

Interviewee Bernard Schuster

Interviewer Bonnie Kantor

Date(s) of interview July 19, 1977, July 22, 1977

Setting (place of interview, people present, impressions)

Both interviews were conducted in Mr. Schuster's office in the Renolds Arcade building, with no one else present. While the first interview was totally uninterrupted, the second was disturbed by periodic phone calls and a number of interruptions. In addition, the second interview was less productive since Mr. Schuster was less attentive due to a very limited amount of sleep. Throughout though, Mr. Schuster was most anxious to continue the interviews and he continued to offer a most complete analysis of the questions raised.

**Background of interviewee**

Mr. Schuster was born in Poland in 1928. His parents were relatively wealthy and owned and operated a tannery. His town was invaded by the Germans and he subsequently hid in the Polish woods with two other boys for a year and one half. After the war and some travel throughout Europe, he came to America and settled in Rochester with an Aunt. After completing high school he went to the U of R and then to Harvard Law School. He has practiced law in Rochester since 1952 and resides in Brighton with his wife and three children

**Interview abstract**

Mr. Schuster discusses in depth his experiences during the war, his perceptions of God and religion which resulted from his witnessing of the destruction, his early perceptions of America and the Jewish community here, and his early occupational and educational opportunities. In addition, he discussed the changes in the Jewish community over time, his hopes and anticipations for it and his perception of the status of a number of the institutions and their leaders. Of interest are his perceptions of the present status of Jewish education in Rochester as well as his ideas concerning innovations.

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

XSocial history

XFamily

XDemographic/residential

XEconomic

  Political/civic

XZionism/Israel

XJewish community

Xcommunity relations

XReligious life

XJewish education

XAnti-semitism

Interview log

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

TAPE I SIDE A

Biographical data

Born May 17, 1928 in shtelt near Bialystock  
Youngest of eight children  
Remembers little about family

Discussion of division of Poland by Germany and Russia

Attack by Germans June, 1941  
Family fled--discovered by Poles who almost killed his father  
Torture by the Germans  
Actual liquidation in 1943  
Preparations for leaving--betrayed by a Polish farmer  
January 1943 most of family wiped out  
Escaped with his father who subsequently died in his arms  
Survived in the forest til end of war  
Two sisters and a brother also survived  
Moved to Bialystock  
Hoped to go to Israel--but no visa  
Ended up wounded in Italy and finally came to America  
in 1947  
Could come to America under a special refugee visa act

He had an aunt in Rochester--Mary Kaufman who helped him come here and paid his expenses

She and her husband were very wealthy  
He lived with them on Canterbury Rd.  
They wanted him to take over their lucrative slaughter house--he turned them down and left their home

He had a strong passion to get an education

He spoke no English  
Got a room of Alphonse St.  
Ruben Goldman helped him a great deal  
Ruben got him a job with Noah Schere who treated him like a son  
Attended night school--received high school diploma in one year  
Received scholarship to the U of R  
Attended Harvard Law school also on a scholarship

Perceptions of the U.S. and Reactions

Guilt over the war--why go on living  
Rebelled against religion and God  
Then felt it his duty to learn and prevent any future holocausts  
Still speaks yiddish better than any other language  
When he came to the U. S. he believed in nothing and finally compromised and became a reform Jew--had been brought up in an Orthodox home

He has remained close to the rest of his family even though they are scattered all over the world  
Talks quite often of moving to Israel --perhaps upon retiring  
His Judiasm is more cultural than religious  
He remains very sentimental about his background and the importance of his childhood years  
Feels others should pay more attention to the history of the Jews in Europe and in the shtetls  
However he hasn't discussed his experiences with his children  
Importance of the Jewish community  
Jewish community was important in decision to return here after law school  
Feels that Jews were extremely helpful when he first came to this country  
Feels much gratitude to individuals and the Family Service

#### Demographics

Lived on Goodman st.  
Purchased a home from David Christie  
Moved to Edgemere Dr. in Brighton and currendtly reside there  
Their neighborhood is now predominantly Jewish

#### TAPE II SIDE B

#### Mrs. Schuster

Graduated from Monroe high school and Cornell University  
Taught at Monroe and is now principal of Sinai Temple

#### Organizational involvement

Has remained in same law firm throughout his career in Rochester  
He is a member of legal organizations  
He is particularly active in the Bar Assoc. and their committee on aging  
He is very committed to the problems of the elderly  
He participates predominantly in Jewish organizations  
Previously on the board of the JY  
Board of Temple Brith Kodesh  
Long Range Planning Committee of Brith Kodesh  
VP and Treasurer of Hillel

The Jewish community in Rochester has canged for the better  
They are now doing more for Jews both within and without the community i.e. Soviet Jewry

#### Participation at the JCC

Chaired the cultural committee  
Feels there is too much emphasis on sports noe culture is dying out  
one must create a demand for culture  
Discussion of their financial problems  
History of the JCC  
Why he is disallusioned with it  
Hopes that the new Ex. Director will make ot more culturally oriented

Hillel school

Origins and early development

Discussion fo its orthodox leanings

He was the first reform Jew to join

It should be a community school--not just for the orthodox

Hillel is the organization closest to his heart

Discussion of the importance of education for the survival  
of the Jewa

Hebrew schools are highly ineffective

Convinced that one receives a good secular and hebrew edu-  
cation at Hillel

Hebrew Schools

Discussion of the Educational Study of 1976

Found level of education to be frighteningly low

Because of its deficiencies it is almost a hopeless situation

He is intriegedwith possibility of doing away with Hebrew  
schools altogether and replacing them with retreats and  
institutes

Although philosophically opposed to parochial education,  
approves of Hillel because of latent threats to the Jews

Possibilities for a new McCarthy era

Problems with Americanization and retaining a Jewish identity

Melting pot vs pluralistic society

First generation vs second and third

Brith Kodesh

Changes in the reform movement --revival of tradition

He has taught there for many years

Participated on the board for five years

Frustrated--not happy with the state of the temple

Financial problems

Membership problems

School population has been decimated

Temple is no longer meaningful for many

They are no longer hiring a Cantor because of financial  
considerations

Competition between the Federation and the temples

Friendly and healthy competition

Federation always comes out on top

TAPE II SIDE A

Major example--adult education

Temples are failing at adult ed and Federation is thriving

Discussion of Bill Green's lectures

There is a move to vonsolidate the adult education throughout  
the city

There is a need for the temples to be innivative if they  
are to remain vital and viable

Perceptions of current Jewish community--

There is a need for adult education

It is sad that the perception that is...

Overall, he is pleased with the community  
He is troubled by the conflicts between the various organizations

Personal observations

He cherishes the Sabbath  
He feels that one needs religion at home before one can  
benefit from the temple and Sunday school  
Many parents are highly unprepared  
Dilemma--who is to be educated first--the children or the  
parents--perhaps teach them both at institutes and retreats

He does not approve or believe in intermarriage

Anti-Semitism

It is much different here than the manifest type experienced  
in Europe  
It is subtle here but present  
Resurgence of Neo-Nazism  
Ku Klux Klan rallies  
Return of a McCarthy era  
He has not personally experienced anti-Semitism here  
Well aware of the early quota system at the U of R

Problems with the Community High School in Rochester

Problems with education at Brith Kodesh

Changes in Brith Kodesh

Judah Muller

Importance of the Holocaust on Judaism

The two most important events in Jewish history of the past  
1000 years are the Holocaust and the rebirth of the state  
of Israel

We need to revise our prayerbooks to put more emphasis on  
these two events

END OF INTERVIEW

Interview 1  
Tape 1  
Side A

A. Well, my name is Bernard Schuster. In Yiddish they called me Beryl Schuster. And I was born in. . . on May 17, 1928 in a little town which was called a shtetl, and its name was Yashanufker. That's a small town near Bialystock, or Bialystock as it is pronounced in Poland. And I was the youngest of eight children. My father's name was Jacob and my mother's name was Sarah. They both came from very large families, as was the custom in Poland.

Q. They are both from Poland?

A. Yes. And so I had literally dozens of aunts and uncles and hundreds of cousins, a very large family.

Q. All that you knew personally?

A. Many of whom I knew personally, yes. Being the youngest, of course, I don't recall too much about the family. I was only about 11 when the war started and after that many years you begin to forget names of people, even your neighbors, relatives.

Q. And when the war broke out, as I recall, you hid alone for a couple of years?

A. Yes. When the war broke out you might recall that at that time Germany and the Soviet Union entered into a pact whereby they agreed for various reasons to divide Poland into two halves. And that Germany would occupy the western part of Poland and Russia would occupy the eastern part of Poland. Germany entered into these pacts not out of love for the Soviet Union as it turned out but only because they wanted a secure western frontier in order to concentrate on the war against first France and all the other countries and then England. The Soviet Union knew that eventually that it would be attacked or become involved in a war against Germany. And they were preparing for it.

