

ROCHESTER ORAL HISTORY PROJECT (Rochester Jewish community 1934-1975)

Interviewee Morris Rogan

Interviewer Maurice Isserman

Date(s) of interview July 22, 1976

Setting (place of interview, people present, impressions)

I spoke with Mr. Rogan in his room at the Jewish Home for the Aged. Mr. Rogan was friendly, but tended to digress to current concerns in answering my questions.

Background of interviewee

Mr. Rogan was born in Russia in 1894 and came to Rochester in 1921. He was a watch repairman all his life. A one-time activist in the Communist-oriented left, he still retains his belief in socialism.

Interview abstract

Mr. Rogan touches briefly on a number of subjects: anti-semitism in Czarist Russia and in the US, left-wing political activities in Rochester, and his experiences as an immigrant and a watch-maker in Rochester.

Interview index (corresponding to tape numbers, sides of tape, and casset recorder numbers)

Social history

Jewish community

Family

community relations

Demographic/residential

Religious life

Economic

Jewish education

Political/civic

Anti-semitism

Zionism/Israel

Interview log

- a) corresponding to tape numbers, sides of tape, and casset recorder nos.
- b) including references to others in the Rochester community

--see following page(s) --

MORRIS ROGAN INTERVIEWED BY MAURICE ISHERMAN, JULY 22, 1976

Personal background--born in Russia, 1894
immigrated to US in 1921
learned English at 19 school
feeling about religion
conditions of Jews in Russia, anti-semitism under the Czar
worked as a watchmaker in jewelry store
belonged to International Workers Order
political activities, labor movement
feelings about socialism.
Read the Freiheit (Communist Yiddish-language paper)
arrested for distributing anti-war leaflets in 1931
support for Israel
Hitler and the Holocaust
Anti-semitism in the US
1964 riots--saw no anti-semitic overtones
Entebbe Raid--negative reactions.

Interview I
Tape I
Side A

Q. town. . . And when did you come to this country?

A. This country I came in 1921.

Q. Why did you come here? Why did you decide to. . . ?

A. Why I came? On account of economic conditions. It was in the First World War. And so it was after the war. Well, it didn't happen exactly because when the Germans had to retreat, at that time it was about in 1918. And then the Polish moved in our. . . our vicinity. So, they moved so far and I think Minsk was a big city in . . . in Melange. My past was Melangie but the events of ours in Melange.

Q. So, you had other people from your town come to the United States before you came, is that how. . . ?

A. Not all the people, no. A small . . . a small amount of people.

Q. A small amount of people.

A. Yea, those who could get the kind of affidavits, you see at that time it was mainly affidavits that we got could come here from . . . from people, relatives in the United States. And they made out the affidavits according to their citizenship of this country.

Q. You had relatives. . . you had relatives here?

A. I had a brother here. But I had many relatives in New York City. But here I got a brother and then his children.

Q. You were how old, 27 or so when you came over?

A. At that time 26.

Q. 26. And what did you do for a living when you were still living in Russia?

A. My living was. . . and I learned a trade, watch repairing.

Q. Was what?

A. Watch repairing.

Q. Watch repairing.

A. Yea.

Q. And when you came over here, did you come alone or did you come with family?

A. I supposed to come with the family, but on account of some circumstances in Poland, and at that time the Polish war, so I got a Polish passport. And then when I had received affidavit, which my brother sent for me and three sisters. Then it turned out that certain circumstances made things so that. . . and that time Poland they rejected my . . . my affidavit as not enough that I could go there with my sisters. So I had to go another way. Another manner.

Q. So. . . so you came alone?

A. I had to come alone, without my sisters.

Q. And when you came. . . when you came to this country, where did you first settle?

A. I settled with my brother.

Q. And where was that?

A. In Rochester.

Q. In Rochester, oh your brother had already. . .

A. I'm all the time in Rochester almost except for short times I was in. . . in New York. I was in. . . in Elgin, Norris, that I have. . . was learning the scientific way of watch repairing.

