

ROCHESTER ORAL HISTORY PROJECT (Rochester Jewish community 1945-1975)

Interviewee Harvey Rosenbloom

Interviewer M. Friedrich

Date(s) of interview 20 July 1976

Setting (place of interview, people present, impressions)
The interview was conducted in Mr. Rosenbloom's office. Mrs. Rosenbloom, who works as his secretary, was in an adjoining room, but did not participate in the interview. Mr. Rosenbloom was expansive and informative on the subjects of real estate and housing patterns, but was reluctant to express himself on topics he does not consider himself an expert, although as the interview progressed, he did speak about his subjective opinions. As the father of another interviewer, he was acquainted with the scope of the project, but still reluctant at times. The background hum on the tape is from a faulty overhead light. An amiable interview.

Background of interviewee
Mr. Rosenbloom was born in Batavia, NY in 1922, coming to Rochester in 1934, largely because of his family being concentrated here. He served in WW II, and has been actively involved in real estate as a broker as well as his current employment as a real estate appraiser. His real estate career began in 1936 and has been continuous since then except for military service. He has definite knowledge about the residential changes in Rochester, and has lived in the Park Ave. district for over 35 years. His activities in the organized Jewish community have been limited, although he has served municipal boards extensively.

Interview abstract
Mr. Rosenbloom discusses the changes in the Joseph Ave neighborhood and the effect of the Hannover Houses. He explains the shift of the Jewish community toward Brighton as a combination of Joseph Ave deterioration, economic opportunities, public education, and the movement of synagogues. He feels that the policies of the organized Jewish community are restricted, reflecting the views of a limited number of individuals, leadership being "incestuous" with recruitment limited to a small body. The interview is best when dealing with his own expert knowledge of housing patterns since before 1941.

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

*Social history

*Jewish community

Family

community relations

*Demographic/residential

Religious life

*Economic

*Jewish education

*Political/civic

*Anti-semitism

*Zionism/Israel

Interview log

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

July 20, 1976

Harvey Rosenbloom

Side A

- 001- Basic biographic data.
- 01 - Came to live in Rochester in 1934, at the age of 12. For the last 34 years has lived on Dartmouth St., and for 8 years before lived within a few blocks of his Dartmouth home.
- 002- Real estate career began in 1936.
- 009- Joseph Avenue changes; still many Jewish families there in 1930's; defines Joseph Ave. neighborhood geographically.
- 058- Jewish families in 1930's had large families with the older generation maintaining their homes in Joseph Ave.
- 066- In 1930's most synagogues in the Joseph Ave. district; feels that synagogues hold people in the neighborhood, since younger generations still lived near their parents.
- 084- Changes in Joseph Ave. began with the end of the Depression, linked to general economic changes; migration to Monroe Ave, St. Paul St. and Clinton.
- 095- Ease of buying houses in 1930's and large number of houses owned by lending institutions, like Home Owners Loan Corporation; most houses less than \$6,000 with \$300-400 down payment.
- 122- large changes during WWII; shocked at the extent of changes when he returned; real estate prices have continued to increase since.
- 130- Movement to Brighton in particular due to the tendency of Jews to live near each other; proximity of people and synagogues important.
- 147- Synagogues in 1930's; most Jewish families lived on the East side of the city.
- 175- Jewish home buyers rarely move to a neighborhood with few Jews.
- 180- Residential restrictions; Jews reluctant to move to a district where distrust of them existed; real estate coding of areas in Brighton until recently showed restrictions (example of Meadowbrook and Virginia Colony); Mr. Rosenbloom never showed some houses to Jewish clients; still few Jews in Meadowbrook.
- 212- Housing restrictions in Irondequoit (Huntington Hills).
- 225- Jewish developers in 1920's; brokers and builders in Canterbury Road tract; most out of business by 1950, but built many small apartments (Durman) on Thurston, Genessee, Harry Weinstein on Lake Ave, and Poze storefronts with apartments.
- 260- Depression "wiped out" the builders who never recovered; speaks of Nattapaw as a three generation Jewish real estate family.
- 281- Joseph Ave change to predominantly black is typical of all urban centers; transition was German, Jewish, Italian, black; black movement into Kelly, Ormand, Nassau and expansion toward Herman.

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Side A

- 313- Hannover House the major point of departure, but occurred after the departure of Jews became obvious.
- 325- As appraiser for Ormand project, observed that a few Jewish families still lived there, but almost completely black.
- 339- Influx of Ukrainians into Jewish neighborhood after WWII; by 1960's and urban redevelopment few Jews left; Hannover Houses.
- 368- Hannover Houses as a concept of public housing; anxieties and uncertainties drove "the strength" out of the neighborhood, weakening it even more.
- 418- By 1950's Joseph Ave district already declining with family junkyards; Baden St. and Ormand St. stores still there when Baden-Ormand project began, as well as a few older German businesses.
- 450- Effect of Hannover Houses; city plans too ambitious. Experience of Joseph Ave similar to that of the Third Ward: decay accelerated by announcing redevelopment.
- 490- 1964 riots: sees no connection with anti-semitism, Jewish business damaged only because they were closer, similarity with riots in Clarissa St. area where few Jewish businesses existed.
- 550- Family left Hudson Ave for Cornell st. in 1923-4, where his recollections begin; maternal grandmother moved to Cleveland St. in 1910-11, where they lived for some 50 years. Jews there replaced by Italians then latter by blacks.
- 620- Park Ave as a Jewish neighborhood, but often skipped in the movement to Brighton because of increase in housing equity.
- 660- Father bought the home in 1942, but for 20% more could have moved to Brighton but also unwilling to leave the neighborhood.
- 680- JY: location central for community; used it as a youth, but as people moved the location was no longer central.

* * * * * END SIDE A * * * * *

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Side B

- 001- JY and its location; also used YMCA on Monroe Ave but felt as a racial minority.
- 023- JCC: He does not use it and does not consider himself part of the Brighton community.
- 030- Speaks of limited views of leadership in organized Jewish community, where facilities reflect largely their own conceptions; "consensus" interpreted by a small close-knit circle.
- 050- Input to Jewish organizations by cooption of people of the same interests, which reinforces both strengths and weaknesses.
- 063- Movement of Beth El spelled the end of Park Ave as a growing

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Side B

Jewish community. People with children then moved to Brighton.

