

Fred Kravitz  
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Interview by Dennis B. Klein

Tape 1, Side A

Q. Mr. Kravetz, I thought we would start with the biography of your life.

A. Well, Dennis, I was born in Rochester and have always loved this city. As a matter of fact, I could always, I could run an ad for the Chamber of Commerce for the city because I love it so. People refer to this town when they're out of town as the cold belt. Our climate isn't as attractive as most people think it is when they live a few hundred miles south of here. I don't think I could ever move from here and have devoted my whole life and business and my very being with the city of Rochester. I was educated here.

Q. Could you give us some specifics . . . when were you born, where were you educated?

A. Well, I was born April 19, 1916 on Bayden Street. Educated here through the grammar-high schools. I went to collegiate center which was a branch of the University of Syracuse during the depression years, the University had a college branch. Then, my whole professional life was devoted to real estate from the time I could breathe, I started a real estate business back in 1939. I spent about a year in the business, then went into the armed services. I served in the United State Figi Islands and was transferred back to the States from the Figi Islands to go to an officers training school in Monmouth. Then we were switched over to Europe at the end of the war which ended in September 2, 1945. I came back and went back into the real estate business and started my own business. I had quite a flourishing real estate brokerage business, developed that for a good many years, then got involved in purchasing and operating a lot of multiple commercial properties in the city of Rochester. We, today, own and operate several important buildings in the city: the Medical Arts building, Oakhill Terrace apartments, Pittsford Gardens, 520 East Avenue, Pittsford Manor, and many other apartments in the city and its environs. In 1965 I had an idea I would like to go into the banking business, then together with a friend of mine and several other acquaintances, we organized the First National Bank of Rochester. We started that, we applied for a charter from the control of the currency, and was granted a charter in 1965. At this time it was the fifth commercial bank in town and we were very excited about doing this. Now, with the laws having changed all the New York banks are here, so, the banking business today is different than it was 10 years ago, because in Rochester you'll see Citibank, Chase, Chemical, etc. We were once five, now it is very competitive. I have served as president of the real estate board and served on the state level where I was a regional vice president of the state association. That about covers my business career with regards to where I've been, having started at \$21 a month in the army when I first entered the army as a private. I think today a private receives several hundred dollars a month.

Q. Did you want to add something there? I don't want to interrupt you.

A. No, I think that about covers my business career to date. Then, of course, during that time I was very active in community endeavors with respect to the Jewish community now known as the Jewish Federation. Bond drives, any Jewish philanthropic purpose that came along I was always very active in it. I served as chairman of the of the Jewish Welfare Fund, chairman of the bond drives. I think I served in both of those capacities simultaneously, three years as chairman of the Jewish Welfare Fund and also three years as chairman of the bonds for Israel drive. As chairman of these events we had raised more money than they had ever raised prior to the time that I served in that capacity. Of course, today the dollars are much greater than they were during the time that I had served.

Q. When did you serve as chairman?

A. 1965-66-67.

Q. I talked with Nelson Kirshenbaum as part of this project. He had some things to say about Israel Bonds. I still have some questions myself about that. I wanted to get a little bit more about your personal background, if I may. Physically where your parents were born.

A. They were both born in Russia, having come to this country early in the century, 1905. Both have now passed on.

Q. They moved directly into Bayden Street?

A. I don't know if that was their first address but they lived in the Joseph Ave. area. The Jewish people at that time migrated to that area.

Q. That area has been an important area of this project because as so many Jews have lived there, it was the Jewish community, at least the eastern European Jewish community until almost very recently. It's disintegrated now and has become a different composition, blacks and other ethnic groups. You were born on Bayden Street .

A. I was born on Bayden Street. The family lived pretty close to the area during my adolescence from Bayden Street. Then they moved to Lang Street which is near the Ball park, Avenue D, St. Paul Street and Weaver Street, that's the 17th Ward in the northeast section of the city.