- A. (Continued) But, at that time, 1939, they were so insecure militarily and they knew that they were unprepared, then they were gambling for time and they figured whatever time they can gain all the better. And so they entered into this agreement with Germany, divided Poland into two halves, and my hometown was under Soviet occupation between September the first, 1939 when the war began and June 22nd, 1941 when Germany attacked the Soviet Union without warning. In September of '39 the Germans actually occupied my hometown. But when they came in they were rather polite and said that they must be polite because they are here only as visitors and that the Soviet Army would be taking over in a couple of days. Which indeed it did.
- Q. And from there how did you get to the United States and why?
- A. Well, there is a long story inbetween, and I don't know how much of that you would like, but if I can simply perhaps reduce it to a . . .
- Q. Yea.
- A. . . . few sentences. In June of 1941 when the Soviet Union was attacked and the Germans once again occupied my hometown, this time they came in with their true colors showing. They went around from town to town as they were occupying it asking the Polish laborers, who were as anti-Semitic as were the Germans or perhaps more so, to point out which homes were Jewish homes. And they would simply go quite often with flame throwers, set the house afire, and kill the people within. That was immediately upon occupation. At least this was the case in Yashanofker, in my hometown. And so the first day that they came in they burned down most of the Jewish section in the little town. At that time my family lived not in the heart of the town but on the outskirts. My father was a fairly well off at that time. He had a leather factory, a tannery. And we lived near the woods, quite a distance from the town, the center of town. So we were spared being burned out of our house. However,

A. (Continued) we went away into the woods to hide that morning. It was a Saturday night when they came in. And Sunday morning the Poles, on the way to church found, discovered, us in the woods. They beat us mercilessly, almost killed my father, knocked out one of his eyes and finally threw him into a creek believing that he's dead. They then drove the rest of us into town where the Germans were gathering everyone up and lining them up against the church wall to be executed by a firing squad. By the time we were driven into town the Jews were released from that gathering because a high German officer drove by and made a little speech saying to die now would be too easy and too simple for them, that yes we will kill you all he said but before we do we want you to work for the Third Reich, we want you to give every ounce of blood and sweat that we can get out of you and we want to take all of your possession and money away. Then we will kill you and torture you. With those lovely words of consolation he released the Jews and sent them on home. From that day on until the actual liquidation which took place in '43, it was sheer torture day by day. In fact, the Germans would come in every few days capture a few young men, have them do a day's work and at the end of the day they would have them dig a grave and simply shoot them in the grave. And this was a daily occurrence for about a year and a half. During that period we started hearing rumors about the final liquidation and the gas chambers and so on, and we started preparing for such, for what we knew was coming. And we made arrangements with a Polish farmer, who we gave all of our possessions practically, in return for which he agreed to hide us when the time comes. Unfortunately he did not keep his word, and when the liquidation finally came on a very cold, wintry, below zero temperature night in January of 1943 he refused to let us in. It was

A. (Continued) at that time in January of '43 that most of my family was wiped out. Most of them were either shot by the Germans, some of them were taken to the concentration camps and we've never seen them again, my father with whom I had escaped -- we were escaping two by two in order to try and get to the farmer -- my father actually froze in my arms in the forest because the farmer wouldn't let us in. And I was on my way back to town to let the Germans kill me because this was easier than freezing to death when a farm lady, very lovely woman, saw me, talked to me, and agreed to hide me out without her husband's knowledge and her children's knowledge. And she nursed me back to life and allowed me to hide in. . . in a barn in the hay until such time as some other Jews from my hometown came by that spring and I went off with them. And from then on I survived in the forest, more or less hiding, and getting whatever food we could and surviving whichever way we could until the war came to an end.

Q. And then you went back to your hometown?

A. Yes, when the war finally came to an end, that is the war wasn't over yet but we were liberated by the Russians, the war was still going on towards Germany. We went back to my hometown and to my amazement and surprise I found that two of my sisters, my two oldest sisters, and my brother. . . one of my brothers who was three years older than I had survived. So the four of us had survived out of eight children. And also a niece of mine, my oldest sister's daughter, survived. Also a number of cousins survived. And we were lucky. The number of survivors in our hometown was considerably larger than in most other towns because the Germans had left our town until almost the end. They liquidated most of the other towns and cities much earlier. They left a town here and there for the purpose of allowing those who escaped from other towns to gather back up so that they could round them up a second time.

A. (Continued) And they selected for some strange reason Yashanofker as one of those towns. So that we had advance warning and we had a better chance of escaping and our survival rate was much higher.

Q. And did those four brothers and sisters survive the rest of the war?

A. Yes, the four of us, one brother and two sisters and myself survived.

Unfortunately, soon after we gathered back into our hometown and we decided to live in one house with our cousins, because we started hearing rumors that the Poles formed an organization dedicated to finishing the job which the Germans did not finish. And they were known as the AK or the AK. (Note: first "AK" pronounced ahkah, second "AK" pronounced as letters of English alphabet.) And they were a militant anti-Semitic group who went around after the Germans were driven out killing off the remaining few Jews. And so we were afraid that they would be coming, and we decided to live in one house. We armed ourselves in order to defend ourselves. And we tried to live in one house. Soon that which we feared happened. They came to kill us, about 70 of them surrounded our house one afternoon, late afternoon. After a battle that lasted almost half of the night we defended ourselves. We were told that we killed a couple of them in the process. And they finally gave up, and that next morning we had to leave the town. In fact, the whole Jewish community, whatever was there at that point, had to leave and move to Bialystock, the only larger town where there were some Russian soldier and police who could protect us. And that was the last time I have seen my hometown. But, soon after we got to Bialystock the war was just about coming to an end, early 1945. And we decided that never again could the remaining few Jews live in Poland, that it was. . . one had to go mad if one was to live on a grave because you never knew where you took a step where one of your family members might be buried. They were killed and thrown in the holes

- A. (Continued) almost anyplace. And we felt that we just had to leave Poland never to return again. So at that point we left the rest of the family in Bialystock, and my brother and I. . . at that point, that was early '45, so I was about 16, 17 and my brother was about 19, 20. We left Poland and started looking for a way out, hoping to somehow go to Israel. Well, after many trips back and forth and being knocked around and here and there, mostly on foot walking from country to country, we ended up in Italy. I was wounded at that time. In Italy I studied to be a Hebrew teacher, preparing myself to go to Israel. And helping others to learn the language because I had some Hebrew background. As a child I went to a tarbut, Baetsafer Tarbut. And at that point I found out that because I was a minor, less than 18 years of age, I was able to go to the United States. The United States had made an exception to its immigration rules permitting up to 100,000 children to enter the country as refugees, as survivors. So I qualified. My brother did not. My brother remained in Italy and eventually ended up going to Australia. My sisters also left Poland eventually and one of them ended up going to England and Ireland and then eventually to Australia also, my oldest sister Bayla. And my other sister married my cousin who had family in Mexico. They ended up going to Mexico where they still reside in Guatelahara, Mexico right now.
- Q. Do your other brother and sister still live in Australia?
- A. My sister, my oldest sister, died exactly two years ago on July 15, 1975 just several months after I paid a visit to Australia, and after we had a wonderful reunion and a wonderful time together. She died of cancer just two years ago. In fact, I just said kadish last Friday for her. But my brother is still alive in Australia. I have nieces and nephews there. And my sister and brother-in-law in Mexico might be here in a few days. In fact, they would be much more enlightening in being interviewed I suppose because they

- A. (Continued) are older and their memories are much more vivid than mine of my childhood. And they will be here in a few days. So that perhaps if we have other interviews I might refresh my recollection through them.
- Q. That would be nice. So when you came to the United States, what brought you to Rochester? Did you know anyone here?
- A. Yes, while I was in Italy I learned that there was an aunt of mine, a sister of my mother's. In fact, I learned that I had two aunts and one uncle who had left Poland around the turn of the century or soon after, in the twenties, 1920's. They escaped at a time when many thousands of people were leaving Poland because of the anti-Semitism and the constant danger to live and property. So they came to the United States and I found that one of my aunts lived in Rochester and started corresponding with her. And she helped me come to this country. She paid my expenses of coming over here.
- Q. And you lived with her when you first came here?
- A. Yes, my aunt's name was Mary Kaufman. She lived here in Rochester on Canterbury Road, 174 Canterbury Road. And she was very strong, very intelligent woman who had some misfortunes as a young woman. She was in love with a man who took all of her money and ran off. And while she was recuperating from that emotional blow a matchmaker arranged a marriage for her with a very ignorant man, but good man, who never had any education beyond the second grade, but who was already in business at 19, who had married another woman and had a child and his wife died in childbirth. So he needed a mother for his child, and my aunt was available and they arranged the marriage. And she married him. It was a very unhappy marriage for her because he was a very ignorant man who made a fortune of money. He developed a slaughter house here in Rochester, Kaufman Lamb, and he had no. . . they had no sons and they wanted someone to go into their business. So they felt that I would

A. (Continued) be the ideal young man to come into the business, and I'm afraid I disappointed them. They were very good to me and offered me a job in the business with the understanding that someday it could all be mine. And they couldn't believe it when I told them that I wasn't interested in going into the butcher business, that I wanted to try and get a high school and college and law school education. I was already 19 at that time, after coming here. No, 18 or 19, and I had never even gone to high school. I had no education beyond grade 11, and I didn't speak any English, not even a word. And when I told them that I had intentions of going to high school and college and law school they concluded, and justifiably perhaps, that the war had played some dirty tricks on me and that I had lost my mind. And they offered to take me to a psychiatrist. At which point I suggested that I would leave their house and I did leave their house right away. I found a room with some old people on Alphonse Street here in Rochester. And I found a job through some wonderful Jewish people, there is an attorney here in town by the name of Reuben Goldman who lived right in the neighborhood, and since I could not speak English I would speak Yiddish and we would get together. Well when Reuben heard that I needed a job he called a friend of his by the name of Noah Shear, who at that time was operating a chain of automotive supply and toy stores known as Noah's Ark. And they had a warehouse on Railroad Street off East Main Street near Goodman. And so Reuben helped me to get a job where I worked in the warehouse pushing a cart for nine hours everyday, while going to night school, East Evening High School, which was not far from there. And this is where I got my high school education, all in one year. I came here in '47. . . I came here on June 22nd, 1947. I started high school in September of that year, learning English at the same time. A very wonderful friend of mine, who is still a friend of mine and who was then assistant

A. (Continued) principle at the high school, Carlo Dizafara, became a good friend of mine, helped me get permission from Albany so that I could skip classes, just stay in each class fifteen minutes. And so that I could go in one hour to three or four different classes. And I worked hard. I was allowed to take regents exams. And in one year I obtained all of the credits and got 16 regents credits, which is a full high school education. And then a scholarship to the University of Rochester. So that in '48, a year after I came here I entered the university.

