

UNITED STATES DEPARTMENT OF JUSTICE
FEDERAL BUREAU OF INVESTIGATION

Date 12/1/63

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Report of: SA JOHN J. SWEENEY Office: MOBILE
Date: 12/1/63
Field Office File No.: 89-25 Bureau File No.: 62-109060
Title: LEE HARVEY OSWALD
Character: INTERNAL SECURITY - RUSSIA

Synopsis:

EUGENE JOHN MURRETT, Scholastic in Jesuit Training at Spring Hill College, Mobile, Ala., a cousin of LEE HARVEY OSWALD, advised OSWALD, at his invitation, spoke to a number of fellow scholastics and several of his superiors at Spring Hill College, Mobile, on 7/27/63. Stated OSWALD and his wife were brought to Mobile by his parents, Mr. and Mrs. CHARLES MURRETT, from New Orleans, La., where OSWALD was then residing. MURRETT said knows little concerning OSWALD's background and stated speech consisted primarily of his life for three years in Russia. Two Priests who attended speech state OSWALD made no mention of Cuba or any statements indicating to them he had potential for violence. ROBERT J. FITZPATRICK, a scholastic at Spring Hill College, had conversation with Mrs. LEE OSWALD during time OSWALD was making speech. FITZPATRICK made available a five page summary of points discussed by OSWALD, which was composed after the President's assassination, from impressions of scholastics in attendance at OSWALD's speech 7/27/63. Records of Palms Motel, Mobile, Ala., reflect an "OSWALD" Magazine Street, New Orleans, La., was a guest at that motel on 7/27/63 and apparently checked out 7/28/63. No record of any phone calls made from OSWALD's room. BRUCE KEAHEY, Rt. 2, Arton, Ala., who claimed to have witnessed the slaying of President KENNEDY, reported as mentally unsound and as positively being in Arton, Ala., and not Dallas, Texas, on 11/22/63.

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Commission Exhibit No. 2649

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Mr. EUGENE JOHN MURRETT, S. J., Scholastic, Jesuit House of Studies, Spring Hill College, Mobile, Alabama, advised that his mother and the mother of LEE HARVEY OSWALD are sisters. He advised he is 31 years of age and is approximately seven years older than OSWALD. He recalled that OSWALD lived with the MURRETT family for approximately one year shortly after OSWALD's father passed away when OSWALD was a very young boy.

MURRETT recalled that OSWALD's mother was a sales lady and that she worked in various clothing and department stores in various cities throughout the United States. He said he recalled OSWALD resided at various times, which times he could not recall, in New Orleans, Louisiana, New York City and Dallas and Fort Worth, Texas, and possibly other places.

MURRETT stated he and OSWALD were never very close because of the difference in their ages and because they never resided together for any length of time, and as a result, he did not know too much concerning OSWALD's background. He recalled that OSWALD completed approximately two years of high school and then enrolled in the U. S. Marine Corps, but he was unable to recall when this occurred. He said the last time he saw OSWALD was when OSWALD visited with the MURRETT family in New Orleans, Louisiana. He said OSWALD was on leave at this time just prior to being shipped overseas. He said this was sometime before 1959 when he entered the Society of Jesus.

MURRETT stated that sometime after 1959 he received information from his parents that OSWALD again visited them in their home in New Orleans. He said he did not recall if OSWALD told his parents he was going to Russia at this time; however, it subsequently developed this was just prior to the time OSWALD left the United States for Russia.

