

ROCHESTER ORAL HISTORY PROJECT (Rochester Jewish community 1924-1975)

Interviewee Abe Hollander

Interviewer Nancy J. Rosenbloom

Date(s) of interview July 28, August 6 (3 tapes)

Setting (place of interview, people present, impressions)
I interviewed Mr. Hollander in his office in the counselling office in Harkness Hall at the University of Rochester. Mr. Hollander was an enthusiastic interviewee. He was a Social Studies teacher and his answers were well thought out, historically oriented and complete.

Background of interviewee

Mr. Hollander was born in Rochester in 1914, the son of immigrants. He attended the Uof R, received an M.A. from the Uof R and worked in the city school system as a teacher, guidance counsellor, dean, vice principal, principal and then became an Associate Director of Academic Counselling in University College at the Uof R in 1969. Mr. Hollander has been active in both the Jewish and nonJewihs communities serving most frequently in the field of education and community planning.

Interview abstract

The interviews cover both Mr. Hollander's personal biography as a Rochesterian and his activities in the Jewish community. Mr. Hollander was quite generous in sharing his opinions on a variety of issues. I think he was very honest and I feel this is an excellent insite into the workings of the Jewish community from one who was active in decisions but who is really not part of the leadership "elite".

By his own summary, Mr. Hollander called himself something of a "maverick" which I think is a good descriptive phrase.

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

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Interview log

- corresponding to tape numbers, sides of tape, and casset record nos.
- including references to others in the Rochester community

--see following page(s)--

ABE HOLLANDER

July 28, 1976 Interview 1 Tape 1

Nancy J. Rosenbloom

Side A

A. Biographical Overview:

Born in Rochester in 1914 and youth spent in Baden Ormond area and the fifth ward.

XXX History of Mr. Hollander's education and early work experience.

XXX Recollections of Uof R as student in the 1930's.

***antisemitism in seeking first job. Mr. Hollander grew up in a mixed neighborhood and really did not experience antisemitism until he left this smaller community.

***Recollections of social life at Uof R during 1930's. Some parallels between experiences of Italians and Jews. Athletics were one area where students mixed and which was really free of prejudice.

***Anecdote about antisemitism and the placement office where they encouraged Mr. Hollander who aspired to be a teacher to attempt to find employment in the clothing business.

**Early work experience in field of education; participation in the city school system and tenured in 1938.

**Funding of Mr. Hollander's own education at the UofR. Jewish community scholarship of some aid.

B. Parents:

***emigration from Russia 1908-10. Father a melamed and product of the Haskalah in Russia, around Odessa. He had a secular education as well and broke with his father because of his enlightened views. In America, father taught Jewish children privately.

Pogroms sent parents to America.

Relatives in Rochester who were working in the garment industry. No real "direct conflict" between German Jews and Eastern European Jews. German Jews were the real organizers of the community and gave all financial help on personal basis, i.e. personal appeal.

ALFRED HART.

SIDE B

Both parents worked in the garment industry. Mother worked more or less all her life in Garment industry.

***Union activity: Real strife very turbulent. Anecdote about early strike during which woman was killed.

Father liberal minded but religious. Mr. Hollander actually more observant than his parents but by the time he was teaching he chose not to stay out of school on Yom Kippur because there were so few Jewish teachers in the system.

***ABE CHATMAN: power after the unions were organized. He was the final appeal and for that reason was feared. Real power also lay with the union steward who was also the disciplinarian. People by and large supported the Unions.

***Languages: Mr. Hollander spoke Yiddish at home. As a child he was kept back one year in elementary school because his English was not that good. After that his parents insisted that the children speak only English.

Recollections of his youth: Bar Mitzvah at Kippel Shul; membership in Young Judea; Baden Street Settlement House. Positive attitude towards social workers. Jewish Children's Home JACOB HOLLANDER Married 1941

Military service

Membership at B'rith Kodesh

ABE HOLLANDER

JULY 28, 1976

Interview 1 Tape 1

Nancy J. Rosenbloom

SIDE B

*** Residential Patterns:

Move to Monroe Avenue Area; home ownership actually represented something.

Political and civic Activities:

Jewish and non Jewish community important.

Participation in nonJewish community through school work President of Rochester Teacher's Association; Boy Scouts; Council of

Social Agencies, Citizens Planning Council, Community Chest Task Force,

TAPE 2

SIDE A

Organized activities in Jewish communities:

Chairman of Education Committee at B'rith Kodesh

Board of Jy 2 terms involving a study of move to current location and the replacement of the Director.

Jewish Family Service.

Federation Study of Jewish education

Scholarship Program

*** Personal opinions and involved discussion of move of JCC.

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ABE HOLLANDER
August 6, 1976
Nancy J. Rosenbloom
Interview 2 (2 tapes)
Tape 1
Side A

- *** A. Organized Jewish community
Activities at JY as a youth participated in cultural and athletic facilities
Board of Directors for 6 years:
Replacement of Director ; Sam Philips was replaced by Sam Sorin
There was some conflict because all were not really in agreement that Sam Philips should be replaced.
- *** B. Professional Community life
General observations
Opinion s on bureaucracy; larger community that therefore needs more organization. Competitiveness within community among different agencies and different causes. Sometimes smaller groups "defensive"
"No real sense of community" disappointment in Center
General observations about Jewish community
- *** C. Leadership
Core"elite" is changing Wealth had been correlated with decisionmaking process. "Lost generation" not really lost but correlated with economic conditions as to who is where when different opportunities appear.
Observations about possibilities of participating in community life.
- *** D. Jewish Family Service
Currently on board for second sequence of service
Activities: Russian Jews detailed description of process of assimilation Rochester has filled quota therefore how does Rochester cope with the additional large numbers of Russian Jews that want to come to Rochester:
Correlation with budget
Local problems that the Jewish family service faces: Need for decisions of priority
Funds from Federation
- SIDE B
- New immigration is qualitatively different than that of 1900's: Historical situation is different but the solutions proposed are still in response to problems seen as similar to those of early century.
- Voluntarism
- *** E. Scholarship fund of Jewish Family Service
History of fund Jewish Children's Home
Mr. Hollander's activities in conjunction with the fund.
- *** F. Federation Study on Jewish Education:
How much of a commitment will the community make to Jewish education?
Historical development of Jewish education in Rochester ; history of congregational schools
Recommendation for cooperation Is it possible?
Problem: How to translate recommendations into action? Reservations about leadership and will in community. This is a question of priorities
Detailed discussion
Philosophy of education

ABE HOLLANDER

August 6, 1976

Nancy J. Rosenbloom

Interview 2 (Tape 2 of 2 tape interview)

Side A

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A. Jewish Education

Public school and Jewish education

*

B. His participation on Berith Kodesh Education Committee

New Hebrew School when Temple moved to Elmwood Avenue

Educational Program at that time

C. Public Education

*** Impact of moving out of Jews from urban area on city schools

*** Jewish-Black relations

· Ralph Bunche scholarship fund: Anti-Jewish feeling among Blacks

Joseph Avenue area

JULIA BERLOVE

Jewish community generally underrepresented in general community concern
and in participation in Black community

D. Future of Rochester Jewish community

Pessimism

** Problems of 1960's different than 1930's when Mr. Hollander entered
maturity

* Comments on American Jewish identity

Last part of tape ran off

Interview I
Tape I
Side A

Q. This is Nancy Rosenbloom and I'm interviewing Mr. Abe Hollander in his office for the Jewish local history project. Just to test the recorder, can you tell us. . .

A. Right. . .

Q. . . . how long you've been in Rochester?

A. Well, I was born in Rochester in 1914.

Q. Maybe you could give us also a short biographical overview. And I didn't realize you'd been in Rochester all your life.

A. Yes.

Q. Where did you grow up?

A. Well, I grew up in what is now called the Baden/Ormond section and then eventually in the Fifth Ward, which is formerly Gorham Street, Cole Street, which is a section of streets which I think have now been eliminated. So, I grad. . . I went to No. 20 Elementary School, Washington Junior High School, graduated from Benjamin Franklin High School. And then came to the University of Rochester, got my . . . my undergraduate degree at the University of Rochester and started to teach in the public school system. I started out first substitute teaching in 1938. And then worked in the school system and got my Masters. . . got my Masters Degree here at the University of Rochester in education. And was employed in the city school system, first as a teacher of social studies -- what were then social studies -- and guidance counselor and was eventually appointed the dean of students, vice principal at one. . . one or two high schools. . .

Q. Which high schools?

A. (Continued) First I was. . . first appointed vice principal at Charlotte High School and then I was asked to be the. . . serve as vice principal of Benjamin Franklin High School. Then I became director of guidance for the city school system. And after that I was appointed for. . . after three years in that position I was appointed principal at Charlotte High School. And after serving six years as Charlotte High School principal, I was asked to serve as principal at Monroe High School after Mr. Berman died. They wished to have an experienced principal assume that responsibility for a period of time. At that time it was. . . I had plans to retire from the school work at the age of 55, which would be two years later, and to engage in a second career, if you will, or. . . So, that's my history in Rochester, educationally.

Q. And now you are. . .?

A. Now, I'm here at the University of Rochester as Associate Director of Academic Counseling in University College. Which means I do academic counseling of continuing education students. And I have a few administrative assignments. I am Executive Director of the Genesee Valley School Board Institute, which is a non. . . a University of Rochester sponsored institute for school board members. And, specifically, that requires me to plan, organize and conduct five workshops a year for school board members in. . . in a nine-county area in Upstate New York. And then I'm also the administrator of a program called the Taste of College, which is a program for high school youth, seniors mostly and some high school juniors, to enroll in courses at the University of Rochester while they're still in high school. And part of that project involves our soliciting funds and providing subsidies for city school system students to do that who could not afford to do that on their own. . . on their own. So those are my three major activities now, academic counseling, organizing workshops for school board members, and conducting a program for high school students, including a sub. . .

- A. (Continued) a subsidy for city school students to take college courses and get a taste of college before they finish high school.
- Q. So, actually this is not that far removed from your. . .
- A. No, no there's quite a bit of continuity. You see, I did counseling more. . . more of adolescents, secondary school students. I was director of guidance counseling. I also taught courses here at the University of Rochester for a period of six years on an adjunct basis in the field of guidance counseling. So my whole back. . . my background has been education, guidance and counseling. And there's been some continuity to that.
- Q. Actually then your familiarity with the University of Rochester is. . . spans about. . .
- A. Sure, I. . . I entered here in 1932 and I've been associated as a student, undergraduate, graduate, as an adjunct faculty member and now as an administrator and counselor.
- Q. In the years that you went here as a student, were those the years of the infamous quota system?
- A. That's right.
- Q. Did. . . how did that affect you? Were you aware that you were. . .?
- A. Yes. I was aware of it, anybody who lived in that period of the world, that . . . it was not. . . it was not a . . . a formal, established. . . it was a informal, understood one. . . system. It was part of what you might call the phenomenon of anti-Semitism that existed in the period, let's say, during which I grew up. Perhaps there's anti-Semitism now, but of a more. . . of a different kind and quality and a subtler type, if you will. But, when I grew up, anti-Semitism was a fact of life. And it was open, fairly about, fairly explicit. And, on the other hand people like myself of my generation, we grew up in an immigrant society, society of neighborhoods which were lar. . . which were

A. (Continued) composed of immigrants from various European backgrounds. So in my early childhood I grew up in a mixed neighborhood, which was. . . included largely first generation, that is people who came here directly from Italy, from Ireland, from Russia and various. . . Germany. . .

Q. Poland?

A. . . Poland and Ukraine and so forth. And both. . . we had blacks, so in our childhood we grew up and played with and were in the homes of other, you know, other ethnic and cultural groups. And we were very well associated with each other. And we felt no prejudice. We were all pretty much in the same situation. But as we began to become involved in the larger community that. . . and in the schools we felt. . . we didn't feel that, in the elementary school and junior high school and the secondary schools we felt no discrimination. We felt there was really a. . . a. . . a fairly integrated and mixed population in which there was acceptance on the basis of merit and personal character qualities, interest, common interest and so forth. But as we went out to seek employment or as we went to higher education, we began to experience discrimination that was not only anti-Semitism, the Italian population, the Polish population, all the populations in the. . . what back then was considered the lower social economic groups, began to experience it.

Q. How was it manifested? Something that you were just aware of?

A. Well, I can. . . I guess we all have our own memories, our own experiences that you might say. . . the initial experiences are those that were the most traumatic and that stand out in your memory. And I was completely unaware of it until I finished junior high school and went out to look for employment. I was old enough to actually get a working permit and seek employment. Now when I went to school I did fairly well, standard bearer of the elementary school. I received an award in junior high school for the outstanding student

A. (Continued) of that graduating class. As a matter of fact, it was written up in the newspapers. My picture was in the newspapers. And I thought of myself as being, you know, a . . . a person who was, let's say, acceptable and employable. And during those years where employment was not plentiful, the way you went about looking for a job you looked at. . . looked at the Want Ads early in the morning, got up about six or so, looked at the Want Ads and when you saw a job advertised, they would say they would start interviewing at 8:00. You went and appeared there at 8:00 and usually there were a line of people waiting to be interviewed for that job. And the first job I applied for I did that. I had a clipping of my write-up in the newspaper of my. . . of this fine, you know, record I had in school and my fine qualities. And I got there fairly early in the morning, in fact I was pretty early in the line I was about fifth or sixth something like that, for a job in a jewelry store as a messenger boy. In those days they didn't have delivery companies and all the department stores and the small stores hired messengers to . . . to deliver things to customers. And so that was the job I was applying for. And when I was interviewed the interviewer told me after I made my preliminary pitch that he was very sorry but they could not consider me for employment because although they had no prejudices some of their customers had prejudices and they did not feel they could employ a . . . a Jewish person to deliver jewelry to some of their wealthy customers. That was the. . . something I was completely unprepared for and it was, as I say, explicit. Now, of course, it's against the law to say that, you might. . . you might have to. . . you might feel that way and you might make a decision based on prejudice like that but you couldn't avow it. But, it was very open. Now, so that was my first encounter with anti-Semitism you might say in terms of employment. So far as the university is concerned, when you entered the university and you found that .

A. (Continued) you were in a . . . one of a very small number of people here. And the university at that time was a very highly residential unit and largest proportion of students here were undergraduates. We did not have as high a percentage of graduate students here. So the university social life was largely dominated by the undergraduate students. And 80 to 85% or so of those students resided on campus in the dormitory. And the most of them came from locations other than Rochester and the remaining commuting population composed of Jewish largely and Italians too, who did not live on campus and who. . . and were pretty much outside of the social life in the community. . . of the university, the. . . the leadership roles and the activities. And you knew, it was not explicit, but it was understood that were a. . . that there was a quota. By the way, as I say it manifested itself, if you looked around there were a number. The total Jewish population at that time was somewhere in the neighborhood of let's say some two dozen Jewish students and two dozen Italian students. Now in that period fraternities and sororities were the major social organizations on campus. And no Jewish students, nor were any Italian students, rushed by any of the fraternities or sororities. So what happened is that they formed their own fraternity and sorority. Now on that era would be men weren't on campus with the women so I didn't observe the sorority situation, but I did observe the. . . the fraternity situation. So there was a Jewish fraternity and an Italian fraternity and then there were all the other fraternities. And there were absolutely no Jewish students and no Italian students rushed in any of the fraternities. And it was known that this was. . . as I say the total number of students was known that of all the. . . no matter how many applicants you had each year they added approximately a half a dozen Jewish students and a half a dozen Italian students.