Q. When you came to America and came to Rochester as a young adult, what were your perceptions of it? You planned on. . . you would get an education, become a lawyer?

A. Yes, yes. The first reaction that almost any survivor had when the war was finally over and you realized that everything was wiped out, your family, your loved ones, your memories, your . . . everything that was sweet and dear as a child, your first reaction is one of despair. Do I really want to go on living? Why should I when my brothers and sisters and parents did not survive, why should I have survived? Is it because I was more stubborn, more cunning, more deceptive, more aggressive? You begin to have guilt feelings, which quite often lead to tremendous despair. Also your first reaction is a revolt against religion and G-d, saying that obviously there is no G-d or He wouldn't have permitted that. That this is just beyond anything that one can comprehend. But, eventually the feelings of hate and the feelings of depression disappear, at least in some cases. In mind it did, and I suddenly realized that perhaps there is a reason why I've survived. That perhaps it is my duty and my mission to get an education, to start a new life, and to dedicate the rest of my life to see to it that what happened to me and my family does not happen again. At least this is the idealistic feelings that

A. (Continued) somehow crept into my mind. And it was at that point that I decided that I wanted to become an international lawyer. So here I had the hutzpah. . . I don't believe you know what hutzpah means? I had the hutzpah to . . . a kid without a penny to his name, without an education of any kind, without knowledge of any language other than Yiddish and Polish and Russian and so on which would be of little use to me in the United States, I decided I was going to go to the United States. I was going to get an education, become an international lawyer, and. . . and solve the world's problems singlehandedly. Of course, this was not to be.

Q. Do you still speak Yiddish?

A. Yes, Yiddish is still my mother tongue, and I still speak Yiddish and write Yiddish and read Yiddish probably as well or better than I do any other language. I correspond with my sisters and brothers and nieces and nephews all over the world, and we use Yiddish as a common language.

Q. When you did come here did you feel yourself. . . did you believe strongly in Judaism at that time? Or were you. . .?

A. Not at all. Not at all. In fact, I believed in nothing really. I . . . as I said my first reaction was there is no G-d, and it was for this reason, I suppose, that when I eventually to try to work out a compromise with religious beliefs I compromised in a typical fashion. Even though I was raised in an Orthodox family I chose Reform Judaism as the most easily acceptable at this point.

Q. You did come from an Orthodox. . .?

A. Yes.

Q. Very traditional background?

A. Not terribly traditional, but there was nothing but Orthodoxy in Eastern Europe. There was no Conservative or Reformed. So you were Orthodox to a

- A. (Continued) certain degree. And it was the degree that differed. You might have been of the Hasidic background, or you might have been some other form of Orthodox belief, but it was all Orthodox.
- Q. Did your brothers and sisters become Reform also?
- A. Not really. My brother is still a Jew who doesn't participate in anything at this point even in Australia. My sister in. . . who is dead now remained Orthodox in a sense, but she was very disturbed about the whole thing. And quite often she would deny the existence of a G-d, yet she couldn't accept any other form of Judaism. And so she was very ambivalent about G-d and religion. My sister remained a very bitter person for the rest of her life. She lived in the past, unlike myself who started again and built a new life, she was much older. She was 19 years older than I. And she somehow couldn't again be happy. She was a very broken woman for the rest of her life.
- Q. Do you keep in close contact with the rest of your family?
- A. Yes. Our distances. . . the distances between us are great, but the feelings are very close. And we are a very close family. And even now we keep in close contact. We visit whenever we can. We correspond in Yiddish whenever we can. And that's quite often.
- Q. Do you. . .with. . .the idea that you wanted originally to go to Israel, have you ever thought of leaving America and going to Israel to live?
- A. Yes, I have and we talk about it quite often. But, as you get older the idea of making a move becomes more and more difficult. I now have a wife and three children. I have a daughter who is 19 and in college now. And a son who is sixteen, and another daughter who is 13. They are all at school. All involved in their own life. It would be difficult to uproot them. Furthermore my profession is such that it would be very difficult to go to Israel and try and make a living as an attorney there. It's a different legal

- A. (Continued) system, and lawyers are not exactly needed in Israel. At this point it would be difficult for me to start perhaps on a kibbutz or some other way to try and make a living there. We have visited Israel several times. We are close to Israel. We are constantly either having visitors from Israel or corresponding. But, for myself to move there now, probably not. However, we always talk about when I'm ready to retire perhaps moving on to Israel.
- Q. And has living in America had any kind of significant effect on your practice of Judaism? Did anything ever help you come back to it or made you want to return?
- A. Not really. My Judaism at this point, it's more a cultural Judaism than a religious Judaism. I have senti. . . I have become very sentimental about my background and about the contribution of my childhood years to my total person. I. . . I feel I want to know all I can about Judaism as it existed. After all in Eastern Europe the shtetl and the way of life of the shtetl spread out over an eight, nine hundred year period. And it is as much a part of Jewish history as is the part in the holy land prior to the diaspora, or the rejuvenation of Israel. I think historically it plays as much of a part, 800 years is a long time in the life of any people. And so I feel that we really have not been paying enough attention to it. Our children know little about it. Consequently I have sort of studied a great deal about it. I've been teaching about the shtetl in many places, including in a temple. I've been on the faculty for about eight years. A number of years ago, I lectured on it occasionally. Now . . . and in fact I am just preparing for a . . . for an institute which will take place in August. It's called Dvorkin Institute where a group of youngsters from a temple go to a retreat for four days. And this year they are going to be studying the shtetl, the whole

A. (Continued) four days. And I will be the scholar-in-residence for that period, teaching them and telling them about the shtetl, about the life of the shtetl, about what people looked like. The good part, the bad part, trying to put the shtetl in proper historical perspective.

Q. That's fascinating.

A. Yes.

Q. This is at B'rith Kodesh?

A. It's a B'rith Kodesh institute. It's called a Dvorkin, Paul Dvorkin Memorial Institute, that takes place every year. And each year they select a theme. And this year they've selected the shtetl. And so we are preparing for it now.

Q. Have you implanted this in your children? Do they know about your childhood experiences?

A. Unfortunately, no. It is strange but I find it much more difficult to discuss it with my children than I do with others. My children have learned a great deal about my background from lectures I have given where they happen to be present. For instance, my son will be part of the Dvorkin Institute and will be listening over a four-day period what I have to say about the shtetl and my family and my background and. . . and the life of the Jew in the shtetl generally. He will probably learn a great deal more during those four days than he has in many years living with me simply because you just can't make yourself talk about it on a daily basis, it's difficult.

Q. Just backtracking a minute. You went to U. of R. When?

A. Yes, in '48 I entered the U. of R. and I decided to take it easy, stop rushing and try and learn as much about the culture and the flavor of life in this country as well as getting an education. And so I became . . . in Jewish slang one might call it a regular Joe college. I . . . I joined a

- A. (Continued) fraternity. I started dating. I started reading a great deal. I tried to somehow catch up on general culture. And I was at the University of Rochester between '48 and '52. I was the class of '52 and graduated in '52. From there I applied to various law schools and was accepted to a number of them and given scholarships to all of them that I was accepted. And I ended up going to Harvard Law School. And I graduated from Harvard in '55. And then I worked as an assistant to a judge of the Court of Appeals for two years and started practicing law in 1957.
- Q. What made you come back to Rochester?
- A. Well during that period I married a Rochesterian native. I married Jane Maress whose parents have lived here for a long time, she was born here in town. And I somehow found that Rochester was the kind of community I enjoyed living in. I considered moving to New York City after the Court of Appeals. Many of the large law firms in New York seek out assistants to judges from the Court of Appeals in order to train them to handle appeals for those law firms. I considered this. The money was good, the opportunities professionally were good, but life in the large city did not appeal to me. And so I chose to stay on in Rochester and I've been here ever since.
- Q. When you made this decision, did you have any conception of the Jewish community here? Or did you feel you would be a part of it?
- A. Yes. That was a very important factor actually. From the day I got here I found that I was not alone, that the Jewish community was there to lend a hand when needed. I received some assistance, I think, for a very short time from the Jewish Family Service. When I needed a job I turned to my friend Reuben Goldman who turned to his friend Mr. Shear, who not only gave me a job but treated me as if I were a son of his. Everyday he used to call on the loud speaker in the middle of the day and speak to me in Yiddish,

A. (Continued) asking me. . . asking me why I'm not taking a nap. He knew how hard I was working. And every few weeks he would call me into the office and want to know do I need a few dollars? And then he would. . . I mean here I was a boy pushing a. . . a cart in the warehouse and a man who was a multi-millionaire would call me into his office and shove a twenty dollar bill into my pocket because he knew that I might need it for food. And so it was very meaningful to be in a Jewish community that had people such as Noah Shear and Reuben Goldman and many others. And I felt warm here. And this was definitely a factor in my decision to stay on.