On 11/29/63 at Mobile, Alabama File # MO 89-25

by SA JOHN J. SWEENEY :egp Date dictated 12/1/63

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COMMISSION EXHIBIT No. 2649—Continued

MURRETT said that sometime in the latter part of 1962 he heard from his family that OSWALD had returned to the United States after being in Russia for some three years. He said his family told him at this time that OSWALD and his Russian wife were then residing in New Orleans, Louisiana. MURRETT said that he then discussed his relationship with OSWALD and OSWALD's trip to Russia with his fellow students and superiors and with his superiors' permission, wrote OSWALD a letter inviting him to come and address the students at the Jesuit Seminary in Mobile. He recalled he addressed the letter to OSWALD at 4907 Magazine Street, New Orleans. He recalled this letter was written to OSWALD about two weeks prior to the time OSWALD actually came to Mobile, which was on July 27, 28 or 29, 1963. He said arrangements were made for OSWALD to travel with the MURRETT family to Mobile to save expenses. MURRETT said OSWALD received no remuneration for his talk at the Jesuit Seminary.

MURRETT said OSWALD spoke to approximately 20 students, who were scholastics studying to be Jesuit Priests, and to two priests at the seminary in Mobile on one of the above evenings in July 1963. He said OSWALD told of his travelling to Russia; however, was unable to recall how OSWALD said he reached there. He said that upon OSWALD's arrival in Moscow OSWALD applied for employment and also for permission to remain in Russia. He said OSWALD was then sent to Minsk where he was assigned to work in a factory doing assembly line type of work. He said he did not recall if OSWALD indicated what this factory manufactured.

MURRETT stated OSWALD further stated that while in Minsk he joined a hunting club and that he made regular week end trips into the country where he stayed overnight in the homes of the peasants. He said that on subsequent questioning by students OSWALD indicated that this hunting club was sponsored by the factory in which he worked. He also stated OSWALD said he met his wife in Minsk at a factory dance and later married her. He said apparently OSWALD and his wife had no difficulty obtaining permission from the Russian authorities for this marriage.

MURRETT recalled OSWALD discussed his living and working conditions, but did not recall exactly what OSWALD said. He said OSWALD mentioned that his work and social life was very closely connected. He advised OSWALD did not mention attending any schools there, but stated that numerous speeches were given by various Russian officials to the workers of the

factory regularly. He said OSWALD indicated he became disillusioned with life in Russia and explained communism was too oppressive to the people there and apparently the people were "dominated by roughnecks." He said he received the impression from OSWALD that it was a type of police state existence without OSWALD actually using those words. MURRETT said further that OSWALD was very vague about his leaving Russia to return to the United States. He said OSWALD mentioned that the Russians apparently had no objection to Mrs. OSWALD leaving, and apparently at the same time the U. S. Government indicated that OSWALD had not legally lost his United States citizenship by renouncing it previously. He said OSWALD evaded the subject of religion and whenever he was asked a question concerning religion OSWALD would pass over it. He said OSWALD definitely left the impression of not believing in God or a Supreme Being and of being an atheist.

MURRETT further stated OSWALD, OSWALD's wife, and the MURRETT family stayed in Mobile only one night on this occasion in July 1963. He said that to the best of his recollection they all stayed at the Palms Motel at the corner of Azalea Road and U. S. Highway 90, west.

MURRETT said the OSWALDS did not appear to be prosperous and OSWALD did not mention where or if he were employed. He recalled OSWALD was wearing a short-sleeved sports shirt and slacks during this visit.

MURRETT said that after OSWALD left Mobile he wrote to OSWALD at the Magazine Street address in New Orleans. He recalled that during OSWALD's speech OSWALD mentioned he did not approve of speculation or the operations of the stock market inasmuch as he considered it gambling. He also said OSWALD also claimed that the working class was oppressed and no one was concerned with them. MURRETT said that in his letter he pointed out to OSWALD that the Catholic Church was definitely concerned with the welfare of the working people and enclosed a copy of the Encyclical of Pope JOHN XXIII, captioned "Mater Et Magistra." He advised he later received a letter from OSWALD, but OSWALD did not indicate he received this Encyclical or read it. He said this was the last time he heard from OSWALD. MURRETT said he no longer has the letter in his possession, having destroyed it.

MURRETT said he did not know any of OSWALD's friends or associates and OSWALD never mentioned them to him. He

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also recalled OSWALD never mentioned the country of Cuba or any organizations to which he belonged. He said that to the best of his recollection OSWALD never made any revolutionary statements, nor did he appear prone to violence.