Q. What neighborhood did you first settle in when you came to Rochester?

A. What neighborhood?

Q. Yea.

A. It was a Jewish neighborhood.

Q. Which one was it?

A. It was . . . I settled . . . was it near Elmira Street.

Q. Near Elmira.

A. Yea. Was in that section, yea. That was between Clinton and . . . and Joseph.

Q. And did you stay there for. . . for a long period of time?

A. Huh?

Q. Did you stay in that same neighborhood for a long period of time?

A. Oh, yes. Most of the time.

Q. And where. . .

A. It was then. . . me and my brother were . . . were bachelors so we stayed with the aunt.

Q. You stayed with an aunt.

A. And then later on she moved to New York City with her children.

Q. And was your brother also a watch repairman?

A. No.

Q. What did he do for a living?

A. He became a merchant. He had a dry good store.

Q. Dry goods. When you first came here I. . . I suppose you couldn't speak English?

A. No, I couldn't.

Q. Did it take. . .

A. Just a few words. I learned. I got a dictionary.

Q. Was it a difficult process to learn. . .

A. What?

Q. Was it a difficult process to learn English or did you learn it very quickly?

A. It was quite difficult really for me. But that's me, doesn't mean other people had a better memory and so on.

Q. How did you learn it?

A. Well, I went to night school.

Q. Oh.

A. So I could learn.

Q. Where. . . where was this night school? Was it. . .

A. Night school was No. 9 on Faringham.

Q. Was it public school that. . .?

A. Yea, sure public school. I went at night.

Q. Were there any Jewish agencies or any institutions that helped you get settled here?

A. Institutions?

Q. Well, I mean like Baden Street Settlement or anything like that?

A. No. Because my brother took upon himself to. . . to help me the first time until I got work.

Q. I see. And when you came here did you join a synagogue or. . .?

A. No. I wasn't too religious at that time.

Q. Not even. . . were you when you were in Russia?

A. Yea, I'll tell you the truth. That the way of living of the Jewish people my town, I have a place used to be in Russian Poland, couple years, and so I seen that the Jewish people are struggling.

Q. They. . . they're what?

A. They're struggling for a living. And it's a difficult thing, difficult days, surroundings with people of other nations and so on, you know. Their trades, one people and another. They are . . . as to my opinion, I saw striking. . . end of competition in the way of living. Suppose Jewish people some got rich. They were claimed by others who also wanted to get in and come. . . and the Jewish people were more efficient than these and keep on going because they did it for a long time. And then the mines was maybe more suitable for it on account of the way they had to live because it was in Russian Poland at

- A. (Continued) that time you couldn't buy land, prohibited from buying land. So that as a result the sum is. . . see? And that for those Gentiles who also had to get in business, it was a kind of competition because the Jewish mind got efficient and made them to be envious.
- Q. Right.
- A. And that's how anti-Semitism was created, you see? Very complicated.
- Q. Did you experience anti-Semitism when you lived in Russia?
- A. Oh, sure. Especially under the Czar, there was. . . Czar. And besides treat themselves, try to stimulate anti-Semitism. And mostly they did it to the clergy.
- Q. To the clergy.
- A. Because the clergy has an influence especially the people, the really had no education and they can't steal it for themselves also. Actually I find that those people were the good people they wouldn't instigate it. They told them that they are depriving them from their living. If they want to sell anything the Jewish people are restricted.
- Q. Was that one of the reasons why you left Russia was to. . . because of this anti-Semitism?
- A. Also, there are many reasons. One, economic condition. The oppression from the Czarist government. And those who aided them in . . . in sustaining their way of life of the Czars themselves. Also on account of the . . .
- Q. Well, you said that when you came to this country you weren't very religious you didn't join any synagogue. Did you ever later in life join a synagogue?
- A. I went just as a habit or induced by others, suppose I got near it. And my wife, although she wasn't religious, but she cared to go at least on Rosh Hashanah, Yom Kippur. Because she had in mind possible punishment and in the next world. I don't believe in the next world. I settle it for. . . but

- A. (Continued) she somehow did. Although she wasn't religious, she didn't keep up religion except to make kosher meats and so on.
- Q. What . . . what synagogue did . . . did you join when you did finally?
- A. Well, we just happened to get into a synagogue that was . . . could get into it, buy seats you see. And then I couldn't afford those in the same time 'cause I just lived out of my work. I didn't have my own business except for the short time that I opened a shop for just repairs and I couldn't make it just on that.
- Q. When were you married?
- A. I was married when I was already old bachelor. I was in 1948.
- Q. 1948. Was you wife also an immigrant to this country?
- A. Yea. She came from Galicia, that was at that time Poland.
- Q. But. . .
- A. It's in towards Krakov.
- Q. Do you have any children or no?
- A. No I didn't for some reason.
- Q. And what was your wife's occupation?
- A. My wife's. . . she worked in. . . in . . . in Russia she worked in hospital.
- Q. You said that as a watch maker you were self-employed for a short time. Where did you work when you weren't self-employed?
- A. Where I worked?
- Q. Yea. Who did you work for?
- A. I worked in an oldster place that I pay. . . I pay. . .
- Q. This was a small store that. . .?
- A. No, it was a. . . they sold wholesale jewelry.
- Q. Oh ,I see.
- A. And I was repairing watches which came in, sometimes they are jewelers. Or