Q. And your wife came from. . . ?

A. Rochester, yes.

Q. Was she active in the Jewish community here?

A. No, no not at that time. Actually I became active in the Jewish community before she did. Eventually we both became active, but I have heard a great deal of gratitude to the Jewish community and I . . . As I said, I have never really given up the feeling that life expected a great deal from one. That it's not enough to get an education, to make your living, to raise children. It's all important, but it's certainly not all that one has to do. I felt, and still do, that we are travelers on this Earth for a short period of time. We are special. We are not just animals. We. . . we have something to contribute and we have to give of ourselves. Perhaps my background in Europe had a great deal to do with it, but I still feel this way and I have given of my time as best I could.

Q. Do you think your children feel that way?

A. First of all, each child is different. Each child, even though growing up in the same household, developed differently. My oldest daughter is terribly sensitive, but is more preoccupied with ecology and environment and trying to

- A. (Continued) find her way to the good life, as she as a youngster of 19 sees it, which is being a vegetarian, eliminating disease, being kind to others, having intimate close relationships with other human beings, which she has a tremendous need for. My son, who is 16, is much more Jewish minded, much more interested in the Jewish community, active in our temple, active in youth groups. And probably will go on to be a . . . an active of the member of the Jewish community, I hope. My thirteen year old, it's a little too soon to tell. But each child is different.
- Q. When your family. . . when you were first married, where did you live? When you came back to Rochester.
- A. Yes. When we were first married we lived in an apartment on Goodman Street, 24 North Goodman Street, right off East Avenue. And what a delightful place it was to be able to walk to the Eastman Theatre or to the museum, or almost anywhere downtown. By then first child came along and we purchased a house, in fact we purchased the house from David Crystal who was the Executive Director of the Jewish Family Service, and who was leaving town at that time. And then we moved on to another house where we live now.
- Q. And is that in the city or in Brighton?
- A. It's in Brighton, 25 Edgemoor Road. It's a fairly Jewish. . . it's a Jewish community to a large extent, a lot of Jews there. And we feel very comfortable.
- Q. Did you move there because of the school system or. . .?
- A. Oh, many, many reasons entered into it. We liked being close to the city and yet living in a . . . in a neighborhood that permitted a large yard and a garden. I've always been sort of a farmer at heart. And this house offered what we wanted.
- Q. Did your wife work too?

A. Yes, my wife went to Monroe High School as a youngster. From Monroe she went to Cornell University. And then she got her Masters Degree and became a teacher. And five years after she left Monroe High School as a student she came back there as a teacher. So that she taught at Monroe High School for several years until our first child was born. She gave up teaching for many years and now she went back to it. And now she's the principal of Sinai Temple.

Q. Oh, really?

A. Yes. Last year was her first year. She's the principal and has a staff of about 15 working for her.

Q. Oh, that's wonderful. That's wonderful.

END OF TAPE 1, SIDE A (Interview 1)

Interview I  
Tape 1  
Side B

- A. Now where she. . . they don't need her as much and she needs something out of the house.
- Q. That's wonderful.
- A. Yes.
- Q. So you came back. . . did you start in this firm when you came back?
- A. As I said I was an assistant to a judge for two and a half years. Judge Marvin Dye. And when it came time to get a job in a law firm I came to. . . into this firm, small firm. I worked as an associate for a little while and then became a partner. And I've been in this firm, I've never had any other firm. My senior partner died about five years ago, another partner retired. We took in a young partner, and I've been in this firm ever since 1957.
- Q. In the same location?
- A. Same location. Several buildings here at the Four Corners, all within one block, yes.
- Q. And what kind of law do you. . . do you. . .?
- A. It's a general practice. We . . . at one time I used to do quite a bit of trial work when I was a young man, but now I don't. We handle a general practice. We've eliminated certain aspects of the law. We do not handle criminal, we turn it over to other attorneys because it's specialized. But other than that we handle most other things.
- Q. Are you active at all in any legal organizations?
- A. Yes. I'm a member of the Monroe County Bar Association. I've served on some of their committees, especially the. . . a committee on problems of the aging. We have a tremendous in this community in that we are growing old. The number

A. (Continued) of older people is very large and quite often with the kind of family life that we have in this country, unlike Europe where every household had a grandfather or a grandmother or aunt or uncle, generations lived together. There was never a problem either with becoming senile or infirm or not able to handle one's own affairs. You were not only a member of a household, but you were a respected and loved member. Grandfather and grandmother always had a special place. A child in need of emotional comforting would usually run to the grandmother. A child in need of stories and tales and history would usually run to the grandfather. Not so here. Unfortunately, there is an old . . . a saying in Yiddish that one parent can easily bring up and support and care for eight children, but later on eight children find it impossible and unable to care for one aged parent. And this is true in most cases. So that the older people are desperate quite often. They live in a house by themselves until such time as they can no longer take care of it. They don't know where to turn. When they do have to go someplace they . . . they quite often go to a nursing home. I have a . . . I have a client right now whose wife died and who has a daughter here, and I'm handling the estate. The daughter called me the other day to say that she had taken the father to a nursing home because he just couldn't function. And the day after she had taken him to the nursing home he sliced his wrists and tried to commit suicide. He felt that he would rather be dead than be in a nursing home. Now this is an extreme case, but this is the feeling that many older people have. And so I have chosen to serve on the committee of the Bar Association which deals with older people and helps to acquaint them with the various community services and facilities that are available. And there are a number of them that could make life more acceptable to older people, but they simply don't know about it quite often or don't know how to go

A. (Continued) about it. So I've given some of my time to that among other things.

Q. Do you belong to any other civic organizations?

A. Well most of my civic organizations have been Jewish oriented. Over the years since I settled in Rochester permanently I've served as a member of the Board of the Jewish . . . the JY at that time for six years. I've been involved in our temple and am on the Board now. I've chaired the long-range planning committee for our temple, trying to determine what our goals and what our priorities for the future. And I've been very involved with Hillel School. Our son went to Hillel School a number of years ago, but I remained very involved. I'm still vice-president and treasurer of Hillel School at this point. And giving a great deal of time to that.

Q. Did you ever make an active decision that you will not give your time to secular organizations and give it to Jewish organizations? Was there a decision made?

A. Not in so many words. But, somehow I have always felt that charity begins at home. I have always felt that my first obligation is to the Jewish community, the Jewish people. That does not mean that . . . it doesn't mean that I am not supportive of other civic organizations, I am. But, time is limited. You can only do so many things, and somehow the Jewish community organizations have called on me for my time and I have chosen to give it. And it's left not enough time for other things so that it wasn't an active decision not to participate in too many civic organizations. It was just that my priorities lie in the Jewish area.

Q. It sounds like you've had a long association with the Jewish community. Do you think it's changed over the years?

A. Yes, the Jewish community has changed in many respects for the better, not

A. (Continued) entirely, but I think that it has changed. Let me give you an example. When I came to this country there wasn't much help to be gotten either from the Jewish community or from any other source. Oh, there was some help and I did get a little help from the Jewish Family Service, but certainly it wasn't to the extent which help is offered now. If you, for instance, are familiar with the help that the Jewish Russian families are receiving they are not only brought here at the expense of the Jewish community, but they are carried and all their expenses are paid, including apartments, food allowances, clothing allowances, and so on and so forth for as long as is necessary while they are retraining and while they are looking for jobs. They are put up in apartments, usually at the Barbridge Drive. They are helped extensively, and in some cases for long periods of time. So that it gives them a chance to go to school. It gives them a chance to re-orient. It gives them a chance to train. And they help them find jobs. This was not the case when I came. So, certainly there is improvement in that area. In some respects it has been negative, the changes have been negative. I feel that, for instance, Jewish culture is not making any headway. We find very little Jewish culture today in this community. The JCC used to have a lot of it, and at one time I was very active in it. I used to be. . . I chaired the Jewish culture programming committees there. Now there is very little of it. We are more preoccupied. . . the Jewish. . . the JCC has become more of a sports center with thousands of members who are swimming and who are playing volleyball and paddleball and what not. But very seldom do we have Jewish oriented activities there, very little by way of Jewish theatre, Jewish music, Jewish culture generally. And it's a shame because I think we are . . . we are not giving that which is due, that part of our history as I said before. So there have been good changes and bad

A. (Continued) changes. This is inevitable I suppose.

Q. Do you think that there's a demand for this kind of cultural activities?

A. Well, that's a very good question. The argument could be made that the Jewish language and Jewish culture is dying out because the Jews who are interested in it have died out or are dying out. That may be so to some extent. But I think a demand can also be created. For instance, if you had schools which emphasized this aspect of Jewish history and culture, then the graduates of those schools and the adults eventually would have this need for it. And with the need the culture would come, the activities would come. But, the question is which comes first? I am told that in Israel, for instance, Jew. . . the Jewish language is coming back very actively, very aggressively. At one time they de-emphasized Yiddish. They felt that Hebrew is the language and that is what should be used and that is what should be spoken. But now that Hebrew is quite secure they've gone back to a large extent and have picked up whatever Jewish culture, Yiddish culture, they still had, and are rejuvenating it for those who want it. So, perhaps Yiddish will come here as well.

Q. You mentioned the JCC, were you active when it was on Andrews Street?

A. I was active when it was on Andrews Street and I was on the Board during the years when the new building was planned. Unfortunately I became terribly disillusioned when instead of coming up with a two and a half million dollar building. . . facility which was initially planned, we went on to extend it and improve the plans, so-called improve, to a point where it ended up costing seven and a half million dollars and was not. . . the money was not there. And we are still even today in the process of raising the additional funds to pay for it.

