

Interview I
Tape I
Side A

- Q. This is Nancy Rosenbloom and I'm interviewing Dean Rock, Miriam Roch, in her office. Perhaps just. . . for the Rochester local Jewish history project. Just to test the recorder, maybe do you want to. . .tell us how long you've been in Rochester?
- A. I've been in Rochester 57 years, that's how old I am. I was born in Rochester.
- Q. I guess the first question I'd like to ask then is about, you said your maiden name was Bittker, and to maybe start with some of your memories of Rochester back in the 1920's. Where did you grow up, or what are some of your memories of. . . of the early neighborhoods?
- A. I'll go back before my memory if you'd like.
- Q. OK.
- A. I know I was born on . . . my family, my parents, and I'm an only child, my parents were living on Holtzer Street, which is off Joseph Avenue. And I lived there until I was about four years old, at which time we moved to Hollenbeck Street, on the north side of town. It was shortly after that I came to know your mother because we were, I think, in the kindergarten together at No. 8 School on Conkey Avenue. The interesting about having lived on Hollenbeck Street is that I walked some distance to school and it was in the second grade that the decision was made that students should. . . from. . . from my particular area should be . . . should be transferred to a school which was over off Joseph and Hudson, which was very much farther to walk. And separated me from all of my friends. I can't remember the number of the school, it was over on Zimmer Street, which caused my parents at that time, I went to

A. (Continued) that school for one year, I remember being miserably unhappy. I think that was during the third grade. And then my parents moved for my benefit. At that point we were living with my grandparents, really had an interesting kind of family situation because my . . . my mother and father moved in with her mother. There was . . . in the family there was an unmarried . . . there were two unmarried brothers of my mother and an unmarried sister. So I grew up in a family of adults. As you might expect, that was a fairly interesting experience. We . . . we left the Hollenbeck Street address and went to Darboth Road, which was a brand new street at that time running between Conkey Avenue and St. Paul Street, I think it's now fully built. I haven't been there in years. But across the street from us at that time was the old Dewey Farm, because as . . . as a child and along with other children we used to pick cherries and apples across the street and be paid for that, too. We were not very far from the Edgerton Street, now that's not Edgerton Park, so-called Edgerton Street, Edgerton Playground, which was on Avenue D and Conkey. And so that good deal of time was in the orchard there and in the playground nearby. The interesting thing about the twenties in . . . in Rochester was that we had one of the best recreation departments in the country so that we had great playground facilities. And we had exceedingly interesting programs at the individual playgrounds. So as children we spent a good deal of time during the . . . during the school year, after school at the playground, at these programs.

Q. Could I just interrupt for a second to ask you, was this largely a mixed neighborhood? It wasn't really a Jewish neighborhood was it?

A. It was mixed. There were a number of people who had moved into the north side of town. And the . . . they had moved somewhat apart from . . . from the Joseph Avenue area. There . . . there still . . . we . . . I certainly was

A. (Continued) aware, and as a matter of fact as children, slightly older children, probably got into the thirties, we used to. . . we used to frequently walk up to Temple Beth El from the north side of town on the Jewish holidays because many of our friends whom we would meet at the JY, which was on Andrews Street, used to be at Temple Beth El and lived in the Harvard Street section. And I didn't move to the south side of town, to the. . . to the more. . . more Jewish section as. . . as you might remember. . . might have been told about it until I was in the. . . until I was beginning the eighth grade. And this meant for me, interestingly enough, having moved from Dorboth Road, which I told you about between Conkey and St. Paul, and still going to No. 8 School, in order to finish No. 8 School where I was valedictorian for that final year, when we moved to Glen. . . Hinsdale Street, where again on the south side not far from Culver Road, I used to take a streetcar from. . . from Culver and Monroe to the subway at Field and Monroe, take that subway down to South Avenue and Broad Street, and catch another trolley car from South and Broad down to Avenue A and St. Paul, and then walk the two blocks to No. 8 School. And then would walk at lunch time to a neighbor, previous neighbor, on Dorboth Road and have lunch. But I spent the entire eighth grade doing that in order to finish up my elementary school, in which I had been, except for that one year out where I was terribly unhappy, which I had been through since I was a kindergartener. So I finished there and then went to Monroe High School in the ninth grade. It was at that point I made the break. I. . . many of my friends, most of my friends at No. 8 School went on to Benjamin Franklin High School. And I went on to Monroe High School.

Q. And then you graduated from Monroe?

A. I graduated from Monroe High School four years later.

Q. That was about. . . ?

A. That was 1938. And entered the University of Rochester in 1938. That was . . . well we were just pulling out of the Depression years then. The . . . the financial situation was acute, particularly acute in my family since we had had a good deal of chronic illness in the family, so that the opportunity for me to go elsewhere was just not. . . well I suppose it might have been managed under circumstances which. . . which we couldn't face at that time. But I did receive scholarships from other schools, but decided that I couldn't even afford them, afford the travel to the other schools. So I started here as a commuter at the University of Rochester in 1938. That was at the Women's Campus on Prince Street. And with the men already having been moved over to this campus to the . . . to the River Campus in about 1934, and you'll be interested in talking to my husband about it 'cause he took half his. . . his undergraduate work at the Prince Street Campus and then he was the group that moved halfway through over to the River Campus and took the rest of his work over there. So that you get a little bit of the history of that. So that we, as women, over on Prince Street Campus used to travel over to the River Campus occasionally by cab, they used to have cabs waiting so you could make classes over here by running back and forth.

Q. Did that mean that more or less the faculty was the same faculty or did the faculty travel?

A. The faculty travelled back and forth. And the . . . some of the students travelled back and forth, but not many.

Q. Were they mostly women in the faculty then?

A. We had mostly women. We were a women's school. So it was really, it was really called a coordinate school rather than a co-educational school. It didn't become co-educational until the women's campus was absorbed on this campus. Interesting thing was, I don't know whether you want institutional

- A. (Continued) history, but the administration for the university was over on the women's campus. It remained there for some time. And I do have some material on that which you're welcome to read, I'll give that to you, it's all written out.
- Q. Thank you.
- A. I did a short history of the university early days. You might be interested in looking at it.
- Q. And as you remember, were there many other Jewish students, particularly women students, with you?
- A. No, we were very few.
- Q. Very few.
- A. I think we had four. . . must have had a class of somewhat over 200 probably in those days, but we had about four or five Jewish women in our class. One black. Unfortunately she didn't last very long, she I think was too difficult for her to stay. But we had. . . we had four, probably five, Jewish women, some of whom I still correspond with. We became good friends through those years. But I only stayed at the university for two and three-quarters years really because I married immediately after my second year. And I returned to college, but my husband was called into service and so I left college and travelled with him. I didn't come back to college and finish my undergraduate work until some 18 years later. So I. . . although my original class is the class of '42, I got my degree in 1960, undergraduate degree.
- Q. That. . . that of course will lead to one other question. . .
- A. Right, that's right.
- Q. . . . about the different perceptions.
- A. But the. . . the numbers of Jews were very few. And I think you'll find in talking to my husband the numbers of Jews, both in his undergraduate class

- A. (Continued) and in his . . . and in his medical school class in particular here, were far fewer, but he's ten years older than I.
- Q. In terms of your social life, I know that there were fraternities for the men. Now what. . . were there also sororities?
- A. I think there was one Jewish sorority, in which I took no interest. I had belonged to a . . . to a high school . . . there was. . . there was a high school sorority called Delta Phi to which a number of us from various parts of the city belonged. And it made for a Jewish relationship, particularly for me. Although we were in an integrated neighborhood in the Conkey Avenue area, the street on which I lived, really two. . . there were two streets really had been put up by a contractor who didn't realize we were Jewish when he sold to us I think, 'cause it was later told to us that he . . . he really was attempting to keep Jews out of his tract. But there we were. So that I had no. . . no Jewish friends on my street or the next street, a lot of non-Jewish friends, many of whom went to St. Michael's School over on Clinton Avenue, the old church up on Clinton and Clifford, a long walk too from there. But there were a number of Catholics on that street. However, one or two streets down, Northview Terrace and some of the others as they moved down toward Norton Street, did have Jews. And the avenues, Avenue A, Avenue B, Avenue C, Avenue D, many of those streets had a number of Jewish people. And in my class at . . . at school I had a number of Jewish friends. Now it's interesting when you think about it, when I say I used to go to your house. . . your mother's house frequently. Your mother lived on Conkey Avenue near Huntington Park. I lived on . . . off Conkey Avenue near Northview Terrace, which for little ones who were nine years old, eight, nine years old, was a long, long walk. I used to have to get home before dark, I remember that. There was a need for me. . . I was told I had to walk. But

A. (Continued) we did. . . we did make our Jewish relationships there. Now some of it had to do with a number of us going to Beth Sholom on. . . Beth Joseph, excuse me, Beth Sholom on Monroe. But Beth Joseph Synagogue on St. Paul Street, that's right next to the home for the aged. The effect was that my grandfather had . . . had been one of the founders of the Beth Hamedresh Hachodosh, the big one that long since has been torn down, so-called Big Shul. My father always went there. My mother, however, felt that I should be somewhere closer to a synagogue I could walk to and where I could go to Sunday school and where I could make some Jewish relationships. And so she. . . she joined the Sisterhood at the. . . at Beth Joseph, and was active in the Sisterhood at Beth Joseph. I had my cousin Clayte and Marion, you talked to Clayton, lived on Clifford Avenue. And I think my aunt, my Aunt Tillie, his mother, used to be at that synagogue as well. So that I did go to Sunday school there. I met friends there. Many of them were classmates in school. I. . . I did not go to Hebrew school, it was not. . . it was not required, it was not even suggested that I try it. A little time later that one of my cousins, she was a good deal younger than I, Dr. Dushay's wife, did however. She was one of the young. . . early ones to. . . to attend Hebrew school right to the high school level at Beth El. You might want to talk to her. She would know the early Beth El era.

