

Interview I
Tape I
Side A

- Q. For the purposes of iden. . . identifying the tape, Mark Friedrich, I am speaking with Mr. Neil Norry. It's the third of February, and I'm speaking in his office. All right, if you would just some basic biographical information, when you were born, where you were born. . . oh, I'm sorry. . .
- A. One second, yea. What do we need? We need. . .
- Q. Biographical information.
- A. I was born in Rochester, New York on March 12, 1938.
- Q. And you've lived here ever since. . .?
- A. I've lived here since, other than four years of school in New York.
- Q. In. . . from. . . from the plaque, there are some from your father, too, but you've been heavily involved with many Jewish organizations?
- A. Yea, the family's been involved in. . . in Jewish activities from. . . from day one as far as I was concerned. And we still are.
- Q. Can you just. . . just tell me what organizations that you have belonged to?
- A. Well. . .
- Q. Or currently. . .
- A. We've been involved in the, you know, the work of the Federation, and then on a national basis, I've been on the Board of the American Association for Jewish Education, the Executive Committee of AIPAC, which is the American Israel Public Affairs Committee in Washington. I'm an Executive Committee member of UJA. I'm on the Board of JDC, I'm on the Board, or a member of the Assembly of the Jewish Agency. I was President of the Hillel Foundation at the University. I was President of the Hillel Day School, and I'm on the Board of the Center, of Temple Beth El, Bureau of Jewish Education, just about all

A. (Continued) them.

Q. You have several children?

A. I have three children.

Q. Are they in the Hillel School, or have they. . .?

A. Well, all three went through. The last one is still there, the youngest is still at the day school, the other two are in public school at Brighton High.

Q. Do you think they had any problems in transition from Hillel School to. . .?

A. No. None, if anything it was a tremendous benefit. They came out of Hillel School really ahead of the kids who had been in public school.

Q. I was wondering what your feelings are about that, how effective Jewish education is at the Hillel School. . .

A. How effective Jewish education is?

Q. Here in Rochester.

A. I think it's rather ineffective except for the day school. I think, well first of all, you have to understand that I'm a believer in day school education. And I was opposed to it at one time, until I learned the difference between day school education and parochial education. And it's not parochial, it's a two-track, highly intensive educational system where the kids really get to understand what it is to be Jewish. And at the same time, pick up skills. And I know, for instance, our oldest one is like completely fluent in Hebrew, and I doubt that there are many kids who went through afternoon Hebrew school or Sunday schools who are.

Q. Yes.

A. So, in fact, all three are pretty much fluent in Hebrew.

Q. I. . . well, when I. . . when I spoke to you before, I. . . I understood that you just came back from Israel.

A. Yea.

Q. You've been in Israel several times.

A. Mmmhmm.

Q. You have a sister. . . ?

A. I have a sister who lives in Israel. Yea, Debbie lives in Jerusalem. And we go visit. Well, I go two or three times a year. Once or twice for UJA and once for family. And our kids have been three times, our big one just came back from an eight-week study course. And, yes, you know, it's a second home.

Q. What. . . what do you feel the . . . the value of Israel is for American Jewry?

A. Well, . . .

Q. I know it's a rather vague question, but it. . .

A. No, it's a . . . it's a very deep question. The value of Israel for the American Jewish community. . .well. . .I think it is probably become the rallying point of the American Jewish community, and is probably made the community aware of the positive aspects of being Jewish. And I think, at least in our generation, and probably in future generations, people will be more comfortable with being Jewish and to a very great extent that's attributable to the fact that there is a Jewish state and that people are no longer walking around trying to hide the fact that they're being Jewish. They're outwardly proud of it, and I think a great deal of the pride is directly traceable to Israel. You know, the reactions of the American Jewish community in '67 and '73 of, you know, depths of despair when Israel was in trouble and the heights of jubilation following when they won two. . . two wars. It's almost a . . . a sense of dual. . . you know a lot of people almost feel a sense of dual loyalty to two countries. You know, it wasn't they won the war, it was we won the war. And, particularly as far. . . I find it particularly positive in terms of people becoming conscious of the history of the Jewish people. I don't know that Israel has made people any more or less religious, in. . . you know, in terms of Judaism as a religion, but in