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Father MALCOLM F. MULLEN, S. J., Professor of Philosophy, Jesuit House of Studies, Spring Hill College, Mobile, Alabama, advised he attended the talk given at the Jesuit Seminary by LEE HARVEY OSWALD during the summer of 1963. He stated this talk was given for the benefit of the scholastics attending Jesuit Seminary. He recalled OSWALD was a cousin of EUGENE MURRETT and said MURRETT was a Jesuit Scholastic there. He said MURRETT arranged to have OSWALD come to the seminary.

MULLEN stated OSWALD apparently went to Russia after having read the works of KARL MARX and deciding he wanted to see how the people actually lived in Russia.

MULLEN said OSWALD claimed that upon his arrival in Moscow he applied for work and was assigned to Minsk where he worked in a factory. He said OSWALD claimed he joined a hunting club while in Minsk and spent week ends hunting. He claimed OSWALD stated he got to know the Russian peasants on these hunting expeditions as he lived in their homes. He said OSWALD further claimed he liked the Russian people very well and said he was treated well by them, even though the "U-2 incident" occurred during this time and was widely publicized there. He said apparently OSWALD became disillusioned after having been there for three to five years and said that the doors of the factories would be locked and the workers would be forced to listen to speeches by Russian authorities. He said OSWALD also complained of "regimentation" and gave the impression that a police state was in existence, although he never actually used that particular term.

He said that OSWALD further complained that the tourists were only shown the collective farms near Moscow and Leningrad, which actually were show places. He said the other farms of Russia were definitely far inferior to those which were shown to visitors.

MULLEN further advised that OSWALD in his speech also indicated he was opposed to speculation and the operation of the

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by SA HARRY J. DEGNAN and SA JOHN J. SWEENEY :egp Date dictated 11/30/63

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stock market. He said OSWALD considered this to be gambling and advocated the total abolition of the stock exchange. He said he did not recall where OSWALD lived while in Russia, but said it was a beautiful city, however everything was controlled by the government.

Father MULLEN said that OSWALD conducted himself very well in giving the speech. He said OSWALD spoke very well and he at the time, thought he was a college graduate.

He further recalled that whenever the subject of religion came up OSWALD passed it off and would not comment on it. He said he definitely received the impression OSWALD was an atheist.

He further advised he did not recall if OSWALD said what type of work he was presently pursuing. He said OSWALD indicated he was glad to be back in the United States, but said he was not completely happy here. He said, however, OSWALD indicated living in the United States was better than living in Russia.

Father MULLEN advised OSWALD was neatly dressed in sports attire; however, did not give the impression of being prosperous.

He further added he could not recall OSWALD making any statement that could be considered revolutionary and did not receive the impression OSWALD was a violent person by nature.

Father MULLEN advised OSWALD spoke for approximately 30 minutes and he understood he had a question period for approximately another 30 minutes. He said he did not attend this question period and left immediately after the speech.

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Father JOHN F. MOORE, S.J., Professor of Logic and Epistemology, Jesuit House of Studies, Spring Hill College, Mobile, Alabama, advised that during the summer of 1963 he learned LEE HARVEY OSWALD was coming to give a talk to the Jesuit Seminarians there. He advised EUGENE MURRETT, a Jesuit Scholastic, was a first cousin of OSWALD and had invited OSWALD to give a talk concerning his stay for approximately three years in Russia.

Father MOORE stated he attended this talk by OSWALD; however missed the first part of his talk, which evidently included mostly the introductions. He said apparently OSWALD had done a great deal of reading in the United States and had become interested in the writings of KARL MARX. He said OSWALD claimed he then decided to go to Russia to observe the actual living conditions of the Russian people. He said OSWALD claimed he made application to the Russian authorities to permanently stay there and indicated he desired to renounce his United States citizenship. He recalled that OSWALD stated he was sent to Minsk and was assigned to work in some sort of factory there.