Q. When you . . . say your grandfather was a founder of Beth Hamedresh Hachodosh, is that Bittker or is that your mother's. . . ?

A. Bittker.

Q. OK. Well, maybe then here I'll backtrack a little and ask you something about the Bittkers.

A. Right.

Q. Now you're of German Jewish descent, right? Wrong?

A. Yea, I think so, mostly. The . . . the my grandmother, our . . . our . . . my paternal Grandmother Bittker was . . . was German. And so far as we can . . . so far as I know from Frankfurt on my . . . she only spoke German, as a matter of fact. She . . . the . . . the bit of Yiddish that my . . . my father understood was Germanized, very Germanized. He understood German. As a child she spoke German to him. His . . . he may . . . my father might have been the first in the family to have been born in this country. There were seven sons and three daughters in that family. There was an oldest . . . an oldest daughter who left and was married and went to live in Sullivan County up in the Borscht Belt and was married to the kosher butcher in that area. The next child in the family was Uncle Albert whose . . . whose son, Horace, probably remembers more than I, four or five years older. He teaches law at Yale. Horie's father, Albert, was the one who stayed in the dairy business. The . . . I think the next member of the family, the next oldest member of the family was my father and he was . . . see the two sons, two children, no there was still . . . still third, Clayton's father, Morris, was the third. And I think those three were born in Europe and were brought here as infants, youngsters. My father was born here in Rochester. And my recollection of . . . of the early days was the farm, which was on presently Ridgeway Avenue. There were about three hundred acres, magnificent farm, dairy farm. The cows were very carefully tended, as a matter of fact so . . . so kosher was my . . . my grandfather that even the cows were fed differently prior to Passover. And he changed his milk cans each year, it was a yearly thing. And he was a highly respected member of the Jewish community in terms of his attitudes, kashres and his relationships to . . . to Jewish life. He maintained, even while he had the farm, a house in the city on Prior Street very close to the dairy. And there was a dairy store, you could buy things at the dairy store. But the house

A. (Continued) was maintained there so that it would be close by the synagogues. And he used to come in on Friday. . . horse and buggy, come in on Friday afternoon and did not go back until Sunday morning. Sometimes he would occasionally come back on Saturday night. However I remember Friday mornings frequently at the farm, and I spent a lot of time at the farm, summers, weekends. I had one cousin, his son incidentally is a student here, but one cousin and I are almost exactly the same age, she was literally brought up on the farm. Her mother and father lived there for a while, so that. . . and she and I were very close friends. So I spent a lot of time with her. I had still another cousin who was almost exactly my age but we were not as close as my cousin Boris's sister, who now lives in Spokane, Washington. But my cousin Evelyn Bernstein, married name, and I. . . and she incidentally has all the pictures of the family. There's a marvelous collection of pictures taken at the farm, very interesting things. My father told marvelous stories about the weddings that took place, the family who used to visit. . . we had great difficulty in establishing my father's age as an example of ways in which the families visited each other, in trying to establish my father's age I went to the Health Bureau here and it turned out that there had . . . can't remember what year but I think you'll probably in the records somewhere discover there was fairly serious fire, public health records were burned. And so that some things were left and some were not. The. . . the one health record we found, interestingly enough, was not my father's, but a first cousin who was born while his mother was visiting here. These were Detroit relatives who used to come and stay four or five months. And frequently their children got born here in Rochester. The . . . we're all fairly close still, at least we keep contact with each other. Some of the cousins were. . . we're interested in each other's children and interested

- A. (Continued) in seeing how it all goes. But the farm was always the visiting place for. . . for these young people and for their parents.
- Q. Was there a big farm house?
- A. We had a huge farm house with the. . . with the old-fashioned parlor that was almost always closed, which I found terribly uncomfortable with all the old Victorian furniture in it. The house, interestingly enough, even in my earliest recollections out at the farm had indoor plumbing. My grandmother insisted on that. They put electricity in very, very early. Got rid of the gas lights so that it was almost city living because my grandmother believed in living very well. They lived very well. The. . . the house was beautifully furnished. I remember particularly the kitchen because we spent a lot of time there. The kitchen was five times the size of this room, just huge kitchen. At which you could sit, I mean they had a table at which you could seat 25 people easily because frequently the. . . the pickers, the migrant laborers, and they did have migrants even in those days, used to come during harvest time and could. . . could be invited in to eat a meal and she used to cook for them.
- Q. These are migrant workers from where? Were they from . . .?
- A. I don't know that these people came from the South. I have a feeling that. . . and I. . . I really was too young to know this, however I remember my mother's dis. . . kind of unfortunate memories of having to cook for these huge numbers of people and the fact that they were. . . they were kind of wanderers who would work just during the summer months. Now I have a feeling that these might have been old hobo types who. . . who would take off in the trains or whatever. But they would gather each summer and groups of them would go from farm to farm and they would help with the harvest. So that there were always. . . I remember that during the summer, that there were always hired hands during the summer to do a lot of the work.

- Q. Besides having the dairy store did the Bittker Farm supply other stores with dairy products or. . .?
- A. They. . . they delivered. They. . . I think you'll discover if you talk to any of the old Jewish people in town you'll discover that they all remember my father and his brothers and my grandfather who. . . and this is a little of the "Fiddler on the Roof" kind of thing, very much as a matter of fact it was kind of terribly nostalgic when I saw that that play because the high hip boots with the funny little yamulke and the. . . the. . . the milk carton was exactly what my grandfather had. And they used to go from house to house and they used dippers, they used to dip milk for. . . for people. And the. . . all the Jews in town who trusted the milk to be fresh and clean. And they. . . and remember the old milk houses out at the farm, and there was a stream running through one of them, it was always chilled, where the. . . the butter was made and the cheeses were made. And so there was always this kind of. . . of. . . of activity on the farm. There were orchards, very frequently had enough so that it would go into. . . into the market to be sold at the public market somewhere. But mostly it was done for most of the food that was grown out there was for family consumption. The one thing my grandfather used to go into the city for and bring home were the staples that you'd expect, sugar and salt and coffee and I remember particularly he used to like. . . there was always bread being baked, it was always white, so that he would frequently bring home a huge black bread from the city. But they were pretty much self-sufficient out in the country on this farm. And lived very well on it. The family drew together almost every weekend. I. . . I don't think I remember a Sunday as a child when there weren't 30 members of the family and friends around, and never made very much difference because we were. . . we were told to go out and pick corn, for example, and there'd be. . . there'd

A. (Continued) be chickens and all sorts of things. And always people working to prepare food and there was always food available. And somebody was. . . and there was always somebody, it didn't. . . it didn't really make too much difference who it was. I don't remember my . . . my paternal grandmother, she died when I was nine months old, so that I have no memories of her. I remember my grandfather well, and as I say he was the typical patriarchal Jew.

Q. Did he speak Yiddish to you or the rest of the family?

A. He spoke English and Yiddish as a combination. As a matter of fact that's . . . that's what I remember a lot of. My maternal grandmother, this is not the Bittker family, it's the Sharner family, my mother's family. My . . . that grandmother only spoke Yiddish to me and I spoke English in return. So that I'm a . . . I'm a fast translator. I can't. . . I don't speak Yiddish. And she never wanted me to speak Yiddish to her because she wanted to learn English. But she would never speak any. But she insisted that I not speak it, and so I have. . . I. . . I went through a period of learning when I translated immediately. So. . . I. . . I can do that, almost any, even pure Yiddish I can translate almost at once. But I can't. . . I don't speak it.

Q. Do you read it?

A. No. My husband does. And can write it, but I neither read it nor write it. But I translate it.

Q. Understand it.

A. Uh-huh.

Q. One last question about the Bittker grandfather. Did he have a farm in Germany or. . . ?

A. He was a farmer, yea.

END OF TAPE I, SIDE A

Interview I
Tape I
Side B

Transcriber's note: Side B is blank.

Interview with MIRIAM ROCK
September 1, 1977
By Nancy Rosenbloom

Interview II
Tape I
Side A

- Q. Today is September 1st, this is Nancy Rosenbloom. I'm interviewing Miriam Rock for the Rochester local history project in her office. Just say hello.
- A. Hello, Nancy.
- Q. OK. For the second time then, I asked about your paternal grandfather and you'd maybe just want to tell us the story again. I'm sorry.
- A. You asked whether he had been a farmer in Germany and my response to that was yes, but probably not in. . . not a very successful one. However he did know a good deal about farming, was able to maintain his own farm here. And not only dairy cows, but planted many crops, orchards. He started out in this country. . . would you like to check this again now?
- Q. OK.
- A. Started out in this country as a peddler along with other members of his family when he came here with what. . . he probably had a little horse and wagon. And sold through the countryside until he got a start. And then went into the farming business, at which he was very successful for a number of years. But he had brought his wife with him and two of his children, at least two

- A. (Continued) born in Europe. My father was not one of those.
- Q. Then you started to talk about your maternal grandparents and you were telling me that your maternal grandfather was multi-lingual.
- A. Yea, and had. . . had been engaged in Europe in a good deal of work in translation, he served as a translator for people who were doing work with foreign offices, things of that sort. I don't know as much about his background, mainly because he had. . . he married twice and in Europe, came to this country, married a third time prior to marrying my grandmother. My grandmother was his fourth wife. And she. . . she outlived him, very young woman. However, he died a very young man. Young diabetic who and. . . and as a matter of fact my mother and grandmother both and my grandmother and I, my maternal grandmother and I were extremely close because she lived with us, or we lived altogether for a number of years. She was very vague on what he had done. I have a feeling that he filled in whatever jobs he could, he never. . . although English was one of his subjects. . . or one of his . . . one of his languages, he . . . he didn't fulfill the same role here in this country when he got here as he had when he was in Europe. He was far more familiar with the intellectual life in Europe than he was here. So that for reasons unknown to me he really didn't make it here. My grandmother, and he was dead long before I was born, I don't recall him at all. However, my grandmother, as I say, lived with us in our family along with all of her unmarried children, one. . . my mother was one of her children and the only married one for a long time, so that we. . . we had an interesting family. But my grandmother died when I was fifteen, so my memories of her are rather short.
- Q. Well that was the next question, that when I was listening to the playback of the other tape, you said it was very interesting growing up in a multi-adult family.