- 088- Effect of public schools on housing patterns and example of Monroe High as an attraction for Monroe Ave, as well as B. Franklin school. Feels Jews have an in-born thirst for knowledge which makes schools as important as synagogues for housing location.
- 110- East High School, Washington Jr. High: East High first to see change in social groups by 1930's; large proportion of Jews in 1930's and 1940's at Monroe and B. Franklin.
- 139- Considers his own Jewish education limited, a little at Beth El from age 12 to 15; probably less than average for his generation.
- 150- Hebrew schools did not have same importance in 1930's and 1940's as public schools, and less than today when it is a new form of Jewish education. At time of his attendance, Hebrew schools inferior to public schools. Concept of Hebrew schools after WWII, as a result of the "baby-boom" and the effect of the Holocaust on ingathering of Jews.
- 185- Effect of Holocaust: limited to those who had relatives in Europe; unable to recall if Jewish community as a whole impressed.
- 206- Rochester Jewish community less self-conscious today than in 1950, does not feel confident to discuss subjects outside of housing patterns.
- 230- Feels that Jews are no different from the general population in birth rate, divorce, and intermarriage.
- 264- Subject of a Jewish High School: Feels that a certain small segment always favored parochial education, but without larger financial support; cost of JCC and its possible lavishness.
- 293- Civic organizations: active in real estate and related fields, serving for 6½ years on Zoning Board of Appeals; also active in Rochester Preservation Board, Board of Assessment Review, and Real Estate Board.
- 330- Jews active in real estate brokerage after 1950: mentions Ralph Klonik at St. Ann's Home and Art Goldman as an active broker for Jewish investors.
- 365- Lobe and Rosenthal as two types of Jewish realtors and their joint careers.
- 417- Condition of the real estate market in 1930's and his activity as a broker for Home Owners Loan Corporation.
- 450- Jewish contractors in the Depression when many Jews in the trades.
- 473- His affiliation with Jewish organizations: Leopold St. until it moved (both parents affiliated with that congregation)
- 500- He is not a Zionist and has difficulty in understanding what Zionists are; feels that one can be a Jew without being a Zionist;

Interview 1
Tape 1
Side A

A. You ask the questions and I'll see if I can. . .

Q. OK.

A. . . . answer them.

Q. I'll just identify myself. This is Mark Friedrich, I'm in Mr. Rosenbloom's office speaking to him. It's the twentieth of July. You were born in 1921?

A. '22.

Q. '22.

A. January of '22.

Q. Batavia?

A. Batavia, right.

Q. And you came here?

A. Well, my family roots are in Rochester, so I had family here. As a matter of fact, my father was the youngest of his family, and his mother and father were married here in Rochester in the late 1860's. And I have aunts and uncles in my recollection that were born here in Rochester in the period 1870's or 1880's, my father being the youngest.

Q. But you were born in Batavia?

A. Batavia, right.

Q. And your family when you were a child moved back here?

A. Right. Came back here in . . . came back here to live in 1934, so I've been here within a stone's throw of where I am right now ever since, as far as a residence is concerned.

Q. You lived on Dartmouth Street for. . . ?

A. Dartmouth Street for 34 years and right behind it on Westminster Road eight

A. (Continued) years before that, so. . .

Q. You've been around here. . .

A. Right.

Q. Same neighborhood.

A. Same neighborhood.

Q. You've been a real estate appraiser for. . .?

A. I've been actively associated in one manner or another in real estate in Rochester since I was a youngster. And I would go back to the year, my recollection would be around 1936. I've been licensed as a real estate salesman first in 1939, and licensed as a broker in 1942. So I have a rather long association with real estate in Rochester area.

Q. I think a major interest, of course, of this project is the changes in the Jewish community vis-a-vis the wider community also. But in real estate when. . . when you began, I think the Joseph Avenue district had already changed as far as residential patterns were. Or am I incorrect?

A. Well, what do you mean by changed?

Q. From a predominately Jewish neighborhood to. . .

A. There were still a large number of Jewish families to be found in the Joseph Avenue neighborhood in the 1930's. A large. . . a large number of them. And I'm talking about that area say north of . . . of say Central Avenue going down the arterial streets such as Joseph Avenue, Clinton Avenue, St. Paul Street, Hudson Avenue, and even North Street. So that your. . . your heaviest concentration of Jewish families probably would be found between Clinton Avenue on the west and say Hudson Avenue or North Street on the east, going all the way down. And I'm talking say Clinton Avenue and even further on down. So you. . . when you talk about Joseph Avenue you have to talk about all the streets that come off it such as . . . well, just trusting to

A. (Continued) my recollection would be, let's say, Nassau Street, Kelly Street, Catherine Street, Morris Street, Pryor Street, Buchan Park, Herman Street, Holster Street, Selinger Street, Sullivan Street, and on down to Clifford Avenue. Rawber Street. . . I might have missed one or two, but yea. . . But all through those streets could be found Jewish families. And when you talk about Jewish families, I'm talking about those people who were from a. . . an older generation. Those were people who had raised large families in those neighborhoods and they were still maintaining the homestead. And as the. . . as the generation grew up and they left the neighborhood, and in some instances. . . in some instances could be found in surrounding streets. So when you talk about . . . about the 1930's my best recollection is you had. . . you still had a pretty dominately Jewish neighborhood in character. All the synagogues were . . . were still there. That really in my opinion is something that holds people in a. . . in a neighborhood, particularly people who've been there for a long time. People who had come there say in the 1920's or. . . or before had. . . had established homesteads and still stayed there. Because in the 1930's it wasn't as easy to make. . . make a change because of economic conditions. And there wasn't housing that people could afford that could be found to serve their needs any better and any less in price.

Q. So frequently the younger generations were still in the. . .

A. In the neighborhood, yea, sure. Had everything that . . . that they needed or wanted. And you could go on streets such as Hamilton Street, Hannah Street Ormond Street, Daine Street, all through that area. And there were little synagogues to be found almost at every block. And they had side streets and . . . they could. . . that still had congregants that would come there on almost a daily basis. So, that would be in the 1930's.