Q. Were you yourself a member of the Jewish. . .?

A. So I became a member of the Jewish fraternity. As a matter of fact when I started at the university I was opposed to the whole concept of fraternities and. . . and sororities. And segregation and separation for. . . during my freshman year I. . . I just would not. . . I wouldn't rush and I said I just didn't believe and I wouldn't accept, wasn't interested in it. That was a basic . . . then I would say the second reason is that I could not afford to participate. Then during my sophomore year. . . Incidentally, I had to stay out through my freshman year and sophomore year for one year because I couldn't raise the funds to continue with my. . . in my sophomore year. When I returned I. . . I was prevailed upon and I was. . . I would say convinced to . . . that if I wanted any companionship and any participation in the life of university that. . . that was the avenue for doing it. And that it was. . . that this concept of being opposed to exclusivity and segregation wasn't. . . that I was just cutting myself off from social contact and activity and participation and not accomplishing any purpose. And I . . . membership in the fraternity was such that I sort of had eliminated my economic reasons and I. . . so I became a member. And it worked out that way. As a result of that at that time it was very . . . inter-fraternity activity were quite common, inter-fraternity athletics and all of the ath. . . intermural athletics organized on the basis of fraternity. And various other activities. They had. . . there was somewhat of a quota system in the activities. For example, on the newspaper, student newspaper, student yearbook, various activities, there was always a few non-"wasps" if you will, who were. . . I mean who were appointed or. . . to these. . . elected to these positions. And the appointments or elections of these were largely made by fraternities. They would go to a fraternity and say who is the person that you would like to see in this activity. Now that isn't 100% true. There was a group known as the. . .you know there were a

A. (Continued) group of independent students that did not belong to a fraternity and some of them had outstanding. . . outstanding qualifications did manage to participate in student life in the undergraduate community. So I don't want to exaggerate by saying it was 100% true. But generally that was the way it manifested itself.

Q. Did you have friends other than. . .?

A. Yes, I had extensive friendships in the non-Jewish community. And on an individual basis, it was fairly open. I . . . you know, it depended on you. If you got involved in school student activities. I was active in athletics. I played freshman basketball and freshman. . . and I played on the varsity soccer team, tennis and was active in . . . I was elected to the. . . an honor in the sophomore honor. . . junior honor society. And in my. . . in your classes, of course, you got to know people. And the. . . the people there were. . . there was a . . . let's say an acceptance and a lack of prejudice on a. . . by a large segment of the popu. . . of the undergraduate population, the student population. And so far as the faculty was concerned, there. . . I found no evidences or experienced no evidences what you might call prejudice or discrimination. I think it was based largely on personal qual. . . appeal and. . . and merit.

Q. Were there many Jews on the faculty?

A. No, very lit. . . as far as I know, during my period there may have been, but I didn't personally know any Jewish faculty members. And you know how changed the situation is now in terms of the student population and faculty. But, that . . . in terms of the quota system, it was sort of unwritten, unexpressed, understood. Then we knew that when you finished if you wanted to go on to professional schools, medical school especially, or if you wanted employment. This was the period of post. . . early post-Depression years. It was actually

A. (Continued) . . . it was not the quote end. . . ending of the Depression cycle, but the Depression situation was still manifested in that there were more people looking for work than there were jobs. You knew that. . . that there was discrimination in terms of employment. As a matter of fact when I finished, we all had. . . were interviewed by the placement officer. At that time the placement office consisted of one person, we were all interviewed as to what we planned to do when we finished our undergraduate work. I had prepared for teaching, for education. And in my interview I was told that I should forget it because one of the reasons being that I was Jewish.

Q. When you. . .

A. And this was explicitly, you know, expressed by the placement officer at the university. And he said that he personally knew someone in the garment industry in Rochester and that the garment industry management were largely Jewish and he thought that my. . . I had greater career possibilities in the garment industry. And he would like to arrange for an interview for me in that. . . Well, I. . . I. . . you know, I was hurt and also I wasn't about to accept that. But I thought I would just look into it and see what there was to it. I had no possibility of work, so I went there, accepted this interview, had an interview with a. . . one of the executives in one of the clothing companies in Rochester. And when I got there, introduced myself and told that so and so had arranged this interview, he said what leads you to believe that we have jobs, we don't have any employment for. . . you know, period. I said. . . so what I decided to do is to pursue. . . persevere in this. . . in terms of finding it. . . work in the field of teaching. There were no. . . in those years there were, for example, like three openings in the whole city system at the secondary school level. And there were about over 100 applicants for those three openings. So, I started out my. . . when I had applied for a job

A. (Continued) teaching and didn't get one, I was encouraged by the principal, the faculty at the high school I graduated from, I graduated Benjamin Franklin High School, if they had any substitute teaching work, they. . . they would like to use my and they wanted to encour. . . to encourage me to enter. . . stay in. . . persevering going into teaching. So I said to myself, I'll try that for one year and if I get enough work with. . . with my needs to subsist. I was living at home and my costs weren't very great, I would stay with it and then if I got a job at the end of that year I would stay with it, if not I would forget about it and go elsewhere. Well, as it turned out I got increasing amount of substitute work during the year and I ended up the last two months I worked full time the last two months of that year. And then I was appointed the following year to teach, guess where? Monroe High School full time.

Q. In what subject?

A. In social studies. The principal of Monroe High School was very well acquainted and knew the principal of Benjamin Franklin High School very much and when the principal of Fran. . . Benjamin Franklin High School learned that they had an opening, he called him on my behalf and supported my candidacy. And Mr. Paulie was the principal and I was hired. At that time they had an opening because one of their teachers was on leave of absence, didn't have a. . . a . . . so they only had the opening for one year till she was gonna return in one year. So I was appointed at Monroe High School for one year. At the end of that year there was no job. Fortunately they had an opening at Edison Technical Industrial High School and I was appointed there. And that was a one year position. And at the end of that year there was an opening at Benjamin Franklin High School, and that's the way things were in that era. And of course after you taught for three years you were eligible for tenure

A. (Continued) and you either had to be appointed with tenure or not appointed at all. Fortunately there was an opening in the middle of my third year at West High School, somebody was leaving in the middle of the year, and leaving the system so that was a . . . a permanent opening. And I was appointed at West High School to teach, and that one happened to be in English which was my minor. And I was appointed there, got my tenure and then when the first opening occurred in social studies, my major, I got it and lived happily ever after.

Q. To go back to one point, did you go to the U. of R. on a scholarship?

A. Yes. Oh, there's . . . at that time. . . that's . . . I don't know how much you want to get into that. When I finished junior high school, I was the oldest child in a family, at that time we had three children. And it was the family really that needed the assistance for the children in terms of financial assistance. And I was old enough to get a work permit and it was a question as to whether I would even go on to high school. And I would say there was a dropout rate, oh, almost 50% of those who finished junior high school went to work, especially the older children. And my parents. . . my principal wanted to know what I planned to do and my parents told him they were sorry but they couldn't see their way clear to my going on to high school. Well, when he heard that he just hit the ceiling and he prevailed upon them to. . . to see how important it was that I go on to high school. Well, when I went on to high school, question of going on to college, the family had no income with which to assist me with. And that era they didn't have a student aid they have now, that is there wasn't Federal. . . there were no Federal funds, there were no public funds. The only financial aid came from colleges and universities. And the colleges and universities were using financial aid not on the basis of need, but on the basis of recruitment. They used. . . gave the financial

A. (Continued) aid to the students they wanted. And they wanted students of certain kinds and not from the com. . . not to the commuting students from the Rochester area, and to the immigrant students. They wanted students from all parts of the country with outstanding backgrounds and qualities, especially the characteristics that the population had wanted. So you didn't get aid on the basis of need, you got scholarship aid on the basis of recruitment. Not all. . . not necessarily on the basis of merit, although there was a merit, that is they would recruit people who were outstanding students and outstanding activities leaders and so forth. Well my high school had a. . . had been left funds by graduating classes to assist students to go on to college. And my principal heard that I was not planning to go on to college and he came to my home with an application to the University of Rochester. And he said, you make this out, and I. . . the deadline was the following day, came on a weekend on a Sunday, and said you make this out and have it in my office tomorrow morning and I'm gonna bring it up to the University of Rochester with an application for financial aid. And we're going to give you the financial . . . so much financial aid we have in our budget, and I want you to apply. So, he says if you. . . if you get the financial aid will you go and I said I'd like to go if I can get it. So, my . . . my application. . . that's how I happened to come to U. of R. My application was brought here by my principal and they supported the financial aid. Well, I got financial aid. But in those days you never got 100% financial aid. I got, oh, maybe 40% of the tuition from that source. I got additional financial aid from my high school. Then there was a separate. . . a social organization in the Jewish community in Rochester that . . . in that period, you know, were trying to encourage Jewish youth to go on to college, and they had a scholarship program and they granted that to me.

Q. What group was that?

A. That was called the. . . the Washington Minutemen. And so I got that. Then my parents took out a loan from the Hebrew Aid Society, that was the kind of aid society where you borrowed money and paid so much per week, a dollar per week or two dollars a week. They borrowed \$100 and paid two dollars a week, and with that \$100 and my scholarship here and the high school I was able to come here my freshman year. That paid for the tuition for my first and second semester. At the end of that period the high school had no more funds that. . . the Washington Minutemen were not. . . My scholarship was to continue. Jobs were very competitive on campus and I was not able to work. I wanted to work on campus. So my returning the following year made me dependent on summer employment. There was no summer employment, period. There just wasn't any.

Q. Yea, this was back in the middle thirties.

A. That was 1933. I looked for it here, couldn't find it. Then went to the Adirondacks and tried to get waiters jobs in all of the. . . the summer resorts, wasn't able to do that, tried to get employment in the New York City area and that was even worse than Rochester, so I returned home with no employment. So I notified the university that I'm sorry I couldn't return because I couldn't make up the difference in my tuition. And stayed out for a year and looked for employment and the best I was able to get was part-time employment working at Wegman's on weekends, Friday. . . half-day Friday, Friday afternoon they used to be open till six, and then all day Saturday. That was the best I could get. And then during the slack period, wouldn't even work weekends.

Q. What did you do with yourself during the week?

A. I just. . . did. . . well it was a bad period, I was very depressed, parents were very depressed. And the following summer we had relatives in New York and they thought they might be able to help me and said come to New York,

A. (Continued) we'll try to help you. I came there and they were able to get me a . . . a weekend job, Fridays and Saturdays, in a fruit and vegetable store. But that was only enough money to keep myself going, to take care of my expenses, I couldn't save any. And I got no employment that summer. So I came home and I got a letter from the Dean of the University. . . of the University of Rochester whom I had known and who knew us saying if you got your scholarship and a job, and by that time the Federal government had passed an act known as the National Youth Act, NYA, which provided funds to colleges to create employment for students as a means of giving them financial assistance. And he said if we will give you your scholarship and a job and a loan would you be interested in returning, if so please call me and then come in and see me. I was interested. I came in and. . . and that's how I returned. I got a . . . my scholarship continued, got an NYA job in the library that paid so much per week, and I got a loan Lincoln Rochester Trust from the University of Rochester funds. And that's how I continued the remaining years. I had the scholarship, I had. . . I always worked in the library and I got. . . took out loans each year. And very fortunately the year after I returned my sophomore year someone that I knew, an alumnus of the fraternity who was in medical school and had been delivering ice summers, needed somebody to help him out because during the summer he had to do a physical each day at the hospital because it was part of his medical training. He had to get there at 12 Noon in order to get a patient to do a physical on. So I started to help him part time and then I got a full time job delivering ice, so. . . which was one of the highest paying summer jobs one could get in those days. So for three summers thereafter I delivered ice, made enough money doing that and worked part time on campus in the library. And between that and scholarships and loans was able to finish.

Q. Where did your parents immigrate from?

A. From Russia.

Q. And what year?

A. Well they came here, oh, about 1910, 1908, '09, or '10. My father, interestingly enough, was a product of the Haskallah movement. I don't know if you're familiar with that in Russia, the period of enlightenment around. . . that's the period when there was the revival of Hebrew literature, Hebrew writing, Yiddish writing, Jewish writing, Schalam Aleyham was writing then. And he was the youngest son in a family where. . . in which the. . . his father and the family decided that they wanted to have one child who was a scholar. This was the practice in the Russian stepla. There wasn't the. . . they didn't. . . they had a. . . placed a high value on learning, but they were not able to. . . to devote the time to higher learning. And the children of Jewish families didn't go on to universities. Universities were closed to them, so once any Jewish. . . young person showed. . . showed promise, would devote himself to Jewish learning and go on beyond the basic Jewish learning you had to go to yeshiva, where you had an outstanding scholar and a group of students who spent all their time studying. And they were maintained by families who regar. . . in that area who regarded it as an honor to provide food and clothing and shelter to the studen. . . to the scholars. So there were not. . . they were maintained and that's what. . . so that's what my father did, he went to Odessa and he lived around at different homes and ate there and studies in the yeshiva. Now when he got to Odessa he encountered the period of enlightenment, and he began to have contact not only with Jewish way and. . . and he completed a training in the yeshiva which meant the study full time devoted night and day to studying all of the Jewish commentaries and what not. He became. . . he became acquainted with this movement which was not religiously oriented. It was Hebraic oriented, literature oriented, Yiddish kite, Yiddish oriented. Cultural of the arts and music and drama and

A. (Continued) Latin. And also he became acquainted with secular learning. So he began to. . . he couldn't get into a university so he . . . what they would then. . . were university students who wanted to learn Hebrew who were non-Jewish because they wanted to have access to the Hebrew texts. And in exchange for teaching a university student Hebrew, university student taught him mathematics, Latin, secular learning. So he. . . he became and. . . he had no vocation other than that of being a student. When he came to the United States in 1909 or '10, what could he do? He had no experience, no training for any vocation, but he was a scholar. And in that period Jewish education was maintained by what were called melamet, teachers. There were no. . . there were the congregations had schools, with the exception of Temple B'rith Kodesh which was the liberal congregation, but that was almost entirely at that period of Jewish. . . of German Jewish population. The entire Eastern Jewish population were Orthodox and the Orthodox shuls did not have any educational programs. So the only source of educa. . . Jewish education were private teachers called melamet. So that's what my father did. He was a private teacher and he would have students, he would go to the homes of people to teach them and prepare them for Bar Mitzvah. And. . . and where some families had the radical notion that a girl should also have some Jewish education, he would occasionally have a girl as a student. But there was no such thing as Bat Mitzvah at that time. And then he opened up a seder where a group of students would come to him and then taught on a group basis. And . . . and the main clientele he got were to be. . . to prepare people for Bar Mitzvah.

Q. Always from the Orthodox community?

A. All from the Orthodox community. Now when some of these people became interested and their families would be, you know, took great pride if they wanted to go on beyond that. He would have several students, you know, each year, a

- A. (Continued) few students go on beyond Bar Mitzvah to higher education. So, during that period he. . . he was one of the regarded in the city as one of the few qualified people to instruct people, you know, at the higher level, higher education, Jewish education level.
- Q. Do you think that originally when he became, quote, enlightened that involved some sort of break with his own family?
- A. Yes, it. . . as a matter of fact, he had. . . his father, his own father, when he learned that he was studying secular studies did not talk with him directly and ceased talking with him thereafter. And my father left Russia, his father had not spoken a word to him for several years because he had deviated from the Orthodox.
- Q. Do you think that was instrumental in his coming to America?
- A. Well, no, during that period, his generation, that is his age group, there was nothing but grief and they were facing pogroms and. . . and in Russia, as a matter of fact in our own family several members, a sister of his, was killed in a pogrom and her children, the parents were killed, and his brother-in-law, and their children, his neice and nephew, he sent money with other relatives and brought them here and they lived in our home. So we had members of the family were killed, being killed in Russia. They were leaving Russia to get away from that.
- Q. What do you think brought him to Rochester specifically? Was. . .
- A. Relatives, other relatives preceded him and the attraction to Rochester. . . see the Eastern coast was the area of entry from Europe. And it was the garment industry. And so people settled in New York City and then the Ro. . . the garment industry grew up and developed in Rochester and there. . . there was a need for employment. And who are the people who worked in the garment industry? This was the piece-work, the lowest level of work, lowest paid work, required the

A. (Continued) least background and training skills. You could enter in it. And so people were employed who were largely Jewish and Italian. Like now, currently, in the City of Rochester the majority of employees in garment industry are Italian and they're mostly immigrant Italian. They're not Italian born in the United States, they're recruited.

