

Interview 1
Tape 1
Side 1

- Q. . . . tape. Just want to identify the tape. This is Mark Friedrich interviewing with Mr. Jerome Gordon in his office in the Temple B'rith Kodesh; this is also for identification on the tape from previous said memo. When you were born, where you were born . . .
- A. Right. I'm Jerome Gordon, and I was born on November 30th, 1915, in Rochester, New York. I'm a native, except for the eleven year period which my wife and I spent in Florida, the area in which all my three children were born, in (unknown) Florida. And then, from eighteen, almost nineteen, years ago, we returned here to Rochester when I took this position here replacing my predecessor who engaged me to head the Hebrew Department when B'rith Kodesh first organized the Hebrew Department back in 1940, roughly thereabout, and I was engaged to direct the Hebrew program. And, stayed on for a period of four years. At that time, I left to go to a full congregation to try to, in a sense, was only a limited working situation. Then, went to the extreme, assisting the Reform congregation . . . went to an Orthodox congregation where I served in Rochester at the Beth Joseph on St. Paul Street for a period of four years in 1944 to 1948 as both educational and executive director. I assumed both roles with administration and also the educational field. And then, being married in the year of 1948, my wife and I being afforded the opportunity to take a position in Miami, moved to Miami Florida. And every time she sees a personnel fight, she wants to know why don't we go back. (Laughter)
- Q. When you were in Miami, were you also associated with . . .
- A. I served a Conservative congregation, you'll notice my transitions, that is with the Reformed and then on to a . . . an Orthodox congregations in Miami for

- A. (Continued) the eleven year period, I served two congregations which were both Reformed uh . . . Conservative, I should say. Also, one I served both dual positions of educational and executive director. The second position was strictly. . . administration, just as I'm doing here at Temple Kodesh.
- Q. You've had a host of duties as I can see . . .
- A. Well, I think a better word for it is janitor. (Laughter)
- Q. (Laughter)
- A. But, here of course, there is no limit to what degrees to what we do in the administration. You can't divorce it from the other aspects of Temple life. The educational aspect of it I should say, you still have the responsibility of the finance control whether it's for religious school, whether it's for the Rabbinical Department or the general operation of the Temple itself.
- Q. I can just . . . you know, the pressures you have been involved in with education such an extremely period of time, seems like Jewish education has well, always been part-time schools and afternoon schools, now with the day school, changes have been made in your administration.
- A. Well, may I give you a little bit of my background, so you'll understand kiddingly I say that I started with basically, as a full-time position with an Orthodox congregation then served to a Conservative congregation, returned here to Rochester to take a Reformed post, my next stop is probably the Unitarian Church. But, in all seriousness, I . . . my background is I'm a graduate of the Yeshiva University in New York, which is a completely Orthodox background and an intensive educational background in Hebrew studies, Talmud and so forth. I was not interested in continuing in the Rabbinate, and although I have my graduate . . . undergraduate work in that field. I returned then to education, came back to the Rochester after my graduation and took courses at the University of Rochester in education. Both graduate and undergraduate

A. (Continued) courses to achieve my certification with the State of New York. I taught in the public school system on a limited basis as a substitute teacher for the most part, although some of it could extend to almost a full semester. And, taught math at . . . a number of various subjects, you know, as a substitute if they were short in a particular area, you filled in. I even filled in for a typing teacher at one point when (unintelligible) and, at that point, as I indicated, I even taught typing, and to this day if somebody says put your hands on the keys, I wouldn't know how, but somehow or another, it was . . . I managed to . . . perfectly aware of the fact that I was not a commercial teacher (unintelligible). And then I was offered a full-time position, as a matter of fact, by Mr. Paul Reeves from Monroe High School, then made a choice between staying with public education or going into religious education because I had both offers come to me at the same time. And, I decided to take religious education with the administration at that point and then stayed on with religious education. And then gradually, I left the field of education, although you can't really say that you leave it when you're involved with the Temple because you're still concerned (unintelligible) and all of the adult education programs that are part of the total educational programs here. You asked the question in terms of growth of Jewish education. At one time, and I have to go back into a good number of years because I myself experienced that, the most common type of religious education was the community school. Most of your congregations would not have religious schools associated with it. (Unintelligible) They did have the weekend religious school which was commonly known as the Sunday School Program. That was sponsored by the individual congregation, as a matter of fact, (unintelligible) . . . own gainly Hebrew School which is not a Colgate program but it was after public school hours, from 4:00 to 5:30 or so. But the most popular was

A. (Continued) the community school program on Bayden Street, at that time (unintelligible). I had served on the Board of Trustees, therefore, I (unintelligible).

Q. At the Bayden Street Settlement?

A. No. Right next door.

Q. Right next door.

A. Right next door to the Bayden Street Settlement. And, this was for the concept of formal education, not as much as the religious indoctrination, this was scholarship in terms of people and knowledge and learning. The religious aspect was (unintelligible) because most of the people in those days were far more Conservative, I would say, the traditional (unintelligible), today. And so much of that school taught (unintelligible). Today the reverse is true where much of the religious indoctrination must come from the school. We also had the situation in those years with because of the lack in the general Jewish neighborhood, I think they term it as such, Joseph Avenue, Hanover Street area where most of your . . . inner city area, where you had most of your Orthodox congregations and there were numerous all along the Hanover Street, all next door to each other, big synagogues that they called and the smaller synagogue and another form of synagogue, and all through that and what was known not as Armond Street, it was then Chatam Street in those days. And that's, I think, where they got the name Chatam Gardens, now a new development. There you had no association of educational programs for the youth with the Temple. There (unintelligible) Jewish school were funded Hebrew instruction, by Rabbi Solomon, I guess, used to teach as a matter of fact many, many years ago, and then the later years was associated with the Temple itself. And, so that the council of Jewish Women organized a Sunday School Program for some of the Jewish girls particularly, and boys.

A. (Continued) but primarily for some of the girls who otherwise could not . . . would not have received any Jewish education in school. And, this was quite an effort. I remember I was engaged to teach for \$2 and something an hour. (Laughter) Those go back to the years when I first came out of school. So you're situation today has grown to where almost every congregation has developed a religious school program, both on a daily basis, again after school hours, and also on weekend days which were primarily for the subject matter of history, (unintelligible), bible, (unintelligible). Now, in addition to that, there's been a very important reason to the Bayden School concept, they don't think of it as pro-Jewish education but basically their school where the children make their original exposure to Hebrew study. And, to the extent where 50% of the day is devoted to Hebrew study and 50% to secular study. Many people are not in accord with this kind of philosophy and it so happens that the Hill School, which is the Rochester Day School Program, is housed in our building, strictly on a rental, rentee basis, not because of any religious ideology whatsoever because of what we believe. I would say we're in the extreme of them. And yet you have parents of Jewish children whom have a Reformed ideology who will still send their children to the Hill School because they feel they will have a more intensive Hebrew exposure. Again, not necessarily in the religious aspect, because (unintelligible) there are some schools are ultra-Orthodox in their clerical, and this puts them in the category of a limited exposure to people in the community. Only those people who want to send their children and this will (unintelligible) For Jewish people in the Day School, generally, have tried to (unintelligible) And, certainly, it would be true because the Conservative congregation developed a day school, and the Reformed would . . . have started a day school program (unintelligible). I think the private school approach has been (unintelligible) because

A. (Continued) of the situation which has been a concern of everybody else and done everything possible for the safety of the children. And, a . . . (unintelligible). And, we do find that we have children who will attend the day school program. My own impression is certainly book-learning wise can accomplish a great deal more than we could possibly do when a child is exposed let's say, five days a week, three hours a week, a . . . a day, fifteen hours of Hebrew study as compared to an hour and a half twice a week. During the course of a weekend, we might pick up an extra two hours of study which (unintelligible) to the total picture. It's impossible to do that, I think. They (unintelligible) But I've always questioned my own as to what the values of education are and I feel that the um . . . day school limits the youngster in terms of what we call the by-product of related subject matter and activities that would normally come within a public school program where the child would benefit from the program, I think, although, they've increased some of the activities and have had some of these activities after school hours on a voluntary program. Like a music program which are standard in public schools, a variety of arts and crafts and a . . . they're all doing a certain amount of it, but I don't think they have the (unintelligible). So in a sense, the child is not getting the full benefit of what normally in the public school program, not all the opportunity. But we have to accept one and do without the other. Sacrifice one in favor of the other. But it's proven to be a very successful program with the minimum of students and has produced some very knowledgeable boys and girls (unintelligible). Years ago, the State of New York provided a program which was known as Religious Education (unintelligible) Fund. I don't know if you're familiar with that.

Q. I . . . (unintelligible)

A. (Unintelligible) program here in Rochester back in the '40's and there was a genuine question, because it meant that when these children left the school, the education had provided for outside of the school area because then they're (unintelligible) the problem of religion in the school buildings themselves, of course, contrary to a . . . our own constitutional set-up. Here, the children were given the opportunity, if they so desired, to attend a little church, in our particular case it was called Center (unknown) JY on (unknown) Street, and you'd get, in those years, between 175 to 200 children. And they left school in our area and came to us to get a program of very Hebrew study for their children. As a matter of fact, our bible study program (unintelligible) because there was a great deal of similiarity in what we were trying to achieve, at that point, (unintelligible) interpretations of charity, of social acts, anything that you would want to select from the Bible in terms of . . . in these areas, rather than just a formal study of the Bible itself. And, the question arose: what were the children who remained in school supposed to be doing? And, they found that they were giving them a study hall during that time, and then they questioned (unintelligible) a certain amount of educational value while the other children (unintelligible). And, subsequently, by the way, I think that the program (unintelligible) I don't know . . . I left the classroom in Miami (unintelligible) I don't know what that means. I don't think it's the interest that they have.