Father MOORE said OSWALD also told of belonging to a hunting club in Minsk and said that he went out hunting practically every week end. He further stated he got to know the peasants during these hunting excursions since he slept in their homes.

Father MOORE further informed OSWALD indicated he became dissatisfied in Russia after two or three years and that he felt communism had not helped the peasant people in any way whatsoever. He said OSWALD mentioned returning to the United States; however, did not recall if OSWALD said how he managed to get back to the United States with his wife.

He further recalled that he definitely received the impression OSWALD had no religion and was an atheist. He said OSWALD did not actually say he was an atheist, but

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stated he did not care to discuss anything whatsoever concerning religion.

He estimated the entire speech by OSWALD lasted about 30 minutes and was followed by about 30 minutes of a question period.

Father MOORE advised that OSWALD was not an outstanding speaker, but in his opinion was just fair. He said OSWALD used no notes whatsoever during his talk, but handled himself very well. He said he definitely received the impression OSWALD had at least a college education. He also said OSWALD did not appear to be prosperous, but was casually dressed in sports clothing. He further informed that to the best of his recollection OSWALD made no statements indicating he was in favor of a revolution and he did not receive the impression OSWALD was a violent individual.

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Mr. ROBERT J. FITZPATRICK, S.J., Scholastic, Jesuit House of Studies, Spring Hill College, Mobile, Alabama, advised he recalled LEE HARVEY OSWALD very well. FITZPATRICK said he was studying the Russian language and learned EUGENE MURRETT, another Jesuit Scholastic, was a cousin of OSWALD and that OSWALD spent three years in Russia. He said that arrangements were then made to have OSWALD speak to a group of the Jesuit Scholastics at the seminary there. He explained that the seminary had invited various speakers to address the Jesuit Scholastics previously and this was in connection with the same series of lectures. He recalled previous speakers had included a Protestant Minister and a Jewish Rabbi. He said it was believed OSWALD would have some information which would be extremely interesting to them.

FITZPATRICK recalled OSWALD, OSWALD's wife, who was named MARINA, and their two year old daughter named JUNE, came to Mobile, Alabama, on Saturday, July 27, 1963. He said that the OSWALDs were accompanied by the parents of EUGENE MURRETT. He also said they were accompanied also by MURRETT's brother and sister and their respective spouses and several children. FITZPATRICK said he did not attend OSWALD's talk, but stayed with the MURRETTs and OSWALD's wife. He further informed that Mrs. MURRETT was very anxious to talk with Mrs. OSWALD without LEE OSWALD being present. He explained Mrs. MURRETT told him she never had the opportunity to communicate at any great length with Mrs. OSWALD inasmuch as OSWALD had to translate for her. He said that as a result of this, he and Mrs. MURRETT and Mrs. OSWALD walked throughout the seminary grounds for approximately an hour.

FITZPATRICK stated that apparently MARINA OSWALD could not speak English except for a few words such as yes and no. He said, however, she appeared to be a very fine woman in his opinion. He said that Mrs. OSWALD told him she had been raised in the Russian Orthodox faith until she was approximately ten years of age, when her relations died. He said Mrs. OSWALD had about the equivalent of what could be considered a high school

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education in the United States.

He said Mrs. OSWALD stated she was not a communist and loved Russia and the Russian people. He explained that Mrs. OSWALD's love for Russia was not the same type as that he had heard expressed by Nazis for the German fatherland. He further informed Mrs. OSWALD stated there were many inconveniences in Russia; however, people had no difficulty making a living there. He recalled Mrs. OSWALD stated she had no living relatives in Russia and said she met OSWALD at a factory dance in Minsk and that they were subsequently married.