Q. That's near the Jewish Home and Infirmary.

A. Well, it's a little north of that. As a matter of fact, I serve on the Board of the Jewish Home now. Of course, junior high school, I went to 22 school which was on Zimbrick Street. At that time, Washington Junior High School, Clifford Avenue, I was first class that entered at Franklin at that the time, which was the largest high school in the area, a very fine high school. Then, I was in the first actual graduating class of Ben Franklin in 1933, June, 1933 I graduated, I forgot to tell you earlier in my lifetime, I was interested in music, having played the flute and piccolo in high school orchestras and band. I also served as a drum major when I was in high school. We used to have Decoration Day parades and I used to lead the band down Main Street during that event.

Q. That's interesting.

A. I served incidentally, when I first got into the army, I was in the army band as a piccolo player.

Q. You never considered that seriously as . . .

A. Well, I thought of it in the beginning but, no, I just had fun with it. Travelled all over the country, we played competitively.

Q. You lived in that area, then, until when? Until you served in the military?

A. Yes, I went into the service from my home on St. Paul Street, 1609 St. Paul Street. No, it was Avenue D. I was single when I went into the service which was in September of 1941. Then the war started shortly thereafter, as a matter of fact, I was in the service on Pearl Harbor Day. At that time I was, as I recall I was in Fort Riley, Kansas, December 7, 1941 when I listened to those words of Franklin Roosevelt saying, we have declared war on Japan. I was immediately transferred back to Fort Dix.

Q. In New Jersey?

A. In New Jersey. Got married in Fort Dix on December 25 of that year and then about a day after I got married I was shipped overseas to the Figi Islands without having the time to spend more than one or two nights with my bride. Then, the next time I saw her was about 2½ years later when I came back to Mitchell Field.

Q. You must have written alot of letters, though?

A. Oh, yes. When I was in the Figi's I had written everyday to my bride. I even numbered them, to about 700 letters.

Q. So, then, essentially, you lived in that area until about 1939?

A. I lived in the area until 19 . . . I came back and lived home temporarily, at my father-in-law's house, 383 Barrington Street. We lived there just a short time, a couple of months. Then I rented an apartment on Lake Avenue, 1069 Lake Avenue. I lived there for a few years until my child was born in 1952. Daughter Laurie was born on May 10, 1952 and then I wasn't too happy about apartment living with my child, so I immediately purchased a home on Maywood Avenue, 75 Maywood Avenue in Pittsford. Lived on Maywood Avenue in Pittsford for about five years. Then, I purchased a home on Grovenor Road. Lived there about 5-6 years. Then about ten years ago, which is 1966, I purchased my present home on Thackery Road. I have been there ever since.

Q. Now to go back again. I hate to keep on taking you back. Were your parents religious? Did they attend synagogue?

A. They were always members of synagogues. I wouldn't say that they were religious. They never kept separate dishes that the orthodox people do. They went to synagogue on the High Holy Days. The food at home was always kosher food, but they weren't what you would call religious, being Orthodox. But, they were very interested in being Jewish. I, of course, have always been interested in Judaism. Shortly after I came home from the service, I joined Temple B'rith Kodesh, back about 46-47. I have been a member of the temple since that time and have been active in temple affairs having served on the Board at the temple, and was vital in building a new building on Elmwood Avenue. I served in fund-raising activities to raise the money necessary to erect to the edifice on Elmwood Avenue. Myself, I have been a member, I am not a constant temple-goer. Every Friday night I'm there for the High Holy Days and probably 5-7 times throughout the year I attend services in the temple.

Q. Before we go on, by the way, I don't know if you've been told before, but you have a striking resemblance to Leonard Bernstein. Have you ever been told that?

A. I've been told I look like Leonard Bernstein and also the Shah of Iran. My nickname is Shah. A lot of people call me the Shah.

Q. One think I notice as we talk, is that after the war, you on the one hand moved out of the Joseph Avenue area for one reason or another, we can talk about that, and on the other hand, went to a reform synagogue, B'rith Kodesh. Was there, there seems to be a change in your own Jewish identity, your own approach to Judiasm after the wars. Is that true?