A. Mmmhmm.

Q. I wondered is there anything that stands out in your mind in your memory, it's certainly something that historians are interested in now, in the study of the extended family?

A. Yea, well as a matter of fact the only persons with whom I had spoken about this sort of family came out of Indian families, India Indian families, where the . . . where the parent and one of the married children would live together and the unmarried brothers and sisters would also be part of the family. Apparently in India this is done frequently. Not only . . . in all classes apparently. And as you . . . as you indicated just now they're interested in it 'cause it used to happen. And no longer . . . it doesn't any longer. I'm . . . I believe firmly that there was a . . . established a very close family relationship. As a matter of fact, independent . . . well, I shouldn't say that, interdependencies that you would not . . . that you don't take for granted any longer, which were established. For example, one unmarried aunt who when time came for nursing care in the home for an invalided grandmother, my grandmother, it was she . . . it was decided by the family she'd quit her job and stay home to take care of the invalided grandmother. And it . . . and it was that grandmother who said to my mother when my . . . when she . . . when the grandmother was very ill, it is now time for you to take care of her. Interestingly enough that same aunt did the same nursing kind of care for her sister and my mother in our home through all of their time. I left that . . . that home when I married, but the . . . the rest stayed on with the . . . with the aunt, unmarried aunt, expected to continue her . . . her home duties. And interestingly enough she was not a natural at it. She was far more natural at the job she had been out working for something. I think she had a little accountancy training. And she was far more natural outside of the home, working

A. (Continued) at a job than she was in the home 'cause she wasn't a great cook, and she was actually a little futsy in the kitchen. But she. . . she continued her life through that way, never worked again. But stayed to care of my mother when my mother died, before my mother died when she was also an invalid, made it clear to me that I was to see after this aunt, that she was always to be. . . and it was so. But, that aunt also kept house for the . . . for her older brother, who became ill. She helped for a long period of time taking care of my own father until my father became so ill that I had to take over the care, but it was considered that she do this. And this is interesting aspect of family life. But until that aunt died, which was about two years ago I had complete responsibility for her welfare, not her sisters or brothers and she still has one remaining brother who married somewhere along the way there and left the family, you know, left that circle. But I continued to care for her, even though she was my mother's sister.

Q. I wonder how much of it was her choice to be the nurse?

A. I think she enjoyed it. There was nothing. . . she wasn't being held by. . . by strong wires. She . . . she was a naturally dependent kind of person, interestingly enough, in spite of the fact that she was put into this care. . . caring responsibility, she was naturally dependent, enjoyed the not having to take basic responsibilities for maintaining household. Even as she grew older and I had to see that putting into her an apartment by herself as others fell off around her, the others died, she lived longer. I still had to take care of everything having to do with her maintenance of an apartment, or. . . even to the point of paying her rent and all of this. In spite of the fact that she was well enough educated and certainly would. . . could. . . she'd been a. . . she'd handled the business affairs of a. . . of a business when she had been working. But she had no capacity or had thrown off the capacity of taking

- A. (Continued) of . . . of these things for herself.
- Q. The other . . . the other people, you wonder, historians . . . I've read some . . . always wonder about is the influence of all these different adults on the children, on a child growing up.
- A. I think it's an extremely interesting kind . . . well, I was rare among my . . . my . . . my peers as a child because I was able to read when I went to . . . when I started grade school. And I'm sure that was not because I was so unbelievably brilliant or any sort of a genius, it was just that I had talent for . . . for this kind of thing and I had people reading to me constantly. Anything I wanted to have read to me, even after I learned to read they were delighted to sit down and take some time with me. And this kind of thing. I had an uncle who . . . who would . . . self-appointed, I know my mother didn't appoint him to . . . to see to how I handled table manners and how . . . how I wrote. He used to sit and help me with my handwriting. He wanted it to be beautiful he said. And he had a beautiful handwriting and so he used to work with me on my handwriting. He would take me ice skating, taught me how to skate. Each member of the family took me out to learn whatever they could teach me and so I had many experiences with adults that young people do not. I feel that I matured very much more rapidly than . . . than other children for this reason. I didn't . . . I had no siblings around, and I had . . . but I never felt particularly, quote/unquote, spoiled. The . . . they made certain that I . . . I was required to do the sorts of things they thought appropriate. That I handled my share of the responsibilities around the house. And I did have set chores, like everybody else. And in the years when everybody worked, until the Depression began, we all had our own things to do even though I was a little one, I still had my share of the responsibilities. And that, I think, was because the . . . it was decided that . . . at the very outset that my grand-

- A. (Continued) mother would be the. . . the manager of the household. And I don't want to call her a matriarch, she wasn't really. And of course looked less like one than anyone could imagine, 'cause I think I described to you she was tiny and you know under five feet tall, maybe four ten, weighing about 95 pounds and very, very delicate and fragile looking, but strong, quite beautiful woman. And but she managed the household and it was expected that she would. And every acceded to that. She gave us our. . . our chores and we did them.
- Q. It sounds as if. . . I hadn't pictured a really big, physically large house, is that accurate?
- A. No, we didn't because . . . as a matter of fact this was what was so shocking to me as I grew older and realized that one could really spread out, it was . . . and that was a revelation. Marvelous sense of. . . it gave me a marvelous sense of freedom. It was fine as a child to have a farm to go to, which I did frequently on weekends and summers because that gave me the whole outside and a very large house. But in the city, we lived in a small house. My mother and father had one room. I. . . I always had a. . . a roommate. I remember I was. . . I roomed with my unmarried aunt, who lived with us, or I roomed with my grandmother. And the two other brothers, my mother's brothers, were roommates. That doesn't take many rooms, you see.
- Q. Yea, right.
- A. And if one room was large enough there would sometimes be three in a. . . the aunt and the grandmother and I would be the three generations in the one room. If . . . it. . . there was a need for a sense of space. You do learn this as a child if you're not in a spacious environment that space and a room of your own are very important things. When I had my own children I always insisted, they could stay together if they wanted, but each one had her own room. And

- A. (Continued) I made far more of a fetish of this than it need be. but that was my own lack of space.
- Q. Yea. And well that's something else that I think historians have picked up on as something to trace and the need for space and privacy over. . .
- A. That's right. Well, interestingly enough though, the family. . . there were. . . there were couple spaces that were always very important even in that small household. The kitchen was very important, and we always looked for a kitchen that was large enough because it wasn't only the cooking that had to be done there, people sat and worked out family affairs. So the kitchen and the dining room, no matter how small the. . . that's why you see many of these little flats that have kitchens with rather large dining rooms for little apartments, or for little flats, or for little houses, because the dining room was. . . was a house which was frequently converted into the home office, you know, where all the business of the house was done. And because then if you did that in the dining room somebody else had a friend over or the rest of the people in the family were . . . were relaxing in any way, they had what you considered the living room in those days. As I continued, as my life continued in the family, more and more whatever room was my bedroom was considered a private place for me. And it was interesting no other members of the family went through my room, my grandmother or my aunt would come up to the room while I was studying or while I was reading. . . I never had to close the door, but if I was in there I was left to myself. So that privacy is achievable by some sort of inter-relationship you can establish with the family as long as you don't interrupt other people, too. And I learned that early. I didn't interrupt the grown-ups when they were alone unless I was clearly welcome. And there were established times for doing it, so that. . . that's how you really learned how to live in a family if there are a lot of

A. (Continued) you. And I think that's what peop. . . young people living in communes have discovered, the ones who've been successful at that, that only if you . . . and it doesn't have to be a long written list of things you will do or not do or when, but it's an. . . an acceptance of your. . . of privacy for others so that they in turn will give you some opportunity to have it. And an inter-responsibility, having to do with the. . . with the work of a home. There were many things I did that I didn't enjoy doing, like going out and grating horseradish, you know. Or, these were the sorts of things, you know, that you cracked down, when you think about it, cried with that horseradish, too. But there were. . .or. . . or putting cod liver oil on the rubber plant, you know, that kind of thing. Or cleaning the bird, I didn't like caged birds anyhow, but I frequently was my responsibility to clean out the birdcage. And or to do the dusting on whatever day it was done. But, the effect was that it was understood that there were some things that were within my capabilities to do and when things. . . and the important part of this kind of living together was a number of things happened. One, when disaster struck, and that had to do with illness later on, but earlier had to do with the Depression, people being out of a job and it struck our family particularly hard, the. . . the. . . there were many who stayed home and though my mother had never worked before that she, she had been home, she had been. . . had been considered appropriate for the mother of a child to stay home, she was the one who could get a job. So she went out of the home and got a job. 'Cause she did bring the money into the home. And those who. . . who were laid off or were not working managed somehow to take over responsibilities she would have had.