FITZPATRICK said Mrs. OSWALD told him she liked the United States very much and there appeared to be no conflict with this and her love for Russia. He said she stated she had no opportunity to learn English inasmuch as OSWALD kept her completely away from other people. He said Mrs. OSWALD appeared to be very happy with OSWALD; however, OSWALD was definitely the head of the family. He further informed Mrs. OSWALD indicated her husband did a great deal of reading, but that it appeared scattered and apparently had no direction or planning.

FITZPATRICK stated Mrs. OSWALD only mentioned residing in the city of New Orleans, Louisiana; however, in talking to her he received the impression the OSWALDs had lived in other cities of the United States. He stated Mrs. OSWALD said her husband was presently out of work and they were having a difficult time financially. He said she told him OSWALD is away from home a great deal and she did not know any of his associates or any of his activities. He further recalled that Mrs. OSWALD stated she and her husband had a difficult time getting out of Russia, but she did not explain this remark further.

He said Mrs. OSWALD was very neatly dressed, but her clothes did not appear to be expensive. He said OSWALD, although not shabbily attired, did not appear to know how to wear clothes properly.

FITZPATRICK also recalled that Mrs. MURRETT had him ask Mrs. OSWALD if she would care to go to Mass with her the following morning, which was Sunday. He said Mrs. OSWALD stated she would like to do this very much, but could not because of her husband. He further added that on at least two occasions in his talk with Mrs. OSWALD she said a Russian word which indicated OSWALD was "without God."

FITZPATRICK also recalled Mrs. OSWALD indicated that neither she nor her husband had been to Mobile previously.

FITZPATRICK said he later talked with OSWALD for about 20 minutes after his speech at the Jesuit Seminary. He said this talk with OSWALD was in the presence of Mrs. OSWALD and the MURRETT family and a great deal of it was in the Russian language. He said OSWALD appeared to be a very tense and high-strung person. He said OSWALD never smiled and did not appear to be at all friendly. He recalled OSWALD spoke fairly good Russian; however, it definitely was not as smooth or correct grammatically as Mrs. OSWALD's.

He further stated OSWALD did not mention politics to him and evaded several questions he asked OSWALD as to how he managed to leave Russia with his wife.

FITZPATRICK also stated that he asked Mrs. OSWALD if she would care to correspond with him in Russian and she told him she would be very happy to do so. He said Mrs. OSWALD told him she would answer his letters, and also would correct his writing, and return his letters to him. He said he wrote Mrs. OSWALD a letter in Russian, which he mailed about August 8, 1963, and addressed it to 4907 Magazine Street, New Orleans, Louisiana. He advised he placed his return address on this letter; however, he has never received an answer from Mrs. OSWALD and his letter was never returned to him. FITZPATRICK said that he learned later from EUGENE MURRETT that the OSWALDs had moved from New Orleans about the time he mailed this letter.

He said he last saw OSWALD about noon, Sunday, July 28, 1963, when the OSWALDS and the MURRETT family had stopped by to say goodbye to EUGENE MURRETT before returning to New Orleans. On this occasion he did not have any conversation with either OSWALD or the MURRETT family, but merely waved at them as they drove away from Spring Hill College.

FITZPATRICK said that as soon as he heard OSWALD had been arrested as a suspect in the assassination of President JOHN F. KENNEDY, he immediately contacted several of the Jesuit Scholastics who had attended OSWALD's speech. He said he obtained the impressions of these individuals of OSWALD and some of the remarks OSWALD made during his talk. FITZPATRICK said he immediately typed up a summary of these impressions and then recontacted the same individuals to determine if this

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summary were correct. FITZPATRICK said he then made several additions and deletions and subsequently typed up a five page summary of OSWALD's speech and several questions which were asked him by those in attendance.

FITZPATRICK made available the following five page summary mentioned above:

"On Saturday, July 27, 1963, a relative of Lee Oswald, a member of the community at the Jesuit House of Studies, asked Mr. Oswald if he would address the scholastics on his experiences in Russia. The request was not unusual, for the scholastics try from time to time to have either prominent persons or others who have something interesting to relate speak to the scholastics on their experiences. Because Mr. Oswald was an American who had gone to live in Russia and who had returned, obviously for a reason, it was thought that he might be able to communicate the nature of the Russian people themselves better than any official reports might. Those who went to listen to him expected to hear a man who had been disillusioned with Soviet communism and had chosen America to it. What they heard was only partially this.