Q. What kind of a Jewish education did your own children have? They were all born and originally grew up in Miami?

A. My mine were born in, as I indicated, in (unknown) Florida, all three of them. They had a, I started my daughter at the grade school program because the educational standards in Miami in those years, back in 1940 . . . the early '50s, was not great. (Unintelligible). And, we started her (unintelligible).

A. (Continued) . . . there was a little six year old peanut, ah . . . traveling on a bus for an hour and a half a day, coming and going in a full day, and after the first semester we just decided that it demanded too much of the child, and so she was enrolled in regular public school in . . . existing in Miami. The same is true of my other son. And then, of course, when we moved here, they entered the public school system here. The little one was in fact out of school half the time until we came back to Rochester. And, they had the regular program which we offered here. Coming through religious school following the public school program and religion, as well. Plus a certain amount of additional study which (unintelligible) teaches here, and is Bible study from Israel.

Q. She is from Israel?

A. Well, she's . . . came here to this country when she was ten, however she was born in Poland. As infant, the entire family moved to Israel because the family was extremely Zionist minded. And, her uncle who was, more or less, a wealthy individual in Poland, sold out his business and took the whole family, lock, stock, and barrel, every brother and sister and their family, and transported them to Israel. That was back in 1924. And, unfortunately they invested everything in orange groves and didn't know, at that time, about a culprit that spread malaria situation in the swamp area, and lost everything. However, (unintelligible) family, with the exception of her immediate family, have managed to make a living there (unintelligible). And, of course, they're extremely fortunate because had they not (unintelligible) So, it was a blessing in disguise. And, of course, then (unintelligible) many, many years before. So, she was almost (unintelligible). And, of course, (unintelligible). As a matter of on that record there, she also teaches singing.

Q. (Unintelligible)

A. Right, and this was a beautiful love piece which was dedicated to Rabbi Bernstein on his becoming Rabbi (unintelligible) three years ago.

A. So, she between (unintelligible). I would have loved for them to have even a (unintelligible) education but, I would never show them (unintelligible) my philosophy though I had an extremely intensive background as far as my own (unintelligible) study program throughout the years.

Q. You grew up in the Joseph Avenue neighborhood?

A. Well, I was one of those who was born around Hanover Street, I think they tell me, and moved to, when I was sixteen, to Herman Street. My dad...mother operated a dry goods store that was called in those days, a little, miniature department store . . . a general store. And since both my folks spoke Polish fluently (unintelligible) German, Hebrew, Polish, Russian, and as a matter of fact, Hebrew must have come to him (unintelligible). He was quite a scholar in his own right. And, he felt most of the people, then, could only speak Polish. They could not communicate in English. We worked, more or less, on the Polish Jewish border in that area. Half of our customers were people of the Polish origin. I guess they had no other means to going, like downtown, to a place like Sibleys, could not even communicate with the sales clerk or, so on. So, we grew up subsequently (unintelligible). And, interesting to note, there were so few Jewish families living in the area at that time, that we tried to organize a little Slavic program, and our folks were a little concerned about our traveling all the way down to Andrew Street alone, after all, we were (unintelligible) teenager, so we arranged to have a group at the Monroe YMCA (unintelligible) popular and I can recall that in those days, if you had a group of ten people, that paid 10¢ each time, they would provide a leader, and you would have your own group. Now we tried to get approximately ten Jewish boys together, although it was almost impossible, even though our age range went from about twelve to fifteen and had to choose our own non-Jewish friends to participate with us so that we had a total of ten. A youngster, I recall, a chap who was

A. (Continued) a remarkable person who was studying at the Rochester Colgate Community School and he was, really, a secretary to our group. And, we got along famously because he was struggling with (unintelligible) on the side, at the time. So, we had that group and must have . . . I know (unintelligible) you mentioned (unintelligible) of anti-semitism, but I don't think we knew really what anti-semitism was, as it truly is, we never experienced it. It is true, there was a certain group of non-Jewish youngsters who whenever they'd see a couple of Jewish youngsters, who would attempt to create a little situation and start what we called group wars or gang wars, although it's nothing like what you'd think in New York City, I should say fights, little squirmishes and so forth. And, I suppose, when we were caught along by some of them, they were tough on us and visa versa. But, the true wars we suffered from most at that time were the non-Jewish wars because they (unintelligible). But I think that most of us (unintelligible) experience. We had a strong enough (unintelligible). I fear terribly for our youth today who have really not known anti-semitism (unintelligible) because I think if there should be an extreme anti-semitic movement, I think they'd be totally lost. They wouldn't know how to deal with it (unintelligible) Now, I (unintelligible) if they've heard about it. They might say, to hear, grieve, and so forth. (unintelligible). Not everyone would experience it as so. I think that it would be a good contribution anyway. (Unintelligible). Perhaps we have some members in our congregations who actually came over and experienced all this. I would say that (unintelligible).

Q. That's why some of things we have found in this project is that there were conscious policies and residential discrimination against Jewish people in Brighton.

A. Yes. (Unintelligible)

Q. (Unintelligible)

A. (Unintelligible) Right here. (Unintelligible) it's called Meadowbrook.

Q. Yes. (Unintelligible).

A. We are now changing it to Mendonbrook. It's been infiltrated with a number of Jewish families. There was a time when it was Meadowbrook. And I remember when the first family moved in and built their home (unintelligible). There's almost a sharp line of (unintelligible) between the Jewish section and the non-Jewish section.

Q. (Unintelligible)

A. Oh, yes. It's just (unintelligible) two blocks that's primarily Jewish as compared to the other. I can tell you the greatest incident of all. When it was publically known that this land was being given to us for the construction of a temple, the individual was offered three times the value of the land by a group of people in this area (unintelligible). However, once it went ahead, we've always had a very kind relationship. Of course, but . . . what people may do individually, you don't know. But we've always had a wonderful rapport (unintelligible) traffic lines for the holidays or any major event. Generally (unintelligible) celebration (unintelligible) the entire area because we do happen to have the largest auditorium in (Unknown). (Unintelligible). So, but individually (unintelligible).

Q. (Unintelligible) mentioned the time when the community center was just being (unintelligible) just down the street that (unintelligible).

A. Yeah, well, I think they had the same reaction. Of course, there they also had some other aspect. They felt that the major event (unintelligible) create a major (unintelligible) which could become a problem. Rather than then the (unintelligible) subdued in terms of (unintelligible) or something perhaps . . . But, whether they're located (unintelligible) I think, as far as the operation of the organization (unintelligible).

Q. Now that you mention the program (unintelligible).

A. (Unintelligible)

Q. They reflect the general (unintelligible) in Rochester? Do you think?

A. Well, when we say reflect the general, I think that first of all, it's a . . . an organization that, I suppose it had a certain amount of . . . of, what shall I say? Carry over from one to the other. We can't say that we can go up to a point. We have a board (unintelligible) any of these, so called, Islamic type programs. (Unintelligible). They have cultural programming, educational programming, reading (unintelligible). We do try very much to avoid over-lapping, but occasionally we do. Now, there's (unintelligible). They're a non-sectarian organization, basically. And they have many people of other faiths, other than the Jewish faith, who are (unintelligible) because of (unintelligible). I can tell you in this area is probably (unintelligible) one of the best facilities for (unintelligible) here. In fact, with a little foresight we put some tennis courts that they've had laid all the way down the line. But, again, it depends on how people (unintelligible) as well as the (unintelligible). But, again, the temple has (unintelligible) I think, one of their major themes is a meeting place for the community and that's (unintelligible). And you can't (unintelligible) say you're gonna have an educational program without becoming involved with . . . rather a cultural program without becoming involved with educational values. And a educational program, so we do try to relate in that sense. And we don't find that we're running (unintelligible) program. Sometimes it only appears that way. But I think that you will find we, if we wanted to say, the average Jewish individual in Rochester does participate (unintelligible). Of course, you also have another area where federation, which is the Jewish Community by the way, there's two. There's another aspect. This, of course, is the program which has involved the bulk of the Jewish individuals and families in

A. (Continued) Rochester, not if for no other reason than through it's fund-raising program which is the Jewish . . . the United Jewish Welfare Fund. But, in addition to it, we've got quite an establishment program on a city-wide basis where the community as a whole must be involved. And rather than (unintelligible) certain areas (unintelligible) for an activity that belongs to the Jewish Community as a total picture. It's affair anymore than it's to tear up one of the other (unintelligible). It must be a joint venture. And this is what the Jewish Community Federation really does coming in the picture. And it's come a long way because, I think, (unintelligible) when they first established . . .

Q. In 1924 wasn't it?

A. No. No. No. Elmer Louis was brought here when they first organized . . .

Q. 1921?

A. Around 1921. That's right. And it was, I might say this, he didn't even have an office. But this was in a building, it was (unintelligible) on Bayden Street, and that was the Bayden Street Settlement. And that's where they had the Community Hebrew School, and Judith Hilkes was the director there and also the director of the Bureau of (Unknown) Education. And along with that, they brought in Elmer and there was a little, you might say, landing at the top of the stairs. And they put a desk out in the hall, and that was Elmer Louis' first office. And when they were beginning to organize, and of course, the growth and development of the welfare fund, in Rochester as well as throughout the world, and also the growth of the Jewish Community Federation which is the organization stimulated all kinds of Jewish activities (unintelligible). It was an off-shoot of it, and (unintelligible).