Q. When . . . when did the change begin to occur?

A. I think the changes started to occur simultaneously with the pick up of the . . . of the economic climate. In other words, the . . . as the national economy started to come out of the Depression, things started to get better and people started to migrate to two general areas of the city. They'd either come out Monroe Avenue neighborhood or move out to St. Paul, Clinton Avenue, out further toward the suburbs, Irondequoit, Monroe Avenue and then into Brighton. See it was very easy for somebody who was employed to buy a house during . . . during the time frame of the late 1930's. . .

Q. Bank loans or. . .?

A. Well, there was. . . there were so many properties that were owned by lending institutions. Banks had foreclosed on mortgages. Almost every lending institution in the city had a large inventory of houses available for sale. There were. . . there was an agency called the Homeowners Loan Corporation which owned a large number of foreclosed homes. The banks would rehabilitate these houses, decorate them, offer them for sale. Homeowners Loan Corporation would do the same thing, they would rent them, offer them for sale. The general price range of houses would. . . when you got up to \$6,000 you were talking about a rather expensive house. For \$6,000 you could buy a house in Brighton. The amount of downpayment required a minimum of \$300, \$400. Ten percent was the large. . . a large amount. And for 10% down you bought. . . you could buy a house for \$4,000, \$400 down and you had a nice long amortized mortgage at an interest rate of 4 or 4½%. And this is. . . this is what happened during this time period as things started to pick up economically in the late 1930's and early 1940's. Now I can't talk about the real estate market here during the war years because I wasn't here. But, the. . .

Q. Were you in the military?

- A. Yes, yes. So I don't have a . . . a recollection. The only thing that I do know is that when I came back here after the war I was shocked, you know, at how things had jumped because of the time span that I was gone. But prices have to change, escalate at a rather level upward trend now for . . . ever since and it hasn't stopped yet.
- Q. Why do you think that the Jewish . . . perhaps it was almost a generational difference, used to live in Joseph Avenue neighborhood, why did they gravitate towards Brighton, for example as opposed to Henrietta?
- A. Well, without giving it a lot of thought from a social level, I would. . . I would assume that there is the tendency of Jews to kind of follow one another and they kind of like to live close by one another. And the . . . I . . . I . . . I don't know what comes first, whether . . . whether it's the synagogue or the . . . or the people. But I think that they . . . they like to be where . . . where a synagogue is near and moving out Monroe Avenue there you did have a few. That there was one on Field Street that is . . . OK, it's now Beth Shalom. Originally it was on Field Street during my . . . during my earliest recollections, it was right off . . . right there at Monroe Avenue by the expressway exit to Monroe Avenue. It was . . . it was lost and then they went out and built that new one on Monroe Avenue. Temple Beth El was on Park Avenue at that time, corner of Meigs Street. And I can't recall. So, then there was a small synagogue on . . . Orthodox synagogue on . . . on Meigs Street near Monroe Avenue, it's now over on Dartmouth Street. But I don't know whether that's showed up in your . . . in your research yet. But the shul that's on Dartmouth Street in the 1930's was on Meigs Street. Why. . . why they came to expand into general areas, I really don't know. But, it's very rare to find a Jewish family in this community generally anyplace else. Very unusual to find very many on the west . . . west side of the river.

- A. (Continued) There are. . . there are always some, but not in any numbers like you would find them in the. . . going out Monroe Avenue or going out St. Paul. So, why this is I don't know. I think the census track will show you where. . . where Jews have been living in Rochester for . . . for as long as census tracks have been able to give you that information. I don't know why. But it seems that very unusual to take a Jewish family and say I want to go in an area completely void of other Jews, very unusual. If it happens, it might happen by mistake more than design. And generally if they start having family they soon come back closer to where the rest of the Jews are.
- Q. I was wondering whether . . . well, before it was against the law to have housing restrictions, understood codes, I wonder if that would have effected the pattern?
- A. It might. . . it might well be. On the basis of a reluctance anybody not to go where they would not feel they were going to be readily accepted. And there. . . there are. . . or were up to a very short time ago areas in. . . in Brighton that the code word on a listing card was all offers subject to owner's approval. And in certain neighborhoods that was like saying don't bring us any Jews, blacks or. . . or Italians or something like that because we reserve the right to reject any purchase offer regardless of whether the price is satisfactory or not. And there are certain areas of Brighton I. . . Meadowbrook is one. . .
- Q. That comes through.
- A. Yea. . . where I've never shown a house I can recollect in Meadowbrook. I just knew that it was an area not to work and if you had Jewish clientele, forget about it. Just knew the people who lived in that neighborhood, the general group, were not very interested in. . . in breaking that housing pattern or whatever the ethnic makeup of the neighborhood was. Virginia

A. (Continued) Colony at one time was also that way but that. . . that broke long before Meadowbrook. And I don't even think today you'll find too many Jewish families to be found in the cardcore Meadowbrook as we knew it in . . . in the forties. . . thirties, forties. The tract was built. . . a lot of the tract was built in the thirties and forties. But say the fifties and well into the sixties that's. . . and I'm sure that that's. . . I'm aware of certain parts of Irondequoit that have the same thing. Huntington Hills comes to mind as another area that was exclusive. Part of Irondequoit where the same general area, same general. . . How it was in. . . in other sections I don't know, but Brighton is an area that there were Jews to be found, almost everywhere with some small exceptions. There were other parts that I . . . that doesn't come to mind at this point, but Meadowbrook is the number one example that fills that specification.

Q. I understand that the Jewish builders . . . I think this is during the twenties, were . . . played a fairly important role in the development. . . like between Park Avenue. . . or perhaps this is earlier, Park Avenue and Monroe?