Q. Even in the garment industry at that time was German Jewish owned, or. . .?

A. Yes.

Q. . . German Jewish. . .

A. German Jewish owned, but employees were European Jews.

Q. Do you. . . do you recall the conflict between the German Jewish community and Eastern European. . .?

A. Not directly. I never observed it or experienced it, but we knew that there was a wealthy Jewish community whose names we knew and who lived in a different part of the city, what the area where I now live. They lived in that area, the Brighton area, and other side of Main Street. And we knew they existed there, we heard and saw their names in the paper. And we knew that they were the executives in the garment industry.

Q. How did they offer any financial assistance or. . .?

A. Well, they were the organizers of the community agencies. They organized the Jewish community, JYMA and the. . . which later became the Jewish Community Council. They organized the Bureau of Jewish Education. They organized these . . . the. . . the community. . . community organizations. They were the organizers. They organized Hebrew Aid . . . not so much the Hebrew Aid Society, those were more or less indigenous. And the European population organized their own aid societies. So we knew. . . they assisted in that way. And then it was known on an individual basis, it was not only the garment industry, but the grocery business, Alfred A. Hart who much later became started the chain

A. (Continued) Hart stores which now are Star Markets. Was one of the wealthy Jewish persons and successful ones. These individuals it was known if you had a person in European Jewish community who was outstanding talent and somebody got interested in him and wanted to assist him you would personally appeal to that individual as an individual. You would see Alfred A. Hart, somebody would refer you to him. And appeal to him on an individual basis to help you, it was not on an organized basis, on an individual basis. And it was known that he would and other people like him would help individuals. On the other hand they were besieged by ten times more individuals than they could help and they had to turn 'em away, a certain number, you know, more than they could help. And that created a certain amount of feeling of resentment on the part of those that didn't get the help. And, of course, a feeling of gratitude on the part of those who did.

Q. Did your mother work also?

A. My mother worked, my father worked. My father worked in the garment industry, also part time. . .

Q. Let me change this now. . .

END OF TAPE I, SIDE A

Interview I
Tape I
Side B

Q. OK. This is Side B. Today is July 28. This is Nancy Rosenbloom interviewing Mr. Hollander. You started to talk about the garment industry. Both your parents were employed?

A. Yes, my father worked off and on in the garment industry almost all. . . she worked most of her life in the garment industry, but there were periods of time when she had children and she . . . my younger brothers were born and shortly after that for a period of a year or two she did not work. Most of the time in her life she worked most of her life as well, you know, full time as well as maintaining the home. My father worked during periods when in the garment industry he hated doing it and was not very good at it, but he did it when there was not sufficient income from teaching so he would have to turn to it. And it was the kind of thing you could do because most of the workers were what is known as piecekins. The garment industry was willing to employ as many people as possible because they didn't have to invest and promise any income to them. You know, they weren't. . . so that was. . .

Q. Were they involved or members of unions?

A. Yes, they were in here in the period when the Amalgamated Clothing Workers were becoming organized and during the period of strike. And I don't know if you are familiar with that history in Rochester. It was a very turbulent period and there was a lot of. . . a certain amount of violence. As a matter of fact my mother, who. . . my father was working as a teacher my mother was working in the garment industry during the early years when they came to Rochester. So she was more involved in the unionization movement than he was. And she was out on strike when they were striking to . . . they were striking

A. (Continued) for recognition at that time, that was the big issue. And as I say there were union breakers and there was violence and strikers were being beat up. And a very close friend of hers was shot and killed on the strike line.

Q. Now was this Ida Braiman or was this another. . .?

A. I really don't know the name, but all I knew. . . remember is that my mother told me that she, you know, knew this person there and was. . . was there on the strike line when this happened.

Q. And that was a fairly frequent round of violence?

A. Yes during . . . well, you see I. . . I got this secondhand from what she told me. I was too young to know about it.

Q. Who took care of you while she was. . . the children. . .?

A. Well, the earliest memories I have . . . see, I was born in Rochester and shortly after I was born, when I was nine months old, there was not enough employment in Rochester so my mother and father moved to Waterbury, Connecticut, where they had relatives who said come here, we have. . . we'll help you get work here. And so they went there and I was only nine months old when they went so I have no memory of Rochester preceding our going to Waterbury, Connecticut. And we lived there for four years, four and a half years. And she did. . . did not work in that period of time. My father, there. . . there was no garment industry there. So what the. . . the Jewish population were doing there, they were in the huckstering business and in the . . . they would go around with carts and buy up rags and things, what do you call that business nowadays? You know, where you sell your collections of newspapers and old junk, junk. So they were junk dealers. And also there were hucksters. By hucksters they would have a horse and wagon and they would go to a public market and buy fruits and vegetables and go into certain areas where there weren't

A. (Continued) vegetable stores and there weren't big supermarkets and they would sell. They were called hucksters because they would huckster their product. They would yell out, you know, fruits, vegetables, apples, melons, buy them. And so they said to my father, you know, got to support yourself, this is the only way to do it. So that's what he did. And he wasn't very good at that. He hated it and he would jog along and instead of yelling fruits and vegetables he would have a book and he would be reading it and wait for people to come and buy. So he didn't do very well. So, after four or five years he decided well, you know, in Rochester at least there's garment work. So we moved back to Rochester and my earliest memories then, by that time I was five years old and my mother and father would get up early in the morning and go to work. And we would get up and we would go to a candy store opposite the school and wait there till school opened. And then we'd come home and they weren't home yet. And we just, you know, amused ourselves until they got home. And when they got home they made supper and then there we were. So they were. . . we were in school and they were gone all day. Now on Saturday and Sunday they didn't work.

Q. Were they observant of the Sabbath?

A. Yes.

Q. When you started working on Saturday in later years, there some sort of. . .?

A. No, first of all my father, as I mentioned, was a product of the Haskallah movement. He was Orthodox, he was a member of the Orthodox congregation. But he was really liberal in his own beliefs. But he practiced Or. . . continued Orthodox practice strictly by habit and custom. But he knew the derivation of the Orthodox practices and he knew the spirit of it and he knew that some of the customs and traditions were being practiced without meaning by people who did not understand the. . . the, you know, the basis and the spirit and the

A. (Continued) purpose of it. So if people didn't do it, you know, it didn't bother him. What . . . so when I became adult, let's say when I finished high school, I began to let's say get away from the Orthodox practices and customs. And they accepted it very well. As a matter of fact when I started teaching at Monroe High School Jewish. . . there were only a few Jewish teachers in the system and you were not allowed to take off the Jewish holidays without loss of pay. And I decided in those years that I would not take off the Jewish holidays because I really needed it, and also it drew attention immediately to the fact that you were one of the few Jewish people in the school or in the system. And it drew attention to your Jewishness. Well, it didn't bother them. But during the period when I was growing up before I finished high school at one time I seriously considered going into the rabbinate. And I was very Orthodox in my own practice. I was more Orthodox than my parents. So I observed Sabbath, I went to shul Friday . . . every Friday night and every Saturday, my father did not. My mother did not. When I was in the Boy Scouts at that time I had become Bar Mitzvahed and I believe you are acquainted with what is known as the morning. . . morning prayers and legantillin, you know what that means?

Q. Sure.

A. OK. And you know that they used to. . . Jewish Orthodox people used the word sitssis, used to wear a shawl with letters underneath their shirt. So, I had just become Bar Mitzvahed and I was one of maybe two or three Jewish members of a Boy Scout troupe and I went to camp. I went up to my first camp, overnight camp. And I brought my tillin and I wore the shawl with these fringes, these sitssis, always. I never went with a bare chest. That's how Orthodox I was. My parents weren't that Orthodox. My father had. . . was not doing that anymore.

Q. How did. . . what was the reaction of the other boys?

A. Oh, they. . . well, for one thing, some of them were really angry about it because our first activity when we got up in the morning was to clean the area, police the area, make our beds and. . . and police the area. My first activity was to lay tillin and davad. And they thought I was, you know, not doing my fair share of policing the area because I wouldn't do it till I finished that. And there were also some jives and so forth, but I was successful enough in other ways so I could stand up. I was very active in athletics at the time and I was a better athlete than these guys so I would get back at 'em, you know, in other respects.

Q. Was there any type of kosher. . .?

A. No, that was something I had to get accustomed to.

Q. Your own mother was . . . home. . .?

A. Oh, yes, our home was completely kosher. And, you know, I avoided any . . . any kind of non-kosher meat and so forth, the food. . . other food that we ate just weren't kosher, but I never ate non-kosher meat at camp, I just didn't eat it.

Q. Let me go back to one thing about the. . . the union. If I said Abe Chapman. . .

A. Oh, yea. . .

Q. . . . memories or recollections or stories do you have?

A. Well, Abe Chapman who was the collar in the Amalgamated Clothing Workers after they were recognized, after they were organized. Once the unions became organized and accepted then the clothing workers management found both locally and nationally that the best way they could do was to get to work together with the workers rather than to fight them. And they allowed union stewards in every shop there were union stewards who were ombudsmen, they were the ones who settled all the arguments. Well, they held positions of power. If a union

A. (Continued) steward was unfavorable to a worker, you know, he wouldn't support you, wouldn't put you. . . give you all sorts of grief, if you were a good side of a union steward then, you know, you got the best work and just the best support and management took advantage of you and immediately they supported you. By in large they did support you. On the other hand the. . . the price for this support and for the benefits which the union negotiated was complete discipline to the union. And so they were also the disciplinary arm for the management. If you were absent, if the supervisor didn't like the quality of your work he would complain to the union steward and then the union steward would talk to you. So they were the discipliners and that. . . and who was. . . if you felt that if your union steward was prejudiced against you and was not, you know, your. . . you had to appeal to a higher authority. Eventually the ultimate source of appeal was Abe Chapman. And so he was feared by the union people because it was known that, you know, if you. . . if he didn't support you, he got the word down the line, you had a terrible working situation. They could make life miserable for you.

Q. Again, in the union were they Jewish and Italian clothing workers mixed together?

A. That's right.

Q. Do you think by in large the people were supportive of the unions or felt pressure to join the unions?

A. They were supportive of the unions by in large and they. . . they. . . it . . . just from my own family viewpoint, I don't know beyo. . . much beyond that. They supported the unions, they believed the unions were their benefactors and they needed them and wanted them. But they were naturally they had what you call petty grievances or minor grievances because so much of the . . . they depended on the unions for some. . . for many things, so they had gripes against individuals within the union, against stewards. Or they had

A. (Continued) gripes against an occasional, what they regarded as, mistreatment by the union. But it was not . . . but it was a . . . you know, it was not generalized, it was made specific to that treatment or that person.

Q. Did your parents speak Yiddish in the home?

A. Yes.

Q. Do you speak Yiddish?

A. Yes, as a matter of fact my parents spoke only Yiddish when I was a child. And when I entered elementary school I was. . . I entered the . . . I. . . my birthday is in April and therefore I was not admitted to elementary school when I was four years old because my birthday came too late and the age entry was five. I wanted to, I was anxious to. I went and used to hang around the school but they wouldn't allow me to start. So, the next September I was five years old plus, almost five and a half. So I was not. . . I was started in first grade not in kindergarten in Waterbury, Connecticut. But I couldn't speak English, I spoke. . . I spoke some English, I spoke English, but I spoke half English and half Yiddish. And as a result I was retained for another year in the first grade because it was felt I wasn't ready to handle the English fluency. I knew Jewish expressions to refer to, you know, a number of things. So, my first language that I learned as a child was Yiddish. But then my parents became very conscious of that, they were very disturbed by that. And both my mother and father made it a . . . a point from that point on to always speak English to the children. And they not only did that they bought books and read to us in English to improve their fluency in English. And so very shortly thereafter from the age of five on only English was spoken to us.

Q. Did they ever attend foreigner classes?

A. Yes, my mother did; my father did for citizenship.

Q. What do you think prompted them to become so conscious of the fact that you had two languages? I mean, do you think it was a teacher that went to your . . . did a teacher come to your home and say. . .?

A. No. . .

Q. . . . do you realize. . .?

A. It was this experience of having their first child enter school and be retained. And they thought I was a bright child, you know.

Q. Oh.

A. And to find that I was retained in the class because I couldn't speak English adequately, that shocked them. As I say from there on as a deliberate policy they always spoke English, you know, we spoke English to each other. They spoke Yiddish to each other when relatives visited. I heard Yiddish being spoken, but they always insisted on English , you know, the children using English. And they spoke English. And not only that they purchased books and read to us in English because of that experience.

Q. Do you read Yiddish?

A. Yes, I read Yiddish, I write Yiddish. . .

Q. Do you. . .?

A. I also had a Hebrew education.

Q. Where?

A. From my father. And at one time, and this is something I have publicly stated in another connection, I advanced in Hebrew education, Yiddish education. I studied beyond my Bar Mitzvah as I told you, I was very Orthodox at one time and I seriously considered going into the rabbinate. Until the age of about 15 or 16. Thereafter when I got in high school and I got very active in non-Jewish community, other community, and I came interested in other intellectually in other things. And I became involved in other things; I was very active in

A. (Continued) high school athletics, activities. And I was very absorbed in my studies. So, I didn't have the time to continue with my Jewish Hebrew studies and so on I. . . I stopped. And thereafter when I came on to University, you know, I didn't continue. And I . . . from the age of 16 on I no longer studied or learned Hebrew or Yiddish or used it and found to my regret years later, you know, when I had sort of gone away. As a matter of fact, the Dean of Freshmen here at the University of Rochester, we had an outstanding faculty here, very concrete. And the relationships between the faculty and students was very close, much closer than it is now. And we all. . . every freshman had an interview with the Dean for an hour. You know, we didn't look forward to it, had the date, and talked, got acquainted with you and then helped you to plan your program. And he. . . he really was interested and friendly and wanted to know my background, and when he learned that my father was a Hebrew scholar and I had studied Hebrew. He wanted to know if I was still doing it, and I said no. And I thought. . . well, he said you're. . . he said that's a shame. And it turned out that he had studied Hebrew as a classical language, I'll have you know. And that he thought it was a wonderful language and a wonderful literature and that it was something that he admired and respected for someone to know. My first experience with a non-Jewish person, you know, who really thought of Hebrew as a classical la. . . literature and language. But by that time I. . . I was just so involved in my secular studies and from that time on . . . I can still read and write Yiddish and I can still understand some Hebrew. That is when I read Hebrew prayers I understand maybe 50% of the Hebrew prayers. I understand, you know, I can translate them in my own mind. On the other hand I cannot speak Hebrew nor write it, which I used to be able to do. The Hebrew I spoke was Biblical Hebrew, it wasn't the Hebrew of, you know, that's used modern. . .

Q. Where were you Bar Mitzvahed?

A. In an Orthodox shul which still exists as a very small congregation, it is known as Kippel Volin, it's usually referred to as the Kippeler shul.

Q. I have heard of it.

A. Have you? It still exists, that congregation still exists as a very small congregation.

Q. Still in that neighborhood?

A. It's on Joseph Avenue I believe down. . . now somewhere toward Avenue D in that. . . in that direction on Joseph Avenue.