Q. Well why was it done then?

- A. Well, my personal feeling was that there were a number of leaders who wanted to build a monument to themselves. A number of leaders who kept on saying, well we need nothing but the best and the finest and let's do it. The money will come, not realizing that there is a limit as to how much a community. . . Jewish community can come up with. Of course, they ran into some unforeseen economic reverses. Primarily they were counting on the Marcus Fund, which was an endowment fund consisting mostly of Eastman Kodak Company stock, which at that time was riding very high. It kept going up and up and up and there seemed to be no limit as to how far it'll go. Suddenly the fortunes of Eastman Kodak Company have changed, the value of the stock has changed, and suddenly that which they counted on turned out not to be available. So it was a number of circumstances which conspired to create the problems which we still are facing now. But, I became disillusioned. I feel that for one thing we are too preoccupied in the Jewish community with bricks and mortar and building fine facilities, but not having the money with which to operate them.
- Q. Did you approve of the move to Edgewood Avenue?
- A. Yes, I felt that the move was necessary. At that time I was in charge of Jewish programming, and one of the problems that we had was that people were afraid to come downtown at night. You would have very good programs and occasionally very small turnout, and upon investigation you would find that people were just afraid to come downtown at night.
- Q. When the building was being built, the plans were being laid, was sufficient room within the building put out for cultural events?
- A. Yes. Not only did we have an auditorium built, but we also had a theatre separate and apart from the auditorium. But now neither one of them is really used very much except for sports activities. The auditorium is used

- A. (Continued) for dance classes and so on and so forth. The theatre is not used much at all. The library was built but they are so money conscious at this point that they are not able to allocate funds for a librarian, so the library is seldom open. They have a beautiful library, but nobody uses it. It's not even available for use, so what good is that?
- Q. Is there any move to make the center more culturally oriented?
- A. Yes, every now and then there is a move to make it more culturally oriented. I am told that the new executive director which was just hired might be so inclined. For one thing he speaks Yiddish fluently and is partial towards the Yiddish culture. I haven't met him, but I'm told that he might just try and infuse some Jewish culture into the center activities.
- Q. I've been told that a great many of the members are not Jewish, is that true?
- A. Yes. In order to justify . . . to pay for the operating expenses of the center they've had to seek membership very actively. And therefore go far beyond the Jewish community, which only has a limited number of people available. I'm not sure what the percentage is, but at this point there are a good many members that are not Jewish, which is a fine if you want to be a liberal and say well organizations should be open to all, that's true. But, if all we are is a place for playing volleyball and basketball and swimming and having a health club, then how are we really different from any YM? What was the fuss about having a Jewish Community Center? Why have the word Jewish in it altogether? Obviously the purpose was to give people the chance to perpetuate their culture and their heritage, and it was for this reason that we strived to have a Jewish Community Center. And if we are doing away with the Jewish aspect of it and simply getting in enough non-Jewish members and trying to maintain the sports activities primarily, then I really see very little justification for it as a Jewish Community Center.

Q. Do you think the community will come up with the funds?

A. Well, there again, I'm no longer involved actively with the Jewish Community Center, but I'm involved with other things. And we just had a meeting in connection with Hillel School where this question came up. There is a drive on right now to raise the approximately a million and a half dollars they still need in order to pay for the center. They are having a very difficult time. They've only been able to raise right now about half a million of the million and a half they need. I'm told that within the next few months there'll be an assessment on all of the membership, an involuntary assessment for the building fund. In other words they say to anyone who is a member if you want to continue being a member you will pay X number of dollars over a five-year period towards the building fund. And there'll be no choice in the matter. They are gambling on not losing enough members by reason of that so that they can wipe out the capital fund indebtedness and then just worry about the operating funds only, which is also going to be a problem. Everytime you build on an extra building or extra space you are increasing your operating costs. And with inflation and expense of doing business going up as it does and it will probably continue to do, it gets more and more difficult, especially since the . . . that further agency which is the Community Chest and which subsidizes the Jewish community for part of its operating budget has been trying to reduce it year by year. And it's even talking about eliminating it altogether. And if this should happen I have a feeling that membership in the JCC would become so expensive that only those who use it a great deal would continue to remain members. Of course then the question would come up, is it feasible if you lose members rather than gain members . . . the question is at what point is your total income insufficient permanently? So, we've got problems there.

Q. You mentioned Hillel, have you always been active in Hillel?

A. Yes, I've become involved with Hillel School about ten years ago when my son became a student there. Traditionally Hillel School. . . Hillel School started about thirty years ago and was more or less a family enterprise. There was one family in Rochester that founded the Hillel School and for many years it was run as an Orthodox, family oriented organization. Only about ten, twelve years ago did it start taking on the aspects of a community school. We, my wife and I, were the first Reformed family to send a child there. Now there are some others. But we have. . . I became involved. I argued for the point of view that it must become a community school available to and attractive to all members of the Jewish community not just the Orthodox, that we cannot have a dictatorship of the Orthodox point of view. Even though we can appreciate the fact that we must maintain it in such a way as to make it feasible for the Orthodox to continue sending their children. They cannot compromise, we can. So that I've become active. And I think of all the organizations I have worked on and have been involved in Hillel School has been closest to my heart. I think that historically when many of the . . . war years when many of the men of war. . . men of arms, men of might have disappeared the scholars and the educators and the philosophers and the mind mentors and the mind creators have survived. I think you might know about a tale from the Jewish past after the destruction of the Jewish temple there was one Jew to whom the Romans were indebted. I believe his name was Johannan Ben Zachai. And he was asked by the Romans what they could do for him in order to repay his favor. And his request was that he be permitted to establish a yeshiva in the Galute outside of Israel. And many historians have credited the survival of Judaism with this man's dedication to Jewish learning. I think it was the devotion to learning that has given us the

A. (Continued) reputation the people of the book. I think it was the fact that we were the people of the book that gave us the inner strength to survive through the dark ages and the Mernitzkys and the Russian Czars and the Spanish Inquisition and the dozens of other onslaughts on us. And I think the preoccupation with Torah and the study of Torah and the study of tradition has given the life in the shtetl for 800 years a special meaning. And it didn't matter to a Jew that couldn't speak the language of the country in which he lived, many Jews didn't even speak Polish in Poland. They didn't need to and didn't want to. Any encounter that they had with the Pole was an unpleasant encounter usually. They were quite satisfied to be left alone to study their Torah, to raise children who would be studying the Torah to a point where the greatest honor was to marry a daughter to a scholar and support that son-in-law. It was called kest, giving a son-in-law kest for many years, where he would have no monetary problems, no financial problems, no economic burdens so that he could devote full time to the only thing that counted, that mattered and was important. And that was the study of the law. And it was for this reason that we . . . I think we were able to survive. And empires which have ruled and which have overwhelmed us have all disappeared, but here we are. And so I have felt that history does repeat itself and that I still do feel that only through dedication to Jewish learning do we stand a chance to go on and on and on. And that's important.

Q. You don't feel that a child can get that in a Hebrew school education?

A. No, I am terribly disillusioned with the Hebrew schools that the temples are running here in town. I've been involved with a few of them, very much so with the B'rith Kodesh one. But I also know something about the others. A couple of years ago the Jewish community paid for a group of professionals who came in and made a study of the Jewish Education Study of Rochester, which

A. (Continued) was made in 1976. This was an expensive undertaking which the community has made. And they found that in the . . . in reading through it you'll find the level of Jewish education in our temples is frightening in its deficiencies. And we are really raising a generation of ignoramuses in our temples. And it's almost hard to know where to begin it. We spend a lot of money for it, but get very little out of it. And I know I used to teach eleventh and twelfth grade and I was amazed by the lack of knowledge that those eleventh and twelfth graders would come to my classes with. And I think that it's a terrible situation and almost hopeless. That's why I was involved in chairing the long-range planning and priorities committee for our temple. And frankly I was intrigued with the possibility of doing away with temple religious schools as we now know them altogether and using that money, that energy, for a series of institutes, weekend retreats, or perhaps a two-week session in the summer where you take a group of youngsters out of the community. You bring them together with interested and interesting and Jews who are dedicated to Jewish education and history and study, such as the Dvorkin Institute for instance, which I am going to attend. And I am told, and from what I've seen it's so, in one long weekend of such studying and work they can learn a great deal more and become more inspired than they can in the six months of coming to Sunday school for a couple of hours and learning next to nothing, and if anything developing negative feelings, which they quite often do.

Q. Did you propose this?

A. Yes, we have proposed it. And we are still in the process of writing a final report now, which we will be submitting to our membership. We are not advocating doing away with the Sunday school at this point, but we are advocating making greater use of weekend retreats and youth activities.