A. (Continued) or not jewelers themselves or watch makers. So they gave out the work, they call it trade, trade watch repairing.

Q. What. . .

A. For those I worked they accepted the watches at a certain profit and they paid me a weekly salary.

Q. Did you find this work to be fairly steady or. . .?

A. What?

Q. Was this fairly steady job or were there periods when you didn't work?

A. It was mostly steady because I worked most of the time in my trade.

Q. During the Depression too?

A. Yes. In one place, as I said, I worked thirteen years.

Q. Uh-huh.

A. But then they gave up the business so I went into by myself.

Q. And. . .

A. Work from other jewelers.

Q. Right. And you said you had some professional training as a watch maker?

A. Professional. . .

Q. Well. . .

A. I did in old country, they very long. But here I went for a more scientific way. So I went, it was called Elgin Watch Makers College. It was subsidized by the Elgin Watch Company. It was in Elgin, Illinois.

Q. And. . . were there. . .

A. They were for. . .

Q. Were there many other watch makers in Rochester?

A. Yes there were but. . .

Q. Were they. . .

A. Many had to give up watch repairing because they found better way to make a. . .

A. (Continued) machinist or others.

Q. Uh-huh. And. . .

A. Now there are very few.

Q. Were most of them Jewish background?

A. Most are Jewish, yes. But quite a number of Gentiles, Rochester was a city where they were most for before. You were Gentile, started out it was.

Q. Did you ever belong to any benevolent societies or fraternal orders?

A. I belonged to fraternal order, yes.

Q. Which one was that?

A. That was . . . was . . . it's defunct now. It's the . . . called International Workers Order.

Q. International Workers Order. Did you. . . were you ever politically active?

A. No. I was just active in . . . as in the labor movement.

Q. What did you do in. . . in the labor movement? Were you. . . were you a member of a union or. . . did you work for a union?

A. No. Was in my trade there was no union in Rochester, there was in New York City, not Rochester.

Q. How were you active in. . . in the labor movement?

A. What?

Q. How were you active in the labor movement?

A. There were many meetings, secretary, writing minutes.

Q. I see. Were you ever a member of the Socialist Party or the Communist Party or. . . ?

A. No.

Q. No. Or any other political organizations?

A. What?

Q. Or any other political organizations?

A. No, just fraternal order.

Q. Mmmhmm. Did you ever participate in any strikes or either. . .

A. No.

Q. . . . in supporting capacity or. . . ?

A. No. Not the strikes.

Q. During the thirties did you vote for Roosevelt?

A. What?

Q. Did you vote for Roosevelt in the thirties?

A. Well, I was for him here.

Q. Yea.

A. I. . . I think that Roosevelt. . . think Lincoln was the best president. More understanding, more considerate.

Q. Yea.

A. And so in general betterment for the population and then the main act that he did was helping to cure it.

Q. Were there many other. . .

A. I appreciate him very greatly.

Q. Were there many other people in the Jewish community in Rochester who were members of the International Workers Order?

A. What?

Q. Were there many other members of the International Workers Order in Rochester?

A. We didn't have too many. A certain number. The most belonged to the Arbeiter Ring.

Q. You. . . they mostly belonged to the Workmen's Circle?

A. It's also a fraternal organization.

Q. Right. Why did you choose the International Workers Order as opposed to the Workmen's Circle or the Farbund?

A.