Q. Well, I don't think it was any different. I wasn't happy being a, in the orthodox in the orthodox temple, not happy, never understood it too well as a kid. As a kid we lived on Lang Street, I said, and Lang Street is the church where, is the street where Our Lady of Perpetual Help, Catholic church is. While we were brought up, we used to get the hell kicked out of us from people in the area, being one of

few Jewish families in that area. I identified all the time more towards the reform than to the orthodox. I'm much happier there. I was instructed in Hebrew as a child but I was never too fond of it being that I didn't understand it. I enjoyed reform Judaism because I understood a little bit of what was going on. That is what I think happened to most people that are members of Temple B'rith Kodesh. All of their predecessors were in the orthodox temples prior to that time. I think Rabbi Bernstein's upbringing was strictly orthodox when he lived in that Leopold Street area. I remember Rabbi Bernstein, brought up in that area and all of a sudden he becomes a reform rabbi at the temple. So my situation isn't different from anyone else's.

Q. What's interesting are the reasons for the changes?

A. More comfortable and enjoyable.

Q. First of all, you said you were one of the few Jewish families in that area . . . You were really outsiders then.

A. If you know the Jewish community, it ended basically at Clifford Avenue which is the north boundary of the Jewish community of Joseph Avenue. All these people lived south of Clifford Avenue from Clinton on the west to Hudson Avenue on the east and Central Avenue on the south. North of Clifford Avenue was not the Jewish community. That area was mostly of German extraction. If you know the area that I'm talking about, but where we had lived, that 64 Lang Street, my mother and father bought the house there, mortgage payments I think were \$6 per week. We were the only Jewish people in that whole area, only Jewish people on the street.

Q. When did you move to Lang Street?

A. About 1917-18.

Q. I guess, in a sense, you didn't really grow up in that Joseph area.

A. No, I was brought up in a predominantly gentile neighborhood.

Q. Why do you think your parents moved out of the area?

A. I don't know why. It was probably expedient for them. My father was in the produce business. At that time, there was no furnace in that house, there was no inside plumbing, I can remember vividly the day when the new furnace was installed in the house. I do remember an outside privy. Probably the reason why he went there, at that time he had, being in the produce business, as a wholesale produce dealer on the public market, he owned a horse and wagon. This lot on Lang Street was large enough to take care of his needs -- a barn, sufficient land, etc.

Q. Apparently, I suppose a person with very, very strong assumptions about Jewish feelings would not, in spite of what you're saying, move out of a Jewish center of life. That's an assumption on my part. What I'm drawing the conclusion, is that you parents really were not committed . . .

A. They probably did this for economic reasons. Here he found a home that maybe a friend of his owned, the mortgage was \$6 per week and dollars weren't that plentiful, and I think he did it more so for economic reasons than for other reasons.

Q. After the war, you moved out to Pittsford. Was that the time when many Jews were moving away from certain pockets of inter-city living to the suburbs?

