believe this condemnation is justified?

Evans: Well, of course it is not justified. It is absurd and it is also wicked. I'm reminded of thing that occurred during World War II. There was a Bohemian village, a Czechoslovakian village, Lidisy (sp?). In the village of Lidisi, there were people who allegedly helped the Czech patriots that assassinated Reinhart Heidrick, one of Hitler's deputies. The Nazis, to punish this assassination, wiped village of Lidisi off the map, which was a barbaric act and a terrible thing to do. At that time the liberals realized fully the horror of this thing and Lidisi because a kind of symbol of the ultimate crime, genocide, and the extreme form of cruel guilt by association. Today we see the same moral attitude that the Nazis had toward Lidisi on the part of the liberals toward Dallas.

Morphew: It's been reported recently that Oswald's widow admitted to her that he fired a shot at former major general Edwin A. Walker in Dallas earlier this year...you've been closely associated with Walker, can you tell us something about that incident?

Evans: A little bit. I have had the privilege of a being a friend of General Walker's and I have been in his home since the shooting occurred and seen the hole in the wall that the bullet left there. I was not there the night the shooting occurred so my knowledge is, of course, secondhand. My understanding is that this occurred shortly before April the 15<sup>th</sup>, I forget the exact day, but General Walker was preparing his income tax return and oddly enough, owes his life to the Bureau of Internal Revenue for he leaned over to fill in part of the blank just as the shot was fired. The bullet went, this marksman was very good,

and the bullet took a path that would have gone right through General Walker's head if he hadn't ducked his head just at that minute and went into the wall. Now, we know that Oswald, the essential facts here fit. We are told by the press that Oswald got the rifle in March. It was delivered to Dallas, general delivery in Dallas, and of course, General Walker was shot at in April. We might think of this, perhaps, as a kind of dry run or rehearsal. Apparently, if Oswald did do both shootings, then of course he was more successful in November than he had been in April.

Morphew: It's understandable why a Communist would take a shot at a right-winger such as General Walker who's been a special target of the Communists, but many right-wingers have said in the past that the Kennedy administration was somewhat soft on Communism, and if this was the case, why would a Communist kill him, who by his own definition was left of center?

Evans: Dick, in the first place, it's impossible for a normal human being to know why the commies do anything. The Communist mentality is a particular kind of paranoia. However, we can, on the basis of studying what Communists do, speculate about perhaps why they did something in a particular occasion. I can say this, the Communists are very hard to please. The fact that anyone goes along with them on certain occasion generates no feeling of gratitude on their part whatsoever. The Communists believe in their own concept of the course of history and presumably they simply thought that the time had come for President Kennedy to exit from the stage of history and they cooperated with that which they considered inevitable anyhow.