A. Yes, there were a number of . . . of Jews that could be found in the building industry both as developers, brokers, builders, and I'm talking about craftsmen as well as contractors. Yes, on Canterbury Road the names of Claxon and Packer come to mind in that Canterbury Road tract. And there were. . . there were a number of builders who I . . . who were still around in . . . in the thirties, forties and fifties. Most of them had lost their shirt. And some of them were too old to come back into the same type of action that they had been in. Some of them tried on a smaller scale. There were a lot of small apartments that were built by. . . by Jewish contractors, builders. A lot of these were built in the twenties. Names that come to mind is Durman

- A. (Continued) one you come across. Built a number of these small units which can be found on such streets as Thurston Road or Genesee Street or Park Avenue, Milbourne Street. Weinstein, Harry Weinstein built some on Lake Avenue, also built some. . . I think he built the Milbourne on Milbourne Street. Poze and Natapow were builders who built storefronts with apartments above. They were active and successful. But almost without exception during the thirties they were the same as everybody else had been, you know, literally wiped out. Some of them made comebacks but never went back into building game as they were in the twenties. Natapow is a good example. They're already a third generation real estate family in this city all stemming from really the expertise of the. . . the grandfather, number one, who really was riding high and was bent, scraping the bottom and had the tenacity to weather it through and made a gradual comeback. And the family owns this building here, the land they put Marine Midland Plaza on is Natapow land. And they own a lot of other things in that same general area. So, . . .
- Q. When the. . . when the Joseph Avenue section at some point. . . you indicated that it was during the war that major changes occurred, when the black neighborhood, black population moving into that . . . was. . . Was that because there were more houses available on the market or. . .?
- A. Well, it's kind of. . . it's kind of hard to really understand, you know, what the social pattern was, but I guess it happens in any urban center that there are certain ethnic groups that follow one another. The Jews generally followed the . . . the Germans and after the Jews started coming the Italians and. . . and then the blacks. And the blacks were not a large force to be reckoned with in. . . in the housing patterns. You could find them in the Clarissa Street neighborhood. You could find them starting to move into the . . . into the upper part of Joseph Avenue, that part that would be in

A. (Continued) the say Kelly Street, Nassau Street, Ormond Street. And as more of them came they started to expand, not being able to expand to the south, that. . . that. . . that would be north of the railroad track, they. . . they started coming down toward Herman Street and as. . . as they . . . as they came in, what was there started to move out. And. . . and the city with its Hanover House, the highrise tower that they built in the early fifties, I think really was the . . . I think that probably was the . . . the point of departure from that point the exodus of Jews became quite obvious in that Joseph Avenue, say, Herman . . . Herman Street. It just about eliminated any . . . like when I. . . I did appraisals on the big Ormond project in the 19. . . the late 1950's, so I. . . I probably . . . I probably was in . . . I probably did about 100 appraisals in that neighborhood. I'm talking about Kelly Street, all through there. And at that time you still find a few Jewish families still there, but not very many. At that time it was almost totally black. But, the. . . the Jews could still be found north of Herman Street. They could still be found on Holster, Selinger, Sullivan, those streets that were further north. But, in that time period there was an influx of Ukrainian people into Rochester. And they started to fill that neighborhood that I'm talking about, Holster, Sullivan, through there. And many of the Jews that left at that time were selling to Ukrainian people, people who'd come from the Communist bloc of Europe. Refugees that were brought here during the fifties and. . . and the late fifties. They were hardworking, industrious people. They weren't here very long before they had saved a few pennies and bought these houses. So, by the time the end of Joseph Avenue came about before the expansion of the Upper Falls Urban Renewal Project, which goes to the middle 1960's, you . . . you really didn't have many Jews left. But, I would think that for my own recollection that when they started building Hanover House

- A. (Continued) they. . . they . . . that really was . . . I wouldn't want to say it on any kind of watermark, but I think it. . . from that point on it. . . the number of Jews that could be found in that area dropped off very, very rapidly, almost like going off the end of a cliff.
- Q. It's funny that the Hanover Houses that some of the prominent Jewish people were associated with struggled. . . I think the current Judge Goldman. . .
- A. Yes, yes. They had high hopes of it I believe solving a problem. And many. . . many of. . . the whole concept was that people, older people that were living in the neighborhood had the first opportunity to fill the vacancies. And I think some of them in the very beginning had hopes for it, but it just never did. . . it just never did what they wanted it to do or expected it to do. And then with the neighborhood surrounding it the. . . what. . . what usually happens in a situation like that from a real estate point of view is when you get these real big changes such as a project like Hanover House, it brings with it anxieties and uncertainties as to what's going to happen. And it usually drives them straight out of the neighborhood because people are uncertain. They can't plan. They don't know . . . they don't know what kind of effect it's going to have. And I think most people usually in situations like that take a negative attitude and say, well, you know it's not really good now and this really is not gonna do much for me. This may be the time for me to go, too. And if they have the wherewithall and the strength, I'm talking about economic strength, they usually will leave. And they left. What was still to be found in the neighborhood was not that different from any stability, it was just the kind of thing that would make it even more precarious and. . . and. . . and less certain of a. . . of it being profitable or even economically sound from either a business point of view or a homeowner's point of view to stay there. So, opportunities were there, they

- A. (Continued) said better to get out now. And I think that that really was the . . . was the point before things dropped out. . . Of course, the neighborhood was not at its high point by any stretch of the imagination.
- Q. No.
- A. You could find junk yards that had been there for years, junk yards that started out from horse peddlers who. . .
- Q. Thinking about the Krieger Waste Paper Company.
- A. Yea, that'd be one. There were a lot of them to be found in there. Junk yards who. . . but people had been there with their horse and buggy and had started out by storing something in the barn and things of that nature. And that's . . . that's what could be found. Like tin smith might put a little store front on his house and then it became a commercial location. Some of it goes back to the , you know, to the early 1900's, but somebody'd put a little grocery store front or cheese maker, Danichefsky, on . . . on Baden Street who had his little store, used to sell the cheese that he made in the back. And a fish market and things like that. But these were all necessary services for people who lived in the. . . in the community at that time, the bakeries that could be found on Ormond Street. They were. . . some of them were still there right up to the . . . to the taking of the big Ormond project. You could still find a number of Jewish merchants on Ormond Street, Joseph Avenue, Herman Street, Hanover Street. And even some. . . even some . . . if my recollection serves me correctly, I think you could still find some old Germans that had businesses in the area. . . on Hudson Avenue, Hanover Street. So, I think, although things were not good by any stretch. . . I don't want to give the impression I felt that Joseph Avenue was a great place in 1950, but it really fell off when the. . .when they put the Hanover Houses up there.