- A. Tell you the truth that myself I believe in Socialism as the final system that people should live under. It's . . . it's a system that equalizes more or less people and it eliminates envy, competition, this and that. So all living according to one kind of . . . of economic life. One doesn't carry another one because they're all under the same way and they. . . their mind is made up to function for each other. See? These people live without conflict. Our society now in the United States is a competing organization between many organizations and groups and. . . and offspringer groups. So it. . . it's a divided nation. All that we unite is to work for one party or another. And then what is it? It's called a democracy, but actually it isn't for main of the masses. Main masses as you know are the working class, workers. They come. . . contain the majority of people and they are the majority workers.
- Q. Did you ever. . .
- A. These things are to be, but they haven't got, the majority, their own representation. Those with that are the middle class and the higher class.
- Q. Did you ever subscribe to the Freiheit or. . .?
- A. What?
- Q. Did you ever read the Freiheit or subscribe to it?
- A. Yes, I used to.
- Q. Were there many other people in Rochester who did?
- A. What?
- Q. Were there many other people in Rochester who did?
- A. Not too many as I said before. It's an organization, there weren't many, there weren't enough. Not among the workers.
- Q. Were most of these people. . .?
- A. Most of them were workers.
- Q. Garment workers?

A. Yea, garment workers.

Q. Amalgamated Clothing Workers?

A. Those who made a bare living.

Q. And was there a lot of political involvement among Jewish people in the thirties do you think in Rochester?

A. There was according to the circumstances. It was a crisis and therefore it touched on most of the labor at that time.

Q. Can you give me some examples of what people did during the thirties in Rochester? People who you know or perhaps activities that you took part in?

A. Political activity, as you know, there was the Communist Party. It must consequently be against . . . against the Capitalist Party. It's natural so. The interest each day. . . each day propagated was that one class exploit one class. While there are three classes, although the middle class leans to the higher class. And today also in the higher class. And of course why they do is a part of the higher class is doing. Industries are selling what produce, so the middle class which is the class of comers who are retailing or wholesaling for the manufacturer.

Q. Do you know of any people of Jewish background in Rochester who say when to fight in Spain against Franco?

A. What?

Q. Do you know of any who went to fight. . . ?

A. In Rochester? I don't know. . .

Q. Or any who. . .

A. But I heard that in New York City and in other larger cities there were Jews.

Q. Or say any who helped organize CIO unions, were there any Rochester Jews who were involved in that? Organization?

A. Well, you know, the Amalgamated was once a CIO. It may be now. But it joined

A. (Continued) with the AF of L.

Q. Right.

A. You see? And it had to give concessions so they have real policies. So it's . . . it ceased to be a . . . a more representative to labor, the interests of labor than the AF of L, so they had to join on conditions of the AF of L. This happened. . . the leadership changed from . . . from more militant to more conservative. So, they are in the AF of L and are doing what the AF of L did before. Almost so.

Q. Did you vote for Henry Wallins in 1948?

A. I don't remember that 'cause on account of circumstances I wasn't really up to . . . to vote, so I tried to stay. . .

Q. Was there many . . . much support do you know for Henry Wallins among Jews in Rochester?

A. Well I think in the world, but in Rochester maybe but I don't know it. Because it's a secret ballot even those who were radical some of them were afraid for reprisals on account of . . .

Q. During the McCarthy era did you feel any kind of repression operating in Rochester against radical people. . .?

A. Repression?

Q. Repression, anti-Communist activity? Were you aware of it?

A. Yes, I. . . I was under it myself.

Q. You were?

A. Yea.

Q. Could you tell me about it?

A. I just distribute the leaflet. And that brought me into jail for a short time.

Q. You were arrested for distributing a leaflet?

A. Yea for distributing a leaflet just, against war it was, against. . .

Q. Against?

A. Against the war.

Q. Was that in the early fifties, against the Korean War or. . .?

A. That was in about 193. . .

Q. Oh.

A. 1931 or '32.

Q. I see. Perhaps I'll return to this, go through some of my other questions. Did you belong to any other fraternal organizations, civic organizations, Jewish community. . .?

A. No.

Q. No.

A. The first time that I was induced to . . . to join Laborer's Club.

Q. How strongly do you feel about the organized Jewish community in Rochester? Did you ever feel attached to it? Did you feel somewhat separate from it?

A. To tell you the truth in a sense I do. I. . . I recognize the propriety of Jewish people having their own state.

Q. You do? OK.

A. Yea.

Q. Did you feel that way in 1949 when. . .?

A. You see, I myself was once involved in being Socialist, in . . . and I felt in Socialist, but I also had idea of building Israel.