Q. Do you have any recollections of the Baden Street Settlement?

A. Oh, yes. I . . . I was actively. . . I was in a club. . . that's now another facet. . . another ele. . . that I participated in. This is something, I don't know if you. . . how much you've encountered it in this Jewish history in Rochester and United States. I joined a club known as Young Judea, there was a Young Judean movement. The Young Judean movement was a movement for Jewish youth which was largely cultural, it was not religious. And it was a club. . . club activities were being espoused and organized by the social workers in the period for immigrants. Settlement houses way of working with youth was to form a club and provide a leader and a place to meet and encourage. And clubs were organized largely on ethnic basis, cultural basis. So that Young Judea movement grew up to study Jewish culture, to bring Jewish youth together so that they could engage in common activities, not religious, just a social activity. But also to continue to study their own culture. And at that time the Zionist movement was growing and developing and the Young Judea movement was part of, supported by, financed by literature provided by the growing Zionist movement. So I belonged to a Young Judean Club which met at the Baden Street Settlement.

Q. Were there other ethnic groups that had clubs meeting there. . . .

A. Yes.

Q. . . . so that the Italian. . . ?

A. Yea, I wasn't aware, you know, of what other ethnic groups there were. And there were non-ethnic clubs and they also had. . . activities at the Baden Street Settlement, they had sewing classes, dancing classes, which were not on an ethnic basis.

Q. Day care?

A. Yea. In my . . . some of my. . . some of the girls, for example, took dancing classes at Baden Street Settlement. The boys wouldn't engage in dancing, you know. And the. . . the girls and the parents, my mother went to Baden Street Settlement for sewing classes, they. . . and they made. . . it wasn't that they learned, not only learned how to sew, my mother knew how to sew, but they were given cloth at very low price and patterns and they made clothing for their family. It wasn't just to sew for recreation, they used to actually sew clothing for the family.

Q. But you would say this was more or less professional organized?

A. That was pro. . . .

Q. . . . social workers. . . ?

A. That's right, the social worker, Mrs. Jerdone who was the director of the Baden Street Settlement at that time, would facilitate this matter. The club leader for our Judean Club was a volunteer person from the Jewish community, not a professional person. What Mrs. Jerdone would do would be to schedule our club and. . . and provide a room and provide comfort and assistance and help.

Q. Do you. . . do you think generally the social workers and the immigrants were pretty friendly?

A. Yes. Yes, we regarded them as very friendly. Mrs. Jerdone, for example, who

A. (Continued) was very revered and well thought of, she was personally interested in, you know, personally involved, there was considerable involvement. And it was in a . . . in a respectful way, in a non-demeaning way. So you felt that, you know, here was . . . and they were not treating you. . . you didn't feel that you were being treated as someone who something. . . something wrong. Sometimes in a later era the social workers, I think there was a feeling in some of the socio-economic communities in the sixties that the kind of social work assistance they were getting was demeaning and wasn't res. . . you know, didn't respect their dignity and worth and was also doing things for people. We didn't feel they were doing things for us, we just felt they were a friend.

Q. What about the Jewish Children's Home, do you have any recollections. . .?

A. Oh, yes. We who. . . we lived, Warren Street, several houses away from the Jewish Children's Home. And the Jewish Children's Home encouraged Jewish children who lived in the neighborhood to come and play with the children at the home, which. . . which I did. So, the nearest place that had baseballs and basketballs and hoops and equipment was the Jewish Children's Home, so I played there. And almost all the kids that were in the Jewish Children's Home at that era are friends of mine and still am friendly with. We grew up together. And then they conducted services on Saturday and they were the most convenient services so I used to go there for Saturday services. So Jacob Hollander, who was the director of the Jewish Children's Home, I considered him, you know, someone as a friend and he knew me and I knew him. Even though I was not a member of the Jewish Children's Home. But in addition to that this niece and nephew of ours that I mentioned who came to this country and they lived for a temporary period with us, well our quarters were just too small for them and our income was insufficient to really clothe and feed our whole family and them. And the Jewish Children's Home was available so they entered the Jewish

A. (Continued) Children's Home and lived there for a period of time until we were involved with them then. Later on when I grew up and I became active in the Jewish community I was on many committees and activities with Jacob Hollander. And then my father died before Jacob Hollander did, but they were acquainted and they used to discuss Jewish learning and knowledge. People used to ask him whether I was his son, you know, and they used to ask me if he was my father. And he, one time, told me that. I told him, I says, everybody always asks if you're my father. He says well, they ask me if you're my son, he says I never deny it. So, you know, I don't know if you knew him. He was a. . .

Q. I interviewed Mrs. Hollander. . .

A. Oh, yes, who was his second wife. Has a great sense of humor. It was his way of saying, you know, . . .

Q. Do you think there was unhappiness in the community when they closed the Children's Home, started placing children. . .?

A. Yea, there was . . . there was some unhappiness in the community with that action. I wasn't closely enough and old enough to . . . to know. . . to. . . to be privy to all the ins and outs of it. I knew that there were some people who felt. . . that is in the European Jewish community, who felt that that was a . . . a. . . an action that was really dep. . . depriving the community of the, you know, of a need that was helpful. That it was an action that they didn't like to see and that they were against. Now, those who supported that action, I. . . I guess it was felt that that was a decision that was made by the people who were outside the Jewish community in positions of power and authority and for reasons that were not entirely agreed to at the time. But there wasn't . . . I didn't feel there was a strong reaction. This was just, you know, an undercurrent.

Q. OK. Have you been. . . You're a member of B'rith Kodesh?

A. Yes.

Q. Have you been affiliated with the Reform movement?

A. Yes, I, as I say, after I really stopped being an Orthodox, an observant Orthodox, person and I really began in my college days to question. And to explore, you know, different reasons and values and so forth. And I was very fortunate in that my father was very understanding and liberal with me and he was a very knowledgeable person. So when I would. . . I had a source of information. For example, if I asked him about. . . I didn't stop. . . I began wondering whether wearing a yamulke was essential to being a. . . a. . . a religious person. And I asked him, you know, why were the. . . what is the significance of it? What was the source of it? And so he was a source of information and he explained to me what. . . that it was not based in any of the basic. . . in the Bible. . . Biblical. . . in the Bible, that it was a practice that was established as a means of distinguishing, it was like a badge, a symbol. Those who wore a covering on their head could be distinguished from those who didn't. So the. . . the ethnic group, the Jewish group, had a means of distinguishing themselves and saying we. . . we are different, we believe in one God and we do believe in these practices, we don't believe in other. A way of, a sort of announcing it to the world or. . . or. . . those who wore a covering on their head because the non-Jewish community were. . . wouldn't. . . would engage in religious prayer and practice without the head covering, so that was. . . was the origin of it. But you could be a religious person without or with it. He had grown up and become accustomed to it and he felt uncomfortable to be in a synagogue without a covering. But he understood that I could be as religious a person as. . . and even more religious, if I didn't wear one and engage in, you know, in other. . . in the basic tenets of the religion. I mean

A. (Continued) what he did believe in was kashres, see, he knew that was based in the Bible. That was Biblically based. And he did, although he was liberal in his views and he distinguished between what is, let's say what was custom and what grew up by custom and. . . and practice and what grew up from text and commentaries and interpretations of the text, text being the Torah. He did believe in the Torah and he did believe and he did have faith. Sometimes it was hard put to test it, but he believed that, you know, you have to believe in, you know, that there was some higher being, there was something higher above an individual ego. And that. . . that there was a strong possibility that there was. . . that the contents of the Bible had some divine inspiration. And therefore, you know, anything that was stemmed from that, like kashres. Now you could. . . you could interpret kashres, the commentaries and see what, you know, how. . . how, you know, what that actually meant in certain situations. So that he believed in, if you deviated from kashres that was not, you know. But if you deviated from wearing a hat or not wearing a hat, that was . . .

Q. Well, when did you become affiliated with. . .?

A. So, when we were married and our children. . . we had children and began to face the fact how were we gonna bring up our children religiously, I felt at that time the religious education, that's now being conducted by the congregations. Even the Orthodox began to have congregation schools and there were no longer private teachers. The only in. . . religious education available in the community then and even now is through congregations. So we. . . we wanted them to have that education. We wanted them . . . we wanted our children. . . we. . . we felt an obligation to have a belief that we believed in to at least give our children that base. And we decided, my wife and I, that we really could not accept the Orthodox complete practice in. . . in

A. (Continued) complete sincerity and fully. And that the Reform was. . . gave us the . . . the freedom to practice the kind of religious beliefs that we believed in.

Q. Was your wife also from an Orthodox family?

A. Yes, Orthodox home too.

Q. And did you keep kashres in your own home?

A. No.

Q. Did not.

A. Yea.

Q. OK. Let's see. So. . . so about when is it, late 1940's?

A. I. . . when I became. . . when we joined the temple?

Q. Yea.

A. I was mar. . . we were married in 1941 and I went into the service in 1941, December, came back in '46. Our younger daughter was born in '45, and we joined about early. . . late 1940's, early 1950's.

Q. You have two daughters?

A. Two daughters, Ruthie was our youngest. Told you this. . .

Q. OK. Let's see. Can I. . . I'll go on to residential pattern.

A. Right.

Q. When did you move on to change neighborhoods, away from the Joseph Avenue. . .?

A. OK. I. . . we grew up in the . . . the northern part of the city, Fifth Ward area. And my family continued to live there when. . . and I. . . I lived with my parents until I got married. My wife's family had made the move across Main Street to Laburnham Crescent before our family did. And she was living on Laburnham Crescent when we. . . when I met her. And that. . . her brother was classmate of mine at the University of Rochester, how I met my wife. And so when we were married, we were looking for an apartment, well there were not

A. (Continued) many apartments in the northern part of the city, there was an apartment house at the time on Monroe Avenue. So we. . . so when we were first married in 1941, we moved into Monroe Avenue in an apartment in that section. We were near her family. Wanted to be near. . . unfortunately our families lived in different parts of the city and we couldn't be near both of them, but we did live near her family. And also later on, my parents continued to live in the. . . they lived on Scranton Street at that period, then they finally moved on Rosedale Street, my parents moved onto. . . on Rosedale Street, they made the move across Main Street.

Q. Do you think it was a traumatic move. . . not traumatic move, but was that. . .

A. That represented something, yes. You were. . . it was considered that. . . well the rents were higher and nobody owned homes, none of the Jewish population, practically none, owned their homes in the northern, north of Main. And the . . . and on. . . and there were homes. . . there were individually homes. . . there was individual home ownership on the southern part of Main Street and there were higher rentals. So if you could move from a lower rental section to a higher rental section that was a, you know, a concrete evidence of your economic progress. And if you earned enough, you know, became economically successful enough to purchase a home, own a home, that was the acme of wealth for a person who came from Europe and as an immigrant and settled in this country. So my. . . as I say my. . . my parents finally moved across the street to a higher rent area, they had to pay higher rent, that meant their success.

Q. What do you think of. . . what would you attribute this success to? I mean because during the Depression it was. . .

A. Well, I. . . they made the move. . . my parents made the move when their children were grown up, went out of the home, no longer had the expenses of

- A. (Continued) our. . . of supporting us and growing up. And helping us get in. . . go to college and that. So their expenses were much lower and that was the basic reason.
- Q. Let me. . . let me go back and ask you one thing that is off the top of the . . . little bit. . . when you were in the military, again, you were conscious of the fact that you were a Jew in a non-Jewish world, or. . .?
- A. Just. . . not as. . . it wasn't as. . . let's say, I was conscious of it, people would. . . you would feel a little. . . little diffidence until you got to know each other personally. You felt, let's say, at first contact some difference. But I never felt personally, I have personally not. . . I don't believe I have really been the victim of anti-Semitism. I think I've been quite fortunate. This job experience, which was my first experience, I suppose I could have said I was a victim at that point. But I was admitted to the University of Rochester under the quota system, there was a quota and I was one that was not excluded. I was employed in a city school system when that time that I was hired as a teacher there was probably no more than ten Jewish teachers in the whole city school system. But I was one of those employed, so I didn't personally, you know, experience. . . Here at the University of Rochester student I got to know people, I got involved in activities, and I didn't feel handicapped or, you know, feel that I was handicapped or prejudiced. Now the same thing was true in the school system. I had a. . . I really felt that I personally didn't experience it. Now there were instances where I believe it was actually true and in other cases where people were perhaps more sensitive to it than I who felt they were discriminated against. I didn't feel that way. One of the. . . one of the things I. . . I believe is because of my growing up in a heterogenous community I have always felt comfortable with becoming involved in activities and relating to non-Jewish people. And I've

A. (Continued) always done that. Every activity, as I mentioned, I'm active in athletics or. . . I've been active . . . I was active in . . . in various activities. I was editor of the school yearbook, I was on a. . . you know, a . . . in this activity, other activity, and I am now and have been all my life involved in the non-Jewish community and felt comfortable. So as a result of that I. . . I have reached out more and been less sensi. . . less sensitive to . . . I think if I had cut myself off less or felt more uncomfortable to begin with I might have done. . . been more sensitive. And actually as . . . as probably a . . . an interactive thing. That is a person can . . . it's hard to determine how much of the prejudices we experience are based on prejudices against us personally and how much based on our character. . . on our ethnic or economic status, you know what I mean? I. . . I might not like you personally, the only question is is that because I don't like your looks, I don't like your habits, your personality, or I don't like you because you're Jewish?

Q. Yea.

A. You know? It could be all of those things.

Q. By the time you moved onto the Monroe Avenue area, that whole area, was that pretty well mixed, Jewish. . . again, . . .?

A. It was. . .

Q. Was it a heterogenous. . .?

A. It was heterogenous, but it was a. . . there was a large Jewish population.

Q. So when you were teaching at Monroe. . .

A. Yes.

Q. . . . and were you teaching at Monore during those years?

A. Yes, yes. Yes I taught at . . . started teaching at Monroe in 1938 to '39. . . 1939.

Q. And you were there until. . .?

A. I was there for one year then I taught at Edison Tech and at Benjamin Franklin. But in those years, there was a. . . a significant Jewish minority stude. . . they were the minority, but they were among the leaders among the brightest students at Monroe High School.

Q. How about at Edison Tech?

A. Very few Jewish students, and I was the only Jewish teacher.

Q. How about at. . . at West High?

A. And incidentally I was the only Jewish teacher on the faculty at Monroe High School when I taught there. When I started there, as far as I know. And then I. . . I taught at Benjamin Franklin High School, there were two Jewish teachers there during that time.

Q. OK. What. . . well maybe I'll use that topic and I'll go on to something else. Have you also been active in any political or civic organizations?

A. In the community? Well, I've been active in both the Jewish community and the non-Jewish community from, oh, the period of the 1959's, late. . . mid-1950's. When I got into school work I became active in the Teachers Association and eventually I was elected president of the Rochester Teachers Association. And that engaged me with the community. I got to relate to people in all sorts of contexts in the general community. In trying to improve pay, salary and commissions of education for teachers and. . . as a result I met people and I was invited thereafter, they got to know me, I got to know them, to serve on committees and things of that nature. And I was in the field of guidance work and I was also I. . . I had contact with social agencies. So I became involved with the Boy Scouts movement, not that so much I was on the troop level, I was on the Eagle Board of Review, I don't know if you're familiar with this. That's the highest award in the Boy Scouts is Eagle Award. And people who qualified

A. (Continued) for that, who meet the technical qualifications had to be interviewed by a board and evaluated and approved for the award. So for a num. . . I was asked to serve on that and then eventually I became Chairman of the Eagle Board of Review. . . Boy Scout movement for a period of about eight or ten years. Then I became involved in the Council of Social Agencies, who are interested in my qualifications or expertise, if you will, in the area of guidance and vocational guidance in terms of study of how to recruit more people in the field of social work. Asked me to serve on a committee for that. Serve on a committee on the Council of Social Agencies with regard to home care, there was a growing need for home care. Question was should it be expanded and how should it be housed and so forth. I became involved with Council of Social Agencies. That Council of Social Agencies later became the Citizen's Planning Council and is now combined with the United Community Chest. And so I eventually served on the Board of Directors of this planning council and I've now been involved in the Community Chest. I've served on that. . . on their Board. They have. . . I've forgotten the name of the group, they have a Executive Committee and a Governing Board and then a Corporation. I'm a member of the Corporation. And I've just finished chairing evaluation task force for the Community Chest, evaluates social agencies. So I've been very actively involved with . . . with those . . . the Council of Social Agencies, Boy Scouts, and so forth. Now the Jewish community. I served on the Board of. . .