A. (Continued) And, of course, the city in its planning really had gigantic plans with what to do with this neighborhood. They took a whole segment of the north section going from the railroad north all the way to Clinton. . . Clifford Avenue, it was a. . . it was a task that there just wasn't enough money. . .

Q. Much of that's just been leveled.

A. Yea, well they've. . . they've gotten to a lot of it now, but a lot of it comes about if from my. . . from my experience the minute you mark an area for this kind of thing you hasten its. . . its ultimate. . . by the fact that you say that we're going to do this, so the very thing that they're trying to do in preserving a neighborhood sometimes really hastens its downward spin. So, that's just a classic example. Can see the same thing in the Third Ward where they took a large area, hopefully the great planners of our neighborhoods have recognized that there might be better ways of trying to preserve and maintain a neighborhood than to go in with a bulldozer and smash everything down and build it again.

Q. It's been alleged like in the 1964 riots that a fair amount of the hostility of black people was directly oriented towards. . . towards Jews. In fact many were slum landlords or gauging merchants in that area. Do you think that. . . that's true? Or something that's been added in the past?

A. You can close the door if the typewriter's bothering you.

Q. OK.

A. I . . . I don't think I would subscribe to that myself. I . . . I think that . . . that it'd be more the idea that when this unrest came to the surface that when people are angry they strike out at the thing nearest to them. And the thing nearest to them were the things that were. . . were there. And there were still Jewish owners to be found in the Joseph Avenue neighborhood.

- A. (Continued) Not only owners in terms of stores and retail establishments because they'd been there for a long time, but they also were still property owners there. So, they had some striking out against Jews, I think it was a striking out against the thing that. . . that was there.
- Q. Mmm-hmm. Whoever would have owned the stores. . .
- A. Whoever. . . whoever was in the neighborhood. That would. . . that would be . . . that would be my reaction to it because you did have to a lesser extent the same kind of reaction in. . . on the other side of the city, the Clarissa, Plymouth Avenue neighborhood. And the number of Jews that were business people there was far less. They didn't pick out whether it was an Italian owner or a Jewish owner or what. Whoever happened to . . . I think whoever happened to be there close by when the anger came to the surface suffered the consequences of the unrest. My judgment.
- Q. Right. Different neighborhoods change. . .
- A. Yea. I don't know what your experience would be in that regard.
- Q. No, I don't . . .
- A. Have you. . . have you had other attitudes in that regard?
- Q. No, not really. I've never been directly effected by . . . saw what was on the television. You. . . your family and you have lived in the Park Avenue area for. . .?
- A. Yes, well my . . . my father's family when they left Hudson Avenue, which was the family home, Hudson Avenue near . . . near North Street, which was right around the corner from the Leopold Street Shul, which was the focal point of . . . of the people in that neighborhood. So when they left their homestead on Hudson Avenue after their parents died in 1922 or '23, they moved to Cornell Street which is a short street opposite the Monroe Theatre. It runs

A. (Continued) from Monroe to Harper. So they moved there in 1923 or '24. So my earliest recollection of . . . of Rochester goes to the . . . my going there. And we knew that neighborhood, and then when we moved. . . we moved within a matter of a short distance away on Westminster Road. My other recollection is of my maternal grandmother who lived on Cleveland Street, which was a short street running from . . . between Hudson and North Street. And they moved into that house in 1910 or 1911. And it was the family home- stead until my grandmother died. They lived there fifty years, I guess. And there were Jewish families that I recollect from my youngest days in that area. And that neighborhood as the . . . as the Jewish families moved out of that area, they were replaced by Italian families. And then in the . . . by . . . by blacks who had started to . . . should I use the word. . . should I use the word spill out from that general area in the Kelly, Ormond, Nassau Street area. Because it was a rather much better area. And there were still houses that had been family homes and maintained for a long period of time. It seems, as I say, the strength of the neighborhood left, it seems that the level of upkeep, houses started to go down. And after a while they stopped being . . . they just . . . see, they just can't be brought back up to any kind of living standards. So, that's another. . . that's another social problem.

Q. I presume during the time that you were growing up Park Avenue, and Beth El when it was there. . .

A. Yea.

Q. . . . that it was a fairly coherent Jewish neighborhood?

A. Coherent. How do you use the word coherent?

Q. Well, cohesive perhaps.

A. There were a lot of . . . there were a number of Jewish families that

A. (Continued) came into the neighborhood and had been in the neighborhood and had bought in the neighborhood. But interestingly enough there were families who, in their. . . in their move kind of leapfrogged that Park Avenue neighborhood, just went right from the old to the new, going right out to Brighton. But the normal transition at that time was to go from that. . . from that old neighborhood, they came out Monroe Avenue or went down St. Paul Street, and then they went out to Brighton or went out to Irondequoit. But some of them didn't go to the intermediate step. This is. . . this comes about by upgrading of economic conditions. In other words, they have equity in. . . in a house and as times go the house appreciates in value, so they have more funds to invest. And then they go on to. . . into a better neighborhood or a bigger house or more. . . a newer house. I know that when my father bought the house that we're in on Dartmouth Street in 1942 there was. . . for a matter of 20% more, \$1500, \$2000, \$2500 more could have gone to almost anyplace in Brighton that was available at that time. He didn't want to. . . he didn't want to leave the neighborhood. He was not well and he became obsessed with the convenience of being there and didn't want to leave the neighborhood. So that's why I guess we're still here. Overcome inertia.

Q. It's interesting that I don't know what Jewish facilities were immediately available in the Park Avenue. . . Baden Street, the JY. . .?

A. Well, the JY was central. The JY was right in the middle and you could get to it with equal ease from almost anyplace within the city.