Q. Yes. I seem to have had a fairly effective (unintelligible) in terms like leadership training programs.

- A. Yes. But I have established a few movements. As a matter of fact, just a few weeks ago, I attempted to (unintelligible) which was the (unintelligible) one the activities the . . . Community Relations Program. (Unintelligible) The National Association of Human Relations Organizations. And here it was extremely impressive to see the caliber of the people who have (unintelligible) in the United States, Canada (unintelligible) and who are involved in the various aspects of leadership throughout the Jewish Community (unintelligible).
- Q. May I just ask what other organizations that you've been in . . .
- A. Well, I must say of late, I've tried to . . . I've so involved here that I really haven't had time to justifiably serve. I have served on a few committees here and there (unintelligible). Years ago I must very much involved in scouting both on a . . . and served in Rochester and also in Miami (unintelligible) organization (unintelligible) a Jewish representative to help develop locations and for organizing new trips, putting them into the areas where (unintelligible) and a number of educational programs (unintelligible). Of late, whatever little time I have, I try to (unintelligible) At this point here with the amount of involvement I (unintelligible) responsibilities and (unintelligible) sports and relaxation.
- Q. When you were growing up in Joseph Avenue here in Rochester, (unintelligible) impression (unintelligible) that there were essentially two distinct Jewish Communities: one, German-Jewish, and the other Eastern-European. One, Reformed and the other Orthodox.
- A. Basically that is the case. And your German-Jewish element which we probably had very little contact with (unintelligible) and of course, Temple B'rith Kodesh which was very ultra . . . and what we call a classic Reformed congregation, to the point where services were held on Sunday morning. To a point where the Reformed (unintelligible) could become part of the (Unknown) and

A. (Continued) they at that time, tried to discard everything that identified themselves with traditional Judaism. (Unintelligible) yarmulke, skull-cap, the . . . having the (unintelligible) rather than cantor or rabbi which (unintelligible) old prayer books that we . . . they . . . shall we say, tolerated the Russian-Jews and also, however, (unintelligible). There was a time, of course, when they even had two different orphanages: the Orthodox and the Reformed because of the concern on the part of it. And the people, I think, were really pretty much a part both in their social aspect as well as their religious ideology and also the German-Jewish element who had already been here, somewhat established themselves to a point where they were financially in a far better position than the new immigrant of the Russians that were coming in. The influx being pretty much in the 1880s or so, they were the Russian immigration, that they felt an obligation to assist them charity wise, but they (unintelligible) they did not have too much (unintelligible) . . . gradually what has happened is that the German-Jewish element (unintelligible) off-spring of the so called (unintelligible) and they have lost their identity of Jewish completely, and they have either given up Judaism or they have accepted other forms of Judaism. But at least they exist. And a number of them who at that particular point (unintelligible) an active participation in the Reformed (unintelligible). There was then, just like the surge (unintelligible) completely overboard with it. And I think it was primarily (unintelligible). Gradually they moved back to their original Judaism. He himself is extremely involved with (unintelligible) brought Zionism back into this congregation which (unintelligible) was not a popular concept in those days because there were many reformed (unintelligible) brought back (unintelligible) Sunday mornings (unintelligible) and there was much more traditional Judaism (unintelligible) by comparison. (Unintelligible) or to the right.

A. (Continued) And to the point where (unintelligible) were becoming Conservative rather than Reformed. Unfortunately there's a mis-concept. A misconception, I should say, of the term. Reformed and Conservative are (unintelligible) different. (Unintelligible) more of the tradition. These are separate things that of course that we see more frequently in the more traditional synagogues such as the Conservative or the Orthodox (unintelligible).

Q. Is the congregation here fairly similar to (unintelligible) socially?

A. Let me say this . . . yes. For a moment I had to stop and think, forgive me. I not only hadn't had a decent night's sleep, I . . . last night I (unintelligible) got up early and I haven't had any lunch, so I'm not thinking quite as quickly, but we were discussing the aspect (unintelligible) your extreme Orthodox. You did not even have a Conservative congregation in existence in those early days. The Conservative congregation (unintelligible) the Temple Beth El was established. But that was primarily (unintelligible) around 1920 or so with the first concept of the Conservative congregation. So, you have the two extremes. Subsequently, we found people who may have come from the Orthodox to the Conservative, and you may have found some people from the Reformed, a very (unintelligible) number who might have wanted for one reason or another a little bit more (unintelligible) or so called (unintelligible) Orthodox Jew married a Reformed Jew. (Laughter) Let me say this, maybe it's facetious here, but in the days when the Russian Jews in Europe married a German Jew, this was almost a (unintelligible) because there was such an extreme. Here I'll give you an example . . . example of an incident that occurred. When I was teaching at B'rith Kodesh many, many years ago, back in the forties (unintelligible). One of the . . . the grandmother of that youngster was in my (unintelligible) a mixed marriage. She was a Russian Jew

A. (Continued) who married a German Jew and had friends. And this was more the exception rather than the rule, both from the (unintelligible) traditional Jewish families as well as the extremely Reformed families. But they were members of the Reformed congregation. She was standing at the door at the time people were coming (unintelligible) and I just walked over to congratulate her on her grandson's forthcoming Bar Mitvah, and one of her girlfriends came over (unintelligible) and she says, oh, I'm so happy and (unintelligible) invited me to your grandson's Bar Mitvah, but I'm surprised that you (unintelligible) because it's so (unintelligible). Now that is a term that they would use (unintelligible) in those days. Now that (unintelligible) contrast to . . . because prior to those years a Bar Mitvah was almost unheard of (unintelligible). Today almost (unintelligible). And it . . . I think, it's become a pattern, not too much because of the religious ideology, but I think (unintelligible) young people have set for themselves. At one time the parent might say, "you will become Bar Mitvahed". Today (unintelligible). And so that whole pattern has changed even in a religious . . . philosophy such as Reformed as compared to Conservative or Orthodox. Now, many, as I say, of the traditions (unintelligible) which were basically Jewish traditions practiced (unintelligible) Conservative or Orthodox (unintelligible). You also have the situation today where the younger people going into the rabbinate are (unintelligible) in the Conservative movement. I'm sure . . . I don't know about the Orthodox. But also in the Reformed Jews, that they spend their first year in the (unintelligible). Now, what they achieve and what concepts they develop being exposed to Judaism in Israel doesn't necessarily . . . so much of the religious (unintelligible) there's some feeling for it . . . the significance of (unintelligible) the covering for their heads (unintelligible) identification, if for no other reason, and then come back and (unintelligible) through their four-year

A. (Continued) program at the seminary in addition, so that there's a total of five-years that these people come out and they love the tradition of . . . part of Judaism and bring it to the congregation, even though the congregation did not have it (unintelligible). Of course, there are many people who object to it because change is not accepted that readily in education or certainly not in religion. And yet, gradually, I think they have been able to establish slowly, some of these concepts in the Jewish practices and traditions that are so (unintelligible). Once the congregation becomes aware of its significance in the total surface, then it'll be accepted (unintelligible). It also sometimes brings back (unintelligible). But what you have happened here is that there is no longer the reservoir of Reformed Jews that can continue the concept of Reformed congregations as the old classic Reformed congregation. Here you have a situation where the reservoir for Reformed Judaism has come from the Conservative and Orthodox background. And people who felt that they prefer the philosophy . . . well, let me put it this way: people . . . they do not choose their religious identity (unintelligible) because of the religious (unintelligible) where . . . which to me, would be the most important thing. They will join the congregation because they like the rabbi, they're friends with him, and some of the kids . . . youngsters, you know, the friends of the youngsters go here. It's convenient, it's close to the area, geographically it's located in a nicer place or something. There is a, basically, another reason for people to join a temple is that, you will find today, that the average number of Temple Beth El, which is a Conservative, the average number of (unintelligible) socially our (unintelligible) observe their religion pretty much the same other than the fact that one worships in that particular building, and this one here. Now, it's true that some people only because of patterns, because of certain family ties, still feel a little bit more comfortable especially on a High Holy Day to be in a surrounding which is a lot more

A. (Continued) meaningful such as a Conservative versus a Reformed (unintelligible).

Q. When Rabbi Bernstein was attempting to (unintelligible) was like introducing more Hebrew and a shift to (unintelligible).

A. All these things came very gradually. Yeah, when I started in, as I say, I didn't know myself (unintelligible). Many years ago, (unintelligible) had a service (unintelligible). Today, if a person feels more comfortable wearing a head covering, why shouldn't he? (Unintelligible) Some of our members wear it. It is not our normal policy but our Reformed congregations where the rabbis wear it, and then the congregants as well. But, we haven't quite come to that level. Whether we will or not achieve it, I don't know. But it's possible. Because, again, it's something that has happened in other congregations.