Q. Oh ,you. . . so you did . . .

A. Yes, when I was a boy, yea. And I joined organization that were in my town at that time. . .

Q. A Zionist. . .

A. That was in the First World War. . .

Q. That was a Zionist organization?

A. First World. . . before. . . so they had organization that exist in my neighborhood, for Israel, the Halitz. And there was a lot of Halitzim, there were organizations in my town. So I joined the Halitzim, I tried to go to Israel. When I found out in the First World War was impossible and economic condition were such that I was thinking of going with my sisters and join my brother in the United States. Because you see in that time in all it was considered that the United States is the golden medium. And some people thought they can get rich quick. I didn't think of it because I know I'm more practical.

Q. But you still decided to come here.

A. Yes, so. . . so I just went out of necessity, going to go with my sisters, not to live alone. What happened? When it came Hitler's time I was. . .

Q. When the State of Israel was first organized in 1949 did you feel very positively towards it?

A. What"

Q. Did you support Israel when it was organized in 1949?

A. In my mind, sure.

Q. Yes.

A. I couldn't care other ways, I contribute some money that wasn't much for me.

Q. And you never. . .

A. Yes, because when I was a young person of about 18 years, I joined this organization. I participate in those activities. And it came Rosh Hashanah, Yom Kippur, we used to collect money for. . .

Q. When you. . . when you first came to this country did you have Socialist sympathy then or were these only something that you developed later?

A. I began to have it. Yea, that's what I joined, you know, the Halitz were the

- A. (Continued) Socialist organization. They were organized on the basis of a Socialist system in. . . in Israel.
- Q. You never. . .
- A. And even now I think the Halitizm are still Socialists and they. . . they belong to the more leftist organization in Israel.
- Q. You didn't have any contact with the Bundt when you were still in Russia?
- A. In the Bundt? No.
- Q. They weren't. . .
- A. Because I didn't join the Bundt because they did some . . . some violent activities. Suppose they. . . I am not. . . wasn't even at that time religious. But it happened that Bundt members used to get on. . . on a shul, on a synagogue, there was fights at the synagogue in Russian Poland. They used to call it Klamotzky synagogue. So I was against this kind of thing.
- Q. But then when you came here you . . . you became convinced of Socialist. . .?
- A. Yes.
- Q. At least.
- A. And I'll tell you as my opinion, as I grew up and this. . . they come up to me, so I feel that some Jewish people are appalled because we got Hitler in Germany. At that time the German masses did exceptional violence on one province, Hitler materialized on those people in that. . . in that section. I think they call it a bile.
- Q. Bavaria or. . .?
- A. Bavaria, Bavarians, Jewish. . .Then they were in the. . . in the First World War just because from there, you the swine, this and this. And they were the ones who was molested Jewish people and even the peasants also, but mostly Jewish people. So, in that time the German people were for Socialism. At that time advise the Socialist Party in Germany had another. . . had a . . . had some

- A. (Continued) government at that time. And the German people in the majority of them just thought about Socialist system. At that time the regime were let in. And they had been just for Socialist state. So then came Hitler and . . . and organized this party on the basis of national Socialist. Nazi means national socialist.
- Q. When did you first become aware of what Hitler was going to do. . . ?
- A. You see, what I pointed out Hitler came about the . . . the Socialist Party in Germany and with the support of Socialists in other countries they knew about. They laughed at Hindenberg, Prussian hero for them in the First World War. As it was they elected him as president, why they could elect a Socialist as president. You see in order to prevent from Germany to becoming a Socialist country they did to the contrary.
- Q. Right.
- A. And that caused the coming of Hitler. He used to. . . was Austrian.
- Q. Right. When. . .
- A. Then he made a push.
- Q. When did you first. . .
- A. They did with Hindenbergs in the Bulgarians, so Hindenberg himself was hesitating. But the son, he pressed him with putting on Hitler as the head of government. Well he was a Conservative himself and so that came about. And who supported the first time Hitler? Financially, he didn't show it. He was. . . he waited. He waited, you know, before what he was going to do. But he waited and he kept himself from molesting the Jewish people in the first years because he tried to get out the money from the German people. They had supported him in order it shouldn't become a Socialist state.
- Q. When did you first become aware of. . . of what Hitler intended to do to the Jews? Was it in the late thirties or. . . ?