- A. That time people started moving north. By north I mean the Irondequoit area. Originally, the Jewish trend was north, Irondequoit, St. Paul Street area. Most of your Jewish people that moved out originally were, moved to the North Street area, to the, excuse me, to the St. Paul area of Irondequoit. Your affluent started looking to Brighton and they started moving to Brighton. Of course, where I had moved to, Pittsford, which is a little bit beyond Brighton, not too many Jewish people moved to Pittsford at the time. But, I was never uncomfortable in this type of an area. I always lived in areas that were not predominantly Jewish and the reason why I moved to Maywood was that I wanted to move in a hurry and I was more interested in the facilities than I was in the immediate area itself, although I knew I didn't want to move east and south. Then, as I moved out of Maywood, I think at that time, now I've got a child, she was going to the grammar school on East Avenue. When I moved to Grovenor Road, I thought the environment for my daughter would be better in a more complex environment which there were a better ratio Jews to Gentiles. So we moved to Grovenor at that time, you could feel, they started to celebrate the Jewish holidays in the high schools like Hannukah became a holiday at Brighton high school together with Christmas holidays. We found that, we were more comfortable in Brighton. At that time, they were saying the Lord's Prayer in the grammar schools and things like that on assembly days, which sort of went against my feelings. I didn't like the idea that she would be silent when the Lord's Prayer had to be spoken. We enjoyed the environment of the Brighton schools rather than the Pittsford school district where one or two, less than 10 percent of the classrooms being Jewish, where I think the percentage of Jewish people in Brighton school system was up substantially more than that, maybe 20-25 Jewish people.
- Q. Now, today, of course, . . .
- A. Now you're up in Brighton to 45-50 percent of Jewish people.
- Q. Having experience in real estate and yourself moving as you're describing, you have some insights into, well, residential patterns. That is to say, after the second world war, there was this shift generally out of the Joseph Avenue area. Certainly, the Joseph Avenue area can be dated back to late 40's.
- A. The big move was after 1945 . . .
- Q. Which was about the time you were moving.
- A. Yes, I'm moving right with them. Of course, you said this interview was strictly not a predominantly Jewish interview. The black people came in right behind us. Wherever the Jews move out, the blacks move in. I was very much concerned about the Jewish people and the black people, perhaps much moreso than I am today regarding the black people. I told you I was the president board in 1965-66. I had that capacity, I was very active at that time. I was also an actor at that time, being active in community players, B'rith Kodesh players. I played in many of those. I remember sittings in my office because of human relations situations where we were going to get tired and flub it at one time in selling a house in Brighton to a black individual. As a matter of fact, we sold a house on GeIn Ellyn Way by contract to a black professional and before the contract was completed the people on the street, many of them being Jewish, objected to the sale, when they got wind of the sale, got together and attempted to purchase the property themselves so as not to allow this black individual to buy it. The case wound up at the city mayor's office where there was going to be a law suit on the matter. Eventually, the black person bought the property. There was a lot to do about it at that time. That was the time when there, I didn't know too many black people in Brighton and I don't know if I call myself a champion of the black people at that time, the economic ability to be a home, I certainly was going to sell it to him no matter . . .

I had been very much involved in selling, when I was very active in the sales in Brighton, the situation came up all the time. Phone calls, etc. In your lower economic levels, we find that the people are less attuned to change, the composition of the tenants in a particular building.

Tape 1, Side B

- Q. We were talking Mr. Kravetz about changes in residential patterns over the years, and specifically, I was interested in your comments about some Jews in the Brighton area putting pressure yourself and other agents of real estate and government about integration of neighborhoods, the issue we are talking about. When I was talking to somebody for this project in the Joseph Avenue area, it was interesting that they had an apartment vacant upstairs, they were living on Joseph Avenue in that area. White and Jews, they were not very happy when it came out that it was vacant because they know through the government that integration is still the major force in housing, or a major force. What they'd rather do is keep it quiet, that it isn't vacant so that they don't have to feel the pressures of having, especially in that area now, because it is so primarily black.
- A. Most of this integration is lip service.
- Q. From the government, you mean.
- A. From people and the government. In other words, integration is something that everybody should do as long as everybody is the other fellow. Now I'm talking in general. Generally, in the business that I'm in, many people operators do not put 'for rent' signs on their apartments. There are operators who never advertise properties so that if an element comes in that they don't want, they can't be subject to criticism.
- Q. That seems to be the way people have gotten around the pressures.
- A. Now every apartment house in this city has, now when I say every, most of them have vacancies. The average in the city today runs 10-15 percent vacancies. No matter where the apartment is, there is a vacancy. If there isn't one, they'll be one tomorrow. Ride around the city, and see how many for rent signs there are.
- A. Or in the papers, or wherever.
- Q. They won't advertise it.
- A. So what you have is that, I mean if it is lip service, it's even moreso because they are not going to the public channels for advertisement or whatever, and therefore getting around the law that way and are continuing, I guess, to segregate as has happened before.
- Q. I once asked a certain resident manager how come your tenants are all white and the ones across the street are not that way? Well, her answer was that her apartment is so located that when she looks out her window and sees the wrong type entering the door, she looks at them and if she doesn't like the way he/she looks, she doesn't answer the door. I don't know whether you're interested in this. Let me just tell you how apartments are advertised, if your interested. Some apartments advertise by telephone. Call a particular number, and we'll give you the number over the phone. They think some resident managers feel they can, not to waste time, that they run their business in this manner. Another apartment will advertise no telephone number, just the street. They don't want to talk to people on the phone. They want to see what they look like. Another apartment advertises there's a sign on the apartment door of the resident manager 'no information given at the door'.