Q. Did you make use of it as a young man?

A. Oh, yea. Yes, yes. That. . . that facility was well-used. It was an important part of the Jewish community during. . . during the. . . its earlier days. But as the people started going further away and as the

- A. (Continued) neighborhood became more difficult then it no longer seemed to have the draw. And there were many other things that attracted and were available to people that replaced it as a facility. So, . . .

END OF TAPE 1, SIDE A

Interview with HARVEY ROSENBLROOM
July 20, 1976
By Mark Friedrich

Interview 1
Tape 1
Side B

- A. But, see there was no problem in getting. . . there was no Inner-Loop to break the flow from the other side of the. . . you know how the traffic pattern is today where the streets went right through there, Hyde Park and so on, there was no problem. The flow from. . . from nearby in the immediate area. North. . . north Joseph Avenue, Clinton Avenue, all those areas. JY was then right across the street, before that you could almost throw a stone from where the old building was to where the new building was. And it served the same general constituency and . . . and those that it did serve were close enough by that, as I say, you could hop on the bus or the streetcar and get there. Oh, there was nothing like it, you know, except the YMCA, which was available to those of us who lived on Monroe Avenue. There was a Monroe YMCA which was an alternate facility which we. . . we all used, myself included. But we didn't have the broad-base social advantages or the. . . the largeness of the facilities or even the newness of the facilities. And

- A. (Continued) one place you were the minority and the other place you were, you know, more comfortable there. But now they've moved it to a suburban location, its accessibility is been removed from a segment of the population it was meant to serve.
- Q. Yes, people living in Irondequoit it's almost. . . quite difficult. . . Do you use the facilities of the community center?
- A. No, I don't use them anymore. When they. . . when they left they cut me off. I'm not a. . . I'm not a part of that. . . I'm a part of the. . . I guess the inner city really, and the facility is not convenient to me where it is now. So many times, particularly within the. . . within the Jewish community, find that those people who are most able and most willing to render services for organizations such as the Jewish Community Center reflect these things in their own image and react to them as. . . as they being atypical, and the facility reflects their thinking rather than a broad-based people who really don't have much input or who really are the broad-based users of the facility, after the fact.
- Q. In other words, there wasn't any general consensus made of people that. . .
- A. Oh, sure there's always a consensus but. . . in anything there's always a consensus, but when you get all through it's those that are in the. . . in the small circle of control that read this consensus or interpret it, and then go ahead and proceed as they see it. And, they are usually a small, close-knit group which. . . which are very compatible with one another. So, in. . . in running one of these organizations when it comes time to ask for input, those in control say well so-and so's a good friend of mine, we'll bring him aboard. And he's a good friend because they have the same interests and. . . and they perpetuate the same thing and they never get anything from outside that small circle. So, I guess if. . . you would say it's like

- A. (Continued) incest. That after a while the . . .
- Q. Yes. It's the same . . .
- A. Yea, yea. So you get a lot of inbreeding which, perhaps, can emphasize and . . . and reinforce many strong points, but at the same time it also is known to have a negative effect and also enforces the weaknesses because there's nothing to compensate for it.
- Q. Yes, I've heard about various abstentions and bad feelings about Beth El when they . . . at one time they maintained two services.
- A. Yes, well of course when . . . that's another thing that when . . . When Beth El picked up and moved to Winton Road in . . . in many ways that spelled the end of . . . of that Park Avenue neighborhood as a . . . as a growing Jewish neighborhood. In other words, people with the children who needed the . . . the school facilities moved on out. And what became available to them became available to them in Brighton. If you wanted to . . . and you could do this at any time, stand opposite the . . . the parking lot of the Beth El school any night that parents come to pick up the children. And as they come out of the parking lot, see which way they turn. Do they turn to the east to go out to the Brighton area, or do they turn to the west coming back into the city? And I'd say the . . . the numbers probably run ten to fifteen to one, maybe even more than that. And now . . . and the pattern has been in that direction from the very beginning, so I think that the church or school really have a strong pull on the . . . on the . . . on the housing pattern of any neighborhood. And I . . . I think another . . . another reason that . . . that you get into neighborhood changes is the schools, the public school. Monroe High School, for example, where I went to school and where my children went to school during my time was considered the best as far as what it turned out. The Regents scholars, the . . . the academic level, the

A. (Continued) teachers and everything else, Monroe High School, wow that was. . . that was great, and that was another reason why they. . . they moved to that Monroe Avenue neighborhood because of the high school. And the same, Benjamin Franklin, brand new school built and finished in the thirties was also a draw to the Jewish families who were in that. . . that area. And I. . . I think that can't be overlooked as having a strong influence on the . . . on the . . . where Jews live because I think there's a. . . an inborn or traditional thirst for knowledge. And a good school, a good neighborhood school, would be as good a reason as. . . as a synagogue to have people gravitate to a particular neighborhood. Monroe High School and Benjamin Franklin. Benjamin Franklin being a brand new school physically a brand new school, completed in the early thirties if my recollection is correct. And prior to that the high school that drew Jewish families was East High School when it sat on Alexander Street. And Washington Junior High School, which was on Clifford Avenue. And the early Jewish scholars came out of East High School. But East High School was probably one of the first to get a change of social mix because of its. . . where it drew. And then Benjamin Franklin kind of took some of it. The people that came from the northern part of the city and had come to East High School, and then East High School started to drop off and you didn't find as many Jews in East High School in the thirties. During my recollection mostly came. . . a large number of Italian families. But Monroe and Benjamin Franklin were the two high schools that had the largest number of Jews in it. Both had a high degree of academic excellence within the community during the thirties and forties and even. . . even during Nancy's time, it might have been just a little too late for Monroe. I think the pattern had already been undone. Now Monroe is an inner city school. It doesn't turn out. . . Franklin the