A. I became . . . in this after they elected Hindenberg. I . . . I thought that it may come to another government.

Q. Right.

A. Just because he's the president and in Germany he had full power to get away with the government, to cheat. With the Parliament, with everything. That's how much power he had, Hindenberg.

Q. Do you think that as a . . . as a Socialist you were more aware of the danger that Hitler posed than other Jews?

A. Oh, sure.

Q. You think so.

A. I was right from the beginning. The change from Socialist, Social Democracy they call themselves in German, like elsewhere they were Socialist. I was aware that . . . that there will come a change in the government in Germany for a reactionary government because Hindenberg himself was a . . . was a conservative. He was a "youngker" from . . . you know what a "youngker" is?

Q. No, I don't.

A. It's a long story.

Q. In this country did you ever experience anti-Semitism or were you ever aware of it as a factor?

A. Well to tell you the truth, others did.

Q. Others did.

A. Because I wasn't in a . . . in a line, although I worked for my brother for some years, but you know, as a . . . there's a difference in religious beliefs. We had a customer says in that section where I had the store were Italians, Catholics. And they used sometimes express themselves, oh you Nazi Christa. Christ was against the Nazi, he died as a Jew. So he . . . at that time . . . He never knew about Christ, Christ . . . all the Christians for him also are

A. (Continued) from among Jews also at that time.

Q. Do you think that there. . .

A. You see? And he was dead at that time already. But after two centuries they brought him out as a Messiah. He descended from heaven and started being on Earth.

Q. Do you think there was a lot of friction between the Jewish community and other communities in Rochester?

A. In Rochester? No, not that I know about. Between Christian and others, maybe some other people knew who had contact with. . . with Christians. I mean in dealing with them. You know, it. . . it does . . . it must do because of the difference of religion and the difference of . . . of social standing or the social standing is the same, competition. That creates. . . Do you see? Now, I didn't have much affection about. . . suppose now Brown, general, expressed himself so much against the Jewish people he became to belittle quite as being a mistake. When he got to be confirmed and those that confirmed him knew of his anti-Semitic, anti-Jewistic attitude. So, there is . . . there was no. . . except of one organization that claimed to Ford why. . . why he permitted Nazis in the United States to . . . to demonstrate in Russian town when some Jewish organization, I don't know which it was I forgot the name of it, complained to him. So he says no. He got to give them aid, and they're allowed to speak and to demonstrate just as other organizations. We know of that they shouldn't be let do it because in effect picking on people, without themselves. And the may join them and they may become larger than they are now to demonstrate. And so he express himself so against Jewish, and they are conquering all the business in the United States. The banks and everything. We know that it isn't so, but a little minority among an amount of fishes, Gentile bankers.

- Q. When the riots happened in Rochester in 1964, do you think there was any anti-Semitic edge to them ? Were there any anti-Semitic aspects to the black riots in 1964?
- A. 1964? The black riots?
- Q. The ones down on Joseph Avenue?
- A. Oh, no.
- Q. No.
- A. It didn't have anything to do with them. They had been fighting for the rights of the black people. They didn't have the sense to fight for the Jewish. Because as a minority themselves, when they were repressed and slaves once upon a time and other circumstance. . .
- Q. So did you have a . . . a positive attitude towards . . . ?
- A. You see, I was living there then at that time. In another project, Joseph Avenue. I didn't have anything that they should be anti-Semitic at all. Unless some of them maybe came anti-Semitic when they come in. . . in economic clashes. The Jewish people in the work force now, when they begin. . . or some one of them may try to exploit them as a merchant. And they find that if. . . if they bought from a Jewish and another Jewish person and overcharged them, they become anti-Semitic.
- Q. But you didn't. . .
- A. And I see the fault from the one, you know, who deals in this kind of manner.
- Q. But living in that neighborhood you personally didn't experience any kind of hostility from. . . from the black people?
- A. No. I was attacked, yes.
- Q. Oh, you were? In 1964?
- A. Not as a Jew, but they just want to get money from me.
- Q. I see.

A. Right there where I was living.

Q. Was that during the riots when you were attacked?

A. No, that was later.

The riots created something. People who are deprived from getting a job and this and that, you know how they become. And they become criminal also, although otherwise they wouldn't have. They say it created friction, but you can't tell it. It's under the circumstance, under the system for a living.