If you're interested in apartment information, please call'. They find that too many people that come to the door are not the people that they want. So everybody runs their business in a different manner. One calls by telephone, others come to the door, others don't even identify the apartment.

- Q. We were talking about the issue of integration generally. I want to stay with this issue a little more but specifically as it concerns Jewish community, if we can. I know this problem of why to every segment of the population.
- A. Jewish Polish. Let me give you a real case in point. We're talking subsidies. We own or operate the what was known as the Seneca Manor apartments. Seneca Manor is a very lovely apartment structure, on Ridge and Seneca Avenue. The apartment always enjoyed 100 percent occupancy. Then these highrise monsters were built right next to it, where Ridge and Hudson is, the subsidized highrises and town houses right near the hospital there. Catering to I think they catered to people who receive rent subsidies, welfare clients, large families, many of the people -- it was supposed to be for integrated, for people who required subsidies. Many people used to live in Hanover housing, moved into these apartments. Instead of it being integrated, these town houses are, I believe, almost entirely unintegrated, all black. So now we who had an apartment adjoining this and still do, we were filled with an ethnic composition, many Polish people that lived in the Hudson Avenue area, many Jewish people who used to live in the Joseph Avenue area, used to come and enjoy this apartment living, but now they are not interested in moving into these town houses because of the proximity of the highrise buildings. Many of the people who are interested in renting our apartments are black. The net result is many of our stable tenants are not renewing their leases, moving on, and we do not any longer attract the ethnic population that was originally attracted to it. Now we don't have any control over this. Regardless of what your laws are, you are not going to change the person.
- Q. Even if you know the reason . . .
- A. If a person doesn't want to rent an apartment because he doesn't like the composition of the complex, the net result is that we have a problem keeping our places occupied.
- Q. Let's make some statements out of all of this. You've given many examples of this problem. Do you think that there is a Jewish dimension to this or do you think it is white-black? Because you talked about the Seneca apartments, we talked about the Brighton . . .
- A. No, I think it's color. I don't, . . . you mean, in other words, the question is if a person found that a lot of Jewish people . . .
- Q. Also the view about blacks. In other words, this issue did kind of expose in the New York City area a few years back.
- A. The issue is color and not Jewish dimension, but there is a Jewish dimension in that the Jewish people themselves are not being attracted to this type because of the fear of it being of the composition being lopsided the other way. In other words, we would have no problem if you went by population. What should normally, if there were no problem, what is the black population in the city? What is the black ratio versus the Jewish ratio, etc? Your Jewish population runs somewhere in 10 percent, the city itself maybe about 8 percent. The black population is much stronger than this. Where you get overrun, you say is there a Jewish dimension? There is from that, Jewish to black. There's no dimension as you referred to it in respect to Gentile to white.