- Q. Do you think the Federation is . . . is fairly representative of the different groups within the community?
- A. By its structure, yes. By its operation, no. Its structure is that it has a membership and it. . . it has two categories of the members, those who contribute \$10 a year or more are the individual members and then we have organizational members. And the organizations may be members of the Federation, but I'm not so sure that the members of the organizations are as aware of it as their leadership are. And I wouldn't be suprised if the majority of people in the Jewish community who are aware of the Federation are concerned as to whether it really represents them. On the other hand, this is true in any organization of that type. Those who are involved and interested are the ones who end up on the Board. And, I suppose you've got to take the position that you gotta be grateful that there are those who are involved and interested and those who aren't really only need to get involved to have a voice. It's tough to convince 'em of that, but. . .
- Q. I. . . I noticed that you've been involved in the leadership group, I was wondering if you could just give me your impression of how effective the leadership programs have been here in Rochester for recruiting younger people into organizations into positions of leadership?
- A. I think they're good today. That really refers to involvement in the National UJA Young Leadership Cabinet, which was really the beginning of serious, conscious leadership training and development anywhere in the country. And it stimulated communities to begin to do it, and we all have a problem with leadership development from national agencies down to local agencies in that there are only so many, you know, only so many seats at the top and what do you mean when you say "leadership training" and your leadership development and

A. (Continued) training for what and development for what, and. . .

Q. Yea. . .

A. How do you know whether you've successfully trained someone or whether they got there by their own motivation, but I think it's something we have to do. And, the constant battle is finding significant, meaningful things for interested people to do. You know, you say you want to. . . you want to train the young people in the community, and then you turn around and say all right, now we got 'em trained, what do we do with them? There was a time, I think it's about ten years ago, that the initial young leadership group in this community, and this is my perception, others may disagree, really was five or six young men. Who almost forced their way in. . .

Q. You mean, there was initial resistance?

A. We felt that it was resistance, we were told that it wasn't resistance, and that, you know, this is the way it's done. And I guess in the same way as the college kids who in the sixties wanted change, we wanted change. And, I guess we really made pests of ourselves, and I guess that's how you get there, you make pests of yourselves. But, at the same time, we produced. We got more people involved, we raised, I would say that the young leadership group in this city was very much responsible for the raising of sights in fund raising in the community. The young lawyers involved were giving more money than the senior partners in their law firm, with obviously less income and with more expenses in front of them. There was a short. . . short-lived thing because what happened was, you know, it becomes contagious. And, others saw that it could be done and we, I think we were very much influential in getting the others to raise their. . . their sights and their levels.

Q. There have been. . . there have been several people that have been in this

- Q. (Continued) project, and of course you can't mention their names, but like in their mid-fifties that feel that the Federation is not representative of them. They seem to have a greater allegiance to their. . . to their congregations, their personal affiliations. Is that. . . is that true, or is that just a. . . how common is that?
- A. Yea, it's probably very true. I would guess that a large segment of this community between the ages 45 and 60, I. . . I'd spread it even farther than you did, although it may even be 50 to 60. There seems, . . . if you look at the leadership of the Federation, yea there. . . there's a gap, there's a. . . there's a giant gap. There are still a number of the, quote, senior leaders, sixty and up. And then we get a very young Board, forty, forty-two and down. If you look at the officers of the Federation, there are two officers who are 60 and over today, and I think all the rest are 40 and under or 42 and under. In the middle, the middle group was, I don't know sort of. . . they're not really a separate generation, but there. . . there was almost a skip of a generation. Maybe that was because we weren't willing to wait. . . our group wasn't willing to wait and what happened was that group got skipped because we pushed them, they didn't. And I think in. . . in, you know, my age group and my contemporaries, we're very comfortable with both the synagogue and the Federation. I don't see a dichotomy between the two or a need to say I. . . I'm interested in the synagogue and not in the Federation. I don't think that in a viable Jewish community can have one without the other.
- Q. Like some of the studies that have been done of the Rochester Jewish community and like around the turn of the century, stressed the fact that they were really two independent communities, the German-Jewish community, predominately Reformed, and the Eastern European were more Orthodox.
- A. Right.

Q. Do you think that there are any remainders of that division, or. . . ?

A. That's a good question.

Q. Either socially or. . .

A. Socially, yes. I think it still exists. Although I think that the dominant leadership of the community today is probably the European. . . Eastern European and not the German Jewish. Whereas, twenty years ago, it was the opposite. I would say today we probably got a problem involving the . . . the children of the German-Jewish families that were the prominent Jewish families in town at the turn of the century and through the last, you know, through the first thirty, forty years of the. . . fifty years even. There aren't any young Lowenthals involved, and there aren't any young Baum family or Stern family, or the Adler family or the. . . I don't know all the. . . but I don't think their children or their grandchildren are at all involved, particularly in the Ger. . . in the Jewish community.

Q. I think it. . .

A. Even. . . even on the synagogue level.

Q. I didn't know that.

A. Yea. I think if you look at the leadership of B'rith Kodesh, which was the German-Jewish terra sancta, I guess. I don't think that you'll find that being German-Jewish today.