- A. (Continued) It has been tried in some communities. There's a community in Washington, D.C. that has tried weekend institutes entirely. I think that our temples will have to be doing something in the foreseeable future.
- Q. Is this what played in your decision to send your son to Hillel School? Deficiency in your son also?
- A. Yes, primarily yes.
- Q. Do you believe in general in parochial school education?
- A. No, I wouldn't say I believe in it in general. Philosophically I'm quite the opposite I suppose. Ideally I'd like to see a youngster grow up as healthy, happy members of the general community. I suppose if I were convinced that we could, let's say, Americanize, as the German Jews at one time believed that they could Germanize and they did. And they. . . what happened there? And this is only one example. It's happened again and again and again in many places. They were allowed to Germanize. They were allowed to shed their Jewish clothing and their Jewish habits and Jewish studies. They started studying the German philosophers and getting good German educations. And so on and so forth. But sooner or later somehow we are always taken back to our Judaism. We're always used as the scapegoat. We are always blamed for various ills that befall various countries, various people. And somehow I am like. . . well, again there's a Jewish saying . . . (Note: speaks a phrase in Yiddish). . . which means "A dog who has been beaten, one mustn't show a stick because the dog will become vicious." The dog will remember the beating that he has received. And I suppose that's part of me having studied history and having studied Jewish history I've become very skeptical. I am not at all sure that another good Depression in this country couldn't bring on another McCarthy in this country. And that another McCarthy couldn't succeed in turning this country into another dictatorship or another bigoted

- A. (Continued) form of government and form of life. I'm not at all convinced if we did not have the State of Israel, for instance, which has given Jews all over the world a certain respectability and in a sense admiration, that history would not repeat itself again as it has for centuries by way of persecution and anti-Semitism. Even with Israel and even with everything that we have now there is a great deal of it developing in Latin American countries right now and in other parts of the world. And there is a certain latent anti-Semitism in this country as well. And so with all intentions of trying to say to myself, well is it. . . wouldn't it be wonderful to simply become Americanized, forget about your Judaism. Your schools are open to you; you can become a doctor; you can become a lawyer; you can become a Senator; you can maybe even become President someday, forget about it. Just concentrate on being a good American. I am sorry, I . . . I can't accept that. Somehow in the back of my mind I always question whether this is feasible in the long run.
- Q. Do you think that's what's happening? Do you think there's more of a melting pot than a pluralistic society?
- A. I think for a while that that. . . that was happening. You know, the first generation of Americans that came to this country. . . now those that came over from Europe especially in the early part of the century brought their old traditions and old Judaism with them. The Lower East Side is a good example of it. The children of those who came, immigrants, who got out of the Lower East Side and moved off to Brooklyn and to the Bronx and eventually to Westchester County and eventually to Rochester and anywhere else that they could get away as far as they could get away. They did so intentionally. They wanted to get away as far as they could, not only from the Lower East

A. (Continued) Side but from anything that reminded them of their Judaism and their parents, of whom they were ashamed in a sense. Not the parents as individuals but what they stood for, the old Jewish traditions. But it seems that this law that says that the third generation always returns to the first one is taking place again. This entire idea of Jewish Federations and Jewish philanthropy, even Jewish education which is . . . has developed is sort of a move back to traditionalism. Just look at what's happened to the Reformed movement. We almost threw out the baby with the bath water at one time it was so anxious to get rid of anything that resembled true Judaism, to the point of having only Sunday services and so on and so forth. All in English. Now, you can hardly find a Reform congregation that will still believe in that today. The Reform movement is moving closer and closer to . . . to the mainstream of Jewish belief and Jewish observance. So, I think that . . . I . . . I think that we . . . we are coming back to it.

Q. Getting back to Hillel School for a minute, have you seen any changes in that? Are you . . . were you pleased with the curriculum? Do you think it gave the child a good secular education or a good Hebrew education or both?

A. Yes, I'm convinced that it did. It gave the child both good secular and good Hebrew education. I've seen it not only in my son . . . son's experience, but in others. My son went there through the seventh grade, went on to Brighton school system, had no problem adjusting, had no problem switching over in his . . . in his secular studies. He's a straight A student in high school now, and this is usually the case. Hillel School because it tries to crowd in two fields of study into one day has taught them better study habits and harder work habits. So that when they get away from Hillel School they find the secular education process a rather relaxed one, and it hasn't hurt anyone. I think that it's done an excellent job. I'm convinced that Hillel

A. (Continued) School education is beneficial to most youngsters.

Q. Does it still have an Orthodox tinge to it or is it . . . ?

A. Yes, in a sense it does. The . . . the principal that we hired is by definition almost a rabbi, at least this has been the case. We now have a very capable man by the name of Rabbi William Shimansky. He's doing an excellent job. He's a very enlightened Orthodox individual. I wouldn't hesitate to talk to Bill Shimansky about any subject or any point of view. But, I think in order to satisfy those in the Hillel School community who are Orthodox we always by definition have to have someone who is in the Orthodox tradition but with a liberal enough point of view so that those who are not Orthodox would not feel out of place and left out.

Q. You mentioned your affiliation with B'rith Kodesh.

A. Yes.

Q. That's been a lengthy. . . ?

A. Yes, as I said I've been teaching there for many years starting with, oh, practically as soon as I came back from law school. And enjoyed it for many years. I now see former students of mine with children who are almost ready for school. I have been fairly active in the temple. I am on the Board now. I have been I believe for four of five years now on the Board. I'm sometimes very frustrated. I'm not at all happy with the way temple situations are developing. We all have. . . all temples have terrible financial problems.

Q. Really?

A. Yes, including B'rith Kodesh.

Q. Is membership going down, is that. . . ?

A. Membership is going down very considerably, at least in B'rith Kodesh. We used to be much larger. Our school population has been decimated. We had . . . we had over a thousand students in our religious school just a few

A. (Continued)        years ago, about five, six years ago. We have 600 now and it's still going down. The sad part is that when we had 1,000 students our budget was lower, much lower, about half of what it is now with 600 students. In other words the cost per child has, oh, gone several times what it used to be. And it becomes more and more difficult to raise those funds, especially since we have the philosophy that we do not charge children for their education, it's all part of membership. So we are constantly struggling, trying to raise the funds in order to pay for what the temple needs, in order to be meaningful. We've almost reached the point where the temple is not meaningful for many of its members. For instance, there are many to whom perhaps religion as such may not have meant too much but the music meant a lot. We've just made a decision not to hire a cantor for next year. We will have no music program to speak of. We will have some soloists from the Eastman School of Music who will come in and chant a few prayers, but certainly no musical program.

Q. Why?

A. Financially it was necessary, supposedly. We almost didn't rehire a very well liked young rabbi because it was time to change him from an assistant to an associate rabbi and to give him a salary increase that would be in line with his new position. It was a struggle to get the congregation and the Board to go along with somehow rehiring him simply because of financial considerations. So that we are now losing members. One very important family just resigned from the temple when the decision was made not to rehire a cantor. This man is a doctor, very active in the temple. His father was a cantor many years ago. He feels very close to Jewish music, and he said he didn't resign. . . both he and the husband and wife, they didn't resign necessarily because we decided to do away with the cantor and music but

A. (Continued) this was the straw that broke the camel's back. And so our temples are becoming less meaningful to many people. And we have to rethink our temple structure and our temple priorities. And this is what we are doing right now at B'rith Kodesh with this Long-Range Planning and Priorities Committee. Somehow the Federation, the Community Federation, Jewish Community Federation has managed to come out on top. There's a certain competitiveness between temples and the Federation. For instance, take adult education. Adult education programs at the temples have been dying out. Last year we had a horrible situation at B'rith Kodesh. Nobody attended. It was just useless. You couldn't get people to attend. You couldn't get decent teachers. You couldn't get decent programs, classes. Whereas the Federation at the same time, through its leadership training programs, has sponsored some good . . .

END OF TAPE 1, SIDE B (Interview I)

Interview II  
Tape 1  
Side A

- Q. The last thing that you were telling me about on the other tape was that there was a conflict between . . . a running conflict between the Federation and temples. And that the Federation ended up on top. An example you were giving was about adult education. But you hadn't really gotten into what the problem was.
- A. By saying that there is a conflict I don't mean to say that there is unfriendly competition for the same people and the same funds. It's in a sense friendly and healthy. But there is definitely competition. I took adult education because I think this is the most obvious of the activities at Temple Beth El, at Temple B'rith Kodesh, they can hardly get a decent class together. Even though they charge very little for the adult education and sometimes bring in very good lecturers. At activities that the Federation puts together attendance is excellent. I have participated in several courses. They somehow succeed where the temples do not in . . . in adult education. We've discussed it at Board meetings, for instance, at our temple and wondered what is the so-called sex appeal of the Federation that we do not have. Can you turn this off for a second?
- Q. Sure. You were mentioning the sex appeal of the Federation.
- A. Yes. It's very interesting. For instance, I attended a series of sessions, lectures given by Professor Bill Green of the University, whom you probably know. Can you hold it a second again? As I was saying for . . . to try again. The Federation put together a course with Professor Bill Green. We had to pay something like \$45 to attend this ten-session course, and it was terribly well attended. Let's see it was. . . people were doing homework. It was run

- A. (Continued) in a very efficient manner. People were eager to come. There were small groups got together to discuss certain subjects and prepare reports. I was amazed at how good it can be. Yet the same kind of program put on by a temple might have two, three, four people attending. It just doesn't go over. I don't know why.
- Q. Is there any move to consolidate the adult education, make it all through the Federation?
- A. Yes. Yes, we are now discussing the feasibility of consolidating certain areas of temple activities with the Federation. And in fact next year, I believe, there will be such a series of courses given which will be open to members of any congregation or organization. And the lectures will be given at various places. They will be rotating so as not to feel anyone left out, and not to feel any temple that they have lost out and have given up. And this is going to be done. Certainly the temples do have to bring in some innovations if they are going to remain vital and viable organizations serving the needs of the Jewish people in the Rochester community.
- Q. Do you believe strongly in the need for adult education?
- A. I certainly do. I think that one of the sad things about Jewish people today the generation that is running things today is that they are terribly uninformed and uneducated. Quite often they don't even know as much as their eighth grade youngsters do. And this certainly does not provide the home stimulus and the home atmosphere which . . . which would help the children develop a love for Jewish education and tradition. So I do feel that as we are educating our children we should be educating their parents as well.
- Q. So, perhaps. . . it seems like you're saying that's one kind of change you would like to see in the religious community. That it would be more educationally oriented. Are there other changes that you would want in the

Q. (Continued) Jewish community here? Or any anticipations you have?

The things you're displeased with.