- Q. Let me get at it this way. For example, during the 1964 riot in the Joseph Avenue area, some have said that there was instead of a black-white tension, that there were black-Jewish tensions.
- A. At that time, the black people, many of the black people felt, that they were being, that Jewish people were enterprising on them, taking advantage of them. That's one of the reasons for the riots.
- Q. There was that element to it then?
- A. Oh, sure. The Jewish entrepreneurs were taking advantage of them which I don't think is true but that was one of the reasons for the riots.
- Q. Who gave those reasons, or how do you know?
- A. That was just common conversation, I can't specifically tell you that. Conversations with certain people, they felt that there was a great dissatisfaction between black and Jewish. Black people don't particularly love the Jewish.
- Q. Then to turn it around, it seems to me that after the second world war, when Jews began moving out of Joseph Avenue, it's no coincidence that blacks were moving into the area. To turn this around, Jews don't want to live in a predominantly black population. So, there was that kind of . . .
- A. That's definitely true.
- Q. I'm trying to isolate that particular element of Jewish conscienceness as supposed to it just being white. I'm wondering if we can go so far as to say that when B'rith Kodesh moved out of downtown, now this is a different area of the city all together but a part of the same problem, they moved out to Brighton and we still had the situation of the JY.
- A. We are all familiar with both of these because it was vitally concerned with both of these situations. B'rith Kodesh had an expanding need where the facility had outgrown itself. That area of the city was becoming depressed and they moved out for that particular reason. The JY, I wasn't involved with the sale of the JY which is now owned by the Freddie Thompson Foundation. JY moved out of there for the same, well, the facility no longer was proper for its needs -- no parking, people were afraid to send their kids there -- so they moved out into an area where people love to send their kids. They were afraid to send their kids to the Andrews Street area because they were fearful of the neighborhoods. The neighborhoods didn't have any monopoly on break-ins, robberies, rapes, or what have you because of, when I say that they don't have a monopoly I think you'll find just as many problems of this type in any area of the city. Case in point: I live on Thackery Road, a very lovely suburban area, trees, beautiful and lovely. I walked into my house and got mugged and robbed and hit over the head and wound up in the hospital with 17 stitches in my head. I walked in to find the lack of safety in my house. In all our apartments, we just changed the locks for security reasons. We have security guards walking a beat. Just recently in the lovely Renaissance apartments a woman was robbed of \$30,000-\$40,000 worth of jewelry. On the west side of town, a lady recently was murdered in her apartment by a policeman, of which you are aware.
- Q. Yes, I heard about that.
- A. So, the section, be it prosperous or otherwise, doesn't have any monopoly on muggings or all these problems.

- Q. But as far as the people who are making these decisions are concerned, yourself included, you must have felt that the downtown area was even more dangerous than the Brighton area. Hence, moving these facilities out to Brighton. I'm talking about B'rith Kodesh and the JY. I mean, it is true that it can happen anywhere, but . . .
- A. If they had it to do over, they would do it over. In other words, if you're aware of the Jewish community consulate, the Jewish Community Center, which today is a very active, essential facility. It's being used much more, people go there, the young, old, many non-Jewish people are members, and there weren't that many on Andrews Street. The Jewish Home is talking about moving out . . .
- Q. I think they are talking about it. There are plans . . .
- A. Oh, yea, they're talking about it. Many people, of course I suppose I'm being contradictory when I tell you that there is no monopoly on muggings, etc., but many people don't like to go or ride, don't like to visit at the Home because of its location and the area is deteriorating very, very rapidly, much more so than it should be. The surrounding area of the Jewish Home was bad and it's getting worse. Up until about, a year ago I was involved with being in active in purchasing areas around the Jewish Home for the purpose of building an apartment facility, adjoining the Home. They've abandoned the idea and instead of purchasing these properties they are now in the process of selling the adjoining properties that they have no use for. They are thinking of getting out. The Home now has round-the-clock security guards. When you go, you check in, who're visiting, because they've had robberies.
- Q. I know when I was over there recently, I had to ... with the bells . . . so these are the realities. They might not be the best, because what you have is Jews living in Irondequoit, for example, having to go all the way to Brighton to use the facilities.
- A. Not really. In the beginning they thought it was that way, but with your expressways, living in the north end of town in the area where Jewish people tend to live, you're near the expressway 47N-S, the JY is the JY, the Jewish Center is no longer than 10 minutes from town. Once you get in your car, you're on the expressway, expressway takes you right to the back door of the Center.
- Q. I'm sure that's partly the reason why that was chosen where it was.
- A. Well, they had a little tado about it, with the population having shifted more to the southeast than the north, they thought it was the proper place for it to be. I think now, I don't think that at the present time that people are objecting to the site of the Jewish Center.
- Q. In fact, I think with the expressways, it would be faster than going downtown. What's happening, therefore, you're creating no need for the notion of the city as it was once conceived. Let me ask you some questions about, as this is again reversing problems in housing. I know that there are restricted areas in every city that are aimed at all segments of the population -- Jews, therefore, are included in this. In Rochester, I do know that the Meadowbrook, a street or area, is . . .
- A. Meadowbrook is a sub-division of the Elmwood Avenue in the 12 corners areas of Brighton. Meadowbrook, written or unwritten, has always been restricted. By restricted, generally, Jewish people do not particularly grab at that part of Meadowbrook. Yet, Jewish people are all over the fringe of it. In Meadowbrook,