Q. What kind of job did she. . .?

A. Well she went out. . . she went out and became a manager for a millinery shop.

A. (Continued) I mean she had. . . sha had some some of this and she . . . she was a good buyer and good millinery manager. And so she. . . she had no troubles. Went out and first day out she got. . . got a job and she was able to bring the money into the house. The interesting thing is that the money was totally pooled from that time forth, although my grandmother was the manager and controlled some of the finances having to do with payments and or. . . or at that time I guess she owned the house. I don't know, I think it was lost during this period of time, too, the. . . the mortgage payments couldn't be paid, there wasn't enough money. But the . . . the management of all money, it was very small, given to this grandmother whom they knew would watch it carefully, only spend what had to be. So that everybody had an opportunity to eat. And we managed somehow to come through taking care of the needs of the family. Up until that time money had continued to go into. . . all the. . . now this is another thing that happened to the family of this sort, everyone contributed to my education. And to my bank account, so I had a personal bank account which was kept for me at a later time. Well, during the Depression that was dipped into, and rightly so I think. But it had been money saved by the others. And then when later disaster struck in the form of illness all of it was used up. So that the . . . and I think this is another thing that people don't realize, the way in which catastrophic illness used to completely overwhelm the family, that. . . and it would take that many people, and it did in our family, to support a couple of invalided people who had some sort of serious chronic disease. And money for which had to be made available. So that not only were members of the household put upon to take care of the chronically ill, but every bit of money that could be gathered together was also used. And the members of the family who didn't live in that household, but who were considered responsible to it for one

A. (Continued) reason or another, had to contribute as well. Otherwise they really did become cast off by the family. Now I saw this. . . I saw this happen in my paternal family as well. So that there is something sociologically very important in that early, very close life that families had which continued through total lifetimes. I watched my. . . excuse me, very large family, brothers. . . now Clayton may have told you about some of this, but in my father's family, very closely-knit seven brothers and three sisters, did a great deal for each other. For example when my father was ill, and it was important for him to get out of cold 'cause he had serious coronary disease, his sister who was living in Florida said come live with me. And so for six months of the years or seven he lived with her. But for many, many of the years I remember when my father was here in Rochester fully and was well, he . . . he would frequently take over completely in the family if there was illness, you know for one of his brothers or sisters. And it was interesting, someone asked me last week why my cousin Clayton had gone down to Florida to see one of . . . his one remaining aunt, my father's sister. And it turned out her husband was in surgery and here was a nephew going down. But that. . . that's the way in which we relate in our family, not only for . . . not only in the ways in which sons and daughters relate to their parents, which is expected, frequently done not always, but most frequently sons and daughters take on the responsibility of elderly or sick parents. But the family, brothers or sisters, uncles and aunts did it under those circumstances, so that really was a very different kind of thing. Now you asked what it does to the child. And the interesting thing is that it never occurred to me to act otherwise. I was brought up with that being part of the way it was handled. And you stopped whatever else you had, oh, decided to do for any particular day. It didn't make. . . or hour, and you gave up

- A. (Continued) your appointments and you went off and did what was required. I still do that. I have this sense of. . . and it isn't always for my family. I mean, I do it for most anyone. I have. . . I have the capacity. Not even the capacity, it's a question of personality characteristic. . .
- Q. Yea, that's. . .
- A. . . . is developed. I certainly didn't come by it genetically. But there . . . this service kind of attitude is one of the things that happens in a family like that. You do stop whatever else you're doing and you move into a situation which requires you to be there. Sometimes you move in where you're not required, too, I suppose. But frequently it's. . . it's a question of moving in under adverse circumstances where your help is required. And getting out very quickly and not requiring anything in the way of. . . of payment because you're in that kind of family situation you learn that there will come a time when you need the same thing, well not the same thing but a similar kind of helping service. And that you've got. . . you've got people who have recall for it. So that you. . . you get into the habit of doing it. And after a while. . . and I think really it's something that takes. . . takes a generation or two to build out of you.
- Q. That's. . . to build out of you, to get out of. . .
- A. Your family, that's right. Yea.
- Q. Well, I. . . I know that you had a daughter and grandchildren in your. . . I don't know if it's a fair question I'll ask you and you can answer.
- A. Yea.
- Q. Do you think. . . I can't remember is it Nina does she have a son?
- A. Yea, yea.
- Q. Do you think that. . . do you see in her the same types of characteristics?
- A. Yea, because she. . . her mother has very close family ties. I. . . I. . . I'm

A. (Continued) amused by it frequently. I'd like to see it. And I'm also amused by it because it's so unlike any of her peers. And I don't see it among. . . and she. . . she was delighted to come back to Rochester, not only 'cause she was going to be with things she knew and with. . . with . . . and fortunately she would bring herself, her husband and her children back to. . . to her parents who enjoy having them here. But because there's a family feeling here. She is family oriented. And well I'll give you one little piece of information which I think bears out what I'm saying. One of those brothers with whom my mother lived, who was in our household, did as I say went off and got married somewhere along the way and had one child, who was brought up outside this environment. This is the only other child in that family. There are many, many pictures of the family and, oh, little mementos of one sort or another in which that young woman, who's my cousin, first cousin, is totally uninterested. She doesn't care whether she ever hears about it, although she's very friendly, very loveable gal, the fact is that she has no family ties particularly. On the other hand I and my daughter and her daughter are. . . just can't wait to get their hands on who was who's cousin and who was who's sister and family inter-relationships are continued within that framework to be very important. And I don't know, it may. . . when I say it takes a while to breed it out, well I don't mean breed, to. . . to have an environment in which it is no longer, so that young people forget that it's an important. . . I think it will. Now Nina still continues to have it because she. . . she's brought up by a mother who has it.

Q. I'm not so sure this is a pattern that you want to see disappear.

A. Oh, I think it's. . . I think it's just marvelous. And interestingly enough, and I think from a Jewish point of view too you'll find this interesting, Martha said to me last week Rosh Hashanah afternoon I think I. . .

A. (Continued) I can't have both sides of the family, but I think I'll have all the Bittker cousins over. Now this is interesting. She continues to retain the pattern. And about two years ago I invited all of the Bittker family from Detroit to come here and we had large numbers and very large people, too, very tall. But it was. . . it was marvelously exciting to see all the young people get to know each other. And we had a fun time, not only the kinds of times we used to have when. . . when we'd get these large numbers of people into the family down in the country, and let me tell you that it wasn't only brothers and sisters. Now when we'd go out to the farm my mother's sisters and brothers who lived in our household were also welcome, and frequently went with us. My Aunt Esther who married a Boubous in town, another family name you're bound to come across, that family was at the farm as frequently as they were at their own home. Now so that it was mishpaha who gathered in and became part and. . . this went on even after the events that brought them together, those early times when we were young people, or my parents were young. But went on so that in time, here again it was after death or illness or whatever, they still continued to call. I know that in my lifetime whenever there's been a serious problem I've had calls, personal calls, from people related in that way, so that. . . And they'd have their lines like who would come along and always it was the unmarried sister or the recently widowed woman or the. . . the cousin who was visiting for the summer or the whatever, and that person became part of the general circle. And interestingly enough, if you visited outside the city you always called on those people because they became as much as, although unrelated frequently, became as much a part of your family environment as. . . as your brothers and sisters.

Q. One other thing I would pick up on here is that using the word mishpaha, I've

Q. (Continued) certainly sensed that there's a real Jewish flavor, whether or not it's a religious . . . where maybe all three generations kosher or something like that to . . . to lead the family. I had a . . .

A. That was part of it, yes. My mother's . . . in the household in which I was brought up it was totally kosher household. And was kept very carefully. My grandmother was . . . would have considered any departure from it a real insult to her so that my mother certainly picked it up at once. Now I'm . . . when my mother was married my mother found it . . . like nice Jewish mothers did in those days, been brought up as an Orthodox Jewish girl. And I'm sure her mother was very pleased because she married a nice, Jewish Rochester boy. Now the . . . the . . . in my . . . my grandfather's farming family, it was not easy to manage this, especially not living in the city, highly kosher, kashres was terribly important out there. And it's kind of a natural situation that the kosher caterers come out of that family because kashres was exceedingly respected. This something I have not maintained personally, except that I've always had kosher . . . since my marriage close affiliation to the temple which we joined after our marriage.

Q. Which is?

A. Beth El. Martha . . . well all our daughters . . . as a matter of fact Martha stayed in prepared religious training until she graduated high school. The next two, a little more kicking and screaming, finished . . . stopped when they reached their . . . I guess they were both confirmed, they both had Bat Mizvahs, Bat Mitzvah . . . what . . . what's the plural of . . .?