"The major points of Mr. Oswald's address and details from it are given below, probably never in verbatim form, but always true to his intent, at least as he was heard by a number of people.

"He worked in a factory in Minsk. When he applied for permission to live in the Soviet Union, the Russian authorities had assigned him to a fairly well advanced area, the Minsk area. He said that this was a common practice: showing foreigners those places of which Russians can be proudest.

"The factory life impressed him with the care it provided for the workers. Dances, social gatherings, sports were all benefits for the factory workers. Mr. Oswald belonged to a factory-sponsored hunting club. He and a group of workers would go into the farm regions around Minsk for hunting trips. They would spend the night in the outlying villages, and thus he

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came to know Russian peasant life too. In general, the peasants were very poor, often close to starvation. When the hunting party was returning to Minsk, it would often leave what it had shot with the village people because of their lack of food. He spoke of having even left the food he had brought with him from town. In connection with the hunting party, he mentioned that they had only shotguns, for pistols and rifles are prohibited by Russian law.

"Some details of village life: in each hut there was a radio speaker, even in huts where there was no running water or electricity. The speaker was attached to a cord that ran back to a common receiver. Thus, the inhabitants of the hut could never change stations or turn off the radio. They had to listen to everything that came through it, day or night. In connection with radios, he said that there was a very large radio-jamming tower that was larger than anything else in Minsk.

"More about the factories: factory meetings were held which all had to attend. Everyone attended willingly and in a good frame of mind. Things came up for discussion and voting, but no one ever voted no. The meetings were, in a sense, formalities. If anyone did not attend, he would lose his job.

"Mr. Oswald said that he had met his wife at a factory social.

"The workers, he said, were not against him because he was an American. When the U-2 incident was announced over the factory radio system, the workers were very angry with the United States, but not with him, even though he was an American.

"He made the point: that he disliked capitalism because its foundation was the exploitation of the poor. He implied, but did not state directly, that he was disappointed in Russia because the full principles of Marxism were not lived up to and the gap between Marxist theory and the Russian practice disillusioned him with Russian communism. He said, 'Capitalism doesn't work, communism doesn't work. In the middle is socialism, and that doesn't work either.'

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"After his talk a question and answer period followed. Some questions and his answers:

"Q: How did you come to be interested in Marxism? To go to Russia?

"A: He had studied Marxism, became convinced of it and wanted to see if it had worked for the Russian people.

"Q: What does atheism do to morality? How can you have morality without God?

"A: No matter whether people believe in God or not, they will do what they want to. The Russian people don't need God for morality; they are naturally very moral, honest, faithful in marriage.

"Q: What is the sexual morality in comparison with the United States?

"A: It is better in Russia than in the United States. Its foundation there is the good of the state.

"Q: What impressed you most about Russia? What did you like most?

"A: The care that the state provides for everyone. If a man gets sick, no matter what his status is, how poor he is, the state will take care of him.

"Q: What impresses you most about the United States?

"A: The material prosperity. In Russia it is very hard to buy even a suit or a pair of shoes, and even when you can get them, they are very expensive.

"Q: What do the Russian people think of Khrushchev? Do they like him better than Stalin?

"A: They like Khrushchev much better. He is a working man, a peasant. An example of the kind of things he does: Once at a party broadcast over the radio, he had had a little too much to drink and he began to swear over the radio. That's the kind of thing he does.

"Q: What about religion among the young people in Russia?

"A: Religion is dead among the youth of Russia.

"Q: Why did you return to the United States?(The question was not asked in exactly this way, but this is its content.)