END OF TAPE 1, SIDE 1, INTERVIEW 1

Tape 1
Side 11
Interview 1

A. (Continued) . . . and I just think that I think it's the greatest thing in the world, everybody goes to visit Israel on Yom Kippur and they show them the beautiful structures and build modern buildings and, you know, the great restaurants and all that. We did something that was unique. We had . . . my wife had been to Israel before, I had not. I (unintelligible) a tremendous family, and I mean a tremendous family. That was something, shall I say, (unintelligible). But, seriously, we didn't (unintelligible). We didn't go with a guy to show us this is here and this is there. We went with a (unintelligible) instructor who (unintelligible). And we actually toured Israel from following the Bible, from the beginning, as to the path that Abraham walked (unintelligible) Jacob (unintelligible) Moses and so forth and all that experience and all that . . . We spent most of our time in (unintelligible) actually. And it was the most magnificent experience that I've ever had in my life. So . . . not just from the thought of being there, (unintelligible) having something which I studied from the time I was a youngster to this day here, getting various interpretations and actually coming up with certain concepts of my own as a result of this information, and then, have it relate (unintelligible). And find what misconceptions I had about certain things, and the other at the same time, it was almost a revelation (unintelligible). And here, to think that we can go back and see that (unintelligible) to this day are marvelous (unintelligible) identified with (unintelligible) of a people walking in the same road (unintelligible) four thousand (unintelligible). And of course, where ever you went there is something new (unintelligible). You know, in Hebrew or Yiddish, I use the term Yiddish, the (unintelligible) called it (unintelligible). And, of course, we . . . this is

A. (Continued) where we spent most of our time studying all the ruins, because this is where the biblical story unfolded. And kiddingly (unintelligible) instructor, and probably one of the most knowledgeable men in Jewish history (unintelligible) and also, he has toured (unintelligible) countries. (Unintelligible) accent and using certain English terms (unintelligible) very most enjoyable. But I got to a point, though, where we went from one town to another and I finally said (unintelligible). (Laughter) But it was (unintelligible) at the time where they had that covered. And it was publicized the following day, as well as the time (unintelligible). At the same time, we were at that same ruin, they told us to make sure you stop on the way down and go into the camp. They had just been (unintelligible). And of course, you know, when you (unintelligible) you get all kinds of concepts of what (unintelligible). And there were the very simple but beautifully designed (unintelligible) to the altar where they had the (unintelligible) altars in each case there. And the symbols that were (unintelligible) see the actual (unintelligible).

Q. I wonder if I could get your impressions of what they . . . the role the (unintelligible) play in the American-Jewish consciousness (unintelligible).

A. Well, I think, in it's done a number. I think of us who have been particularly in that field, involved in Jewish education, living with it, growing up in the (unintelligible) already (unintelligible). There's always been a strong feel towards Israel. I think that today Israel (unintelligible) more strength than (unintelligible). The pride that we have as Jewish people, I think that (unintelligible) the achievement of this thing itself (unintelligible) we're called upon religiously to contribute and help support because financially, it will be a long time before Israel (unintelligible). There's no question about that. And especially when they are constantly in fear of hostile situations that could develop. They're surrounded by Arab countries who have (unintelligible) the Jews equality (unintelligible). And hopefully there will be peaceful

A. (Continued) settlement and an understanding that will find (unintelligible) such a great (unintelligible) channeled to (unintelligible) it's going to be that much more difficult for them to do a good deed. And I think that the (unintelligible) willing to share as much of the (unintelligible) as he can. (Unintelligible) I think that they have uplifted the Jewish individual throughout the world in terms of what they represent. For this simple reason: There are many (unintelligible). And I must tell you this (unintelligible) When we lived in Miami, we had a girl that came up from (unintelligible) at the time, and when my wife explained that we are very traditional (unintelligible) kosher and pointed out to her that (unintelligible) Jewish. She says that she doesn't believe that we're Jewish. Couldn't believe that we (unintelligible). Finally when my wife convinced her that she was Jewish, well at least I (unintelligible). And she finally says, well why can't you? Where are your (unintelligible). Now this is in . . . within . . . twenty years ago. So, you have people all over the world who still have no concept of what a Jew is. And when we said to her, where did you get this (unintelligible). Because thanks to my (unintelligible) the word Karen in Hebrew means "ray" and it means (unintelligible). And we always thought of the rays shown from Moses' head, and he interpreted the horns (unintelligible). Now this was a woman who had her own family and everything else (unintelligible). Therefore, she could not believe . . . it was a shock (unintelligible). And so, I think that whenever it has come (unintelligible) where they can understand that we are normal people (unintelligible) capable of . . . developing a country and a land and an economy and be considered throughout the world in a sense of (unintelligible). Now, whether, if Israel for any reason got to be (unintelligible) Judaism to a degree will (unintelligible) . . . as it did for the past 2,000 years prior to the establishment of the (unintelligible). However,

A. (Continued) to be able to have a place where the Jew can go when he wanted to go, and if he wanted to go (unintelligible) because, let's face it, we've always been the subject, rather, I should say of the persecution of the world throughout Jewish history, throughout history. And, as . . . in a sense, wandered from one factor to another (unintelligible) would be a place where you could go (unintelligible). There was a period of the golden age of (unintelligible) the Jewish people lived beautifully and flourished and had some of the greatest hopes and tradition. (Unintelligible) who grew out of this beautiful era of tremendous culture that came out of that area. And subsequently that (unintelligible) in order to regain their (unintelligible). We look at the amount of Jewish culture that came out of East Europe that is gone completely as a result of Who knows what even the United States will hold for us. Hopefully it would never come to that. But, you never know when you see things as you do here that there's a (unintelligible) organization now that (unintelligible) and let the economy begin to suffer. And let's face it, as far as this oil crisis is concerned, the average American is gonna say, look I'm not concerned about the Jew in Israel, I'm more concerned that I have gasoline for my car; and would be willing to sell Israel out completely. And we have that here. I don't know . . . hopefully the government will take a more intelligent point of view and will continue the one democratic friend that they've had in the entire East is Israel. And the only country that they could relate to in that sense. (Unintelligible) Arabs came in, (unintelligible) function with one another, and they used the PLO (unintelligible) in order to be able to belittle Israel, hopefully to defeat Israel (unintelligible). And hopefully there eventually will be some understanding (unintelligible). It's such a small piece of land, the whole thing, you know Even that, if (unintelligible).

- Q. You mentioned Rabbi Bernstein (unintelligible) Zionism (unintelligible) publications and that, articles (unintelligible) speak about Zionism because most of American Jewry is pro-Israel and they are not consciously Zionist or . . .
- A. No. I don't think we're what you would consider a political philosophy at all (unintelligible). I think (unintelligible) supporting of a national homeland (unintelligible). And everyone but with a few exceptions (unintelligible) who feel that there should be given more consideration to the Arabs than the Jewish people. There's an organization that published a magazine (unintelligible) what might happen in some of these areas if Israel takes a firm stand and so forth and they don't want the Jews (unintelligible) put in that position where they might have to make a choice between the American . . . America, Israel, as far as they're concerned. (Unintelligible) but hopefully they will be way out numbered by the people who (unintelligible) members of the family (unintelligible) neighborhood (unintelligible). The thing that always concerned me was because (unintelligible) a number of (unintelligible) moved away (unintelligible). I had a cousin of mine that came over, was my wife's cousin I should say, came over (unintelligible) here as an exchange student (unintelligible). Now he's here with a family and has done exceptionally well (unintelligible). Let's face it, he's had a great standard of living (unintelligible). Of course, (unintelligible) beautiful country (unintelligible). And he's very adamant about it (unintelligible). I have occasion to be (unintelligible). And I asked him what the reaction was of a military (unintelligible). It was unbelievable (unintelligible) every military (unintelligible). And he said that they had one of the Israelis lieutenants, I think it was he was involved in the whole plan, I'm not sure just why Washington, as to how this thing was developed step by step and he said, the return that they had even though it was 8:00 o'clock in the morning (unintelligible) everybody

A. (Continued) who could at all possibly be invited to come was there (unintelligible). I hate to think to think that it was a (unintelligible). It's unfortunate that it had to be done as a military operation but this has added so much to the stature of Israel and to the Jewish person generally that there was a remark made out here at the Rochester Tennis Club (unintelligible) shortly after this thing had occurred (unintelligible). Well, at least indirectly you've got a positive reaction on the part of some people. (Unintelligible). This is the type of . . . type of pride that (unintelligible) can develop from (unintelligible). What they've done with the land is almost unbelievable. They took sand and made it into fertile soil. (Unintelligible) remark that, you know, so called we've been chosen. We've been chosen to suffer. She said, when God selected all the land and He gave the Jewish people . . . He gave all of the oil to the Arabs. (Unintelligible)

Q. (Unintelligible) here in Rochester (unintelligible) that you've been associated with in the congregation for some time, if you could just give me your impressions of about the changes in the Jewish occupations. I mean, your own father was an immigrant in business.

A. He was, and also served as . . . in later years, as the rabbi of the congregation (unintelligible). When you say the change of occupations, I would say that, of course, basically, Europe has far more people during recent years become involved in industry. (Unintelligible) professions, of course, Jewish people were involved in (unintelligible) I mean as a

Voice: So it was a production line rather than on the management level and ownership level but you had both.