A. Well, I am not terribly displeased with the way the Jewish community has been operating and going. As I mentioned the last time the Jewish community today is doing a lot more than they used to. They are more willing to help certain organizations than they used to. Just the example again of Hillel School. Years ago we didn't get any money from the Federation or very little. Now we get 25% of our budget approximately from them. So we are doing the right things. Certainly the help the Jewish community is giving to Israel I think it's outstanding. It's amazing at how much money is being raised year after year after year. Just when you think people are tired of giving and how long can it go on another campaign comes around and once more people give and give a lot. Some of them really feel it, too. And somehow we do it. It's an amazing quality that we have of helping. So the Jewish community is doing many things right. Where they're wrong, first of all the individual interests of the various organizations and the conflicts, that does hurt. Secondly . . . for one thing it resulted in over building and using dollars the wrong way, so that everyone now has financial problems. Very few organizations are now able to generate their annual income needed to support their buildings and so on simply because there wasn't enough cooperation. Take for instance, if I might give another example, the last time I mentioned the study on Jewish education that was done recently. One of the things that the study recommended is that there be set up a community high school, Jewish community high school so that youngsters after they finish their religious education in their individual temples can have a place that's called a Jewish high school where they can come from various backgrounds and take courses in order to continue their education. We now have such a high school, but it's a

A. (Continued)       terribly inefficient and ineffective institution. It is now held at Temple Beth El in conjunction with Temple Beth El. After years of negotiations some kind of compromise was worked out where it really a Beth El school, but a lot of the money comes from the Federation. And the Federation has some input. The Bureau of Jewish Education has some input into what goes on at the high school and. . . and what is being taught and who can attend. But, for years now we have been trying to get B'rith Kodesh to join, to get Sinai to join, to get the Orthodox . . . some of the Orthodox congregations to join in order to have a truly community high school where perhaps each organization participating can have a say in who is the principal and how it's run and what the curriculum would be and what courses are being taught and how they are being taught and so on. We have been trying for years and yet to date we have not been able to consolidate and come up with a decent Jewish community high school. That's an example of what can be done and should be done but just isn't being done.

Q. Is it because not enough people can agree on what should be done?

A. That's right. Now, I'm wearing here several hats in. . . in my thinking. But take for instance B'rith Kodesh. It would obviously be in B'rith Kodesh' interest to join the high school. We are overburdened with educational expenses which we cannot meet. We have a high school of our own but it's not very good, most of the youngsters don't even go on to high school. I think you'll find that 80 to 90% don't go on at all. The few that do go on don't learn very much. They could certainly benefit from a community high school. It would also have a very important sociological benefit. It would be good, for instance, for youngsters from B'rith Kodesh who come from Brighton mostly to get to know youngsters from the city, from Irondequoit and from Webster and from various other places. It would, I think, teach them a great deal in

A. (Continued) and out of class. And it should be done but it isn't.

Q. Speaking of B'rith Kodesh, you've been affiliated with B'rith Kodesh ever since you came back to Rochester?

A. Yes.

Q. Has . . . are your children going through the educational system?

A. Yes. My children are going through the B'rith Kodesh educational system, but in addition my son has been attending the community high school. Yes. They can do so now on a voluntary basis, and my son has been attending. He also, of course, attended Hillel School so that he did not have to attend much of the younger grades at B'rith Kodesh' school. But, my youngest daughter is not really interested. She does not like Sunday school or religious school. It's a constant struggle to keep her going practically. And it's not all a matter of disinterest on her part. The school really is not very worth attending. Excuse me. No thanks.

Q. No, thank you. Now, as I understand it B'rith Kodesh has undergone a lot of changes as part of the Reform movement, gone . . . undergone changes towards a more traditional Judaism. Is that . . . has the change in B'rith Kodesh paralleled the changes in the Reform movement? Has it become more traditional?

A. I would say we are probably right there with the movement generally, perhaps a little bit more so. Even under the leadership of Rabbi Bernstein as the years went by we did come back closer to the mainstream of Jewish religious life. Certainly under the leadership of Judea Miller we've made some tremendous strides in that direction. Rabbi Miller is sort of a hosiid at heart. I think much about him reminds me of Orthodox Hasidic life. And he has certainly taken the congregation in that direction. Today it's no longer a novelty to see someone wearing a yamulke. Certainly Hebrew is heard in . . . during services extensively. The way he permits and insists on children

A. (Continued) participating in the services, the kinds of things we have, the kind of services we have all are a return to a bit more traditional observance.

Q. Why do you think that is?

A. I assume you are asking me why it is that the Reform movement generally is . . .

Q. Right.

A. . . . is moving towards Orthodoxy. I think it. . . it's that history has a way of swinging like a pendulum back and forth. I don't think that it's any one particular thing or that there's any one answer. There was just too much beauty in Jewish . . . in the Jewish religion, too much that gave people warmth and comfort to be done away with permanently. And I hate to say it, but I think Hitler had as much to do with bringing a change towards Orthodoxy as . . . as anything else. I think that the Holocaust experience has had profound influences on the Jews and will continue to do so. It's my belief, and I'm not original in that regard that the two most important events in Jewish history in the last probably the last 1000 years took place during our lifetime. One was the Holocaust and the destruction of six million Jews. And the other was the rebirth of Israel. There are people like Professor Greenberg, Yitzok Greenberg, who are well-known individuals who think that it is very important that we don't either forget or simply let go by the importance of those two events. According to some like Professor Greenberg, who is an Orthodox rabbi by the way, he feels that the destruction of six million Jews and total communities is certainly more significant than the destruction of one temple in Jerusalem. And yet for the past couple thousand years we have been lamenting daily in our prayers, we've been reminding ourselves everyday. We never complete a Jewish house entirely. We leave a

- A. (Continued) little bit uncompleted. Break a glass at every wedding. We do a thousand and one other things to remind us of the destruction of the temple. We have a whole period of mourning where we do not permit weddings or swimming or any other things in Orthodox Judaism because of the destruction of the temple. One temple. And here not one but thousands of temples have been destroyed. In many instances the worshipers were locked up in the temple and burned right to the ground with the temple. And yet somehow our youngsters today know very little about it. We haven't give it the emphasis and the importance which we should give it.
- Q. Is that because it's too close to people's memories?
- A. Perhaps that's one of the reasons. I think I detect a . . . a new emphasis on it in reading the last few years. I detect it. For instance, at B'rith Kodesh one of the most successful of the adult education experiences we've had, and as I said before they are not very successful. But two years ago Rabbi Miller put together a course on the Holocaust and this was successful. People were coming and were interested. You met me the first time in Rabbi Karp's class dealing with the Holocaust. I was amazed at how well attended those classes are and how interested college students are in those courses.
- Q. That course is the largest. . . had the largest subscription of any voluntary course in the college.
- A. Really? So obviously there is the renewed interest and a great deal of it. The second important event, the establishment of the State of Israel, now we talk about it but we really haven't given it proper place in Jewish history. It's again of tremendous importance. And we should be commemorating it and celebrating it and working for it much more so than we do. So, well. . . in a sense one could almost say that we need a new prayer book. That our prayer book could be rewritten where some of the importance and some of the space

- A. (Continued) given to the destruction of the temple and the Galute could now be perhaps replaced with a great deal about our own very important events. And that's not funny either. People are suggesting a new prayer book. In fact, new prayer books are being written. The Reform movement now has a new prayer book called Gate of Prayer that came out about two years ago. It does make some attempt to give some importance to current events even in the prayers, in some of the language used and the selections made. There have been a number of new Hagaddahs written, one of which our former rabbi, Herbert Braunstein, who is now in a suburb of Chicago, he had a great deal to do with it. And that Hagaddah does incorporate a great deal about the Holocaust, about the re-establishment of the State of Israel. So, it isn't just a funny comment, let's have a new prayer book. I think in a sense we are striving towards it and very well might have one.
- Q. It seems that, in the past at least, many people would join a Reform temple to get away from a lot of Judaism, the least thing they could do and still be Jewish. Is there any factionalization within the temple that don't want this move towards Jewishness?
- A. Yes, yes. There certainly are some people who say I joined a Reformed temple because I did not want Hebrew, and I did not want yamulkes, and I did not want tumult during the services and activity. I want. . . joined the Reform congregation because I wanted dignity and order and English and reason rather than emotion. And suddenly I find myself outnumbered. There are some who feel this way. And in our study of our priorities and our goals for the future at Temple B'rith Kodesh we gave this serious consideration. We feel that even though those of us who may not agree with this point of view should certainly be mindful of the fact that the people who want classic Reformed have a good argument. This is what they want, this is what they joined, and

A. (Continued) they . . . they have a right to resist changes towards traditionalism. And we recommended to our rabbis for instance that once in a while they have a kind of service that will please those who want classic Reformed only. Or . . . or that we should have some activities where they . . . those who feel that way can find some comfort.