Q. I was just wondering if. . .

A. Yea. . .

Q. . . if you could just describe your business. I mean, you're in construction?

A. Well, no we're in the real estate investment business, and we're in the electrical equipment business. And the electrical business was the original family business. And it. . . we're still in it. It's the still the basis,

A. (Continued) the bread-winner, and in essence, we've been investing the profits of the electrical company in the real estate business.

Q. And. . . and you have business throughout up. . . upstate New York?

A. Throughout upstate New York, and really throughout the country. Both businesses are really national in scope.

Q. . . . one of the reasons that I asked that, because you are in your. . . in. . . in the family business, and it seems like there may have been a change in Rochester that not many sons have gone into the family business. That. . . that the economic basis of the Jewish community has definitely changed.

A. Oh, yes, becoming very professional. The Jewish businessman is no longer predominant. . . excuse me. . . yes?

Voice. I'm takin' off and I'll be in next week.

A. All right. Good. Take care. I think the professional is now predominant, the lawyer, the doctor, the engineer, the scientist. Can't remember who it was, but someone is doing a research paper on the Jewish technocrat, in a technocratic society and have the Jews moved into the technocratic society in the same way as nations and countries are becoming technocratic? But I. . . I wouldn't be suprised if in the next generation you see more Jewish businessmen.

Q. Why do you think that?

A. I think the romance of engineering and scientists is gone. It's no longer, you know, there was a giant move in the sixties to go to engineering school, to go to. . . to go into various scientific fields, major industry was hiring Ph.D scientists and engineers by the hundreds. I don't think they're hiring them anymore.

Q. Particularly the aerospace industry.

A. Yea, the aerospace, the. . . oh even companies like Xerox and Kodak aren't hiring engineers by the, you know. . .

- A. (Continued) almost by the fistful, which is what they were doing before. If you had a Ph.D. engineering degree, you didn't have to go look for a job, the recruiters came lookin' for you. Today, you're out looking for a job. Guy who graduates today is out looking and I think that we'll find more and more people going into the business end of companies rather than the . . . the scientific ends of companies.
- Q. Do you think here in Rochester there's been any hesitation or even possibly a conscious policy of keeping Jewish employees in the scientific as opposed to the personnel/administrative. . . ?
- A. I suppose on the basis of businesses done at the country club, that's still somewhat prevalent, but not as . . . I don't think. . . I don't think that's as prevalent as it used to be. Although someone could turn around and say show me someone that Stromberg or Bausch. . . well Bausch has one, Chairman of the Board of Bausch is. . .
- Q. Yes.
- A. . . . Jewish. Kodak, Xerox, I wouldn't want to accuse any of them of consciously doing it, and I don't know whether it's as much the Jews, so many of whom were in college and going, you know. . . I guess you go where the . . . we still follow the masses, and the masses were going to engineering school, and that's where we went. And, you know, in talking to my kids about what they're thinking of doing, the scientific fields are not at all of interest . . . From time from time they talk about possibly going to law school. But only one of three has ever indicated he would consider practicing law. And oh one has talked about maybe teaching. But, more and more they talk about going into the, you know, going into business. And, so do their friends.
- Q. It is the next generation and. . .
- A. Yea, yea. I don't know, you know, it's hard for me to talk about someone

A. (Continued) else going into their family business. I know I had no problems. But, as I see my relationship with my father and other contemporaries' relations with their fathers, I've got a much better relationship than a lot of them have. And, you know, smartest thing I did was I chose the right parents. I was a genius at birth. (Laughter)

Q. I was wondering if I could get your, since you have three children, your views on intermarriage, which does seem to be a problem in the Jewish community in this country?

Voice. Mr. Ruderman. . .

A. Ask him to wait a couple of minutes. Yea, I think it's a major problem and we don't delude ourselves that it's a possibility that it could happen to us. On the other hand, we think that our kids are very much comfortable with being Jewish. They know how we feel about it. We're not afraid to discuss it with them. And, maybe we don't fear it as much as others do, and I think maybe that's the result of a day school education and a much deeper understanding of being Jewish and being comfortable with it. And, yea, hopefully we won't have to deal with the subject. On the other hand, I know, yea, we know a lot of people who have. I think to a large, you know, I. . . I'm an opponent of interfaith dialogue on the campus.