Q. All right. How do you feel about the . . . the raid on Uganda, the recent Israeli raid on Uganda?

A. What?

Q. How. . . when you heard the news that. . .

A. Well, at the beginning I thought that it would be settled peacefully. I thought so. And I think that coming in there made them eccentric, but at times he becomes. . . becomes human so. . . I know the change it had. I was against him when he. . . when he exiled but few hundred thousand riots. And because you see because the whites were . . . see some men are exploiting the blacks, people became. . .

Q. What. . . what was your feelings about the Israeli raid to free the. . .the hostages? The recent Israeli raid on the Ugandan airport to free the hostages?

A. That's what I said before, I thought it will be settled in a peaceful manner. The way it was arranged and Israel itself said for many days that she is going to settle this peacefully. But all of a sudden the plan changed just because they had . . . they had . . . they had certain information from Kenya which . . . which is an enemy of Uganda. And they based their on the information of Kenya, but the Kenyans in order to make the raid. I thought if Amin forced it, but for the soldiers at the place there in order to march, the. . . as they

- A. (Continued) promised the attackers, they promised they will be giving back the prisoners, they will let the others go because they let go all those more than a hundred others they released. And they were peacefully waiting. The fact is that they were sleeping, waiting for people, solution as it seems
- Q. Then you feel that in . . .
- A. So you see the thing is not so much as it was done great, it's the information or complications to get and turn more. Because you know everyone tries to accomodate their own. The Arabs with the Arabs, Israelis with the Israelis, people in the United States with Israel, side of Israel. It's a one-sided ring, but I try that much. But the information, precautions is not in favor of Israel. Because it was a violent raid. It was arranged in a peaceful manner so those countries think of the Third World maybe neutral in this, may think different. Listen. We did wrong to go and to get in conflict with France. We didn't pay for five year plans died yet. These brought high chicken, you see? This is high. . . because those have sinned, those who are not friends of Israel, conflict, territories. Mainly the territories, so that one. . . So in a way we can plan it to the territory, it was essential. So it got to be acted more diplomatically. . .
- Q. You feel Israel is too intransigent?
- A. What?
- Q. Would you. . . do you feel that Israel has been too intransigent through this whole. . .?
- A. I think it's honor now. It got to. . . other border they are considering it, was done in our manner. Not. . . not considering the world. Now some, we used to have conoit, know what conoit, they sacrifice themself, yes. Where they cause more problems than otherwise. They sacrifice themself, yes. In their way they were revolutionary, see? They were against the Romans 'cause they occupy.

- A. (Continued) And they can't do it because of their fanatical, religious beliefs. They believed in a fanatical manner, sacrificing. They sacrificed for God. Not for people, but for God. I'll tell you a story, maybe you don't have enough time.
- Q. No, I have all the time.
- A. There was in Rochester about seven years ago two rabbis debated. I'll tell you the psychology of some Jewish people. So one rabbi said, it was a debate, in the old JY.
- Q. The JY.
- A. There were not many people there, but least three and four hundred people. So there were debate between two rabbis. I remember the rabbi his foot was in heaven, fully so. His name was Hiller, but the other one I don't remember. He defended heaven writings, way it happens we must take it. The other rabbi said that since . . . it was after the seven years ago, he considered the slaughter of by Hitler and the kind of brutality of the Jewish people six million had it in his mind. So he said and he claimed also Johann also had the same opinion. Since Hitler, God is dead because he believed that he will protect us the chosen people among other nations, we are the chosen people. He should create an Hitler? And let him kill six million. It reminds me of my family. (Note: breaks down.)
- Q. Yea.
- A. Got killed. Because I failed to rescue them. I could have because I knew it was coming, had in my mind. . . . which I feel it's dangerous if it isn't acted in time. t
- Q. What is that?
- A. Concerning the Brown and Ford affairs. You see now my political prophesizing because I . . . I studied and now the public has pardoned him and have just

A. (Continued) because it fell for it in the first part in the United States. Once upon a time it was a progressive party. It created a Lincoln and it brought upon your own capitalism, which was at that time progressive. Now they are going away from it. And if Carter I'm sure will be elected because he getting the most votes from Republicans and Democrats, but just because the Republican Party failed on interest. And Nixon especially, they take him a small matter. I don't think Watergate was the main thing. It was his high way to impress the people, got the brother political facts. All right, Nixon was a kind of, I hesitate, dictatorial ambitions. But, he failed . . .

END OF TAPE I, SIDE A