- A. (Continued) the same way. Can't find them turning out scholars, the people that went on to higher education or to gain any recognition academically. Neither one of those schools as compared to say Brighton for example.
- Q. Speaking about education, did you have a supplementary Jewish education?
- A. Limited. Really little Hebrew school, little Sunday school at Temple Beth El. When I was twelve, maybe fifteen, not be regularly. . . It was probably a little bit less than average for that day, probably would be considered barely scratching the surface by today's patterns.
- Q. I was just wondering whether Hebrew schools also effect the residential patterns. You mentioned that the public schools, but the Hebrew. . . or would they look upon that as a secondary. . .?
- A. Hebrew school did not, in my opinion, have the same importance of priorities that the average family, Jewish family, during that time as it. . . as it does today. And I think that part of it might have to do with the fact that it was just an emerging thing to go from old-time type of thing where everybody went to the. . . to the teacher after school and had it drilled into them with a. . . with a stick. And, you know, just it had to be and, you know, from a tradition of . . . of another generation. Then I think the period of . . . during my growing up I was already second generation born and you say third generation here, I think that they probably . . . the emphasis was probably not as great, and I don't think the craft or the . . . or the teaching of it emerged. There weren't teachers in the modern. . . In the modern sense, they couldn't compete with the kind of education that you get in public school. They were mostly old teachers who . . . very few young people coming into it. It didn't pay well, it was tough times. And I don't think the Hebrew school concept here, as I. . . as I read it didn't really

- A. (Continued) come into its own until the baby boom after the war and what came after that. I think that might well relate to world conditions, the Holocaust in Germany and things like that had a . . . had a gathering force in the last . . . all over the world, so they thought it might be a good idea to have a better understanding of what . . . where they came from and so on.
- Q. Do you . . . do you recall whether there was a . . . the Jewish community here in Rochester was . . . was consciously aware as a group of the Holocaust and those conditions in . . .?
- A. I can't. . . I can't give you any insight into that from my own rec. . . my own experience. I . . . I know that amongst my friends there were refugee families that came in, but not in numbers that were significantly impressive. To me at that time I really didn't have that close a touch with. . . had no family, relatives or anything that were directly effected by anything that was happening in Europe. I mean I had no . . . all of my folks, my father's family had long since left Europe, so I didn't have a personal . . . as some people might who had relatives in Germany or Poland or France or personal concerns as to their safety. So I . . . I really don't have any insight into that.
- Q. Just about the education again. It's been . . . there's talk of establishing a Jewish high school that would be paid for out of purely. . . kind of phase. Do you think that that reflects a more self-conscious view or do you think that the Jewish community in Rochester is more or less conscious than say twenty-five years ago, twenty years ago?
- A. Oh, I think they're less self-conscious. But, I . . . I really don't feel as if I'm in touch with that aspect of the Jewish community. I don't have much input in that regard. I like to feel that I understand the housing pattern and what has happened in the . . . in the real estate market here because

- A. (Continued) that's my . . . my life work. That's the only thing I've had a close contact with, and I . . . I think I have some broad understanding in that area. But that doesn't mean I don't have any attitudes and feelings regarding the rest of it because I certainly do, but I might not be a source of any input in that. . . in that area.
- Q. I was just wondering because Nancy and I went to a little kind of a meeting several months ago at the Jewish Community Center. They had a speaker there that was . . . she was deploring the low birthrate, high divorce rate among Jews, high rate of intermarriage. Strictly Jewish educational institutions might overcome that.
- A. Well, why would Jews be any different than the general population of the . . . of the times? I mean, I think that there are trend lines and when you're part of . . . of the times I think you're going to find that all groups are going to have a tendency to . . . be generally part of that trend. Otherwise there wouldn't be a trend line. The question is. . . is the degree that they participate in the general trend and so on. The things that you just mentioned are . . . are typical of the general population, low birthrate, high divorce rate, intermarriage, whether it be Jew and non-Jew or whether it be Catholic and Protestant or. . . or
- Q. Jewish and Italian. . .
- A. Whatever. Whatever it is I think it's the idea that Jews are any different as compared to the general trend line, I think the answer is only in degree.
- Q. You mean, just percentage points?
- A. Yea, it's in degree, yea. That's what makes up the total is a lot of little parts. If the little parts aren't moving in that direction you're not gonna get the total. It's the sum total of the little parts that make up the total

- A. (Continued) aren't moving in that direction, then you're not gonna have that trend. I think Jews are just part of it. I . . . as far as education is concerned, the Jewish high school. . .
- Q. Yes, I was just wondering. . .primary high school would affect. . .
- A. There's always been a certain segment that felt that was the best way to educate their children. And I suppose that parochial school, whether it be Jew or Catholic, is gonna have its supporters. Although I don't think it's gonna have very broad-based support. I don't think it'll have very broad-based support for a number of reasons. One of which is the dollars.
- Q. Jewish community is heavily in debt already. Community Center.
- A. They're heavily in debt. But, that was a calculated thing that they felt they could handle, maybe they will in the end. They just don't have to be the biggest and the best in the whole world to be right, or to be good or just serve a need.
- Q. That is a very impressive building, though.
- A. It's considered to be the most expensive installation of its kind in . . . in the United States anyway and. . . and if that were the case I would think that at the present time probably it would be the number one facility, Jewish facility, of its kind to be found anyplace. But, that in itself will only make someone else want to go out and make a bigger and better one, more expensive.
- Q. Just for a little more biographical information. . . have you been a member ever of any civic organizations?
- A. I've been active in the real estate field. And most of my activity is . . . has stemmed from that. When you talk about civic, I have served the community in appointed, non-salaried positions relating to my expertise in the real estate field. For example, I've been a . . . I was a member of the Zoning

A. (Continued) Board of Appeals of the City of Rochester for six and a half years in the middle sixties. I have been the realtor member of the Rochester Preservation Board, which is what originated as the Landmark Preservation Board. And I've also served as a member of the Board of Assessment and Review, which is . . . reviews tax problems, assessment problems.

Q. When someone objects to theirs?

A. Right. It must go through a board that has. . . made up of people from the community, from the administration, and so on. Yes, I've rendered some service in that area. When you talk about specifically referring to what type of organization. . . ?