Q. Since you've been associated with the Hillel. . .

A. Yea. And, in many ways I'm an opponent of interfaith dialogue. I don't need their approval. In terms of on campus, I think it's a terrible waste of the staff time of the Hillel Foundation to find themselves in interfaith dialogues. I don't think we got enough staff to take care of the Jewish students, let alone taking care of the non-Jewish students. And if they're gonna spend time teaching about Judaism, I'd rather they teach it to Jewish kids. And, find out why it isn't appealing to some, if it's not. Rather than

- A. (Continued) worry about how the non-Jewish elements on the campus feel about it. I'm much more concerned with how we feel about ourselves.
- Q. How do you conceive of the role of Hillel, specifically at the University of Rochester?
- A. Oh, I don't know. Let's see. I haven't been intimately involved in the last two, three years. So, I don't know what . . . to what extent the campus has changed. The years that I was there were marvelous years from my point of view because it was the years of Jewish activism on the campus and the students wanted to be on. . . we had the students placed on the Allocations Committee of the Federation, and we got students placed on the Board of the Federation. And we got 'em invited to the. . . all kinds of things, and they were interested in it. I don't know whether they are today or not. You know, I'm not on campus like I used to be.
- Q. I suppose that any organization can't be all things to all people. . .
- A. Right. . .
- Q. But, some people view it as a purely social, others educational, others as religious.
- A. I don't view it as religious, although it fills that role. It has to fill that role, although I wouldn't be suprised that the vast majority of those who do go to services would go whether we had a Hillel Foundation or not. I don't. . . I don't think we attract people to services. In terms of social, that's important. Kids are in college to learn, but they're in college to have a good time, too. And, I would rather see 'em in a. . . at a social function that's identified in some way with Hillel that. . . that. . . that may have some content to it or may not. I guess from the point of view of the director, the rabbi, the most important job is probably counseling. And

- A. (Continued) the question of unemployment and underemployment and, is it really underemployment? It may not be. It may be to their . . . to their job skills.
- Q. Well, I . . . I . . . I was thinking of somewhat more socially, that they're not . . . they're not segregated in a little group.
- A. Well, they are. They're segregated in a group, and I think intentionally and intelligently. It would have been twice as difficult to merge them into the community if they all lived in different places around the town. And from the point of view of English language training and just accomodating themselves to living in a new country, in a new lifestyle, in a new . . . you know, the . . . in this freedom of being able to complain. It's helpful to know that they're not alone sitting, you know, one family in an apartment in the northeast and one in the southwest. I think it's helpful that they're all basically in one section of the city, and really in one apartment project. Because those who've been here two years help the one who comes in tomorrow.
- Q. It's easier for them to help them and. . .
- A. Now, whether on a long-range, sociological basis that's good, I'm not a sociologist, I couldn't tell you. I would presume that as they become successful and get their jobs, they're gonna move out of apartments into homes. And will eventually spread out through the community. But, the Jewish community's pretty much centered in one portion of the city anyhow, one portion of the county, yea. And originally, by the way, originally we had Russians on the northwest part of town, the Jewish community in the southeast. And the first ones who came, we had out on St. Paul Street near the Home. And it finally occurred to us that that was the wrong place to put 'em.
- Q. And now they. . .
- A. That if. . . if we were gonna have them in town and the people in town on a

- A. (Continued) volunteer basis were gonna get involved with them, at least make it easy to get there. And that's what we've done.
- Q. Speaking again about the Russian refugees, and I. . . I know at one time your father went to the Soviet Union. . .
- A. Yea, he went early.
- Q. Yes. Several years ago.
- A. He went in the fifties. Yea, he went in '57.
- Q. What. . . what. . . what do you feel is the. . .
- A. Well, we went in '70. With, yea. . .
- Q. You went to Lithuania?
- A. Yea, we went in. . . in 1970, we spent Yom Kippur in Rumania and then spent Succos and Simchas Torah in Russia. Intens. . . you know, intentionally to be in the synagogue in Moscow that night. And we went because there was a woman who we had met through a freak, travelling in Europe who was a Russian Jewish woman. And we went back to visit her and they wouldn't let us go up to the villa where she was, so she came down to Moscow to meet us. And we met a number of people on the trip. And, eventually in '72 when she couldn't get out any other way, we ransomed her out. And she fell. . . she's living in Israel, she's an artist, and doing very well. And, in fact, not. . . not too long ago, we got a phone call from the. . . strange phone call, I got a phone call back, oh, about three months ago from Philadelphia. Called back and it was one of the young girls who we had met in the Synagogue in Moscow who we hadn't heard or seen in six years. And she got out and she's now living in Philadelphia. One of these days, we'll go down and see her. Or have her come up here. She got out with her family.
- Q. I was wondering what you. . . what your perceptions are about the role of the American Jewish community in assisting Soviet Jewry?