Q. Benel.

A. Benel Mitzvah. But all three went through a religious education. Martha is still closely affiliated with it, partly her . . . her linguistic ability made her fluent in Hebrew and that was very good. She . . . she still . . . she's

- A. (Continued) beginning again to sing in the temple choir. And as a matter of fact when she was living. . . she was one of the young people, she and her husband and some others, who started a reconstructionist synagogue in Pittsburgh when they lived there. And when she. . . when she moved to St. Paul for a while she was doing the liturgy, she was doing the cantorial service for the Reformed synagogue in St. Paul, so that she knows the liturgy. And she. . . she always enjoyed her Yiddish/Hebrew background. She. . . she has picked up Yiddish as well, and she enjoys that.
- Q. Can she speak it?
- A. Oh, yea. Well she. . . she's done it. . Her Italian is good. . .
- Q. Yea, I. . .
- A. She has the facility for languages, you know, her French. . . she's a linguist. But, she's picked up Yiddish and enjoys the. . . As a matter of fact she is terribly enthused about what you're doing, this kind of thing, because she has such great regard for the . . . for the past.
- Q. You know it. . . I. . . I suppose, doesn't matter if I leave the tape on, it would be interesting to see the three generations, to get the other . . . to get someone like Martha and even someone like Nina, get the reactions.
- A. Well, Nina is in the kicking and screaming stage you know of . . . of Hebrew school at this point, which I think is a normal thing for a ten year old, eleven, who has many things to do other than attend a school after school, which is what she's doing now.
- Q. Is she at Beth El?
- A. She's at Beth El and all of last year because she had not had the background was in private tutelage. Adam on the other hand, her younger brother, is already on his way.
- Q. OK. Well, let's go back to the 1930's again. The next question that I jotted

- Q. (Continued) down is do you recall perceiving any differences in the different neighborhoods you lived in? You told me you lived over on Hinsdale for a while and. . .
- A. Yea. . .
- Q. And the other side. . .
- A. Well, see I started over on north side of town.
- Q. Were. . . were there definite neighborhood distinctions? Did you feel you were moving up in Rochester when you moved from, what is it. . .?
- A. Well I think. . . I think . . . I certainly didn't recognize it at the time, but I have a feeling that my parents moved from the north side of town, remember I told you I was not quite finished with grade school when they moved, and they did that I believe, as I think back on it now although I never actually questioned, but and maybe I really didn't want to know, maybe I thought about asking them a question when I was younger but there are some things you don't ask and really don't want to know. I think my parents moved because they wanted me to go to Monroe High School, which is where they thought, maybe it was true I don't know, but where they thought at least the. . . the brightest and the. . . the more upper class Jews in the city were going. Because they were. . . they were religiously conscious. A number. . . right in my . . . in the local. . . very local part of my . . . of where I lived on Darboth Road, as I told you there were no Jews at all, I had to walk a number of blocks as a child. I played on the street with no Jews, but as I say as I told you, I used to walk that long distance to your. . . to your mother's, a long way. Or I'd walk in the other direction, I had friends down the other way. And we . . . and it was quite. . . it was quite an interesting. . . and that you normally don't do immediately after school, you know, you run in after school you thrown on your old clothes and you run out and play with the kids. But the kids I

- A. (Continued) played with on my street as a child were not Jewish. So I had . . . and I don't know, it seems to me that my parents made an effort, I guess they did, they did make the effort, to . . . to invite your mother, let's say, or Annette Bovin her name was in those days, over to play with me or my mother would walk me over to somebody else's house. This kind of thing 'cause they wanted me to play with Jewish children.
- Q. Now on this side of the city did you just. . .
- A. Well. . .
- Q. You played. . .
- A. When I moved to the south side of the city, you know, over to Hinsdale Street and by then I . . . and of course, for one year this back and forth thing I . . . I made no friends at all. It was a very difficult period. I retained my old friends and I made no new friends, so that my beginning at Monroe High School was tough. In the first place most of the kids had been there a year. Their school emptied out, interestingly enough 23 School, No. 1 School and others, emptied out earlier, I mean out of their elementary into high school. It was already. . . they were con. . . in those days they were playing games with junior high and high school and they weren't sure what the middle years were and they still don't. But the. . . the . . . so that when I arrived I was a total newcomer who knew none of the students in my class. There were a few people who looked familiar, and I had a couple cousins around. I had one cousin in my class and she and I had never been friendly, this was the. . . and she still is. . . she's out on the West Coast and even her brother occasionally asks me whether I ever hear from her and I don't. But she. . . she was never friendly. This was the one person who wasn't. And all of our. . . all of the cousins when we get together talk about the one who was never friendly. But she was the only one. And in that school. I began to make a few friends and

A. (Continued) admit to looking around for Jewish friends. I was very careful. And they did not live close to me, that I recall, although there was a Jewish family next door and I did. . . did get to meet them. They were older than I, three years older, and freshmen in high school or whatever, ninth grade, tenth grade, ninth grade I think, really don't. . . there's a big difference there.

Q. Yea.

A. Three years older. So that I used to see them, they'd condescend to my presence. . . yes. . .(Note: knock on door.) They'd . . . my. . . the. . . the friends in school were. . . were very carefully made and I'd go distances to be with them. And frequently we would meet on corners to walk to school 'cause we didn't live close to each other. And I'd . . . and I. . . my. . . and my parents encouraged it. I joined a Scout troop, which met at the old JY. Now I think the old JY, I don't mean the one on. . . the big building on . . . on Franklin Square, I mean the one across the street, the little two-story house. And a friend and I, whom I knew, and she lived on Laburnum Crescent which was not. . . was about three, oh, I would say ten city blocks if you want to talk about it, but it wasn't all that many blocks to Monroe Avenue. She and I would meet right after dinner, about six-fifteen, we'd have to have an early dinner, and we would meet on the corner of Laburnum and Monroe Avenue and take city bus down, parents won't let their kids do this anymore, the city bus down as far as we could go to Andrews and then we'd. . . we'd walk over to our. . . And then we would always have somebody, matter of fact, Pearl Oppenheim who was the. . . I don't know but you'll find her somewhere in town, she was the Girl Scout leader back in those days at the JY. And she used to come home on the bus with us. We were not permitted to come home alone, but we could go down alone. And this was all through the

A. (Continued) winter. We did that. And interestingly enough there are people whom I still know very well in Rochester, Rita Rosen, whom you may or may not know, who followed me as President of Hadassah in Rochester, but Rita Rosen and I had met through the . . . at the JY Scout troop, which was very active, whole bunch of kids together. And our troop, and we were all young Jewish kids, females. And we'd take these trips, say to Seneca Park.

Q. How about the social life with boys? Were there boys. . . ?

A. There was. . .

Q. Troops at the JY?

A. Yea, those were a little later. And see I used to also get sent, as I grew up a little and got to be about 10, I went to JY camp a couple of weeks. And there, too, I made relationships. Now Arlene Fader is married to Dr. Fader who was Arlene Black, and she was also present in Scout Troop. They remember me, well. . .

Q. I don't know.

A. Maybe, I don't know. But many of us used to meet there. And that was central because kids came from all over the city and met there. Now as far as boys were concerned when. . . when it got to the age of being interested, you know, fourteen, fifteen, whatever. By then I think, well you'd probably know the year when we moved over from the little two-story house into the big JY, but you spent Sunday there. That was the place you met the Jewish kids. And as. . . and we continued to as we grew older. We. . . we'd have dance parties in the afternoon, we'd go out to dinner together as we grew older, you know. And the groups met there. It was we'll meet you at Charlotte, which was also a thing that happened in the. . . And the Jewish groups used to, two or three Jewish groups, you could always go to an. . . to a. . . to a shul picnic and that was good fun for me. My kids still talk about that because

A. (Continued) they did it, too. My father was in soda pop business, he knew. . . so they consequently on the Sunday picnics down there he would be out with that. He knew everyone, all the Bittkers knew everyone in town. Well the. . . so that there were groups who gathered there and then the older people, parents, used to be. . . Jewish parents, used to be . . . of various classes, used to classify themselves, too, some didn't talk to others, but they used to be out there, too. And then the kids and there the kids never classified themselves because the attempt at Charlotte for the group when they joined down there to go swimming was to get to know as many people as possible. It didn't make any difference where you lived, what your family background was, who you were. You tried. . . and frequently kids whose parents had fine summer camps or summer homes elsewhere would want to stay home for the weekend or whatever 'cause that. . . And I'm sure those parents wondered why they wanted to go to Charlotte, you know, why would you want to go down in that crazy, busy area. But, of course, the water was good, it was great swimming there, it was a marvelous beach. But the kids were there. And when I say kids, you could. . . you started that about 12 and this was during the thirties, my husband will probably tell you the same thing, you started that about 13 and you watched that crowd of teenagers, some getting a little older. You'd watch some of the older fellows coming by to see who some of the new girls were this year, or they'd watch young girls growing up. And they were. . . they were body watchers, too, you know, they. . . it was an interesting kind of situation when you think about it. And you got to know people. And it was that in the summer and the JY, and as well as Sunday, because most of us worked one way or another. I started working when I was about 13 because we. . . I. . . I could sell something. And lot of young people did 'cause there was very little money in families

A. (Continued) in those days. Certainly during the thirties, the bad Depression years, even was awfully. . . the maybe it wasn't so awful. It made for certain work ethics which was enjoyable in many ways.

Q. I'm going to turn the tape.

END OF TAPE I, SIDE A

Interview with MIRIAM ROCK
September 1, 1977
By Nancy Rosenbloom

Interview II
Tape I
Side B

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Q. Today is Setpember 1st, 1977. This is Side B. This is Nancy Rosenbloom interviewing Miriam Rock. OK. One thought that occurred to me when you were talking about the JY on Sundays. Do you remember the move? You do remember the move then from the house to the building? Now somebody told me, I can't remember who it was, it might have been Clayton as a matter of fact, that part of the impetus behind the building of the building, the JY, was that there was some anti-Jewish feelings from. . . from Irish children in the neighborhood. I think. . . somebody told me that. Do you have any recollection such as that?