A. Today of course, that is passe. Most of your Jewish people, and of course, there was always a strong concern for education. And this was not only on a religious level but on a secular level as well. Therefore, you developed a

A. (Continued) group of professional individuals over the years. You had people who went into the teaching field primarily, public education, although it was not easy to break into especially for Jews (unintelligible) because I remember when I was at the U of R, I was told not once, but a number of times, that, you know, we have a difficult time placing you. But then, of course, this was a small town, and in those days (unintelligible) get yourself a reputation, because you're serving a smaller community, and then you hoped to get established (unintelligible). So we had to break through with substitution. And I feel terrible because I used to sit home and pray for some teacher to get sick so I could get a day's work. But this was actually what it was. Until you developed a reputation and you (unintelligible). I think the (unintelligible) was that it was a small town outside of Albany where the Board of Education which was comprised of (unintelligible) and neither one of them could agree on the Jewish . . . on the Catholic or Protestant because they always (unintelligible) and that was the exception: you had to be Jewish. (Laughter) Then they would finally give it to me. So, that was generally (unintelligible). But you did have (unintelligible) education (unintelligible) City of Rochester had a number of Jewish principals of the high schools. Ben Franklin, Monroe High School, (Unknown), Pinkus Cohen is there, and (Unknown), and so you've had a number of people who grew up (unintelligible) education to the point of principalship (unintelligible). You also had (unintelligible) in the legal profession and (unintelligible) profession. You know the old story of my son the doctor, my son the lawyer . . . and my first son didn't do very well in school so he supports the whole family. And, you always have today, (unintelligible) experience, a wider range of (unintelligible) and so forth, and of course, they're going into industry. Not to the point of ownership, but at least they at a management level or an experimental

A. (Continued) level (unintelligible). Xerox has had a number of (unintelligible) . . . Kodak which had very, very few years ago, has a better number today, but I don't think that their number is (unintelligible) but, Kodak (unintelligible) people like (unintelligible). Today the economy is generally (unintelligible) of education whether Jewish or not, there's just so many jobs available. I have my own son who graduated from Buffalo with summa cum laude and who has his master's after spending a year in Paris, and has his master's from (unintelligible) studies. And when he started in a program (unintelligible) future. At this point, he decided to take a break (unintelligible) in another direction. He is extremely capable and all. Right now he (unintelligible) and there's no chance that (unintelligible) they're cutting back (unintelligible) you have go into special education (unintelligible). Just in his senior year in Harvard and (unintelligible) already accepted in law school (unintelligible). Somebody has (unintelligible) which was shortly after (unintelligible). Again, what branch of law he might decide to favor (unintelligible) the professions of doctors and lawyers and so on, are quite common amongst the Jewish people.

Q. Since you have had children, I wonder what your impressions are about, like, the questions of intermarriage in the Jewish Community.

A. This is a very, very (unintelligible) and yet, it's become more and more prevalent each and every day. The whole concept of marriage has become a problem today. The rate of divorce has (unintelligible) yet, we've experienced it in our own family with intermarriage. I see it happening all through here, with some of the members of our staff, as well as in the temple here. Our policy at this temple which was established by the rabbi (unintelligible). Yet there are . . . we will not deny (unintelligible). As a matter of fact, our constitution provides that one adult member of the family must be of the Jewish

A. (Continued) faith. And, of course, our services (unintelligible) are such that no one of another faith could (unintelligible). There's nothing in our services that would (unintelligible) of another faith. (Unintelligible). Now we've had people who are very much involved (unintelligible) and who are not of the Jewish faith. Many (unintelligible), but there's no pressure brought upon them (unintelligible). And, we do encourage that at least, in the event of there is an affiliation (unintelligible). But today where the relationships (unintelligible) where they no longer have the ties or the strengths that the family might provide a home (unintelligible) we can't say (unintelligible) individual or anything else because he's of another faith. They're equally fine people and what not. They relate to one another, and help people get together (unintelligible). And what attracts one to another (unintelligible) and they usually say love is blind and marriage is an institution. So marriage is really an institution for the blind, because you see what you want to see in an individual when you have that feeling of affection for another person. You overlook all of the normal distasteful aspects of a person's personality, and you only think of the (unintelligible) that you accept. And so this is (unintelligible). And, it's a problem. You can't tell people no, you're (unintelligible) years ago. It's a different (unintelligible) affection that you have for your own family especially a son or a daughter. I would like very much (unintelligible) my children like my daughter did. I really appreciate it (unintelligible) and hopes that they will. Because I feel that they (unintelligible) so much to offer that I would like to see (unintelligible) because the concepts that you have to offer. The way of life which Judaism (unintelligible) it's not just a religion. I feel that there's so much warmth and (unintelligible) observance of the Holidays, the celebrations, the philosophies (unintelligible). And I feel that inter-marriage will curtail if not destroy.

- Q. I know that many people feel that stronger Jewish education can . . . others are saying that's irrelevant to home (unintelligible).
- A. I don't think that we can actually (unintelligible). I have saved many, not just one. I went (unintelligible) that everybody who comes (unintelligible). But I would say that I've seen many people who come from an extremely religious background, turn from here, and go off without it. (Unintelligible). I've seen others who've come from a very meager religious background in terms of (unintelligible) observance and all, who've gone in the opposite direction and embraced tradition and become very observant and all that. Now, you've got a combination of environment, experience that they had over and above, outside of the home. I can't say that it's heredity or in that sense. I mean, whenever it develops in the home, fine. But, leaving the home and going outside of the home is (unintelligible). And just go into the situation. You see that happen, but . . . The same thing happened would be true as far as that (unintelligible) is concerned. Perhaps (unintelligible) little changes become of love with somebody. They fall in love with somebody that everything else becomes secondary. This would be the most important thing. I know one case from my own nephew. My sister asked (unintelligible). They felt she (unintelligible) she comes first. Now, if you have that (unintelligible) generally the whole concept of religion. It demands organized religion, if not a strong knowledge (unintelligible). But, they don't fill their needs or (unintelligible) religion. They want (unintelligible) individual and to serve an individual (unintelligible).
- Q. Do you think that divorce in the Rochester Community is increasing?
- A. It is all over. I think that (unintelligible) the same proportion. Let me say this, too, I lived in Miami (unintelligible). We moved up here, because . . .

A. (Continued) primarily I wanted my children to be raised (unintelligible). Because the problems were unbelievable. First of all, when we first moved in . . . we . . . divorce was always available in the Miami area, Nevada area, and so forth. There were few places where you couldn't obtain a divorce. We used to call it "the ninety-day cure". Three months residency and you could get your divorce. And, it got to a point where this whole pattern more or less was . . . the pattern set as a result of it, for the people living there. To a point where the clergymen (unintelligible) Protestant and the Jewish clergymen (unintelligible) the Protestant ministers had a (unintelligible) with all the attorneys in the greater Miami area requesting that they not immediately accept the retainer of somebody coming in for a divorce, but please refer them back to the respective priest first to try to avoid it. Of course, it got to the point where they (unintelligible). This was one of the main concerns back there. Because (unintelligible) divorce. They come down in the winter (unintelligible). It's beautiful down there, and we can't deny that. They lived down there in the months of July . . . August and September (unintelligible). But at least turn them (unintelligible). And, of course, particularly . . . and the tone was so set that . . . I came home one night from a meeting and there was a . . . our next door neighbor a beautiful woman was sitting there having some coffee with the wife, and she says the couple across the street are getting divorced already. I said, "so, what else is new?" Because it was so commonplace there. To a point that, you know, I think it's so sad. To me divorce is the last straw. Especially if there are children involved. You should do everything for the sake of the children. (Unintelligible) I saw this . . . there's this youngster, and I know one looks like her husband and one looks like her (unintelligible) the husband for six months. She says, I thought I was gonna be independent, I

A. (Continued) had my problems, but the thing I found (unintelligible) but everyone had an another motive. They figured she was married once, you know. Years ago, when it wasn't quite so commonplace as it is today, and she decided that for her own sake that . . . security and a normal life and everything else, she remarried her husband whom she (unintelligible) family together. So, as I say again, this is one picture. I didn't want my youngsters to be exposed to that kind of deal. I had a woman come in to my office and say (unintelligible). Well, when you hear that kind of a remark, you (unintelligible). Is everybody divorced around here? My daughter came home one day and said to me that there's a little girl across the street . . . Oh, your parents aren't divorced? (Unintelligible). And there was a great deal of this problem, and as a result (unintelligible). That was not a permanent place to live, this is outside of Miami. But Miami is, you know, the tourist business and the kids are exposed to it, and problems with it, and so. And yet, I don't if we have . . . So many of our friends, we grew up (unintelligible) and all. The children grew up, they're fine young ladies and gentlemen. They're professionals, (unintelligible) people, business people. Whatever they have gone into and have done exceptionally . . . wonderful group. But, I don't know, I (unintelligible) people who have not been exposed to as much of it, because of my situation (unintelligible) that they were. And so, (unintelligible). But, it's a problem now. I think the trend is almost unbelievable. I came back to Rochester, I found (unintelligible). It's well proportioned. But (unintelligible) when a youngster (unintelligible) some of the records from the previous year, and (unintelligible) school. And we soon (unintelligible) beforehand and (unintelligible). Oh, I think he was registered under a different name last year. So, you have it. You see it more and more prevalent especially (unintelligible). And these young people who are so

- A. (Continued) anxious (unintelligible) the family and (unintelligible) and everything who are getting short (unintelligible) there's something wrong and maybe I should wait, and so forth. And (unintelligible) I don't think we can reach them now. (Unintelligible) prolong their agony (unintelligible). And I'll say this, if it has to come to that, it's better to have (unintelligible) to establish (unintelligible) sooner than later when there are children involved. (Unintelligible).
- Q. We should mention counseling because several of the . . . I'm from San Francisco and I know the Jewish Family Services there, although their budget is totally different from what it used to be. They (unintelligible) on marriage counseling, you know, the (unintelligible) what they used to be which is more of a welfare organization.
- A. Well, it's like the Jewish Family Service here, which is a, in a sense, you might say, a branch or an off-shoot of the Federation of the Jewish Community Counsel. The funds are obtained from there (unintelligible). Again, it's not as it was years ago . . . they'd provide a few dollars for an individual need. But (unintelligible) family (unintelligible) established (unintelligible) to help (unintelligible) individuals who otherwise would not have neither the funds nor the know-how to be able to go out and (unintelligible). They need professional backing (unintelligible). They, I'll tell you, so many of the rabbis today (unintelligible) who have left the pulpit, so to speak that (unintelligible) I think, I don't know for certain, but the rabbi, the (unintelligible) rabbi from Temple Beth El who gave up his post (unintelligible). So many and I think, probably today, (unintelligible) experience (unintelligible) pulpit of the congregation or not (unintelligible). Back in Miami, even the rabbis were divorced. (Laughter) I worked with one rabbi who was a gem. A gem. (Unintelligible).