- A. The question is should they come here or Israel? I think we gotta get 'em out. I'm not saying what we're doing is right, I'm not saying we're doing it the best way, but I'm convinced that they've got to have the freedom of choice, and they've gotta get out. I have opposed my Israeli friends who think that the Americans should not let 'em come here. I think we should. I think the solution to getting them to go to Israel, which is where I think they should go, is that we have to do a better job of getting them settled in Israel and not by saying you can't come to the United States. I think we've gotta make 'em want to go to Israel. And, if we're capable of doing a good job for them here, then we ought to be capable of doing a good job for 'em there. And where I agree with the Israelis is, we have. . . we. . . we don't . . . we shouldn't, that's a better way of putting it, we shouldn't make it easier for 'em to come here, than to go to Israel. But, I think they gotta be free to come out.
- Q. And you feel that the American community is. . .
- A. Well, it's the major topic of debate today in the major national agencies. And Israel thinks they should go to Israel, but, we'll see what happens.
- Q. I was wondering if you have any particular, sort of, affiliations with any political group in Israel? I mean, maybe not on paper, but. . .
- A. Yes, I do. Yea, I have chosen to support Yedem, emotionally and financially.
- Q. I think that's quite interesting because many people, even though they have gone to Israel, I don't. . .
- A. And, I'm raising money for 'em.
- Q. Oh. . . oh, you are? Here in Rochester?
- A. No. I refuse to do it here in Ro. . . I asked the people in Rochester too many times, but friends around the country. While I believe that we shouldn't get involved, you know, that Israel's politics is Israel's problem, I think

A. (Continued) he's right in his ideas about changing the election system. And, on the basis that he has said that if he became Prime Minister, the first thing he'd do would be to change the election laws. And, once that was accomplished, resign so that they could have new elections under the new election laws, and I think that's what the country needs. So to that extent, yea, I'll help him.

Q. That's very interesting.

A. Even though personally, I think he's not the best man in the country to be Prime Minister.

Q. But you feel that his political outlook and. . .

A. Right.

Q. . . . and his proposals are more. . .

A. Yea, I think the ideas are correct. I think the best man in the country is Shimon Perez, that's again, a personal . . . I think he's the smartest, most capable man in the country. Not that I've met everybody in the country. . .

Q. Yes. I was wondering if I could get your views on. . . on the United Nations and you were a child, ten years old, when it was formed.

A. It's there.

Q. I mean in its relationship to Israel.

A. I think Eban summed it up aptly.

Q. You mean. . .

A. He said they. . . they have enough votes in the United Nations that if Israel were to propose a resolution that says the world is round, 73 votes would vote against it. Automatic.

Q. I know that when the United Nations was established, there were many prominent American Jews who supported it strongly, and now that support has more or less waned. Do you. . . do you think here. . . here in Rochester, there's the. . .

- Q. (Continued) one . . . one that wasn't very active United Nations association here, was that because of the U.N.'s policy towards Israel, or just in general?
- A. Oh, no it. . . it's just not my thing. Yea, we need a United Nations, and if it didn't exist, someone would have to create it, you know, all the true. . .
- Q. Yes. . .
- A. . . .truisms are true. I don't think Israel should withdraw because you're better off being a voice in the darkness than no voice at all. And, you conquer from within, you never conquer from outside.
- Q. I'd like to skip back to Rochester, we've been jumping all around and. . .
- A. Let me ask you. . . how much longer do you want to go?
- Q. Well, if you're pressing. . .
- A. No, I'm not. . . I've got someone here who I need five minutes with.
- Q. Oh, sure, we can stop. . .
- A. Can we stop and. . . OK, cause I don't want to have. . .
- Q. Well, before I forget about it, there was a picture of Johnson on the. . . on the floor over there.
- A. Oh, that's. . . what was it. . . yea, that was Democratic Party President's Club in 1964.
- Q. Have you been associated with the Democratic Party in. . . ?
- A. Yea. We have both. . . we have become conscious in the last number of years of the importance of Jews getting involved politically.
- Q. As a group or as individuals or. . . ?
- A. Be delightful if there was a way to do it as a group, we can't, so as individuals. It would be delightful if it could be coordinated, it can't be. There are a lot of reasons it shouldn't be. It's bad enough that . . . although you know a good friend of mine said, look, as long as we're gonna be accused of it, we might as well do it. 'Cause as far as the world is concerned, we're

A. (Continued) guilty, you know, we got a Jewish control of the press and of. . . as long as we're guilty, we might as well do it. I think in '72 the Jewish community made a terrible mistake and I'm not picking, you know, taking sides of candidates, but in '72 the Jewish community made it very clear that they were behind Nixon and not McGovern, and even though more Jews may have voted for McGovern than voted for Nixon, the identifiable Jewish community was behind Nixon. And that may go back to your question that point one is, is the community representative of the people.

Q. Yes.

A. But I don't know that the community is obligated to be representative of the people.

Q. But, Jewish. . . Jewish. . .

A. Jewish fund raising is not. . . Jewish fund raising is not necessarily democratic. And, Jewish leadership is not necessarily democratic. He who wishes to be really can be a leader. In the '76 campaign, I would say that there was a concerted effort to see to it that there were, quote, important Jews in every camp. To the extent that even if it wasn't out of commitment, out of coverage it should be.