Q. Do you yourself practice ritual Judaism?

A. Depending on how you define practicing ritual Judaism I would say yes. Friday night you'll always find at our house a white tablecloth on the table with candles lit, usually by our youngest daughter with wine at the table, with challah which my wife bakes herself, with a beautiful challah plate covered with a lovely challah cover that a cousin of ours in Ireland made herself and sent us, which is absolutely magnificent. It's a museum piece. With the chanting of the prayers and . . . and brahote. We . . . if I can use this as an example, we certainly do observe in that way. And in many others. It's true we do not . . . we do not celebrate the Shabbat the way my parents used to and the way some people do today. Recently we spent a weekend with some cousins from Israel who are extremely Orthodox and who are temporarily in New York City. The man is a professor who is here as a shaliach. And it was just a delightful experience to spend a weekend with Orthodox Jews who strongly believe in what they are and what they stand for. And I found that our Shabbat compared to theirs was lacking a great deal. Even though we do have the candles and the challah and the perhaps benchion occasionally, it's nothing compared to the joy that befalls their household when Friday afternoon comes around and one gets ready to welcome the Shabbat queen. When somehow the entire house is transformed into a little, special castle with quiet and peace and joy and no telephones and no shopping. And no doing of any kind of chores, and no going to movies, where every meal becomes a . . . a learning

- A. (Continued) experience with schreim as they call them, where the children are expected to discuss a certain aspect of the portion of the week or moral issue. Where there are questions and answers and where mizrote are being sung and where there are study periods set aside for Saturday afternoon. It's a very lovely thing that Reform Judaism has given up in a sense. It has been said that rather than the Jews keeping the Shabbat, Shabbat has kept the Jews. And there's a lot to it. Being in such a household, an Orthodox household for the Shabbat, it's a marvelous experience. It's very rejuvenating. And when the Havdallah service Saturday evening comes along by that time you really somehow feel that something wonderful is being taken away in a moment and you suddenly begin to look forward to the next Friday afternoon. And you really start feeling that everything that'll happen between Saturday evening and the next Friday afternoon is just a means to an end. And . . . and it's very, very nice to look forward to. So, yes we do observe but somehow at heart I . . . I miss that which we do not observe.
- Q. With this observance, do you feel there's a correlation between how well a student will do in Sunday school, Hebrew school, and the observance of their parents?
- A. I'm not sure I understand the question. How well a student will do at the religious school and the observance of the parents.
- Q. How interested they are in being in Hebrew school or if they will go and get something out of it. Can you instill in someone in the six hours a week they're there what they don't get all week?
- A. Right. I think the question can be reversed perhaps and perhaps that's what you meant. Is it necessary that the child have some appreciation for . . . for our traditions at home before that child can benefit from what he gets at temple?

Q. Right.

A. Is that the question? And the answer is definitely yes. I don't think that we should expect the temple to do it all and the home to do nothing. It's not enough to say well I belong to a temple, educating my child in religious matter or in our traditions or in our literature, that's for the temple. I don't think it'll work with such an attitude. Unfortunately, it's all too common. But I don't think it'll work. And we started out today's discussion by talking about how unprepared many of today's parents are. They, themselves, being the second generation in this country, wanted nothing to do with Judaism. They were ashamed of it. Many of them never attended, and if they did they don't even recall what it's all about. They haven't opened the Five Books of Moses, the Bible since one was given to them at their Bar Mitzvah, if they were in fact Bar Mitzvahed. And if it was a young girl she probably wasn't Bat Mitzvahed at all. So, with so little how can you give? And if you don't give to the children how can a school do it all? And it's a terrible dilemma. Who is to be educated first? The parent of the child? Well, obviously the answer is that we must do . . . try to do both, side by side or together. That brings me back to what we talked about the last time of perhaps instead of emphasizing the religious school so much we have weekend institutes or perhaps a week retreat. And certainly some of them should be with the parents. My wife and I have attended a number of such weekend institutes as advisors or adult leaders. As I mentioned, I'm going to one again next month. And I find that I learn much more than I teach, which is common. Perhaps we ought. . . temples ought to consider joint parent/child situations, retreats where they can study together. Imagine what it would do for the morale of the youngster if their parents are studying the same things they are, admitting openly that they know very little and that

A. (Continued) they don't know enough to teach them. That they, too, have to learn and that it's a joint family experience. I think that's one of the very strong possibilities.

Q. There's a very . . . corollary to this. Do you believe in intermarriage? Or do you approve of it?

A. I neither believe in it nor do I approve of it. Even though I recognize the widespread existence of it and must say regretfully so. I cannot guarantee that my own children will marry within the Jewish faith. I think the statistics are pretty frightening. I can't quote any, but there are plenty of statistics. It's very widespread. I cannot say that it makes it any easier. There is an old Jewish proverb. . . Hebrew proverb that says. . . (Note: speaks a phrase in Hebrew.) . . . which means the plight of the many or the suffering of the many is the . . . is some relief to the . . . to each one. It isn't really so when it comes to intermarriage. I don't think that the fact that it's common makes it any better or any easier. Quite often in intermarriage the Jewish partner is lost to Judaism and so are the children. And there are just too few of us left. And we've been uprooted too many times and certainly in our lifetime. And every loss is a very serious loss. And everything that I have said to you and everything that my life revolves around would be empty if at the same time I felt that intermarriage is good and necessary because I've obviously emphasized throughout our discussion that I have a great deal of feeling for our own traditions and our own culture and our own learning. And if through intermarriage many of those who get involved in intermarriage and the children which are produced as a result become alienated from our traditions and lost to us, then obviously I cannot believe in intermarriage. I don't know what the solutions are. I don't know. And I'm sure that more emphasis should be

- A. (Continued) given to it. But, I would not be happy if my children did intermarry as I said they might, there's no telling. I certainly hope and pray that they will not.
- Q. One last. . . two last areas of questions. One is concerning anti-Semitism. Now I can't ask you the original question which is have you ever experienced anti-Semitism because you obviously have in Germany. But, in American have you felt that there was anti-Semitism?
- A. Yes. Not in the sense in which I have experienced it in Europe. In Europe it was open and notorious and direct. Here it is quite often subtle and indirect, but it is there in a fine form of way. Somehow I always end up feeling more comfortable among Jews than I do among Gentiles. The feeling that your Gentile friends might someday say to you some of my best friends are Jews is always there. And I've heard it. And whether it's said apologetically or whether it's said defensively, it is being said. Certainly there is anti-Semitism practiced in open form in many areas. Even . . . even the black people whom the Jews were so willing to help a number of years ago and whose causes they were so willing to get involved in, the great liberals, eventually turned out to exhibit some anti-Semitic tendencies which in turn alienated many Jews and drew them away from the civil rights causes. Certainly the emergence of neo-Nazism, which openly practices anti-Semitism. Certainly the Ku Klux Klan rallies which openly invite people to join providing they are white Christians only. Even in a city like Rochester it's commonly known that certain clubs will have one or two Jews in order to satisfy their legal and the window dressing requirements, but no more. So, obviously anti-Semitism is there. Obviously a good solid economic depression could bring a great deal more of it. Once again the Jew could be used as a scapegoat.

- A. (Continued) Once again a McCarthy era could be with us. And if it were not for the existence of the State of Israel the threat of that would be very serious and very real. With the existence of the State of Israel we have a certain respectability as I said the last time we talked. But, it . . . it could happen.
- Q. Did you ever feel any personal restrictions in business, housing, or even on a personal level?
- A. Only very slightly. Perhaps because I have never sought to break any barriers. Obviously if I had tried to move in certain neighborhoods which had . . . some years ago were restricted and perhaps today in a sense still are, I would have encountered it. But I didn't try. Obviously I'm perfectly happy to join no country clubs at all, which I don't believe in. Therefore I haven't encountered the question of rejection because of my Judaism.
- Q. You're referring. . . you never tried to move into a place like Meadowbrook in Brighton or you would. . . ?
- A. No, I . . . I haven't. I've been on the . . . on the border of Meadowbrook all of my stay here in Rochester really. I've lived around Meadowbrook and lived in the Strathmore subdivision now, but had I tried Meadowbrook I'm sure I would have found certain resistance.
- Q. Were you aware of any kind of quota system at the U. of R.?
- A. When I was there many years ago, yes. There certainly was a quota system, and it was very well known. It was semi-official practically. I don't know what the situation is today. I assume that there isn't such a quota system because there are so many Jews there.
- Q. Moving on to Zionism and Israel. Do you contribute to Israel? Do you support it?
- A. Oh, yes, yes. Very much so. I support it very strongly emotionally. I've

- A. (Continued) already talked about it, I believe, passingly. The importance of it. We have many relatives and friends, in fact, my wife is on her way from Washington right now, she was supposed to come either last night or sometime today bringing a family . . . a mother and three children from Israel who will be spending the summer with us at our house. We are even toying with the idea of even possibly moving there someday, as I mentioned. And we certainly support it financially through the extent we are able and have been for many years and intend to continue to do so. I think whether or not one intends to ever move there or what use he might make of it it has given us respectability and an amount of security which we would not have had otherwise. And which no Jew has a right to minimize.
- Q. Do you think that there can be Jewish survival without the State of Israel?
- A. I would be an alarmist if I thought that there couldn't be Jewish survival without the State of Israel. I think the mere fact that we have survived for several years without a State of Israel at times when survival was very difficult does indicate that we have the adaptability and perhaps could survive even if Israel did not exist. But I think it would be a much different kind of survival. It would be much more difficult for us, and I think our being subjected to open anti-Semitism and more pogroms and more persecutions and perhaps more holocausts would be a reality or a possibility.
- Q. OK. Thank you very much.
- A. Oh, you're very welcome.
- Q. If there's anything you want to add. . .?
- A. Well, I. . . I would like to say that the mere fact that you are doing what you're doing and that Rabbi or Professor Karp is teaching what he's teaching and doing what he's doing in a sense emphasizes the points of view we've discussed here. That there is a great deal of interest in our activities,

A. (Continued) in our traditions, in our community. And I think it's good. We have a long ways to go; we've just begun. There's a lot of work to be done. I am very happy that so many young people are joining leadership ranks in the community. It isn't just the old-timers of our community. When I go to meetings I'm amazed at the number of young faces that you see. And there is hope for us. I think the young will take up where we leave off. And perhaps make . . . and do a better job.

Q. I hope so.

A. I hope so.

Q. Thank you really.

A. You're so welcome.

END OF TAPE 1, SIDE A (Interview II)