I don't think many people are living in Meadowbrook today.

Q. Isn't it kind of strange that part of the city is so highly Jewish to have an area that has been restricted.

A. For some reason or another, the Jewish people don't take it.

Q. The country clubs are another form of segregation.

A. Yes, the Jewish people are excluded from all the country clubs, there might be one or two in the others, except the Irondequoit Country Club and Midvale County Club.

Q. But Irondequoit County Club also segregates.

A. Yes, the Irondequoit Country Club doesn't allow non-Jews in. As a matter of fact, I don't know whether it's written down or not, but if a couple, if the wife is Jewish but the husband is not, they wouldn't be allowed to join.

Q. You mean there is a space on the application . . .

A. No, there is no space on the application, they just don't get an application, they don't receive the opportunity to apply.

Q. At one point, even at Irondequoit, eastern European Jews were not invited to join.

A. You can't fall for that, Jewish people weren't invited to join other country clubs so what should Jewish people do when it comes to admitting them into their country clubs? I'm sure that Irondequoit would feel much differently about it if it was an open door for everybody. If a proper applicant wanted to apply for membership in any other country club he would be refused membership, so why should Irondequoit country club, and I happen to be a member, having served as an officer and board member there in the past. Of course, the rules go by the existing Board of Directors. I'm sure if the door were open around town, our door would be open. Jews like to be with Jews. They are more comfortable. You will notice that Jews socialize with Jews. If a Jewish family is having a party, 9 times out of 10 everyone at the party will be Jewish, unless it's for business reasons.

Q. One last question as we close this interview. I know that you are busy. You mentioned that there was anti-semitism expressed during the 1964 riots. I'm wondering if one can term the so-called restricted areas to the same type of attitude, is it an anti-Jewish thing or is it just the desire to live with the same people. If it isn't so much hostility as a preference . . .

A. It is anti-semitic and it's desiring to be with what you consider your own and its economics. Now, as appraisal documents are written on the values of real estate, perhaps it's not written in the new books but it goes back, appraisal of values of real estate, residential real estate, tends to depreciate values depending on the ethnic group that is attracted to the area. In other words, if this particular area is attracting Jewish, black, or whatever, what do black people do to real estate? What do Jewish do to real estate? What do Italian people do to real estate? They do, in the past, depreciate the value of real estate. I'm talking back history, not so much today.

- A. (Continued) With Jewish people . . . Jewish people do not, today, detract from the value of real estate because . . . because they tend to take care of their property, whereas years ago, they didn't. Now, years ago, you'd go by a property . . . pass a property . . . and you could tell from the outside of the property, who owned the property because some how or other Jewish people used to take care of the inside of the property, but never the outside. When the grass wasn't cut on a particular street, a Jewish people . . . person was living in that area. But, today, you can't tell it, because in suburbia, if he can't cut it himself, he has somebody else cut it for him so it looks pretty good. But, I remember as a kid we used to go by, Jewish people never used to cut their grass.
- Q. You can tell who was living where just by that.
- A. But today, no. But, I do . . . today, the Jewish person in the higher echelon of real estate does not detract from the value of real estate. I would say, though, I could not say that that was true of a black person still. A black person moves in, people are not . . . this is not my opinion . . .
- Q. Right.
- A. People just are not happy about it.
- Q. Okay. So, we've gotten the message from that. The way people are. Okay, so, I appreciate very much giving us your time.

END OF TAPE I, SIDE B, INTERVIEW I