Q. The tape is running out.

A. Oh.

Interview I
Tape II
Side A

Q. Today is July 28. This is Nancy Rosenbloom interviewing Mr. Abe Hollander.

This is the second tape. We were talking about. . .

A. Jewish community.

Q. . . . Jewish community.

A. Well, I. . . I think I first became involved with the Jewish community, organized activity, as Chairman of the Education Committee at the Temple B'rith Kodesh.

And then I was asked to serve and elected to the Board of the old JYM&WA, which is now the Jewish Community Center, and served my period of two terms on the JYM&WA at the time when they were studying their move to the . . . from the Franklin Street. I was a member of that committee. And when they also replaced . . . director left and replaced the director, I was on the Selection Committee for that and on the Planning Committee for the move from the old building to the new building. I was asked then to serve on the Board of Directors of the Jewish Family Service. I served two terms, which is the limit, and I was off and I was re-elected, and I'm currently serving on the Board of Directors of the Jewish Community. . . Family Service. And a number of years ago, about ten years ago, the Jewish Community. . . Jewish . . . United Jewish Community. . . I've forgotten what their . . . what is it. . . name now?

Q. Federation?

A. Jewish. . . Jewish Community Federation undertook to study whether. . . there were several individual scholarship programs for Jewish students going on to college. There were a few such programs in the city. And they . . . Jewish Community Federation decided that they ought to investigate the need for this and the possibility of coordinating the programs. So I was asked to chair a

A. (Continued) committee to study that need. After a study we recommended a coordinating mechanism be established. And that has been established, and I've been chairing that ever since called the Jewish Scholarship Fund Coordinating Committee of the Jewish Federation. . . Community Federation. That is a unique activity of the. . . there are very few Jewish communities in the United States that have such an activity. There are some scholarship programs in various Jewish communities, none of them have a coordinating fund program. And that . . . so, I've been involved in that agency.

Q. Do you. . . do you feel more special allegiance to the Jewish community, Jewish committees or because you. . . you have been active in both?

A. Right. I feel allegiance to both. I believe in that. I believe very . . . you know, I. . . firm convictions that a person should not insulate themselves or isolate themselves. I also feel that a person should have a sense of identity and a sense of . . . of loyalty and a sense of. . . of responsibility towards one's own . . . towards one's own community, religious, cultural, ethnic, however you want to put it. I once, as the president of the Young Judean Club, was asked to deliver a sermon on what is a Jew, a Jew in religious, you know, in order to be Jewish do you have to be Orthodox or religious, or is it a Zionist national movement as a Jewish nation, or is it culture? So, I say it's hard to identify what we mean by Jewish, is it ethnic, is it national, is it, you know, is it cultural? But, however you identify it, peoplehood, I firmly believe one has. . . should have a sense of relationship to that, a sense of . . . of responsibility. See some benefits and should contribute some to. . . But on the other hand, I decry and personally believe is. . . it is not healthy and fully valid sound way to live as insulation, insulative. Just that I don't believe Israeli person should insulate him from the total world community and insulate himself or herself from the possibility of a world peace, world

A. (Continued) conditions. I do believe in individual, you know, in United States should insulate themself. So, I don't see that as a . . . as a bibilant or a dichotomy. And I see it as a . . . a . . . a complemental thing. On the other hand I . . . I respect a person who concentrates bulk of their efforts in one community or another. I don't criticize. . . I'm not critical of them. The only thing I would be critical of is if there is isolation or insulation and neglect of responsibility toward the larger.

Q. Let me ask you one last question, actually running out of time. Did you advocate the move of the JCC to the building. . . ?

A. I. . . no, I was critical of it. And, on the other hand, I accepted it as a fact of life. But I was on that planning committee which was to plan the program for the move. The original concept was that you had a committee that would plan the program, then they would go to the architects and the architects would design the building to accomodate the program. Well, I was one on that committee who advocated that there not be a building-centered program, that the building be one that was a center that would be a center for reaching out. And that there. . . that the program would . . . to serve the Jewish community would necessitate there being a . . . a satellite activity in the Irondequoit area, if the move were made. Now that. . . those who advocated that position were on the minority in the committee, so I must in all honesty say I was, you know, in the minority on that point of view. That . . . and as a result . . . when the. . . when the results of that. . . but we did ask. . . what. . . the committee did recommend the program needs for the Jewish community, which I support, the total report. The program needs were that there were needs for use of the various congregations, various areas of the Jewish community to come together to establish a sense of community, a sense of commonality. That there was a need for program services to existing Jewish agencies in their

A. (Continued) own settings, that there was need for not duplicating activities that existed but complementing and supplementing. And that . . . so this was the kind of program recommendations we made.

Q. You. . .

A. Now, I feel that I have publicly stated that when this building was . . . move was made, that the building. . . the kind of building that was established was not the building that was related to our program recommendations. That the program now, the building was built to satisfy the esthetic and. . . and the other interests of those who provided the major funds for the building. And then the program has to be tailored to the building. And unfortunately it is a kind of. . . it has generated the kind of forces that. . . that are in the direction of building-centered programs, rather than outreach. Now the whole movement of community activity, any . . . any respected school of social work or community activity, community organization, be it Jewish or secular, has a long ago come to the understanding that the way to really serve the needs of a community is not in a building-centered focus, but outreach type of situation. And investing the largest portion of the budget in personnel and not in building principal and interest payments and upkeep. And as a result, I gave up my. . . I had been a member of the JYM&WA from the time I was about 10 or 12 years old until they made the move. And I discontinued my membership because of these feelings that I have. I have publicly voiced that as I was on. . . as a member of the Board, I have been asked to serve on one occasion, if I would be interested in being a. . . serving on the Board of the present JCC. I would. . . I . . . not do so. I am not a member of it largely because I believe it was the wrong action, the wrong move, in terms of the needs of the Jewish community. And I believe that time has indicated. . . has borne out some of these, you know, ten. . . facts or criticisms as they turned out

A. (Continued) to be valid.

Q. Do you think that they've taken a lot of flack? And do you think it's something that might have, I don't want to say split the Jewish community 'cause I don't think it exactly split the Jewish community, but do you think for example your position is still a minority position?

A. Yes, I think it's . . . my position is a minority position because the whole weight of the Jewish community formally has been, you know, behind this effort. I did not contribute to the. . . they had a fundraising for the building. I did not contribute to it. I have not diminished my contributions to various Jewish community things. I increased my contribution to the Jewish Community Federation, United Jewish Appeal, but I wouldn't contribute to this because I feel that way. But I. . . if you ask me do many people feel that way? No. I have found very . . . a very few people. I. . . Generally I've found that the large majority have sort of been taking pride and supported that move. A. . . let's say a significant number, a majority are either have no strong feelings either for or against. And there are a small group, and largely they are in the Irondequoit area and. . . who have very critical, had strong feelings against the move. But I found that's, you know, when the move was made originally. On the other hand, in recent years I have encountered more and more criticism of what is the situation.

Q. But I wonder if for the same reasons?

A. No, I think there's disappointment in the services the people are looking for. For example, among the senior citizens there's been criticism on the difficulty they feel that the transportation difficulty and the building-centered aspect of it cuts them off from services which senior . . . for which there's a need and demand. So I. . . I have an aunt who's a senior citizen and I meet through her and I hear what how her friends feel, how she feels. And they are very

A. (Continued) critical of the JCC. I've found some criticism among people of my age, generation, in that they feel that they. . . they are competing for the use of the building with non-Jewish community in, you know, who have that . . . who are using the building and therefore they find that they can't get. . . most of them are interested in athletical activities there, they can't get court time on the. . . on the courts and they can't get the pool, they run into competition at the pool, physical activity. The Brighton non-Jewish community is using that as a community center. It is the only community center for physical activities, volleyball, basketball, jogging, squash, paddleball, handball, that sort of thing in the whole Brighton area. There's no YMCA there that serves the community. So there's been some criticism from those quarters. But that's in terms of criticism by people who go to it for certain services and needs and aren't getting. Now, of course, you know that they're in financial straits and that people are beginning to ask all sorts of questions. You know, who got us into this condition to begin with? Now they're worrying, you know. Do we all have the obligation to, you know, to . . . what obligation do we have to. . . to come to the aid of, you know, and to salvage the situation? So there's been that kind of questioning that's going on currently.

Q. OK, well. . .

END OF TAPE II, SIDE A

Interview II
Tape I
Side A

- Q. Today is August 6. This is Nancy Rosenbloom; I'm interviewing Mr. Abe Hollander in his office. Test the recorder. . .?
- A. All right, you want me to say something?
- Q. Say. . .
- A. In order to test it.
- Q. Maybe we'll start out talking about your activities in the organized Jewish community. We finished last time talking about the JCC. And you said two of the big things were the move and the replacement of the director.
- A. Yes.
- Q. You. . . you want to say anything more about your activities at the JCC or. . .?
- A. Well, I was a member of the Board of Directors of the, at the time, JYM&WA. I can't really remember specifically what exact years, but board membership I think is for three-year period and there's a limit to two consecutive periods of service then you have to be off the board I think before you can be re-elected. So I served, I believe, two periods of three. . . two consecutive periods of three years as a Board member. Prior to that time I had always been actively involved in the, so-called, JYM&WA. I very regularly used the athletic facilities, that was one of my major uses of it. But during my young . . . youth, you might say, my high school years and college years, we. . . I . . . I mentioned that I was involved in the Young Judean organization and we had meetings there. And there were from time to time programs there of . . . of a cultural nature, speakers things of that nature. Involved, knew the staff well and very. . . very active and involved, be there regularly. And I would say that was in my high school and college. As far as serving

A. (Continued) . . . my experiences while serving on the Board, but those . . . other than those two I'd say unusual developments that director retired.

Q. Who. . . who was it?

A. That was Sam . . .

Q. Sam. . . I. . . I can look it up.

A. OK.

Q. Blanked out on it. . .

A. I. . . I know I have a mem. . . I'm blocked sometimes with names, probably right after you leave I'll remember it.

Q. And who was their new director?

A. And then a committee of the board established to interview candidates for the board and select our director. And I served on that committee and the . . . Sam Philips was the director. And the director that was elected and came there after Sam Philips retired was Sam Soren, two Sams. Now in terms of Sam Philips' leaving, retiring, he. . . his. . . he retired, I believe although it was never explicit, not entirely voluntarily.

Q. Oh, yea. . .

A. That is that there was evidence of some dissatisfaction with his leadership by some of the members of the board, which was not openly expressed. And chiefly by those members of the board that had. . . exercised the greatest, you know, power and authority over the operation. And they, I guess, knew we. . . a number of us on the board, I was one among them, had some criticism of his leadership but by-in-large we felt he was satisfactory. And secondly, that whatever criticism we had we felt the way to deal with it was to express that criticism to him and give him an opportunity to remedy or change or do things differently himself. But, as I say, this was never openly expressed; it was never explicit. And therefore in. . . in reporting it I. . . I. . . I

A. (Continued) I . . . I think the only reliable thing that's been said is that there. . . there was. . . there was some fairly significant or fairly under. . . understood there was some pressure brought upon him to resign or retire. And. . .

Q. Is that a professional job or a full time job?

A. Yes, it is. Yes, a full time, professional job and he was professionally trained for that. The profession is that of social worker in. . . in . . . specializing in community organization.

Q. The same thing Sam Soren was also. . .?

A. Yes, he had been a trained, had a degree, Masters Degree, in social work. And had been director of. . . of other centers elsewhere and before he came here. And then he, also, after a period of time apparently there was some friction that developed and he left for another job elsewhere. I think that's typical of Jewish professional community life. I think it's typical in clergy, rabbinate. It's typical in. . . in. . . in agencies, Jewish educational agencies, for a variety of reasons. For one thing, professional people like to advance themselves so they can get experience in smaller organizations and then higher salaries and greater challenges are elsewhere. So they themselves are. . . are somewhat mobile. And there. . . if there. . . if there has been an increased development of community organizations and institutions throughout the United States, centers, community centers like the Jewish Community Center. Jewish educational bureaus have grown in size and in number. Family agencies, social agencies, you know, so that's I think a. . . a. . . a two-way process. The professionals are mobile and then the communities, all of the. . . any community organization has a lot of segments in the community with various expectations, and it's very difficult to satisfy all those segments, those expectations and there's frequently friction. And then after a period of time both parties

A. (Continued) come to the point where the friction becomes almost. . . becomes less tolerable and leads to a parting of the ways. And I think that's therefore not a personal commentary on the individual. I think the situation inherently leads to this kind of thing. And I think this is probably what this did in Sam Philips' retiring from the. . . from his job. He was. . . he left that position to take a position with the. . . a social agency in the community. What was the Council of Social Agencies, later became the Citizens Planning Council and is now part of the United Community Chest. So he worked for them for a number of years and then reti. . . then retired permanently. He's still living in the community I presume. He should be interviewed, if he hasn't been.

Q. Do you think that the Jewish community might be, I don't know, over-organized is the right word? Do you think that there's sufficient problems and sufficient difference of. . . of opinion that. . . that all the organizations. . . maybe 'cause it. . . it is quite a bureaucracy.

A. Yes. Well, this is the. . . the natural development I. . . I would say in the small areas of life, that is, there is a tendency to. . . to increase empire building, if you will, for bureaucracy to grow as needs. . . as community needs become larger and more dispersed. In the periods when there were neighborhoods and there were smaller populations and smaller communities and everything was on a smaller scale, we. . . we. . . we had a number of dispersed. . . but, it would take one. . . one of the agencies with a small staff to serve the smaller community. Now as the. . . as the numbers have increased you have to have institutions and more organizations and more staff, and this leads to bureaucracy. And the way I view it, I. . . not only in Jewish community life but in American life, I found that there is a. . . a cycle of development if you look at all of history. And I think we're in that

A. (Continued) cycle in western civilization where we reach a saturation point, you might say, of institutionalization, depersonalization, bureau. . . bureaucraties, influences that affect daily lives of people get farther and farther and farther out or away from. And then I think by various forces, sometimes perhaps revolutionary forces, when they do reach the saturation point then something has to give, some bursting has to take place, some change has to take place. Hopefully, you know, it can be planned and accomplished evolutionary. . .

Q. Well, in terms. . . in terms of the Jewish community, is there enough communication, would you say, between the Rochester JY and the Albany JY and. . .?