- Q. I'm wondering how . . . how rapidly because we have been talking about the mobility of people and I know that as the Jewish Community becomes more increasingly professional, Stromberg- Carlson shutdown and the people have to leave, how . . . how fluid that makes the congregation . . .
- A. Well, some (unintelligible) we haven't been really . . . affected to as greatly a degree as some of the others have been. What has happened here is that we have (unintelligible) some of them. We have a very (unintelligible) the past ten years, we've (unintelligible) membership. And that could well be that many people here left the community. Not so much as . . . because of the (unintelligible) situation, but because of their seniority, agewise, and they have gone on to the various places . . . the westcoast . . . the south (unintelligible). Many of the attorneys, many of the accountants have comforted people because of the extreme (unintelligible) they have. That they have (unintelligible) even though they spent time down in Florida, to give up their residency in the state because Miami . . . and now it's not even . . . it's an intangible property tax that they have down there. It's a pittance. They have no state tax down there. When I was there they had a personal property tax. I don't think that anybody paid more than fifty dollars a year. It is . . . it's unbelievable. Here (unintelligible) demand that. Here people have that (unintelligible) audit that I'll just say, look, I lived down in Miami and I'm a resident (unintelligible). But this is a part of our law. We have had pretty much of an even exchange with some going and some coming, but (unintelligible). We have not had the influx that we had before people being brought in because of the economy (unintelligible). Unfortunately, Rochester (unintelligible) situation where you come home and financially it's impossible for the people to not only keep what they have, but certainly expand. Again, Kodak has expanded but outwest and down south. Xerox has

- A. (Continued) expanded but again, out west and down south, because they refuse to continue on the area here. And eventually (unintelligible) to remain. My concern is that we shouldn't (unintelligible) because (unintelligible). Somehow or another industry can't stand still. It must move from one direction to another. The hope is that it stays here until some one comes to realize that we must do something to encourage industry to want to remain here. Hopefully to bring it back here, but (unintelligible) tax free (unintelligible) over a period of time to let them establish themselves. But the fact of it is, that's not something to raise the standard of hourly pay from what it is here (unintelligible) their products and their factories in industry to (unintelligible). But this is my (unintelligible).
- Q. You mentioned about the tax laws and said that . . . that perhaps the Jewish Community (unintelligible) Rochester in another twenty years they face a real problem with something like the new (unintelligible) taxes or something, that people will no longer be able to contribute to the same degree that they have in the past.
- A. Well, this is always a possibility. Their changing new laws, that's . . . I don't . . . I don't think that the (unintelligible) tax affects the Jewish individual as much as a non-Jewish individual (unintelligible). You don't find too many people who after their (unintelligible) who leave that much money to this (unintelligible). And whatever they may leave for the family, is not in such great abundance. Where for example you'll find a death of someone leaving perhaps a million dollars for a church and two million dollars for the (unintelligible) or something like that. I think that you'll find that generosity is equal to . . . matched during their lifetime if not more so than it is after their lifetime. (Unintelligible).
- Q. This may mean guilt money, too.

A. Beg your pardon?

Q. The deathbed guilt . . . oh my God!

A. Yeah. Whatever. . . whatever. But we have . . . I don't think that generally we've known that. Now, I know that in the case of certain people who are extremely generous with us here, left (unintelligible). But they gave all the time. I think whatever they left, they left with the family primarily. They gave to the hospital, and they established any number of (unintelligible). But I think their giving, their generosity was as much during their lifetime (unintelligible) nothing of any great sum, but (unintelligible).

Q. Do you think here in Rochester that most . . . that most Jewish families are affiliated with the (unintelligible)?

A. Let me say this that the larger the community the slower the percentage. It is misproportioned (unintelligible). New York City probably has the least affiliation. And at one time, the figures I don't think . . . I don't have figures on this, but maybe twenty-five percent have affiliation. Rochester, I'm guessing, but I would assume that there is probably about seventy-five or eighty percent. The reason that many of them are required (unintelligible) affiliate who otherwise might not is the fact that whenever they want to send their children to receive a religious education at a congregation school such as ours, membership is mandatory. If you're not (unintelligible) Jewish at all. (Unintelligible). And therefore, in order for them to send a child, and we've had numerous (unintelligible) well we'd like (unintelligible) members of the other congregation who don't want to leave, but we'd like your school's program and we'd like to have our children sent. Fine. We'll try to work out a program (unintelligible). We never (unintelligible). I don't want . . . I can't afford to spend this so I'll send my son and my daughter. We feel that both boys and girls are all equal in terms of the importance of a Jewish

A. (Continued) education. And the temple will take care of a certain responsibility (unintelligible) make such demands on people (unintelligible). But we feel the choice must be with the individual. They should be afforded the opportunity (unintelligible).

Q. Do you have the same policy . . .

END OF TAPE I, SIDE II, INTERVIEW I

Tape 11
Side 1
Interview 1

A. . . . this . . . uh, not this final, but then, I bought a new camera. Nothing elaborate. From Kodak. And, I (unintelligible) and took some good shots. I (unintelligible) pictures, and low and behold, every one of them came out. . . . were blurred (unintelligible). The camera is made for even stupid people like me to be able to (unintelligible). (Unintelligible) one or two by accident would have come out . . . by accident one would have come out. Sure enough the camera was out of focus. (unintelligible) to go back to Israel. (Unintelligible) Are you familiar with the (unintelligible)?

Q. Yes.

A. Well, (unintelligible)

Q. (Unintelligible)

A. (Unintelligible) not because I was a hero, but I was scared enough, that's all. (Unintelligible) my wife to do it.

Q. (Unintelligible) 80% (unintelligible). Oh, I guess you just mentioned . . .

A. (Unintelligible) We came to an oasis area (unintelligible) Arizonia there, and we stopped. And, there was a (unintelligible) in Biblical times. This is where (unintelligible) families lived in the area. And, it had my wife sitting in it, and I had two gorgeous shots of (unintelligible).

Q. Have any of your children been to Israel?

A. No. Yes. (Unintelligible) went there several years ago. They travelled in Israel. They travelled (unintelligible) were going to have to settle down and he had the permanent position and did a lot of travelling (unintelligible). My sons, I hope, (unintelligible).

Q. I was wondering what your experience . . if I can just return to that topic

Q. (Continued) of education, we can discuss to move the Hillel School to the (unintelligible), and you were also associated with Beth Joseph, you said, up on St. Paul, which is . . .

A. Yes, years ago, that was the first full-time . . .

Q. (Unintelligible)

A. Yes. That's right next door to the home where we lived. That was the, I might say in those days, that was the Orthodox congregation in the City of Rochester. And, then, of course, the people moved either up St. Paul Blvd. area further out, and then, of course, they established two congregations out there; Temple Emmanuel was the Reformed Congregation and Beth David was the Conservative Congregation with Rabbi (Unintelligible). So, that really . . . and many of the people from that area (unintelligible) the Brighton area or even from the Monroe Avenue area had almost destroyed that congregation. To this day, it's a very small congregation. Some people (unintelligible) whatever, (unintelligible). Monroe Avenue, Beth Shalom is the Orthodox Congregation I would say today. Although there are several other smaller ones, but this is probably the largest and old fashioned Orthodox Congregation (unintelligible) from the Monroe Avenue area which is, you might say, both sides of the border to the suburb of Brighton as well as . . .

Q. Right there.

A. . . .end of town. So, (unintelligible) And, (unintelligible) the Brighton area (unintelligible). There's also the St. Regis (unintelligible) They do have a regular name (unintelligible). And, they, too. But, they're . . . I would say that they're not quite developed in the terms of the other activities other than the services to the extent that the Beth Shalom Congregation has. I think that Beth Shalom is probably the most active in (unintelligible).

Q. What are your opinions about that possible campus complex?

Q. (Continued) Well, let me say this: I hate to see money wasted which is beside the point. A campus complex is (unintelligible). It looks good, sounds good (unintelligible). However, in order to develop this campus complex, and (unintelligible) the Hillel School specifically, they would have the benefit of the existing facility (unintelligible). And, that combination gymnasium-cafeteria. There are technically no classrooms which is still the primary need of an educational institution. Therefore, they would be required to (unintelligible) construct a complete school facility with a classroom situation and everything else that they need. To take and put that kind of money in to a structure as compared to (unintelligible) what they basically have, even though I appreciate they're two cooks in a bad kitchen so to speak, because we have our afternoon school . . . there's no difficulty (unintelligible) a little bit more of a problem in that respect. But, by the same token, when you have existing classrooms that are not being occupied during the school hours (unintelligible). And, they're only additional needs might be a small auditorium combination cafeteria with a (unintelligible), you can appreciate what the cost of construction here would be far less than what it would be there. From what estimates we've seen (unintelligible). I don't have the direct information because, actually, we're only a landlord . . . tenants. But, we do have a certain amount of communication with regards to it . . . is, I would think, the difference (unintelligible). To take community money to provide a facility when that same money could be used for other needy purposes (unintelligible). And, this is why I feel that they would be far better off to develop in this area by putting on additional facilities that they need rather than going to this beautiful sounding campus complex, because I think they'd still have problems. They couldn't. They're using the facility where adults must be around, where there would be questions of (unintelligible), what