"A: When he saw that Russia was lacking, he wanted to come back to the United States, which is so much better off materially. (He still held the ideals of the Soviets, was still a Marxist, but did not like the widespread lack of material goods that the Russians had to endure.)

"More points that were contained in the main part of the talk:

"He lived in Russia from 1959 to 1962. He only implied that the practice in Russia differed from the theory, never stated it directly. The policy of Russia was important:

"1) After death of Stalin, a peace reaction.

"2) Then an anti-Stalin reaction.

"3) A peace movement, leading up to the Paris conference.

"4) The U-2 incident and its aftermath.

"At the factory he had trouble at first meeting the men. They did not accept him at first. He joined a hunting club. He belonged to two or three discussion groups. He praised the Soviets for rebuilding so much and for concentrating on heavy industry. He said at one point that if the Negroes in the United States knew that it was so good in Russia, they'd want to go there.

"Another question:

"Q: Why don't the Russians see that they are being

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indoctrinated and that they are being denied the truth by these jamming stations?

"A: They are convinced that such contact would harm them and would be dangerous. They are convinced that the state is doing them a favor by denying them access to Western radio broadcasts."

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Form No. 109 (Revised)
March 1959

Commission Exhibit No. 2650

UNITED STATES SECRET SERVICE
TREASURY DEPARTMENT

ORIGIN	Dallas	OFFICE	New Orleans, La.	FILE NO.	CO-2-34,030
TYPE OF CASE	Protective Research	STATUS	Continued	TITLE OR CAPTION Lee Harvey Oswald	
INVESTIGATION MADE AT	New Orleans, Louisiana	PERIOD COVERED	11-29-63 12-4-63	Assassination of President John F. Kennedy	
INVESTIGATION MADE BY	SA Roger D. Counts				
<u>SYNOPSIS</u>					
This report covers investigations made at the branches of the public library at New Orleans. Attached is a list of the books obtained by Lee Harvey Oswald.					
<u>DETAILS OF INVESTIGATION</u>					
Reference is made to the M/R of SA Stewart, Dallas, dated 11-27-63, in which it was mentioned that Lee Harvey Oswald had among his belongings a New Orleans Public Library card No. 8460, and also to a telephone call from SAIC Souck to SAIC Rice requesting that inquiries be made to determine if Lee Harvey Oswald had checked out any books pertaining to the U. S. Secret Service.					
On 11-29-63 Jerome Cushman, Head Librarian, New Orleans Public Library, was interviewed. Mr. Cushman advised that the library card of Lee Harvey Oswald had been issued by the Napoleon Branch library, 913 Napoleon Avenue, New Orleans, and that the original of this card had been picked up by the FBI along with all available books which had been checked out by Oswald. He further stated that it would be extremely difficult to determine if Oswald had obtained books from the Main Library, as this would require examination of the microfilms of all transactions since Oswald obtained his card. He said that it would also be quite possible that Oswald could have any number of cards issued to him. These cards are filed numerically and, without knowing the exact card number, all cards would have to be checked to determine if this was the case.					
On 12-2-63 Geraldine Vaucresson, Librarian, was interviewed by SAIC Rice and the writer at the Napoleon Branch library. She stated that the correct number for the library card issued to Lee Harvey Oswald was N8640 and not 8460. This card had an expiration date of May 27, 1966, indicating that it had been issued on May 27, 1963. Mrs. Vaucresson said that the original card had been given to Mr. Cushman, Head Librarian, who had in turn given it to the FBI. She also said that a number of books which					
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Chief	Orig. & 2 co's		DEC 10	12-10-63	
New Orleans	2 co's	SPECIAL AGENT ROGER D. COUNTS		DATE	
Dallas	2 co's	APPROVED <i>John W. Rice</i>	564	12-10-63	
		SPECIAL AGENT IN CHARGE John W. Rice			

(CONTINUE ON PLAIN PAPER)

U. S. GOVERNMENT PRINTING OFFICE

16-51284-4

COMMISSION EXHIBIT No. 2650