A. Yes. . .

Q. I mean. . .

A. There's a lot of intercommunication with . . . nationally with . . . among the Jewish organizations. There is a certain amount of, I feel, of. . . as I observe it and I'm not that in. . . that intimately involved with it, but what relationships I've had with it as I observe it, there is a certain amount of competitiveness, you might say. Not. . . not. . . not so much among the organizations from one community to another. Let's say the Jewish Community Center are nationally organized and then. . . but within each community there's one Jewish Community Center. But there's also . . . there are the congregations in the community, and there is a Jewish Community Federation, and then there are other organizations. And there is a certain protectiveness or defensiveness or. . . or competitiveness among these in terms of . . . of needs of the community that they want. . . wish. . . they stake out for themselves. There is no clearcut division, we'll do this and the other do that. The congregations will. . . will do, let's say. . . let's stick in the field. . . in the area of education, there's no agreement. . . while

A. (Continued) a certain amount of the education is to be done by the . . . community-wide and a certain amount of it will be done by congregations. And then the Jewish Community Center is involved in Jewish education, Jewish culture. Certainly in terms of social services each congregation tries to meet some of the needs, social service needs, of this population. Congregants, Jewish Community Center, is trying to meet all those needs that it can attract. . . that it feels that it can attract. . . to serve, you know. The. . . I suppose there's a certain healthy aspect to it. I would. . . to the extent that the needs are met by one unit, they are alternative units that. . . But it also leads to a certain amount of overlapping, which is inefficient and more costly to the community, and a certain amount of competitiveness. And one of the things I would say that is . . . that did not exist in. . . in our Jewish community in Rochester and probably is equally so in many Jewish communities. There's a sense of community. You cannot develop a sense of community. Now that is one of the, I would say, disappointments that I personally have and I think others here share about the Jewish Community Center because that is supposed to be one of the purposes of a Jewish Community Center, to develop a sense of community among the total community. Because in. . . in religious practices and activities that is something that people have separate and independent, individual and various different ways that they, you know, of serving those needs. Economically, socio. . . socio-economically we are dispersing; we're living in different period. The. . . all. . . the general context of the. . . of the American society is one which would. . . community is diminishing, neighborhoods are diminishing. Interaction among people is diminishing, so there is an increased need at the same time that the problems of achieving it are more difficult. And the one institution that. . . maybe not the one, Jewish Community Federation also has that purpose, but Jewish

A. (Continued) Community Federation brings together the resources of the community and tries to be the stimulator and supporter of the business. . . in the business of actually delivering, accomplishing that. It depends on some. . . and the unity really is in. . . in a position to, particularly the Jewish Community Center, to try to bring all segments of the community, whatever their political, social, economic circumstances are, to bring them together to . . . for. . . so that they are in contact with each other and they have a sense of . . . of relationship with each other. Now that's a large undertaking. It's . . . it's a extremely worthwhile, significant, important one, and difficult one. So you can't fault the. . . see if we're not accomplishing it entirely. And so when I say I was somewhat disappointed it's not because necessarily with. . . with those involved not desirous to doing it or not even trying to do it. But, it is. . . it just isn't being accomplished. And I don't feel that we, here in the Rochester area, have a . . . a sense of community, generally speaking. There is a core that does, there are core people that are very actively involved in Jewish community life, various aspects of Jewish community life. And they. . . that core of people I do think have a sense of identification with the Jewish community, sense of relationship to it. And it's a core that is a. . . a. . . that is fairly representative of the various areas, aspects of, you know, of the, let's say, geographic, you know, representing all geographic areas, social, economic. It's. . . there are those that are very. . . very active in terms of leadership roles and who are. . . who make . . . whose major interest is in Jewish community life.

Q. You're a native Rochesterian. Does it seem to you that in the leadership that's primarily native Rochesterian? Are there a lot of new faces?

A. Well, the. . . there are some new faces, but I would say the. . . the chief core is. . . are. . . are native Rochesterians. And I. . . I think frankly

A. (Continued) this is what we are in the era, now currently, in the era of evolving. The . . . the power and authority within the community, now it has generally been understood that there are a . . . let's say a small number of families that have been very actively involved in Jewish community life over a long period of time. That have. . . actually have the major voice in the decisions in the Jewish community. Almost every agency. . . I mean the decisions that the J. . . about the location of the JCC and the programs of the JCC, the decisions of the Jewish Community Federation, and you know when it comes down to a choice of activities and use of funds, the decisions in the congregations, the major congregations, and the decisions in the agencies that number of people have input, but the actual major influence on those decisions is controlled by a few. That I think is in the process of probably change because we've had a greater influx of people in the community and a greater mobility of people leaving the community, and there's been a more mobile community. Have some people with very fine skills and interests in our . . . coming into the community. Some people with excellent skills are leaving the community, so there's a process that evolves. But I. . . I know just within the past year I know of one decision that was made and the person who is involved in that told me that there was nothing that could be done **unless** you know, I mean not a major contributor, and unless it were approved by a certain individual in one of the, you know, long-term families.

Q. Do you think that's in the process of change?

A. I think it is because the older. . . largely it's based on. . . on. . . on wealth. Naturally those who fund or subsidize or contribute the most have the greatest voice. Let's say that's what controlled the decision on the move from the JCC. People felt well if we were putting up 90% of the funds for that we should have the major voice in, you know, what's done with it.

A. (Continued) And so that's the way it is in the congregations, that's the way it is in all the institutions and has been on the basis of wealth. Now those who have had the wealth and have obtained it and . . . and devoted it to Jewish community life, that generation, let's say, have reached their . . . have reached their maturity and they are either dying out and/or have died and the younger generation. . . And now we're seeing the grandchildren. And these are children, let's say, who are getting actively involved in it, but they don't control the wealth themselves. And the wealth is sometimes dispersed, that is one person developed the wealth and then you have several children when he died, so it's divided among them. And then when they passed away, it was subdivided among the grandchildren. And it's somewhat dispersed, the power and authority is somewhat dispersed. And that. . . so that's happening on that level. And as I say some additional people are coming into the community from maybe success and wealth, relative wealth. And they're contributing significantly and they want to have a voice. So that it's. . . it's. . . it gets to be less, you know, controlled by a few families. I think that's. . . that's been the pattern of, you know, both non. . . non-Jewish and Jewish community.

Q. Have you ever heard the phrase lost. . . lost generation? I heard that referred to in terms of generation actually a little bit younger than your generation.

A. Yes.

Q. May be a generation. . . lost. . . lost leadership.

A. Yes.

Q. You have heard that. . . people are . . .

A. Heard the phrase, yes.

Q. . . . are fifty to sixty.

A. (Continued) Yes.

Q. I . . . I just wondered, the first time I heard it was in. . . during this project.

A. Yes.

Q. And I wondered whether that was. . . whether that was true, maybe it was perfection on the part of maybe those who always had the power and never saw they lived in a world of people, were willing to work in terms of being active in . . .?

A. Well, I 'm hardput to judge the validity of that concept, the lost generation. I do think that there is a. . . a . . . a difference in opportunities available to different generations. In the circumstances and the times when they, you know, have their maturity. And I would venture to say that some generations have greater opportunity. . . I. . . I think for example the. . . the generation that came from the European countries and settled here and the context in which they found themselves and the opportunities here had opportunities to . . . to a greater degree than later. . . some later generations. And to that extent I think there is perhaps at least one generation, maybe more, I don't whether to call it generation, thirty year period or. . . It seems to be diminishing now with each five year group, they're different from the group five years ahead of them or behind them. But let's say if you consider a thirty year period, the generation that grew up after the Depression, and World War II, after World War II. I grew up during the Depression, during World War II. And I really believe and I said that time and time again to. . . to others, my family my wife and children, to others, I really regard myself as having been born in the right time, being fortunate. The way was open for me, opportunities were open for me. The generation that followed mine was, I do believe, that their . . . the opportunities were more restrictive. In that sense I suppose you

A. (Continued) might say they have a lost generation. I don't like the concept of being lost. I have. . . my personal philosophy for that. . . But I would on the other hand have to admit, for example, let's say I had certain whatever success it might be, say career-wise, economically I had really no. . . I believe I've had enough economic success to meet my needs. Not that I'm, you know, wealthy or anything like that, but lead a comfortable life. And had opportunities career-wise. And I think that generation following mine have had more restrictions on them. And on even more so the current generation, your generation, my daughter's generation. I am very, very concerned and the people, the generation that's preceding. . . that are entering early maturity, early adulthood now. I'm really concerned about that. The only comfort I have is the historical. I have. . . I say to myself, having been a student in history, that there is a cyclical factor in this in that it is too narrow-sighted to view under the microscope or in living. But, certain of the current period you lack perspective. And in perspective things go in cycles and hopefully will change. But I really don't see the forces of change that are, you know, created. In terms of providing the. . . the opportunity for, let's say, for both active participation and. . . in. . . in the community life, the social life, I think that as I look at it for quite a number of years, at least a decade, individuals have had to turn on their own, themselves, on their own resources because I think the society and the community has removed the opportunities for, you know, actively participating and involved in. Especially for younger people. I came into the labor markets during the Depression years but eventually that market opened up with the bettering of the economic situation. But, the situation that I see during the last decade existed during the affluent years, during the time when. . . when we were. . . where economic conditions were. . . were favorable. Still there was a lack of opportunity

A. (Continued) for real participation by young people entering into the active participation and life in society during the affluent period. And I, you know, I'll even look at it now and say well economic conditions improve. You know, what are the. . . we coming into? Seeking careers, beginning careers. What, you know, what kinds of things are they going to do. . . are going to be open to them?

Q. Right.

A. So, lost generation, generation before mine, yes maybe to some concept. But I do think that eventually opportunities increased and were more stable. I regard the current generation in the last decade as possibly, tend to make a tentative. . . opposite. . . that a. . . and I think a certain segment of it has been lost. Let's say the generation that are now in their early thirties, late twenties, early thirties. I. . . I would regard them more lost, you know, having had a more handicapped. And in terms of the social condition.

Q. I wanted to ask you about the Jewish Family Service. Are you still active in that?

A. Yes, I'm on the Board. I served a six-year period and I was off the Board for one year. And I was re-elected to the Board again and I'm in my second sequence of serving on it. . . on the second year of my re-election to the Board.

Q. What are some of the activities of the . . .? Are the Russian Jews the major . . .

A. Well, the. . .

Q. . . . problem?

A. The Jewish Family Service is, I would say, a basically an organization that needs . . . that undertakes to meet the urgent needs, social needs, in the community as they emerge. Basically, however, its basic role is to serve as a family counselling service agency for those encountering or needing help or

A. (Continued) assistance at various periods in their family life. And I would say the . . . if you were to take all the staff of the Jewish Family Service and analyze the time they devote to various activities, they . . . the high. . . highest percentage devoted to any one activity is to that basic counselling and assisting individuals, families, et cetera.

Q. Is that your phone?

A. Well. . .

Q. Oh, I see.

A. Then, but in recent years the next most significant activity in terms of time and energy and so forth is assisting the settlement of Russian Jew. . . Russian refugees. Now that is currently a situation that is . . . that is. . . has reached a point where some decisions are. . . have to be made by the Jewish community and by the American community nationally. And I know there is internationally it's been. . . it's a question of worldwide Jewry in terms of not so much the . . . the . . . whether or not that Jew should be a . . . a major interest, but the way the focu. . . the foci of the way that should be carried out. Now how much of that should be directed to settlement in Israel, how much of the settlement. . . settlement in America and in. . . in . . . you know, what would be the. . . the direction it should take. Originally the idea was to assist Jewish refugees from Russia to settle wherever they wanted as quickly as they can. But, as the thing develops, some planning has to take place, some. . . and. . . and. . . and some I'm told controls or directions have to be. . . unfortunate. And that's what's happening in the Jewish community here as well.

Q. So, now the Russian Jews arrive here. Do most of them arrive sent to work for example or a quota of Russian Jews or. . .?

A. Well. . . well, that. . . they go to a . . . a center in Europe. I forgot

A. (Continued) just where that's located, Italy or. . . or Germany. But they. . . they come to a center there and they are processed there and they stay there. Now the Amer. . . then they are interviewed and they're, you know, they're given assistance. And part of the process is where do they want to settle, where do they want to go? Now if they decide they want to come to the United States the . . . on a national basis American Jewish community has estab. . . has determined proportionately in terms of the size of the Jewish community in various parts of the United States what proportion of. . . what quota I think you might say. . . yes, what quota. . . how many can be served in a community. Now when they come in a community they not only need a place to live, but they need an opportunity to work and also . . . so that the economic employment situation. They need financial support from the community and so the community also has to budget some financial support for . . . and there is some part of that is subsidized from the national funds. So there is a quota established. And what we find now . . . then. . . there's. . . then you encounter problems like this. Number of people say they want to come . . . disproportionate number want to come to Rochester, have friends who've come here, have relatives who've come here, or they've heard about it.

Q. That is true.

A. That is true, it's what's happening. And Rochester's not the only community, but there are a number of communities that are more and more people want to go to. There are some communities that have a quota and have none come there. So they come . . . say Rochester is approached and it's said, now you have. . . we know you've taken as many as you believe you can serve, but we have so and so number that want to come to Rochester, can you take them? Now that comes before. . . concern of the Jewish Family Service. Now so one of the considerations is in order to bring a communi. . . people here, it is no service to them

A. (Continued) to bring them here if you can't serve their needs. Now that means somebody's gotta do it. Who are the people doing it? That's the staff of the Jewish Family Service. Well their staff can only serve so many people and beyond that you either have to get additional staff or they have to stop doing some of the other things and. . . and devote it to this activity. And that's what's happening. That's what's being discussed currently.

Q. So. . .

A. And I. . . our Board, that's a policy decision we have to make. A part of that policy decision is based on the Jewish community whether they supply the funds. Where does the Jewish Family Service get its budget from, its funds? And they go. . . so they're going to Jewish Community Federation, our Board is asking them. Look it, we can serve 20 more Jewish families or so many more Jewish families if you will allow us to have an additional staff member or half-time staff member and give us the funds to pay that staff member. Well then the Jewish Community Federation has to determine how much of its budget can it assign to this activity, how much to support Israeli government urgent budget needs, and how much for Jewish. . . other Jewish community activities, like Jewish education, Jewish Community. . . Jewish Community Center, which is in financial difficulties, and other activities. So all of these things are. . . are. . . are involved really forcing Jewish community, worldwide, nationwide and locally, to begin to. . . and say to itself, we've got to plan. We have to not do things by hit or miss or as they come, we have to take a look at the overall situation. We have to take a look at it ahead of time and make some policy decisions. What's the. . . what are the priorities? Is the support of the Israeli government have a more. . . greater or less a priority than a settlement. . . the resettlement of Russian refugees? If that is the first

A. (Continued) priority and Russian refugees the second, what about the local community needs? And what it comes down to is not one or the other, it's how much of one and how much of the other you know?

Q. Yea.

A. And that's what's happening.

Q. Did you. . .?

A. Now Rochester is one of the communities that has been. . . that has more than met its quota in resettlement. It has been one that has either been a one. . . attractive to the Russian refugees. . . Of course, you see the Russian. . . Russian refugees port of entry is New York City for the most part, or the east coast. And we are on the eastern part of the United States. The problem are getting refugees to think in terms of settling in western parts of the United States, midwestern especially, southern parts of the United States, and you know far west, the west coast 'cause most of them are coming in to the east coast. We're in that. . . one of the dispersing centers and most of the Russian refugees come from urban settings in Russia and they prefer to settle in cities, you know.

Q. But what skills are they bringing that. . .?

A. Well they're bringing some are bringing some skills that are useful here are applicable here others are not. Depends. . . and the thing is they come as a family, so that let's say the children may. . . this has raised some questions and problems. The children may not have. . . have vocational experience or training, others in the family may not. Fathers, one person that I can think of, was an accountant, for example, in Russia. But the accounting system here is different and so they. . . whatever skills they have, we retrain them and then some of them. . . and the major skills that they're lacking is the English language. Now this is. . . this is. . . raises all kinds of. . . of needs

A. (Continued) and understanding. And areas of. . . of difficulty and even friction because those who are helping refugees see what they think would be an appropriate way for them to get help. For example, one of the policies established is that the first thing that refugees need to do in order to become self-supporting is to learn English. And therefore we are trying . . . Family Service policy is that they must engage in the study of English on a regular basis, classes are available to them. Well some of the refugees don't want to do that. They want to get going and work and earn money and do other things before they, you know, and they don't want to wait upon the study of English.

Q. Right.

A. So this raises a difference of some sort of friction. And then they come. . . it really relates down to how much, you know, do we. . . how much independence and how much do we respect the individual's dignity and worth of the individual freedom. And on the other hand how much do you establish. . . if you're gonna. . . you know, if you're going to help you then you have to . . . going to do certain things which . . . which mutually agree are desirable. Those are the kinds of things require. . .

END OF TAPE I, SIDE A

August 6, 1976

By Nancy J. Rosenbloom

Interview II

Tape I

Side B

Q. This is Side B. Mr. Hollander. August 6. You were saying that. . .?

A. They require very sensitive and really knowledge, professional knowledge to deal. And this is why the Jewish Family Service is the appropriate agency to be working with. . .