A. There was a good deal of anti-Semitic feeling all over the place. We grew up with that. This is something that's kind of new for you, I mean, your generation fortunately in this country doesn't have to worry about that very much. And I think you can probably receive the thanks in any way it has to do with killing six million Jews. Something happened, the rest of the world felt guilty enough for a while so they decided to treat the Jews a little

A. (Continued) better. So maybe a good deal of it is gone into a sub-rosa kind of condition. But, at any rate, I grew up with. . . with. . . with the knowledge that I was different and that there was an anti-Semitic feeling. The . . . you had the feeling even among your . . . your middle class or lower middle class, and very nice in many cases, Protestant teachers or Catholic teachers that they. . . they were aware, I mean, that they were teaching Jewish children, and they were a little different. As I feel. . . I feel that many teachers now feel that teaching black children, they're a little different. The difference, however, one of the differences however was that many cases you tended to be extremely bright and educationally motivated. We were. . . and highly competitive. I don't know where the combination came from. Everybody thinks it's a dirty word these days, but there was competitiveness in games, the young Jewish boys were always out there playing basketball. The . . . there was. . . there was a competition for everything, and much of it had to do with kind of driving force. My feeling was, and whether my family instilled it. . . instilled it in me or not and I don't think that I remember being an obviousness, no question in my mind that I had to do better than others. That in order to achieve the same position I just had to do it better. It's a little easier for woman having gone into a career to have been brought up with that kind of attitude. And I remember I had told black young women that they do have certain scores against them still and that they. . . they not only have to do a little better if you're black these days, you have. . . although this is not really understood. I think most people feel that black people get extra special breaks. They really suffer a lot of paranoia, just as we did as Jews. And it may have been that people indicated that Jews were given special breaks, the fact is we worked awfully hard.

Q. Do you recall any incidents where perhaps teacher/parents entered a conflict

Q. (Continued) over progress of the child or yourself or. . .?

A. Well, I. . . you don't remember much of that having been a good student. And I was. From. . . from the time. . . well from the time I stopped having to fall asleep everyday in kindergarten, which I used to do regularly, I'm still tired at that hour of the afternoon. But, when I got over that and began. . . and because I could already read, must have been utter dullsville in kindergarten for me, but nobody ever got pushed ahead in the school that I went to. And so you. . . you put up with it. And I guess it was all right. I remember my teacher asking me who Bubby was because I used terms. . . that was my kindergarten teacher, 'cause my Yiddish terms frequently. But English. . . English was the natural language for me, as I told you my grandmother would only permit me to speak English to her. Her own children had gone to school speaking Yiddish, and she insisted that I go to school speaking English, which in a way I'm sorry. It would have been nice to have had that, to have been able to have spoken it, to have written it fluently, would have been very nice. But it didn't work out.

Q. How about as you got older? Do you remember any particular stories or incidents at the Women's Campus, like when you started here at the University?

A. Yea, I don't think it was overt at the University of Rochester. But I think there was absolutely no question about the resentment. And it was. . . I don't think it was university. . . I know there wasn't a university policy, well I shouldn't say that. Maybe there was a university policy because the president, Rush Reese, used to get up and talk about the fact that this school was far and above by and for the Baptists. When I started University of Rochester Women's Campus we had compulsory chapel, at. . . not on Sunday, on Wednesday. And that was because we were primarily commuter campus. We wouldn't have been there on Sunday anyhow. So that. . . we had to go. And

A. (Continued) I resented it bitterly. I also felt that as I looked around and saw a few Jews in my class, I recognized that I had been accepted because I was the top student at Monroe High School. And but I also didn't get the . . . the scholarship. Another student from Monroe got the scholarship who didn't do. . . the Genesee Scholarship, who hadn't done nearly as well as I. There. . . so that there was little question. . . now you see some of it, as I say a bit of paranoia too. There. . . there was little question that we tended to blame a lot on the fact that we were Jewish. I had made up my mind early that it really wasn't going to stop me doing anything I wanted to do. And if I had to do. . . and I also was not going to be obnoxious about it. I would under any circumstances work out a way so that I could be accepted for having done well and be treated as everyone else was. Although I knew I wasn't. I knew I felt a little uncomfortable in meeting my first friends at college when I started in 1938. There were. . . there were mostly non-Jews, I didn't feel comfortable about telling people I was a Jew. I remember that hesitancy, although I don't remember being ashamed of, you know, literally ashamed of being a Jew I did seek out Jews to be with, I felt more comfortable with them, that's why I'm highly sympathetic with the black attitude about their need for being together. And I've said this over and over once . . . once you've worked it through you can afford to be more expansive, but if you're a scared bunny and you always are when you're entering a new situation out of a relatively unsophisticated background, you need others like you who can sustain you at being brazen and by three Jews walking along together had friends.

Q. Yea.

A. One Jew walking with two non-Jews wasn't sure whether something was going to be said about the Jews. And people. . . it was very. . . it was very hard

A. (Continued) for us to believe in those days that there were people who considered us kind of scary, you know, like standoffish, not willing to impart our secrets to them, as if we had secrets.

Q. Yea, of course, in 1938 it occurred to me is right in the . . .

A. Exactly.

Q. . . . Hitler. . .

A. Exactly.

Q. Now were there news reports coming out?

A. There were news reports and they. . . they were scary for. . . for me. I began. . . I became aware of these the year before when I was a high school senior. My cousin Clayton, who now teaches law at Yale, received word that we had German cousins who had to get out of Germany. And he was already in law school, yea he would have been in his first year of law school. And he became aware that it had to be done legally and that the immigration laws were exceedingly difficult. For the next two years, three years, until he became a senior, and fortunately, he was top man at his law school, he worked on the necessary papers to get cousins out. So we were aware of how bad things were. . . were doing, because we had cousins who came over in '38, these were my paternal cousins. My. . . my father's mother's sisters. And her children. First came a father and a child, then came a mother and another child, this kind of thing. And they'd stay with us a little, you know, couple days until we worked out a place for them to live, this kind of thing. So we had. . . we had a kind of stopoff for the German cousins in Rochester.

Q. So you were well aware, or at least aware, of what was going on?

A. Yea, and even as a freshman I began taking courses and there were days here in 1938, here at the school, when there. . . there was sharp, real divisiveness on the faculty as. . . as freshmen we would poke our heads out of classroom door

A. (Continued) waiting for our instructor in history, who'd be out in the hall arguing, screaming, with another instructor about how America should go. We'd have the America firsters on the one hand, and you'd have people who'd say, but horrible things are happening in Europe, it'll soon be here if we don't, and we stood there as really scared freshmen 'cause people whom we thought we could get the . . . the knowledge base from on which to judge our own value system, our own. . . our own decisions about how the world should go, were out there arguing like crazy, you see. And so. . . and I. . . I. . . another thing that I. . . I find astounding is that I was highly patriotic. I had. . . I still do, I have this sense of America being the. . . the land of the free, you know, I. . . I really. . . and resentment, literally, always closing off immigration. And was continued working that way, and my husband went into the Army when he could have resigned. And he saw the Army through for five years. And I went into Hadassah because of Youth Aliyah. I really. . . I was extremely anxious to get involved. And began doing the fund raising for Israel and this country to let the Jews in when it was unfashionable to do.

Q. In the early forties?

A. Yea, when we got. . . as soon as we got back. As a matter of fact, started before. During the war years I began to meet some people from the bigger cities, New York and Chicago, as we, you know, were stationed down. . . and I . . . I became aware that there were people, although. . . who my age. . . not my age, a little older, who had spent some time working seriously in the Zionist movement. And but you see it wasn't so hard for me to accept also in this extended family, do I mean extended. . . yea, yea, in this extended family of mine, yea, when. . . when old Mr. Liebschutz would come by to collect the. . . the blue box, he always came in and had tea with the family, and there was. . . it was always . . . there was always an Israeli greeting and

A. (Continued) it was always "Next Year in Jerusalem " when he left. It was always. . . we were. . . I was brought up to believe that the best trees you planted were in Israel, you know, I mean. . . this is. . . this is the way it was when I was. . . when I was a child, which was not . . . So that my family was not anti-Zionist. They were. . . but neither were they politically Zionists. You'll find, as a matter of fact, if you talk to Julie's mother and Julie's aunt, incidentally Golda Meir stayed at her house in the early years when she came here for Pioneer Women, so she has some interesting stories to relate. But, the. . . as a child the . . . the Zionist situation and the need for the Jews to have a sense of personal dignity was extremely important. My grandmother used to tell me horrific tales of the little village where she lived. And how. . . how the . . . the Kossack problems, you know, they'd just sweeping into a village would create so much. . .I mean just absolutely wipe out families. So that I was brought up to believe that even fragile people, and I thought she was fragile, she must have been pretty tough, left her family and came to the United States. I mean, you. . . I was impressed with the fact that there was something in this country that had to be preserved to which people from Europe came, initially, and had to retain while they were here, and which would. . . and if. . . and if the freedom of Israel. If Israel was ever to come about there was going to have to be the American Jew who. . . who worked like crazy to make it happen. So that I had a very strong even from. . . I did not have to be educated as an adult. And this, in spite of the fact that I was not brought up Hebraically. I don't speak Hebrew. I can't. . . I can't read Hebrew. I didn't have the religious training that is expected, although you don't have to be religious to be Zionistic, but neither did I have the Zionist background.