- A. (Continued) are they doing? (Unintelligible) We haven't had any tremendous problems. But, knowing that they were going to be here on a permanent basis, couldn't be resolved (unintelligible).
- Q. I guess some people say that they would have had trouble (unintelligible). They might have been opposed to the community center where it was and they'd (unintelligible), and say, well, (unintelligible) somehow, move everything there. Get the maximum use . . . someone swimming in the swimming pool, playground, or the (unintelligible).
- A. Well . . . I . . . but, I think that their (unintelligible), because what they did in their building, the financial problems that they're having over there, are not going to be resolved in anyway here. The only thing that (unintelligible) is that the community might be more concerned about the proposed (unintelligible) of the entire program (unintelligible). And, you know, it's one thing putting up a building (unintelligible). You might be interested in knowing this: I (unintelligible) Conservative Congregation here (unintelligible). We do find, as a matter of fact, (unintelligible). We are getting into an age . . . and this is my . . . I'm concerned with they want to expand buildings because they're not (unintelligible). And, then again, it is. We're getting to a stage where we're getting older population, this is true nationally, but more so proportionately in the Jewish areas. As a result, for example, 50% of our membership (unintelligible). And, I have a complete break-downs (unintelligible). And, which means that we have to begin (unintelligible) a little differently than we have in the past. For example, in past years, you almost guided your temple year based on the public schools, based on the children. Come summer vacation, all activity ceases and so forth during September to May operations in the public schools (unintelligible) all activity, etc. This actually happens (unintelligible) especially the older people. They have to

A. (Continued) (Unintelligible). They find it difficult to get out, because (unintelligible) congregation. And so, the number of activities we observe (unintelligible). We have what we call "culture in a courtyard" (unintelligible). I'll tell you, in three years we haven't had one function in the courtyard, because either it rained or the nature of the program was not suitable for going in the courtyard, but we had it. And, it was an outdoor experience, and beautiful. And, it's held three or four times during the July . . . in June, July or August. And, we have beautiful programs. We have . . . on book reviews (unintelligible). We once had a thousand people here at the time, I think, (unintelligible) which was subsequently reported. Also, another time when we reviewed Portnoy's Complaint, and, I think . . . it was wonderful. I mean, people came. We don't restrict it to membership here at the temple. It's open to the community. There's no charge of any kind. And so, we find that these summer activities are being attended than (unintelligible) during the course of the year. Which means that we're gonna have to start thinking of twelve months a year programs rather than a nine months year program. And, we may have to rethink our activities for senior citizens and what shall we say, near-senior citizens, people like myself, and (unintelligible). One of our most active organizations is our (unintelligible) referred to as senior citizens, but this is the program. And, they come here every . . . twice a month on Tuesdays, every alternate Tuesday, and they have an activity with a program, and they play cards, and have their lunch and their . . . And, (unintelligible) programs (unintelligible). And, more and more, the congregation (unintelligible). You can't be strictly social because then, there's no need for (unintelligible). There must be some culture, some educational; religion, involved in it, as well. But, I think (unintelligible) because what has happened is in the past ten years, our enrollment in

A. (Continued) the religious school has dropped 34%. And, membership has only dropped 5% over the same period of time. So, we're retaining the older people pretty much. I would say, thank God, their (unintelligible). The alternative is worse. And, our whole philosophy, our whole plan will have to be developed along the lines of providing programming for these people. We will say, well, gee, there are so many facilities and everything else, what's gonna happen to them? A school that can accommodate 1,200 in all, and we only have roughly (unintelligible). What can happen is that we will design activities now for the senior citizens for a facility will still be utilized, but perhaps, more (unintelligible). And, this is a very, very, very serious consideration which every congregation with few exceptions . . . For the congregation that is the middle man, so to speak, where people are moved from one area which has for one reason or another . . . intercity areas where the temple has moved out, where (unintelligible) and he's in the middle, and they come to him first before they go way out to suburbia, so he's constantly being replenished for whatever loss he has, and they may even be growing. But, most of the congregations are experiencing a decrease in membership which were tremendous decreases (unintelligible). Now, we're always gonna have a religious (unintelligible); we're always gonna (unintelligible), but (unintelligible) will be far less, I think, (unintelligible). Right now, for example, in (unintelligible), the major item, or the largest item is the religious (unintelligible) public education, as well as, a college level education, and the same thing holds true with the religious education. And, eventually, I think that with programming aspects generally (unintelligible) membership will (unintelligible).

Q. Because of the basic demographic changes?

A. The demographic. I think it is a universal situation. I read several articles; we have not had a, unfortunately, the last survey which was made here in

A. (Continued) Rochester which was (unintelligible) six people (unintelligible). I have not yet (unintelligible), and I called him because I was trying to get the material not too long ago (unintelligible) committee. I asked if they had the (unintelligible) statistics. And, they said, no (unintelligible) and you don't get to it. I did try to get a few of the national ones, and there was a demographic study made . . . two of them. One in about '75, and one in about '70 on a national basis which gave pretty much the same situation as what we found in town. And, of course, I had my statistics here (unintelligible) more or less relate to the other. I found that they're just right in line.

Q. (Unintelligible) the residential patterns of your congregation? Or, has it changed dramatically?

A. Not dramatically, no. Because, I think, most of the people who live out in this area . . . first of all, you have primarily people who own their own homes. (Unintelligible) for selling a house, for the most part, the people that the children are already off and are married, and they're on their own and somebody says what do I need a whole house for when the (unintelligible) are there, and so, they'll go into apartments as well. Their apartment dwellings might be a little bit beyond the location of their home, but again, they still live in a confined area. You have more people moving . . . yet, more people moving into a particular area than you have (unintelligible). But again, (unintelligible), so you're not that far away. But, (unintelligible) before long (unintelligible) congregation developing (unintelligible). I don't think congregations (unintelligible) like they did in other areas, but I think, you will have a development (unintelligible). It's possible that it might be a Conservative (unintelligible) Reformed Congregation. There is a small Conservative Congregation, very small, in the area . . . Beth Sinai.

Q. I've heard (unintelligible)

A. Yeah. (Unintelligible) I don't know whether they had (unintelligible). It is a wonderful town, because everyone (unintelligible) love it. You know, they're all doing their own thing (unintelligible) no professionals to speak of involved. And, it's wonderful, because whether it happens to be (unintelligible) temple and so forth. Without it they couldn't exist. (Unintelligible). This is my feeling. (Unintelligible). It does give them a tremendous opportunity to relate to one another socially, religiously, educationally, culturally. And, we become a (unintelligible) group. Very often (unintelligible) you don't find, you have a lot of these (unintelligible). Now, we have a lot of (unintelligible). The only thing that bothers me is that (unintelligible). Not intentionally, but this is the nature of the beast. And, they try to leave the home (unintelligible). You know, for a warmer atmosphere and all. If you're a normal individual (unintelligible). So, this is the only aspect . . . and, we have a number of those groups right now. I'd say about five or six of them, and there . . . as . . . the group is completed number wise, and somebody else wants to get in, then you have to organize an additional group. So, these concepts are good, but they're still limited. (Unintelligible) And, it's true. How many friends can you really cultivate? I mean, you can know a lot of people. My God! I know thousands of people, but I could stay close and friendly with only a limited number. So, it doesn't make any difference if the congregation only has (unintelligible) family, or 1,200 families, you're still only going to be friendly with a limited number of people. But, what you do have in a congregation that's smaller than (unintelligible) in that respect is that somehow or another you are in contact with the people a good deal more than (unintelligible) together at the high holidays or something like that. And, yet, of course, the lack of congregations (unintelligible) the variety of activities, particularly in the

A. (Continued) educational field, to have something which, very frankly, is most unusual. I think we're probably the only one the country. We have even a learning disability program for some of the children who are at the school which is most unique and very costly, but it's something we've done. And, frankly, I don't think it should be the problem of the individual congregation. There's a Bureau of Jewish Education in Rochester, and they operate an educational program for the high school. They, too, develop programs which would take care of . . . special programming, because doing it on a city-wide basis gets support from the community as a total picture. They should be able to provide for it rather than burdening the individual congregations with it. We felt that some of our people are very (unintelligible) in the sense of providing every aspect of good education programming. And, when people who have learning disabilities (unintelligible) should be taught in a public school (unintelligible) because there (unintelligible), and we try to do the maximum we can to the children along these lines. Our new program, which is on the informal basis, which is a very, very successful program, and (unintelligible) develop good Jewish leadership through the informal approach which is a little more colorful than the formal classroom setting programs and all of that. And so, what we will (unintelligible) highest of standards (unintelligible), and we hope that we should contemplate (unintelligible) with the same type of programming. And, I think, eventually, every congregation throughout the country and church (unintelligible).