Q. Do you think their situation is qualitatively different than the immigrants who came over. . . your parents generation?

A. Yes. Yes it is.

Q. In terms of. . .?

A. Completely different situation. This is one of the problems we are facing in the Jewish community because on the Board of all these organizations that are in policy-making positions, Jewish Community Federation, Jewish Family Service, are people who themselves came here as immigrants or are the first-generation of immigrants, children of. . . first-generation children of immigrants. And they tend to view the current situation in terms of their own experience, not realizing that it is an entirely different set of circumstances. To one. . . a number of differences are those who came here as immigrants themselves came here on their own resources. They did not expect any assistance. They. . . they understood that they had to fend for themselves. Or with the assistance of. . . of relatives, of friends, on an individual basis. And so there was no organized assistance to a large extent. Now there was eventually indigenous organizations developed for people to help themselves. That is community helped themselves or their neighbors or their relatives and so forth. But the immigrants came here under the. . . sometimes of course under a misunderstanding that America was paved in gold,

A. (Continued) the streets were paved in gold, the opportunities. . . But they understood that they had to fend for themselves when they got here and they were willing, our immigrant forefathers, to undertake the most menial and most, you know, dis. . . dissatisfying occupations in order to do anything to. . . to support themselves. Secondly society was more open then, and opportunities were more open because you can see the results of it. The immigrants eventually were able to . . . to advance economically. Currently the situation is different. People are . . . the immigrants who are coming here are not expecting to be put on their own resources. They are. . . their expectations are that they want better conditions immediately than those which they had. If a person was a professional in Russia, his expectations of coming to the United States is to be a professional. . .

Q. Or. . . or better.

A. . . . or better. Or very . . . very shortly.

Q. Yes.

A. And, for example, so some of the immigrants who. . . one of the things the community tries to do is assist in finding employment. Well the employment that's available is, let's say, working in a supermarket packaging things and putting things on the shelf. Well, that's demeaning from the viewpoint of some of the immigrants. Well, as I say, our forefathers, that would have been kind of an attractive kind of job compared to some of the jobs that they took in the. . . But everybody else in society was working sixty-hour weeks, working hard and, you know, it wasn't the. . . wasn't the unusual thing. Now it's a different kind of situation, socially, economically, and so forth. And the immigrants have. . . have different temptations and they expect the community to support. . . they're coming here on the community support not on their own legal resources. Now that means inevitably some loss of

- A. (Continued) independence. There has to be a reciprocation, sacrifice, and what temporarily, hopefully, coming here. . . temporarily some loss of . . . I think this is what is happening more than personal experiences in her daily li. . . our community is. . . any purpose.
- Q. Does the Jewish Family Service rely on other funds other than the Federation? Do they get Community Chest funds?
- A. Yes, we. . . Jewish Family Service budget comes from three major sources. The principal source is the Jewish Community Federation. Its next major source of funding is the United Community Chest. And then the third source are from legacies and endowments and contributions and fees. When an individual or family seek assistance there they pay a fee and according to need. If they can't pay it they don't, but there are some fees that are collected. So those are the three sources of funding. Now the Jewish. . . and I think maybe a fourth is national funds so that let's say on a resettlement of . . . of Russian immigrants, no United Community Chest funds may be utilized for that purpose. Jewish Community Federation funds may be utilized. And then there are funds that are received from national organizations to subsidize immigrants. That is the funds are not used to pay the staff and things of that nature, but some of the subsidies, rent that has to be paid or the. . . transportation and the budget for food and so forth.
- Q. Is it a policy do you think to settle them. . . integrate them in the community or. . .? Do they take English classes together?
- A. Yes.
- Q. So. . .
- A. Well, for the most part or there are some individuals who are taking. . . studying in classes in other. . . in other areas. Some. . . for example, one family were. . . one young man of a college age came my way. This kind

A. (Continued) of thing arises. The family felt that he should continue his college education once he came here and should not go to work. They. . . now they expected . . . they had no funds to pay for his college education. So they wanted the community to pay for it or the university or something like that, directed to me for counselling and see whether. . . what resources were available. Well, as you probably know, there aren't too much. . . there isn't too much available from the university. . .

Q. Yea.

A. And the Jewish community was not in a position to underwrite his full-time study here at the University of Rochester, which is quite expensive. But so. . . we led to a resolution of that by saying you. . .you have available to you part-time study here or at R.I.T. or elsewhere. You can work and still study part-time. But in order to do it you have to really develop your English facility to the point where you can handle the study. We have here a program of English as a second language for a foreign student, so someone like that, this young college-age student, could participate in that program to study English. But there are special English language classes set up for the Russian immigrants as a group.

Q. Do you have volunteers?

A. Yes. . .

Q. Working for the Jewish community?

A. Oh, yes.

Q. You rely heavily. . .?

A. Heavily on volunteers, right. The professional staff consult with and provide leadership and the direction for volunteers but the actual activity is carried out by the main volunteers in the Jewish community. And that's one of the I think favorable aspects of the community, that is our community in that

A. (Continued) sense I think I previously said something about the fact that we are not at. . . now developed a sense of community as we should. But we have more of a sense of community, apparently, than other. . . than . . . than practically majority of Jewish communities in the United States. We do have a volunteer. . . a really significant number in the Jewish community of volunteers, working with the Jewish . . . people who. . . immigrants from Russia. And they come from all segments of the Jewish community.

Q. Are they mostly women?

A. They are mostly women during the day, that's right because most of the women who do this are not working. However there are. . . men share in it in terms of family because the Russian families are invited to the home for religious occasions. They have visited. . . been invited for Friday nights and to come to their . . . to services in congregations and so forth. So there's . . . and then on the committees that plan these things and organize them men have been involved, but I would say the majority, high percentage, 80% at least, are women.

Q. OK.

A. Volunteer women.

Q. Let's see. In the Rochester Jewish community, the Jewish Family Service also services the Home & Infirmary, is that right?

A. That's. . .

Q. That's part of . . .

A. No the Jewish Home & Infirmary is a separate organization. Right. Entirely. And the only relationship between Jewish Family Service and the Jewish Home & Infirmary is that the Jewish Family Service counsels families that have old age members and have problems in whether they can maintain them in the home, whether they need to be placed in the Jewish Home & Infirmary. And if so

A. (Continued) either temporarily or permanently and they assist and counsel people in doing it and they interact with the staff at the Jewish Home & Infirmary. They refer sometimes people reside in the Jewish Home & Infirmary temporarily and then rejoin their families. And the Jewish Home & Infirmary wants the Jewish Family Service to act as their counsel and assist them to rejoin their families.

Q. How about in terms of education? The Scholarship Fund?

A. Yes, now that's how I first got a . . . related to the Jewish Family Service. You see I was in public education and in guidance and counselling. And one of my responsibilities, I was director of guidance and counselling for the school system, was. . . it was making sure that our guidance and counselling and program was adequate in terms of financial aid for students who had finished high school and went on to college. And so I was asked to serve as a consultant at first and then chair a committee to look into the development of a coordinated effort of the scholarship program that existed in the community. There would. . . there were several. One . . . a program from the Jewish Children's Home, which had existed and went out of existence. And when it went out of existence the entire budget was placed. . . was to be devoted. . . or a good portion of the budget was to be devoted to scholarship assistance to former residents of the Jewish Children's Home, their children of residents, and then after that to any other members of the Jewish community. So they had a significant fund in a. . . an endowment fund, the interest of which was accumulated every year and available for that purpose. Jewish Family Service had been left a legacy to be used for that purpose. It hadn't on its own initiative gotten into this activity, but someone left them money and said we want it used to help Jewish youth. And then they had to decide what the major need of Jewish youth. And they came to the conclusion one of the major needs is financial aid to go on

A. (Continued) to college. And so they have a budget for that purpose. And then there was a . . . a Jewish War Veterans post that was interested in assisting . . . raising funds and they wanted to devote it to assisting young . . . youth. And they found. . . come. . . came to find that that was a need. So they had developed a program. Each . . . Bureau of Jewish Education had money left to it to assist people to go on to study in Jewish studies, particularly if they wanted to specialize in Jewish studies or to prepare to go into Jewish education. And some of the congregations had small scholarship funds. And so the Jewish Community Federation said at one point, listen we ought to take a look at this and why have each. . . each program operating individually. Maybe they ought to combine their efforts, coordinate them. And so they set up a committee and asked me to chair it to study that and. . . and we did. And we came to the conclusion that it should be coordinated. The committee consisted of representatives from the existing funds. And once that decision was made I was. . . committee was set up to coordinate it and I was asked to chair that committee and I have ever since. Now one of the major decisions. . . that committee decided that one of the coordination should involve these three major elements: 1) a informational activity informing the Jewish youth of the funds that are available, publicity and information and administration of the coordination effort. That was to be done by the Jewish Community Federation staff. Secondly, counselling and a common application. And that was to be administered by the Jewish Family Service so that all. . . any student who wanted a . . . financial aid would be counselled because one of the things we found that students may not be knowledgeable about all sources of financial aid available to them. And secondly, all the scholarship programs were based on a lack of resource. In other words, they would assist Jewish students with their financial needs in college after they had exhausted

A. (Continued) all other resources. Well they needed somebody to look into this to make sure they had and to explain to them which ones they could. So Jewish Family Service is in charge of that responsibility. And the third responsibility was to accumulate the data of what the needs of the community were and analyze it annually and see to it. . . assess the resources and the demand for those needs and the amount available. And if there were not enough available to try to recommend a. . . get more funds. And that's what the committee itself as a whole does. Jewish Family Service was asked to be the resource data gatherer since it interviewed all the applicants. Well you can see the Jewish Family Service is a key ingredient in that coordinating effort. And since I'm the. . . and since they were getting . . . once that coordinating is. . . activity was inaugurated, they wanted somebody on their board who was knowledgeable about it. And they asked me to serve on it largely because, and as a matter of fact, prior to being asked to serve on the board, they asked me informally a member. . . of serve as a member of their own scholarship committee of the Jewish Family Service Scholarship Committee, even though I was not a member of their board. And then I was asked to join their board. And I would venture to say that the major. . . I've seen that the major resource of this area . . . that's one of the major reasons I serve on the board. If I incidentally had opinions and ideas about other things. . .

Q. Things, sure. . .

A. They'll listen to them and then discard them, but when it comes to scholarship and financial aid, you know, they listen to me.

Q. Has there been an increased demand would you say, or. . .?

A. Well, interestingly enough, because it's a last resource. . .

Q. People don't know. . .

A. You know, one thing the demand has been relatively steady and the problem

A. (Continued) has been. . . the effort has existed now for I would say ten or twelve years. And during that the or twelve year period the problem has been getting the information to the people we feel have the need but are not aware of the resources available to them. So there's. . . the funds have been adequate to the needs. But now the major issue that has developed now is at the graduate level. You find more and more students going on to graduate work. And these. . . all these funds have been devoted exclusively confined to undergraduate assistance by policy. It takes a policy decision of the board to issue these funds, grant to. . . if they want to grant any need for graduate studies. And so now more and more requests for graduate study is coming in and that is the issue that is now being considered: should that be undertaken? It's very complicated 'cause you know the financing. . . financial situation in graduate studies is more complicated than in undergraduate. And . . . and there's another issue. . . these all these funds are also supposed to be confined to Rochester region residents, Jewish residents from the Rochester Jewish community, you know, greater Rochester Jewish community. Now we've had requests from Israeli students who've come to Rochester to study at colleges and universities in Rochester, Eastman School of Music, R.I.T., University of Rochester. They don't qualify technically. But on the other hand. . . they. . . they. . . they are very urgently. . . and we've had . . . made an exception in a few instances and granted some assistance when we felt that it has not been at the expense of residents of the area. But then we found that we've done that word gets around to other Israeli students studying here and who. . . and they want to know why if so-and-so got assistance why can't we? And that raises a question.

Q. A conflict. . .

A. How, you know, whether we want to open up our aid. But strictly speaking the policies are that the funds in these scholarship funds for Jewish students are confined to those within the Rochester area. Then the other. . . suppose, I mean somebody lives here, suppose you live here, and then you leave home and you settle in Boston, you're living in Boston now, you've left your family here and are in Boston. But you come home to visit, right? And you are. . . aid from the Jewish community.

Q. Yes.

A. Technically are you a Rochesterian or aren't you? Well all of these things are. . . we need some . . . some sort of vehicle, you know, for taking a look at these questions. And that is the function of coordin. . . Jewish Community Federation's Scholarship Coordinating Committee, which I chair. So that addition we. . . time to time have the individual requests come out exceptional. Small committee meets and reviews.

Q. How about . . .you participated in the study of. . . Jewish education. . .?

A. Yea. Bureau of Jewish Education, right.

Q. I bet you came up with some interesting conclusions on that. It looks as if Rochester is not in such bad shape. That the Jews. . . an older. . . general overhaul or. . .?

A. Yes, that's I would say you could even. . . yes that's true, putting it baldly. We've reached that point and as a matter of fact we had reached that point before. . . we never. . . we haven't even brought ourselves to confront it and deal with it. In other words. . . well, the issue really is how much commitment the community, Jewish community, is willing and able to make to Jewish education.

Q. I. . . this is on the . . . all level. . .

A. Pardon?

Q. This will be on all levels?

A. On all levels. That's the basic issue. And I don't know how familiar you are with the historical development, let's say, of Jewish education in the United States of America and in Rochester. 'Cause you know, I think you . . . what I said about my own Jewish education in my generation. My father was a Jewish educator, that was his, you know, profession. He was a private mulumet, a teacher. That's the way edu. . . Jewish education was handled in my generation. There was a community Talmud Torah financed by the community on Baden Street. And those who didn't. . . that was to make it less costly and the people not to come into it, have it more professionalized, and more organized. And it lasted for a short period of time and went out of existence. Now what took its place? Congregational schools took its. . . took its place. Matter of fact, in the last years of my father's life, he gave up private practice and he taught in the congregational schools because he just wasn't in a position to make home visits and people weren't doing that anymore. The generation that was growing up didn't go for that, or, you know, the families didn't, they were more interested in classes and organized schools rather than private lessons, individual. Which was more or less an organized way of, you know, accomplishing Jewish education. So the congregational schools were the only available means by in large. Beyond that there were, you know, organizations, for example, that promoted. . . promoted Yiddish kite as it's called, cultural organizations. And the Jewish. . . JYM&WA undertook, you know, to a certain extent to do something along that line. But it was. . . really became dependent upon Jewish education became dependent on the congregations. And is basically now a dependent upon congregations. That is if you take a look around the community and assess what education is taking place, the bulk of it is taking place in the congregation centered activity. But the Bureau of

A. (Continued) Jewish Education was established because somewhere along the line it became evident that each congregation, relying on its own and serving only a portion, serving only its own congregants, to begin with there were no. . . there were non-affiliated. Somebody had to serve them. So a community high school was established and at the beginning it existed for some time at the JYM&WA. It was housed there. It was financed by the Jewish Community Federation funds, administered by Bureau of Jewish Education. Well, that . . . in order for that . . . for the community aspect of that to take place, that is for education to be organized for the non-affiliated. Then there were the needs for serving the congregational units. Then it turned out that a person was dependent on whether he belonged to a large congregation or a small one. The small ones were not able to finance the education adequately. Then the question arose should we combine their resources and two or three congregations have one? And it was hoped that a Bureau. . . establishing a Bureau of Jewish Education would improve this coordination combination of efforts serving the unaffiliated. Well now we've reached the point in our maturity where it is evident that a quality education requires professional teachers who make this their life work, career. Who know the content and know . . . and secondly Jewish education is not. . . the major aspect of Jewish education is not necessarily sectarian, religious. There's a common core of religious. And there's a great deal of what you might call culture and other. . . and intellectual, philosophical and other ascetic, you know, aspects to Jewish education. So the total of Jewish education in quality education really is essential. And educa. . . and now we real. . . we're getting into the area where we realize education's a life-long thing. And frankly that those who were previously educated under the congregational system at the time were very poorly educated. And the adults, as much if

A. (Continued) not more education than the children. So the whole area of adult education. . . We reached a point as I say where the need for that and the. . . and. . . and the . . . now it's known what it takes to accomplish a quality education, Jewish education, can only be accomplished on the community-wide basis. Now that takes two things. It takes one, funds. More funds, more. . . you can't get away from it, more. . . if you want more education, more quantity and more quality, you gotta devote more of. . . resources to it, that is more money to it. And secondly, the congregations that are in Jewish education have to be willing to give up a little of their sovereignty over some of Jewish education and contribute to a community . . . participate in a community effort. It's like United States was under the Articles of Confederation, everybody's. . . every. . . every state was its own sovereignty, every congregation's its own sovereignty. Now we've gotta. . . gotta federate. Doesn't mean that they. . . this is what we faced in the Jewish Scholarship Coordinating Committee. We haven't taken away from the sovereignty of the Jewish Children's Home scholarship efforts. They make the decision as to how much a person gets and who gets it, Jewish Family Service doesn't. But they have somebody who's talked to the individual and who has looked into it and makes a recommendation to it, says this is what their need is. Now they have the privilege of saying sorry we. . . this individual's one we wanna help, but we can't help him this much, no sovereignty. But they are willing to cooperate, and this is what the congregations are gonna have to be willing to do, they're gonna have to be willing to. . . I think the. . . you know, we're getting there. We are away from. . . Now that's what in essence the study of the Bureau of Jewish Education comes down to. More staff, more committees, more money to do these things. You know, the mechanism for accomplishing. But, really it's

A. (Continued) coming down to whether there is a will. None of it will be achieved unless the community puts funds for doing this and the people who undertake to establish a real quality educational program for the kids are able to work with the congregations in a way that, you know, that. . . that their cooperation.