Q. Yea.

- A. (Continued) It was just kind of a natural family relationship to the Jews.
- Q. Well that brings me to another question. I wanted to come back to your Hadassah involvement, perhaps a separate little subtopic. How about your reactions to 1948 and declaring Israel a state? And then the series of wars in '56, '67, '74? Do you recall. . . do you perceive a change in your reactions to the State of Israel in the past twenty years or. . .?
- A. Oh, no. I. . . My attitude's been constant. I was thrilled when it became a state. And I'm still thrilled that it remains a state. And . . . no, it . . . if the decision had to be made, and this is my own personal feeling I can't speak for my family, but my. . . my. . . my own personal feeling toward this is if the decision had to be made whether I stay here or go to Israel, and the. . . and there was a question about whether I could do anything to continue to help that. . . that country to survive, I would leave tomorrow. I mean there's. . . there's just no. . . I have very strong sense of Israeli relationship. And that. . . that's. . . and has nothing to. . . it really is not the. . . the state, you know, it. . . it. . . it's not a political thing for me. It's a. . . it's a question of a sense of freedom and dignity that I . . . I respect . . . as a magnificent thing in the State of Israel. That I . . . I truly believe that the American Jew has been, at least I American Jew, am . . . have inherited since the State of Israel a pride that I could never have had without it. To have lived through that period when they. . . when Jews were hanging to any cloud, which could any moment evaporate. And not to feel this. . . this importance of that Israeli state. And to anyway feel that we can depart from. . . from responsibility toward it is intellectually ridiculously. I just can't remove myself from it. So that it's. . . it's not pure passion alone or. . . or upbringing alone or a Zionist education

- A. (Continued) or anything of the sort. It's a very strong sense of . . . and maybe this is because of my German family, I think that. . . and some of them have married non-Jews. And I. . . I really have no sense of . . . I don't have, let's put it this way, I'm not distressed by those people who intermarry. At least I don't get a strong pang about it. I know people who do. And I. . . I. . . my children also recognize that if they decided to marry non-Jews I would not disown them or go into mourning for them. But I. . . I also believe intellectually having looked at the way it was, and I think I'm quite realistic about that, that we are Jews and it's a marvelous thing to have a sense of pride in. . . in the Jewish. . . in Jewishness. And I. . . I enjoy that. And I think Israel is what gave us the opportunity to enjoy it. We might have. . . you might have felt a certain comfort in it, they might have. . . we might have respected it. We. . . we might have worked for it. Many, many things could have happened. But the only reason we enjoy being Jewish is because there's an Israel.
- Q. Of course that's the question I've heard discussed recently, the Holocaust held the Jewish community together, the State of Israel held the Jewish community together, but then what holds Jews together, American Jews, together?
- A. We're going to hold. . . we're going to hold together whether in distress or . . . I mean you can say a bad storm holds people together. . .
- Q. Yes.
- A. True, so the Holocaust, you know, real disaster holds. . . wasn't that. Before there was a Holocaust we. . . we were being held together by our Jewishness, but we couldn't exhibit it as proudly. It's a great feeling to . . . to want, instead of being made to, but to want to wear a Star of David on your arm, you see? It's very important for me to make it. . . and it. . . of course I did that very young. I did get a sense of identity very young.

- A. (Continued) I told you when I started school I was upset by. . . I mean I was. . . hadn't begun to work it through so carefully. But immediately as I got on my . . . my intellectual seat and I began to establish my own identity as an independent human being, it was an independent Jewish human being. And I. . . and my feeling was in the community work I do almost everything in which I'm involved, I feel that my being Jewish must be recognized and understood. So that I. . . and I do think that it's a part of what makes me do the certain things I do in the way I do them. I. . . and part of . . . my. . . my Jewish heritage, family heritage.
- Q. Maybe this is a good point to. . . to talk a little bit about your membership in. . . leadership roles in I guess first the Jewish community and then the general community. I didn't know that you were a past president of Hadassah. So I'm sure there are lots of things I don't know that maybe you'd just want to talk about. Maybe, I'll ask you about your leadership in the Jewish community first.
- A. Well, at. . . right after the war years we came back, let's see, I'd been married. . . well, other things you may not know, I may have indicated to you that I left school, told you that, married right after I was married, we went into the Army, five years later came back to Rochester after the war was over. And I. . . some of the things I began to do were related closely to . . . to Temple Beth El. We joined there and I was busy in the Sisterhood. I think I took an office of some sort, I can't remember what it was, used to run fund raising things. Soon began. . . people began asking me to join the . . . join Hadassah. I think I joined Hadassah, enjoyed that, delightful. I met extremely interesting, well-educated women. We had a good. . . good intellectual relationship, those were good years, they still are. I. . . I've developed a sound respect, and as I look through some of the things I've done

A. (Continued) in the past, that's one of the most interesting volunteer services I ever had, and I'm still active whenever they ask me in Hadassah. I think they're a healthy organization. But, I began. . . oh, I also began to serve. . . they asked me to serve on various committees at the JY, I began to do it. Became very active in the Jewish community.

Q. What are some of the committees?

A. Well the first ones I started. . . first I started on things like Library Committee. Ina Rosenbaum and I, when she came to Rochester, started the Girl Scouts at Beth El, started a Girl Scout Troop there, we both had to educate ourselves as Girl Scout Leaders. We both had been Girl Scouts, we became leaders. 'Course during the war years before my husband came back, I spent those years as a nurses aide 'cause the hospitals were having terrible . . . getting people. So I worked toward the war effort. But afterwards I got involved in the Jewish community. I soon found myself on education committees of one sort or another. And this was true of my work at Beth El, I was on the summer camp, Camp Rama Committee. Then I was. . . at the JY I was on the Education Committee. Then they began asking me to serve on the Board, either on the women's board or the. . . the regular boards. And I . . . I thought it was a little bit funny for a while, I served on the Ritual Committee at Temple Beth El, somebody who didn't speak Hebrew, thought that was interesting. But, and I'd be on. . . on committees, Nominating Committee. Pretty soon I was being asked to take offices of one sort or another. I did a lot of fund raising. And I was very good at it.

Q. Mostly funds that went to Israel?

A. Both. Both temple, was on the Membership Committees, so that it wasn't only that, no. It was funds raised for the community.

Q. Let me interject just a question. When you had started at the U. of R., oh

Q. (Continued) ten, fifteen years before you really became active in the volunteer organizations, had you made a career choice? Had you thought perhaps that you'd want to be a teacher?

A. No. I started out as pre-med.

Q. Oh.

A. And I had a couple strikes against me. The one was money, didn't have much money. Two, I was Jewish, and three I was a woman. I don't know which order to rank it, but so that the dean who spoke to me said I really think you ought to be a nurse. So, that was the last time I. . . see, I'm very careful about the advice I give students. But, there was nothing wrong with being a nurse, except I wanted to be a doctor. And so in the period of time I was here as an undergraduate I completed the. . . the science requirement for medical school. That was real neat having done that because when I went back to school later I had completed all the science requirements and had to take them over again. But by the time I went back to school I had decided I might go into teaching English or something. I really didn't go back to school to matriculate at all. I went back to study. I. . . I needed it.

Q. I was just trying to make some connection.

A. No. . .

Q. . . . volunteer activities. . .

A. Volunteer activities were extremely important in the work I do right now. Probably learned as much through them as I've learned anyplace in school because . . . and. . . and as a matter of fact the. . . even some of the jobs I had when I was an undergraduate for, OK, one of them was teaching. I sold downtown, got any selling jobs I could, especially those where I had commissions because thought I'd make more money and I was a good saleswoman. I worked in the bookstore. I worked in Rochester Public Library. I used to

A. (Continued) normally have three jobs at a time, 'cause I really needed money. In my volunteer work I quickly began, after I got into an organization and I realized I liked it, I would take highly responsible jobs. And I got to be a perpetual president after a while. That was one of the reasons I went back to . . . back to school, I really. . . I was beginning to feel less involved with the actual work of any organization and more involved with the organizational patterns of the administration. And I wanted to get out of that for a while. 'Cause I. . . I served as. . . on the Board of the American Jewish Committee and the. . . I was a speaker for and served on the Board of the. . . of. . . of . . . what do you call it now, the Federation, Jewish Federation. But then in those days it had another name. . . I can't remember.

Q. Jewish Community Council?

A. Well, even before that, yea.

Q. OK.

A. It. . . and when we were doing the old fund raising for Israel, I used to. . . and part of my problem was when my husband first came back from the Army, we didn't have much money. And so I. . . I truly felt that if I could give my . . . my volunteer time and do a lot of work that had to be done, that was. . . that was a contribution I could make personally to it. I did a lot of that. So I. . . and I got on the . . . I was on the JY Board, mostly doing education stuff. I was particularly interested in the. . . because it'd been a very important institution to me, it still is.

Q. You just said something that's interesting, it took me a second to hear it I guess, but you said that was the way you contributed was instead of money you gave of yourself. Now. . . now perhaps people or women go out and get a job and earn money so that they can contribute the money, but no longer of themselves.