Q. Just to. . . just to. . .

A. Yea.

Q. Switch this tape.

END OF TAPE I, SIDE A

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Tape I
Side B

- A. . . . intentional, and I would bet you we both voted for the same person.
- Q. Well, perhaps that explains like. . . but it. . . it's interesting in that the Monroe County Jews are heavily represented in the. . . in the Republican Party, . . .
- A. And in the Democratic Party.
- Q. Yes, but the thing that comes to people's minds, oh, well this is so totally different from New York City where Jewish community. . .
- A. Well, my wife comes from Georgia, and when she came up here and met her first Jewish Republican, she didn't believe it existed, but, you know. Yea, I think we gotta be active in both parties. And if you talk about having a concern for Israel as Jews, then we'd better have a concern for this country being strong, because without us, as important as Israel may be to the American Jewish community, America is very important to the existence of Israel. And it isn't gonna exist without. So, since we have a democratic system, fortunately, within which one has the ability to make himself heard and felt, I think that Jews have an obligation to put themselves in that position. Someone wants. . . someone once gave a lecture on how incredible it is that 3% of the population that we're one of the three major faiths. We just became . . . went from 3% to 33% with Catholic, Protestant and Jewish. And then somebody else decided that the third wasn't enough, so we went to 50% with the National Conference of Christians and Jews, but . . . yea. . . and we're. . . we are both very much active politically.
- Q. And you're in. . . associated with the Democratic Party?
- A. Mmmhmm.

Q. . . . even though you supported Ford?

A. Mmmhmm. Yea. In fact, I told him that. . . at the meeting we were at that I could not publicly support him, that I would help him, that I would. . . I would see to it that identified Jewish Republicans in this city would be put in touch with his people. I'm a member of the Monroe County Demo. . . you know, Democratic Committee, I'm a County Committeeman. And, I firmly believe that you stick with your party because if you're gonna have any influence within your party, you can't keep going back and forth. And, if we're gonna have a good government, it takes people who are interested in being involved on a local level, where you have the say and the choice of who is gonna be the candidate. You can do all the work you want during a campaign, but the group that sits and determines who should run is the group in whose hands the future of the country sits. In choosing the party's candidates for Congress and for the Senate, that's the level at which you can responsibly be involved in politics.

Q. I believe your father supported Moynihan definitely. . .

A. Oh, here?

Q. Yea.

A. We both did.

Q. Both of. . .

A. Very heavily and, yea Pat was at our house for a couple of meetings. I started off supporting Jackson and we had. . . we had a major cocktail fund raiser for him and then we had a. . . a dinner party at our house for him. I started working with Scoop two years, oh, it's almost three years ago now. In March of '74, I was one of the first fifteen people involved in Scoop's campaign. And stayed with him till the day he got out, and I still think that he's one of the best qualified people in the country to be President.

Q. Right. Can you go on? Can you give me any other professional associations or . . . ?

A. Yea, I'm President of this organization, that's. . . that's an ego trip more than anything else.

Q. I. . . I. . . I don't know what that is.

A. It's a national organization of young men and women, I think, I'm not sure, I'm sure, yea it must be, who become presidents of their company before they reach age 40. And there are guidelines in terms of how much business and how many employees a company has in order to qualify for it. And it's an international association of business executives for the purpose of getting together, exchanging ideas on business, helping one another problems, not necessarily a specific problem, but the generalities that arise. What. . . what do you do with the new Pension Reform Act, or what do you do with. . . I got a letter the other day from one of the people who's having problems with insurance and asked for some input from a number of companies in terms of what have they done when the problem has arisen. And they hold seminars on virtually every type of management problem that arises. Some of them dealing with large public companies, some of them dealing with small, privately held companies. Should you go public? Shouldn't you? How should you? Why shouldn't you? You know, that kind of thing.

Q. Have. . . have you been a member of any civic organizations, other than like. . .

A. I'm a Director of the Philharmonic Orchestra, and I'm a Director of the. . . what the hell do we call ourselves, Rochester Business Association for the Arts, something like. . . I can't think of it. Yea, I. . . I'm also a believer that the corporate world has a responsibility for the quality of life in the community. It is not just government's job. And. . .

Q. Let's see. I've got a host of little disconnected questions I'd like to

Q. (Continued) get some information on. . .

A. OK.

Q. Since you are involved with the Federation, how do you view this discussion about the Campus Complex movement and the Jewish Home and possibly Hillel School?