Q. Do you think that. . . that recommendation is well received?

A. Unfortunately, like a lot of studies this comes down to the whole question of community process. I frankly have some reservations about the process of. . . but, on the other hand I would say it's a plus. The factor that. . . the fact that this was taken and the study was made, you know, is favorable factor and it's a plus. But, how to get this translated into action is a question mark and there. . . I think that remains to be seen. I have some reservations about the leadership and the will to translate this process into action. Part of it is because it takes resources, it takes money. And there's so much. . . so much competition for other needs. There's no question, I mean basically it is. . . it's not just, you know, a matter of lack of intelligence or knowledge. The fact is that it comes down to a choice of values and relative values and. . . and proportionate. How much. . . how important is it to the Jewish community, you and me, to be sure that Israel does not go out of existence? How important to you and me is that we provide the opportunity for Russian Jews to leave there? Is that more important than our own education? Do you see what I mean?

Q. Yes.

A. So the competition for funds are real. And the question is how much of a problem? But, by the same token I really believe if you took all the money that's being spent now and utilized it in different ways, but to accomplish that would take such leadership to get the congregations. . . To say to Temple

A. (Continued) B'rith Kodesh, Temple Beth El, look it, would you be willing to assign a portion of your educational budget to the Bureau of Jewish Education? And this. . . and that would mean cut down on some of. . . some of the activities you're doing. For example, let's say teaching of Hebrew as a language. There's no Conservative Hebrew, Orthodox Hebrew, Liberal Hebrew. Would you be willing to assign a portion of your budget, Temple B'rith Kodesh, Temple Beth El, other temples, portions of your budget to set up Hebrew instruction? Now it doesn't have to be off-site either. I mean what they're wondering, you know, set it up where at the Jewish Community Center and everybody has to come from all over town to the Jewish Community Center? No, the teachers can be employed by the Bureau of Jewish Education and assigned, just as in the Rochester school system, teachers of French are hired by the school district and then one of them teaches at Monroe and one teaches at East High and so forth. But, they're hired then, they're paid by them, and if you can't. . . don't have enough French classes at East High for a French teacher, you hire one French teacher and have them teach a half a day at Monroe and a half a day at. . . at East, right? So you can hire a Hebrew teacher at some. . . you know, really qualified Hebrew teacher that will teach certain hours and certain days in one place and certain hours on another day. That's what they'd have to be willing to do.

Q. Well even. . . how about an ultimatum so that if you have five kids in one class and five kids in. . .

A. Sure, that's it.

Q. But realistically speaking, do you think that the Rochester community. . . because a lot of people I talk to are, for example, very strong Zionists.

A. Yes.

Q. And I suppose if they had set proportion of money the Federation, they would

Q. (Continued) . . . the desire is to go to Israel.

A. Right.

Q. I just wonder whether the trend of going. . . whether these two things are going to eventually conflict in terms of priorities? Do you see a trend coming or do you still see a strong. . .?

A. No, I see a still a. . . a struggle and an issue. I don't see the interest in Jewish education on the part of Jewish com. . . families, Jewish children, you know.

Q. Well, but how. . .

A. Adults.

Q. Yes. Yea.

A. To begin with if there was a very strong demand, if children wanted Jewish interest. . . education as much, if adults wanted it as much as they want to go to college, you know let's say, or they want to go here to the University of Ro. . . University College, University of Rochester, we have like 1200 people coming here out of the community on their own. They put up their own money to do it, they pay for it. If you ask the Jewish adults in the Jewish community can afford to pay for it and say we're gonna set up these classes for you, and you know, we're gonna charge you \$20 a class, you know, or \$15. You won't get 'em.

Q. Yea.

A. So there is. . . that's what I mean, there isn't the demand. And that's. . . that's. . . you know, that's a basic factor. Well, there's a. . . I think there is a. . . a. . . a. . . a desire for it which is latent, I think. I don't think it has to be created out of whole cloth. I think there's latent desire for knowledge, but. . .

Q. You know. . .

A. . . . lack of willingness, you might say, or not sufficiently, not sufficiently valued to. . . to seek to satisfy that latent desire by any kind of sacrifice or by other. . .

Q. In a way it would be curious to see if you got. . . the same course was being offered as those being offered at the University College here.

A. Yea.

Q. See if it sold more to the Jewish community here. . .

A. . . . well. . .

Q. . . . than it would for example. . .

A. . . . yea, I know. I would. . . I would even venture to guess that it would sell more here than. . . because it's. . . you see. . .

Q. It's here.

A. Right. It's a credential, it's. . . But that kind of. . . now we have precedent though. There are communities in the United States that have progressed to the point where they do have full-blown community education which has really interested and stimulated people to become involved and participate. One of the. . . and this. . . one of the things that I think was shown to us in this study because the consultants on the study of the Bureau of Jewish Education was the director of the New York Greater New York area Bureau of Jewish Education. And they've done it. And he knows how, and he. . . he's not only. . . he's done it, not only. . . I shouldn't say "he's done it," but he's involved with a community that has done it.

Q. Do you see any parallels in terms of urban education or public education itself? I remember seven years ago when they tried to. . . six years ago when they coordinated all those. . . tried to coordinate all the different, you know. . . I mean is that part of the. . .?

A. Yes, it's part of. . .

Q. . . . that you're coming?

A. Yes, part of the educationally. . . it's part of where education is at generally in world-wide education, you know, has become more complicated, more sophisticated. Would have different loads of education. The students are different in terms of their needs and interests. See, our. . . my profession is education basically and it's a basic that in education that education starts, I mean, valid education, sound education, with the needs and the interests of the learners. Not with what the, you know. . . There's a lot of invalid education that takes place, a lot of books written about that. You know, in recent years.

Q. Yes.

A. And you have, you know, if there's a problem that everybody's struggling with in education. What are the real needs and interests of the learner? Start with that. Now they have to compromise with benign cases say because the education is furnished and paid for, financed and provided for, by the community. So, you have to have a portion of education to meet the community . . . the socialization needs of the community. People have to . . . education provided so people can take up their responsibilities in the community. And the community decides what education they need for that. But on the other hand, the basic core of education has to be based on the needs of. . . of the individuals. So that there is a moot question, you know, what are the real interests and needs of the youth, of the young adults, the adults. Many adults come to the. . .

Q. Yea.

A. But, what are the, you know, it's a moot question what are their needs and interests. But we, for one thing, there's no question that they're different from what they used to be. And so as I say the whole. . . the all. . . in all

A. (Continued) areas of education, both sectarian and non-sectarian, secular and religious and what have you, there are different modes, styles, and techniques. We've learned a lot about the. . . the triumphs of. . . of . . . of helping people learn, the technology of education has made available more techniques and ways that are more efficient, more effective, and can be more effective, not necessarily so, they can be. By the same token, they require real know-how to utilize them constructively. You can. . . they can be utilized actually destructively or. . . or non-effectually.

Q. Yea.

A. Just. . . that's been a great issue in education generally. Some people say well all these new-fangled things, you know, there's still aren't. . . we still need a good teacher. And though that's true, but on the other hand a good teacher. . . say if a good teacher can extend his or her help to people to learn by using technology correctly, it is a poor teacher who doesn't do it.

Q. I'm at the end here.

A. OK.

END OF TAPE I, SIDE B

August 6, 1976

By Nancy J. Rosenbloom

Interview II

Tape II

Side A

Q. Today is August 6. This is Nancy Rosenbloom interviewing Mr. Hollander in his office.

A. Want to check on the voice control?

Q. Right. I'd just like to ask you one other question about the Jewish education and something that was in the Bureau report. And that was about more communication between the public schools and Regents exams, exams and preparation like that. Do you think that's realistic? More. . . is there. . . I should ask is there a demand for that type of. . .?

A. I don't think that there's much possibility for, let's say, much expansion or great activity in that area. I don't think the report made too much of that particular point. But I think the report recommended it because it is something that, let's say, would be a possibility. In other words, students do get credit for high school diplomas in foreign language instruction. Hebrew is an approved foreign language by the State Education Department and there are examinations, Regents examinations. So that it could re-inforce the study of Hebrew. Now as to how many. . . the number of students that might be affected by the more encouragement of the public schools. . . the leader. . . this would mean that the instruction would be done not in the public schools, the preparation of the students to take the Regents out of public schools, and then the students would take the examination and be given credit in the public schools. Well the initiative has to come from the community to. . . to, let's say, recruit the students to find the students and who are in the schools and who want to do that, given the instruction. And they have to approach the school district. Well that. . . there has not been sufficient effort in that

A. (Continued) direction and so that's what that. . . behind that recommendation. And let's say should that. . . and that's easily carried out without additional staff or much more requirements done. And if and when it is done I don't think it's going to radically, significantly, increase the study of Hebrew. But on the other hand it may increase it because many of the students who are interested in having a foreign language are in a position of studying of say French or German or Spanish in high school and Hebrew in their Hebrew instruction. They might welcome the opportunity to study one language, namely Hebrew, instead of French and German. On the other hand, I do think that a number of the students who study French, German and Spanish and Hebrew in. . . in the congregations would still want to study in addition to Hebrew some other for. . . some other foreign language, other. . . another modern foreign language. So, it's touch and go how much it would increase the study of Hebrew on the part of high school age students. It probably would increase it somewhat.

Q. I just asked . . .

A. Yea. . .

Q. OK. Maybe. . . I also note that you were Chairman of the Education Committee at B'rith Kodesh?

A. Yea, for a period of time.

Q. Is that something you're currently. . .?

A. No. As you know people serve a chairmanship for a period of time. And when our children were involved in education, we're members of Temple B'rith Kodesh and when our children were involved in education I was asked to serve on the committee and then was selected chairman for a period of time and served. During the. . . when I began my service as chairman the congregation was located on Gibbs Street and it was a . . . in the process of planning its move

A. (Continued) to Elmwood Avenue and building. And I was on the committee at the time when the educational plans for the new building were being developed, so was involved in that. And our committee explored, studied, researched what kind of facilities we could foresee would be needed over the next third. . . the next generation or so, far ahead as we could see. And made the recommendation about its building, program and staffing when they made the move. Of course that was a period of increasing membership, increasing birthrate, and we foresaw an increased registration and population, need for increased facilities, increased staff and so forth. And the employment of a full-time educational director, over on Gibbs Street they had a rabbi and an assistant rabbi. And the major responsibility of the assistant rabbi was leadership of the education program. Then Rabbi Bronstein was hired as the. . . was the assistant when I became chairman and it became evident that increased demands of the congregation took so much of both rabbis time that really . . . and as we studied other congregations' schools of certain sizes we realized that there was a profession of educa. . . of Jewish educators and the appropriate staffing would be an education director. So those were our recommendations. And as you probably know, Aaron Braverman was appointed to that position during the period when I was chairman and made the move to the building. And that was the situation when I. . . in my term of office as chairman expired.

Q. In terms of curriculum do you think that comes to a national response kind of . . .?

A. Yes. Yes. A large part of the curriculum is the. . . is designed and the materials are written and published and. . . by the national organizations, the national congregations.

Q. OK. Well maybe I'll leave Jewish education. I can't really think of any other

Q. (Continued) questions right now. And I wanted to ask you one or two other things about public education what you did with the City School District. And one of the things that's really striking in Rochester is the changing residential pattern. And I. . . and also the fact that the Jews have been among those who've left the city in large numbers. Do you think that has any correlation? Has that had an influence on the city school system?

A. Well, that is something that has. . . for which I don't think there is adequate scientific analysis. And so any ideas about it are. . . are subject and I think there exists a general feeling, let's say, thinking. . . that Jewish families value education. . . place a high value on education. And the children, therefore, are highly motivated naturally by virtue of family influences and values in the community, you know, are respected. And the expectations of probably to a more general degree than is true with other cultures or ethnic groups, not necessarily exclusively but none like. . . I understand Chinese families. And that isn't to say that individual families, other ethnic groups don't have the same values, but not to such a general extent. And by whatever means, process of selection or what have you, at any rate the . . . among the brightest, most motivated students in . . . in general. . . in American society have been Jewish community. It's well-established. There is a correlation disproportionate to numbers. So, the move out to. . . away from the city has removed from the city school system a significant number of high achieving students and a high proportion of those have been Jewish families. That isn't though. . . but it isn't. . . hasn't been exclusively Jewish families. I think it has been related to also to socio-economic. . . economic families. For example, in Monroe High School where our children went, where you went, where I was principal, and of course I started to teach there, a high percentage . . . a significant number of the students in Monroe High School were the

A. (Continued) children of professional people who were in professions and had achieved a lot of education, either one parent or both parents. Number. . . a significant number of them were children of faculty at the University of Rochester because that. . . that sec. . . the southern. . . southern part of the. . . of Monroe County is where the University is located and that would be near a school. They were residing there. And they weren't all necessarily Jewish. So, they had probably. . . they had a disproportionate number of high achieving students at Monroe High School. Now, not all of them Jewish and a significant number of non-Jewish high achieving students. Now we see that reflected in Brighton and Pittsford. And again the high achieving students are in fact members of the faculty of the University of Rochester and R.I.T., which is now located in southern part of the county, and Monroe Community College and of the lawyers and doctors and accountants and businessmen and so forth. And a high percentage in Brighton School District are Jewish. As you know, there's a disproportionate number of Jewish students in the Brighton School District, the one school district in the county that officially has closed its schools on the Jewish holidays.

Q. How did they. . . how did . . . were they able to do that?

A. Well because State aid is on the basis of average daily attendance. And on the Jewish holidays they had a loss. . . such a loss of attendance that they. . . they felt that, you know, they. . . there. . . it was to their advantage to declare those holidays and to have. . . to make up for those days on other days when the Jewish students would be attending.

Q. We covered about all the. . . the points that I've written down. And I mean the problem there is in education. . . tried to. . . ask directed questions.

A. Yea, yea.

Q. One of the questions that. . . that we started out asking was in terms of