Q. (Unintelligible) basic conflict between the individual congregations and the federations and organizations like where people say, "Well, I don't want to be a volunteer . . ." (unintelligible)

A. I'm still waiting for a document that was presented at our professional meetings back in Atlantic. (Unintelligible) by one of the Rabbis, and I don't recall his name nor the congregation from which he comes. He gave one

A. (Continued) of the best presentations . . . people were asking for copies (unintelligible) and was gonna send it out, because (unintelligible). I don't think Rochester has experienced any kind of (unintelligible) leadership is breaking off from congregations (unintelligible) where your funds are breaking off from congregations (unintelligible) to a point where congregations are really (unintelligible) as a result. We here have had a certain amount of it, because, fact it, I mean, when the cry goes up, can we have another item here for the temple and Israel is at war, no question of priorities . . . must go. And so, we feel . . . and, you also, as I pointed out before, many people (unintelligible) religions, but don't require the organized religious . . . religion as a requirement for their belief that this must be this, they must be affiliated with a congregation. So, they will identify through what they do financially through welfare funds, through the federation which, basically, they hope will be helping Israel. Many people who identify with the JCC, the Jewish Community Center, which, of course, has no more of an identity in being Jewish than anything else, except that it's sponsored by the Jewish community. And yet, they will feel that this is their identification. Others feel a very strong need to be identified with the temple, whether they attend it or not. So, you know, we classify Jewish people into certain categories. You say you have the cardiac Jewishness: I don't have to be a member, I have it in my heart. Then you have the pediatric Jew: He says I'm only joining because of my children. And, then we have the gastronomical Jew: He says he loves the aroma of the (unintelligible) and other Jewish delicacies. So, this is his identity with Judaism. But, basically, you do have that and in some (unintelligible) it's become a very serious problem. I will say this about (unintelligible) over and above other communities of which I was a member. Basically, there is a close-knit Jewish community in Rochester that people who, whether

A. (Continued) they're affiliated with the temples and are very much involved, or are affiliated with federations and very much involved there, or with other aspects of Jewish activity which they then can relate it to one another in a very wonderful manner. There's no animosity, so to speak, (unintelligible) in one community versus the other where, you know, this is my temple. And, we have a wonderful group (unintelligible). I speak of the people, not the structure. With the people of B'rith Kodesh; with the people of Beth El, which are the two large congregations in Rochester, are social leaders. Much a part of one another as you could ever want. The leadership for the federation is made up of many other people from both of the congregations primarily. You have people who are not even affiliated with the temples who are people who accept the nationalist concept of Judaism (unintelligible) as we call them. And, who are very much involved in the community activities and everything from that standpoint. And so, you do have a very close-knit . . . and, I think no one here would put . . . well, there's probably (unintelligible) The community is void of the organized activity up until about the '40s. And so, this group of people literally helped where ever the need was. They'd get together with both leaderships of Temple Beth El with the leadership of Temple B'rith Kodesh and they helped (unintelligible) at the Y, as it was called in those days, the JCC. And, they helped with this one. They helped with that one. So that they already had a joint effort going before they had a formal organization going, in that sense. When the formal establishments of the Jewish Welfare Fund or the Jewish Community Council, the Jewish Community Federation . . . were these things . . . you already had the nucleus working in that direction. And, they were all (unintelligible) of it. So that it's true. There were times that I resented that here we struggled and we develop a good leader, and the next thing the federation grabs him, and he's

A. (Continued) working over there now. But, in a sense, for the most part, they don't really compete. And, (unintelligible). The next thing you know, (unintelligible). I think, as Rabbi Bernstein once stated (unintelligible): He said, "Today I ask you to give \$1.00, which would mean that you would (unintelligible) until that day, I can ask you to give, and give, and give." Let's face it, no matter how much people give, they'll never be to the point where (unintelligible). And, it's true. I've seen people who also have a situation where (unintelligible) when people come into a structure like that, you might find them a little more difficult, but not (unintelligible). There's a philosophy that you give (unintelligible) as a way of life. I'll never forget (unintelligible) and I said to my mother at the time, "Mom could I have the money for (unintelligible). Shortly after that, (unintelligible) and selling bread (unintelligible) going around, because to a Jewish person (unintelligible). And so, they would pretend that they're selling (unintelligible). They came to door (unintelligible) all she had was a quarter. That guys probably got more money than we've ever had, and here I asked you for an ice-cream cone and you wouldn't give it to me. Well, my mother, being of the temperament that she was, didn't yell back. She put her arm around me (unintelligible) to the point where he had to beg (unintelligible). And, I had an incident a few years ago, not for a quarter, but, you know, (unintelligible). The wife came from an extremely wealthy family (unintelligible), and they were forced to move out of (unintelligible), because they couldn't pay their rent. And, they were trying to get into an intercity developments (unintelligible) a phone call from Miami to get me the right party. They said they could do it in one week; there was a residence available for them (unintelligible) had no money for moving expenses could I borrow a few dollars? So, (unintelligible). Would you believe it? (Unintelligible). I have always felt, generally, what that philosophy is (unintelligible) that I would never

- A. (Continued) (unintelligible) one individual because we feel that someone might be taking advantage, and therefore, (unintelligible). I'd rather be taken advantage of once or twice and yet be sure that the right person are (unintelligible). So, and we use that philosophy, by the way, with the membership fees that we charge and so forth. I'm sure there are people who come (unintelligible) who would take advantage of anything (unintelligible). We take people at their word. And yet, I (unintelligible) so badly if we didn't have a strong policy (unintelligible).
- Q. (Unintelligible) the Hillel School itself has a policy similar to that.
- A. This is, by the way, (unintelligible) a Jewish mother, because (unintelligible) Would you believe it? There is no (unintelligible). The word is (Unknown) which means (unintelligible).
- Q. Well, I thank you very much.
- A. (Unintelligible) I don't know if I've given you anything that you wanted.
- Q. Oh, yes. One last . . . this has really lost me. Now, we've been talking about the changes in the community up to this point. Where, do you think, and what significant changes will occur in the near future? You mentioned about . . .
- A. I will tell you what I feel very strongly, which is what I indicated is taking place here, will be the pattern as far as the . . . we're talking about the Jewish community.
- Q. Yes sir.
- A. Generally. Will be the pattern as far as the Jewish community. I think that every one of us who are involved in programming for the Jewish community, be it for the young or the old, will have to start rethinking in terms of where the stress will be. The stress, I think, will gradually (unintelligible). Right now it is basically on (unintelligible) for years. I would say that if

A. (Continued) did not have a religious school program in our congregation, I won't say 50% of our existing (unintelligible), but we would lose 50% of our prospective congregation. (Unintelligible) Because, if they had other areas in which they could collaborate (unintelligible) it would not feel the need for affiliating with the temple. (Unintelligible) So, I think that this has been one of our strong points in the retaining, at least, in bringing the members into the congregation . . . our retention of the members will, of necessity, be, and this is true, I would say, within the community, the federation, every organization, every religious organization, every teacher will have to begin to think (unintelligible) provided a maximum program for the youth. But, that the demand will be minimal by comparison to what (unintelligible). And so much more effort will have to be developed in the area of providing a complete program social, cultural, educational, values for these older people, for the senior citizens (unintelligible). I think we'll also have another situation (unintelligible), and that is that (unintelligible). There's been such a tremendous (unintelligible) on physical education (unintelligible), and so forth, and I think that people more and more will be taking advantage of it. And, I think that places like the Jewish Community Center should be developed into and service . . . I'm sure they're gonna have a certain amount of (unintelligible). I'm sorry to say, I (unintelligible). And, as far as (unintelligible) is concerned, I think they're gonna have to develop programming for that element that I'm sure (unintelligible) from the standpoint (unintelligible) culturally programming will be attuned to . . . more of these groups. Some of social activities will be provided (unintelligible). How successful it can be on a limited basis. The group which we sponsor here (unintelligible). I can envision a tremendous source of activity which will bring these people out here (unintelligible) particularly during the better

A. (Continued) periods . . . uh, the better climate in Rochester (unintelligible). But, basically, when it's more acceptable for them. This is what I (unintelligible). Not only Rochester (unintelligible) when you go downtown and you see the older people, I don't know if you had occasion to be in this area, such as St. Petersburg or (unintelligible)

Q. Years ago. (Unintelligible)

A. The senior citizens are throughout the country see what you see in Miami, the people who are going down there to retire. Go to any area they develop tremendous programming and the (unintelligible) is unheard of (unintelligible) park programs, activities for senior citizens. The athletic programs that they're providing, even calisthetics. (Unintelligible) And, it's remarkable. And, I think that (unintelligible). Also, the concerts (unintelligible) in the middle of the Miami Beach area, they have concerts. And, this is open to the public. (Unintelligible) concert where you . . . philharmonic had their concerts there, and so forth. And, (unintelligible) quite religiously on Friday night, because it's another (unintelligible) for them. (Unintelligible) legal or not, (unintelligible), we used to turn away three, four hundred people every Friday night (unintelligible) . . . admissions, buy tickets. Not that we were gonna charge, but they had to get their tickets ahead of time, because this was out of control. Otherwise, our members would never be able to get in. I used to seat 1,750 people every Friday night. (Unintelligible) congregation. And, then, because . . . not so much as I say (unintelligible) kiddingly I used to say, "What are people (unintelligible). But, basically, it was the number of evening activities (unintelligible). But, again, there (unintelligible) gonna see this kind of programming more and more. Now, I play tennis. I used to play (unintelligible) But, I played tennis next to . . . do you know Dr. (Unknown) Rogers?

Q. No, I don't.

A. Well, (unintelligible) early fifties like myself, and my partner, and he plays with a retired dentist, Dr. Patrill (spelling?); I don't know if you've ever heard of that name. This fellow is eighty-seven years old. And, it's the most remarkable thing to see a fellow like . . . at that age, running around playing (unintelligible). And, he (unintelligible). It should happen to me. But, I've noticed . . . now, the reason I mentioned it is that there are more and more people up in their seventies who are out there with tennis rackets playing. And, down in Miami, it's amazing the number of people (unintelligible) who are out there. Now, that these people have the stamina at this age for physical exertion of that kind, and there's a (unintelligible) people who would want other aspects of activities, of cultural activities . . . the arts, educational programs (unintelligible) as I say, will have to be done on a (unintelligible) the federal government would probably be considering sponsoring national programs. Because on the state level (unintelligible) and your local municipalities will have the same responsibilities, as well as the individual churches, etc. (Unintelligible).

Q. Well, I thank you so much for (unintelligible).

A. Oh! (Unintelligible). Again, please forgive me for the delay, but . . .

Q. That's quite alright.

A. You know, this has been the most relaxing period I've had now in I don't know how long.

Q. That's nice.