A. I think it's intelligent, provided we don't spend too much money on it.

Q. Well, the Community Center is. . .

A. The Community Center in my mind's a disaster.

Q. You mean financially, or. . .?

A. Financially, the way it's run, the cost of the building. If someone ever digs back into the records, they will find that at the Board meeting at which the Center voted to go ahead with the program, there was one negative vote. It was mine, and I had a phone call from the then President of the Center who told me he thought it was a marvelous meeting, and it's great that the organization has room within its Board for dissent, but it would be great if we could go to the community with the unanimous vote. And, I said no, as a matter of fact, not only will I not permit it to be unanimous, but I insist that the minutes reflect that I voted against it.

Q. Why were you opposed?

A. I was opposed to it because I thought it was a criminal waste of money, that it could have been done far less expensively and without all the grandeur and the fancy accoutrements and I don't think that we need it. I. . .

Q. Was. . .

A. . . . and I'm not thrilled with the way their program runs, frankly. I think the . . . we. . . we're not allowed, you know. . . the Jews and the Christians don't pray together or. . . it. . . that. . . that. . . let me phrase it the other way, in these days of dialogue it's OK to pray together, it's OK

- A. (Continued) to go to school together, but we gotta have a separate facility to play handball? You know, and the . . . I once asked the question, what the hell was Jewish about the Jewish Community Center. I grant you that it's improved in the last two, three years in terms of programming. This whole art center that they've put on there with, you know, just bad logic. It shouldn't have been built. Someone said, well, we'll lose a \$350,000 dollar gift. I said, if you're spending a million dollars to get a \$350,000 dollar gift, tell her to keep her money. You know, she's gonna say to you I won't give you the money unless you do this, and you just say to her, fine give us the million dollars, and we'll do it, or keep your money.
- Q. Do you and your family use the Community Center?
- A. Not. . . oh. . . yea, I'm gonna steal it, OK. I'm gonna give you about another ten minutes. . .
- Q. Fine, fine. . .
- A. I gotta go to a noon appointment.
- Q. OK. Now, when you were talking about the Community Center. Your. . . your original opposition and. . .
- A. Oh, and the Campus Complex, yea. I think the Campus Complex may be the one redeeming hope in that I can't picture anything better for a community than to have a single location at which senior citizens and the kids can come together and at the same time have an agency there, namely the Center, able to provide programming to both. . . both ends of the spectrum. I would be concerned with the quality of their programming. And I think that. . . I think we're reaching the point, by the way, where the whole. . . where the Federation is gonna have a much larger say in what happens at the Center. And I think that's important. I think that the complex without the day school or without the Home is a waste, but if we can put it all together, it

A. (Continued) can make great sense. And, you will find if you interview enough people in this that there are those who are opposed to it, but if you really find out why they're opposed to it, you'll find some who are opposed to it because it means eventually the community Hebrew high school will go into the building, and that means that it's a loss of revenue to B'rith Kodesh or a loss of revenue to Beth El, and they're, you know, deep down there's a concern with . . . but in terms of what's right for the community, I think it's right. I am not opposed to spending large sums of Jewish money if we're spending it intelligently. I . . . I'm willing to make large investments. I am not willing to make them if they're isolated. But, if . . . if we can put something together that benefits, really, the whole community, I think we got enough money to do it.

Q. You do? I mean. . .

A. Oh, yea.

Q. . . . quite a few people feel that that now is can afford the one already there and. . .

A. That's true. We can't afford what's already there, but as long as it's already there, now let's take advantage of it and put it to use for a purpose other than what it's there for now. You know, absolutely. I almost blew my stack with the Center. They . . . their initial opposition to the Campus Complex is well, we're gonna be required to give services to these agencies. And I said, what the hell you here for? If not to serve the kids and the senior citizens? You know. . . and we finally got a chance to redeem ourselves for a mistake, and now we want to keep it as a monument of stupidity.

Q. Do you think the Community Center is correctly located and. . . ?

A. Nope, I voted against that, too. That's a . . . in terms of area of the city, of the county, yea. In terms of should they have gone on that site, no.

- A. (Continued) But they're there. It's a bad street, you got the. . .
- Q. Yea, I've been there. . .
- A. . . it's ridiculous. At the time, we should have taken a piece of land that was offered to us on Westfall Road. . .
- Q. Wasn't there opposition by the. . . ?
- A. There was some opposition by the Town, frankly, I believe in Jewish power. I think that we should have gone into the Town and told them we were gonna build it there. Because, with the Jewish population of the Town of Brighton, for the Town of Brighton to say, no you can't put your Jewish Community Center there. . . they wouldn't say it to any church that wanted to build there. They didn't say it to McQuade High School when they wanted to build there, same general area.
- Q. Yes.
- A. I think they'd a had a hell of a time saying no. And there is a time for making peace and there is a time for facing up to the battle. And in that one, I thought we should 'a faced up to the battle.
- Q. That's. . .
- A. That's past. There are those who are worried about what the Town will say now. I don't care what the Town says now. I think we have to do what's right for us.
- Q. I wasn't. . . I wasn't aware that anyone felt that. . . that way right now, but they were doing anything that the Town would oppose out there.
- A. Well, I don't think the Town will. I don't. . . I don't believe to this day that the Town would have opposed the other one.
- Q. About the type of programs at the Community Center offers, do you. . . you feel that they're appropriate for the community?
- A. Some of them are. If there. . . they're a lot of things that they do that