A. Yea.

Q. In the reverse. . .

A. It's reversed, and it's a peculiar situation, sometimes you don't get the money either.

Q. That's true.

A. But, I gave a tremendous amount of time. In some ways, some of the jobs I had or took on took as much time as my current full-time work. So I ran through . . . and I did it very early on. I was a Girl Scout Leader when my children were babies, not when they were Girl Scout age. I did a lot of speaking for and working with the temple before my children even got to the age where they were what I felt was appropriate for me to go to shul every Saturday morning with them. I served as . . . I was a P.T.A. president. I served as president of the auxiliary to the medical society locally. But those were after I had made my Jewish affiliations. When I was president of Hadassah I invited the president of the Junior League to have a joint meeting with us. And we became close friends, Shirley Tappin and I. But the fact was that it was my intention, and of course Julia Berlove did a lot of that in the community, too, with my intention, as it was her intention, to get non-Jews to understand what, who we were, what we were, what we were about. And . . . and it wasn't the only reason I worked in the organizations wasn't only to educate the non-Jewish community, but that was one of my purposes locally. And to make it clear that at least here was a Jew that if they asked a direct question about Jewishness or Judaism or Zionism or whatever, they could. . . they'd get an answer that was not hinting. They also knew that I would write for Jewish. . . Jewish causes, Jewish way of life, whether or not I needed it necessarily for myself is another question. So that the volunteer service I gave in helping organizations who organized themselves to get out and do a real

- A. (Continued) job. Education conferences, give courses in leadership training, things of that sort. They've all been very useful in the work I do here. I . . . if I had. . . I had to sit down, it's true, and learn a lot of what I needed to know in order to do some of that. But, that's. . . that's you know, one of the forms of education, too, if not the best.
- Q. Well, chronologically then I suppose we're up to the early sixties? You went back to school?
- A. No, well yes, I got out of school in 1960. I finished. . . I went back to school in '56.
- Q. So you. . .
- A. I'd been president of Hadassah in '53, that was early.
- Q. Yea.
- A. And went back to school in '55 or. . .
- Q. Children were still young, they were still. . .
- A. Martha got out of Smith in '61 or two I think, so she'd been at college. The next one was four years younger, the next one was six years younger. So I still have one in high school.
- Q. And then from after you got your degree, is this the only job you found?
- A. Yea, well I. . . I. . . then I started my Masters in Education. Then my father became very, really very ill, I had to stay home. So I stopped for a while. Yea, then I. . . this job was quite accidental. Didn't. . . I wasn't altogether sure I was going to go to work at the time I started here. And part of it had to do with the need for someone here who had an English background, which by then, you know, I had done a lot of . . . when I came back I took a lot of English courses, did a lot of writing, and someone who had had enough psychology, which I was also taking, education courses, you know, acquainted with the literature. And I had had enough science background

- A. (Continued) so that I. . . I was really a pretty good person to get started for the study that was being carried on here. I started part-time and quickly worked into a full-time job.
- Q. OK. Let's see. I. . . I'm afraid from here I can go back and ask you like spotty questions and I'm probably gonna jump all around. One thing that we haven't talked about that I'd like to ask is your recollection of the riots in Rochester in 1964, 1965 and if you have an opinion. . . not an opinion, but if you have a recollection to the riots. . .?
- A. Oddly enough we were in Stratford when all that occurred.
- Q. Oh.
- A. So that we were extremely aware of it. We were there with friends from Syracuse when we heard it on the air. And I called Rochester and man that was killed during those riots and the helicopter was landing, well he was with the Civil Defense Service, and back in those days I had something to do with some organization. I was locally . . .worried about that, I don't know what, but we called. And discovered that, yes, things were pretty bad in Rochester. And we had left our kids home, older, but nevertheless we were nervous about it. Perhaps less so than we had been when we had the gas explosions earlier. You didn't know about the gas explosions?
- Q. No.
- A. Well, Brighton, lots. . . places in Brighton began to blow up some years before that.
- Q. Like bombs then?
- A. No, these were not bombs, gas leak, had a back-up in gas. But no with the riots which you should get to, we discovered that at that time Martha and David, our son-in-law, were going together. And David promised me he would stay there with the. . . with the girls and that everything was all right

- A. (Continued) in that part of the city, we didn't have to worry. We cancelled out and came home, but it was a . . . it was a strange and difficult time. But I . . . since I've been working here at the university I've had a fairly close relationship with the black/white problem, black/white enrollment, and I don't think we had. . . I personally didn't feel any sense of fear. I wanted to be around and protective of my family, appropriate thing to do, but I . . . I . . . I don't. . . it's kind of. . . It was awesome because it was Rochester. And we were secure. We'd always thought of this place as being traditional and sort of traditionally conservative I think is the word I want. And the . . . the kind of place where violence didn't break out, used to be a rare thing in Rochester for a murder or something to occur here. Now it's standard happening.
- Q. Do you recall anything. . . any feeling of this is a black revolt against Jewish?
- A. There were a lot of people who said this. Oh, I think probably there's some . . . in . . . would be interesting. . . if there was, if I . . . my feeling is that because so many of the people who would come into the ghetto areas had either turned out or was still a lot of Jews living among the people in the black ghetto. This happened in every city so that the little storekeeper that from whom the . . . the black bought groceries, and whom the black owed for the groceries frequently, was Jewish. They'd get angry with them. You hate to owe people money. So that the only whites in some cases, little black children knew, or lower middle. . . or lower class blacks knew at all were Jews, neighborhood, 'cause if you're poor, really poor enough, you don't get around very much. So you . . . you get to either hate or love or know people best who are living right close by. Now if you want. . . if you're a child and you. . . your father says to you here's ten dollars go over and pay Mr. Goldman at the grocery store. And instead you divide the money up with your buddies and

- A. (Continued) go off for a weekend, see, you're gonna be madder than hell at both your father and Mr. Goldman, but you're. . . you're gonna continue to. . . 'cause Mr. Goldman then goes to your father and tells him your son never came over and gave me the ten dollars, and the father doesn't know who to believe, the kid says I gave it to him, you know, that kind of. . . And now, I. . . in spite of the fact it's a very simplistic tale, I'm sure it was acted out many times over. So that it. . . it's the. . . the next people up the ladder who are stepping on your hands as you're crawling up whom you really don't like, and it could have been anybody. And see before the Jews it was the Irish in Rochester, or the Italians, so that the Jews are fighting the Italians like crazy. So you used to say it was Catholics, well I'm not sure it was Catholics. It was the people who had the houses you moved into and they. . . they didn't fix the toilet when they left, you see. And so it was always. So the next time you got a chance to say something nasty about those people you said it, before you knew it you had a riot on your hands. That's. . . that's the kind of thing.
- Q. Yea, another perspective I mentioned, this is a fair question, so again, I'm just throwing it out, it's because there are so many Jews on campus nowadays in the seventies, and also fair numbers of blacks. I wonder any. . . if there's any antagonism between the two groups? More so than between blacks and whites?
- A. Well, the fact is that if we realize 70%, I think it is seven out of every ten Jewish families send their kids to college these days, you're going to have. . . and many Jews have become quite affluent in this country. And so in many of the private universities of this sort, Ivy schools, you're gonna have a lot of Jewish young people. And because it's an expensive school, it isn't a state university, money stands. . . money is more obvious. The parents drive up in a lovely car, your. . . maybe you. . . you've abused badly the cashmere

A. (Continued) sweater, one of five you've brought with you, your mother thought it would be nice if you took 'em, but the blacks are gonna resent that, she doesn't have it. Now if you were a poor white, as the Jews were poor. . .

Q. Yea.

A. . . . It was resented. I say cashmere sweater 'cause I couldn't afford a cashmere sweater, it was very popular in my day, incidentally, to wear long cashmere Pringle's sweaters, cashmere sweaters, with used to wear those brown and white oxfords, saddle shoes. But we all wore those miserable skirts half way down our. . . our calves, and those. . . those. . . But sloppy sweater or twin sweater but of the finest, most expensive, wool. And well poor kids couldn't afford those, 'cause even in those days they were expensive. They were fifteen dollars or something for a sweater. When. . . and when people used to make. . . when I remember I made 35¢ an hour in those days at the jobs I had so that fifteen dollars for a sweater cost a lot of hours. Well, at any rate, you resented, natural resentment, of those people who had it easy. Or if you left Saturday noon and went to work because your scholarship depended or financial aid you had depended on how much money you could put toward it, you resented the people who stuck around here, went to football game on Saturday afternoon. Now if you came from a home in which that resentment got fed and that happens in many black families now, could be angry all the time. And there were many Jews in our days in. . . who were angry all the time. And many of them took it out, in what, they joined Communist cells. They. . . what were they doing? They. . . there was a more intellectual outlet. These are my ideas, I'm not at all certain that they necessarily hold water according to historians, data collecting, but what did they do? They. . . they got angry, or all kinds of Socialists one sort or another and bringing

- A. (Continued) everybody down to my level.
- Q. Did. . . did you have friends that joined the Communist cell?
- A. Yea, but as I think about it I wasn't quite sure who they were.
- Q. But that was. . . ?
- A. Oh, sure, oh tremendous. And a lot of fellow travellers, lots of people who went that direction. Those were the days.
- Q. We're talking about now the . . . we're talking about the thirties?
- A. Thirties. And as a matter of fact look at the Jews who. . . who became labor leaders. But you see, and we forget that labor, the beginnings of labor too were highly violent. But you. . . many Jews took out that. . . that resentment of the. . . of others having more in ways quite different from a riot in Rochester or the blacks suddenly bursting, a need to kill.
- Q. 'Course that suggests another whole line of questions also about, of course, Jews active in the labor movement is obvious, we pursued that. . .
- A. You're not gonna say used to hear it, talk about Emma Goldman. . .
- Q. Yea.
- A. And family.
- Q. She's really . . .
- A. She's my grandmother's family and used to be great pride in. . . in people you knew who were active Socialists, active anarchists, active labor leaders. And people used to talk about it in their living rooms, marvelous.
- Q. Well, see you're the first one that to who it was great pride. I interviewed one person who I. . . who's name I of course won't say, who the tape recorder was off and I mentioned I was reading Ragtime and Emma Goldman was from Rochester, and he said well Emma Goldman was a cousin of mine, but we can't talk about that.
- A. Oh, sure.

Q. And denied all. . .

A. Great pride, it's fear too. And what. . . it was the kind of fear that others must have had of somebody even with the way of Golda Meir, leaving her husband and her family behind and taking off. I mean, that's not what women should do.

Q. Yea.

A. So that they. . . they forget that they were nervous and you could be questioned by the police if you some of these people. But, in the inner-sanctorum, you know, where the Jews would get together and talk about it, a certain sense of . . . of relishing the courage and the rightness of these people getting. . .

END OF TAPE I, SIDE B