- A. (Continued) I don't think are essential. And, there are a lot of things that they could do that I don't think they do, but I think that's changing.
- Q. And you feel that the Federation will be a . . .
- A. I don't know. . .
- Q. . . . an important part. . .
- A. I don't know whether you know it or not, but the Center is now looking for a new Director.
- Q. No, I didn't know that.
- A. He resigned. I think that's a major step in the right direction.
- Q. And a . . . a person that will be more in touch with. . .
- A. Yea. . .
- Q. All the different segments in the community.
- A. Right. Correct. And I think the Federation ought to have a voice. . . I think a lot of segments of the community, other than just the Center ought to have a voice in who. . . who. . . I think the Home ought to have a voice in who the next director's gonna be. I think the Federation should. I think maybe even the synagogues should become involved. And let's make it a Jewish Community Center. Look, we had a . . . we had a man who was Executive Director of the Federation for 32 years, Elmer Louis. Elmer Louis is one of the finest Executive Directors in the United States.
- Q. Yes, I understand that.
- A. However, over the last four or five years, he and I had severe differences of opinion, because I felt the community had changed. And, I believe that the community must be open, you know, there. . . I don't. . . I don't believe that there is any such thing as a secret that should be held in the community. I mean, the community should know how much money we have, I think they should

- A. (Continued) know what we do with it. I think they should have a voice in what we do with it, and I think what we do with it has to be in response to their voice. And, I know that Darrell has exactly the same . . . I . . . I think that Elmer did a marvelous job, and without him we wouldn't have had the . . . the community structure or organization that we have, and I think that Darrell is the right man at this time.
- Q. One last question and. . .
- A. Yea.
- Q. You mentioned that you felt that the community had changed, I wonder if you could elaborate on that.
- A. I think we did. We went through the . . .you know, the question of a very small, elite, German-Jewish community, which has changed into a very broad-based, different roots, roots is a good word these days, community, where involvement is as much important as result. And in many cases the result is irrelevant, but the fact that there was so much involvement in arriving at the result may be in some cases more important than the result itself.
- Q. I just. . . just if I could get in one more. . .
- A. Sure. . .
- Q. . . . and then. . .Where do you think the Jewish community is. . . is going . . . is developing, which directions? In other words, just your guesses.
- A. I think we're becoming much more aware of the need for a more knowledgeable community. Knowledgeable about ourselves. And I see us moving into areas of education that we probably should have been in for years, and a recognition of the value of intensive, quality education. I was once asked what I thought of. . . what I thought I could do to improve Sunday school, and I said, close them. You know, and I . . . I still believe it that any one. . . anyplace that still runs, quote, a Sunday school, should be closed. We have. . . in terms

A. (Continued) of where are the priorities for spending Jewish money in the next number of years, local. Forget overseas, that. . . that's a need, that's a humanitarian need, we gotta take care of it. In terms of where do we spend money on the quality of Jewish life in this country. We have to entice young people into Jewish communal work, Jewish education. It has to be as important or as dignified to be a Hebrew teacher as it is to be a college professor. And, we should stop arguing over how little can we pay our teachers and start arguing about what do we have to do to entice the talent that we have in the community into that kind of field. And what kind of programs can we set up for training future execs of Federations and future directors of centers and future Jewish educators. You know, there was a giant movement to set up departments of Jewish studies on campuses. And, we've been very successful, we got a lot of departments of Jewish studies set up around the country, but we don't have the quality faculty to fill 'em.

Q. Yes, I know there's the one Chair here on. . .

A. Yea, there's room for five, six people on that faculty in Jewish studies. There. . . there's enough demand for studies from the students that it could stand a faculty of five or six. And the University of Rochester isn't gonna hire five or six 'cause they couldn't find five or six of the caliber that they want for their faculty. Primarily because. . .

VOICE. Your son, Neil, is on the line. . .

A. OK. Primarily because there's so much competition, why should someone take a number two or three position in Rochester, when they can have their own department in another school?

Q. Yes.

A. And, there just is not enough utilizations of talent that we have, or enticement of it into that field. And that. . .