Q. Well, like. . . like that, Chamber of Commerce. . .

A. Well, I served our Real Estate Board, which in years past was a model for real estate boards throughout the country. We had one of the first and most successful multiple listing systems. And interestingly enough there. . . there have been a number of Jews active in the real estate brokers business. Particularly after. . . after 1950, 1960. And there are. . . there are. . . have been Jewish members of the Real Estate Board from the very beginning. I would suggest that if you get an opportunity there are a couple of old-timers, Mr. Klonick, Ralph Klonick, who is a man close to 90 now, resides at St. Ann's Home oddly enough. But, he . . . he's . . . goes back to the very beginnings of the Real Estate Board which is somewhere in its sixtieth year now. There's another. . . another Jewish broker that . . . Art Lobe who's still to be found downtown, man well in his eighties, who was a very active broker particularly after the war, sold a lot of apartments to investors, mostly Jewish investors, who. . . who came back into the market buying what was available, buying and selling what was available, very successful. He's got a long association in the real estate business. His offices are in the Powers Building. But I've

A. (Continued) known personally almost anybody that has been around real estate in Rochester and was active in the . . . in the twenties and still alive in the thirties and had come on the scene since. So I've known them personally, talked to them, listened, watched them work, watched their successes and their failures. Lobe. . . Lobe was a partner with Lobe and Rosenthal. They were . . . interesting. . . an interesting combination. Art Lobe and Harry Rosenthal. They were like salt and pepper, you never saw one without the other. They always worked together. They said the reason that they always worked together was because that they never wanted to pass the other one out of their sight. But they were very, very successful. Even. . . even in the thirties when the best that they could do was make a house sale, and I'm talking about a house sale that would be \$3000, \$3500, where the commission might be \$150. The two of them always worked together and continued even when they were making the half million dollar deals later on and the deals that they made before that. Always, always together. Art Lobe's a smooth talker, the American born. . . at least he didn't have the accent. Harry Rosenthal, the jolly out-going, easy-going fellow who had a pretty good thick Jewish accent. But they were a successful team and they stayed together I guess. . . whatever kept them together until almost till the very end of Rosenthal's life when they were at each other's throat, but they had an association together of over 40 odd years of my recollection. And successful. So Art Lobe is still. . . he's still to be found, and he still maintains an office in the Powers Building. In fact, interestingly, I talked to him. He was the country club part of the combination, member of Irondequoit Country Club, at that time, Harry Rosenthal'd play cards all night and be out to the moose. (Laughter) But, Klonick is another. I don't know how well he is now, but he . . . they probably, either one of them, could give you stories of . . . of successes and failures of Jews who were

A. (Continued) active in the real estate business during the . . . the twenties, early . . . the twenties where I really have . . . I can't give you any . . . anything worthwhile about any beginnings or there in the thirties when things were really at the bottom and there was no real estate market. Interestingly enough I've often said that real estate people in that time used to make their living on . . . on rental. And if . . . and there was so much available that you could have somebody come in your office, and say they wanted to rent a piece of property, and you could say well what street do you want to live on, and you could almost say, well, which block do you want to live in. Or what side of the street. You could almost fill that specific specification with rental properties that were owned by institutions, banks, insurance companies who had these properties. And they were all rehabilitated, that is papered and painted, cleaned. People would move in, stay a year or two and move into something brand new. It would be freshly painted again and at the end of a year, year and a half, whatever their lease period. And this . . . this happened during this middle thirties. And our office at that time was contract management broker for the Home Owners Loan Corporation, and we took care of the rental and maintenance of properties that were owned by the Home Owners Loan Corporation. And we were part of this same thing ourselves. In other words, we'd get these properties that were foreclosed. We'd let out for bids. For \$200 you could go through a house from top to bottom, including new linoleum, shades, stove, and redoing the floors and the whole thing. And we were using at that time . . . we had a Jewish craftsman, contractors, doing the work for us only because of our . . . we had others, but I can remember the . . . the painter and the painting contractors you'd find as many Jews as you would Italians. The gutter man or the furnace man or the fellow that you bought the stoves from. They were . . . they were to be found in the trades

A. (Continued) at that time.

Q. That's certainly changed.

A. That's changed, yea. These were. . . these were people who were successful contractors in the twenties who had. . . who had a skill and went back to working as contractors, but on the job contractors. Part of those. . . in other words he'd be doing the work with. . . with the crew rather than just managing the crew. He'd be working with the crew because it was necessary for him to earn his day's wage at the crap because there wasn't enough to be had for him just in management of it all.

Q. I was wondering if you could state just what specifically Jewish organizations you've been matriculated with or associated with?

A. Well, I've been a member of the Leopold Street Shul, a tradition that was inane rather than participation. The. . . both my mother's family and my father's family came from that shul and that's where my first recollections of . . . of the synagogue are. I was a member there until they merged with the. . . where they are now, East Avenue. I've been a member of Beth El, the JY. I have. . . I don't. . . I can't recall any other Jewish organizations I have been a part of or associated with.

Q. No Zionist organizations?

A. No. No, I'm not a Zionist as I understand it.

Q. How do you feel about Israel?

A. Oh, I. . . I support it in the sense that I. . . it's fine. But I don't consider myself a Zionist. And I have large problems in understanding what that means, but . . . and that's. . . that's a. . . that's another thing. I've always thought you could be a Jew and not be a Zionist, but some people say you can't be a. . . a Jew without being a Zionist. So, I. . . I. . . I can't . . . I really cannot philosophically atune to the Zionist movement as I

A. (Continued) understand it.

Q. I know that many people after the establishment of Israel have changed their opinions in the United Nations in direct reference to their. . . the role of Israel in the United Nations.

A. Well, I. . . I really am not able to give you much insight into that. I don't feel as if I have enough independent input that I could render an objective judgment on it because you're subjected to a great deal of . . . of information from the Jewish community that can very well be quite correct and quite objective, but it's also very . . . well it has a lot of enthusiasm with it. And it's sometimes not as objective, perhaps, as it might be from a different source. And, of course, on the other side of the coin you have the world's reaction to . . . to the State of Israel and that sometimes, I would say many times, bends your sense of what is just or consistent in the international community. So, it's a bit difficult problem to get an objective answer, either you're. . . you try to be objective about it, but I guess you have to. . . it's an emotional issue I think. Some people think that the State of Israel is utopia, no crime, no jails, everybody following the Torah to the letter, and it really is heaven on earth. And other people will say its no different than its make-up of. . . of. . . of the population. It runs all the way from their criminals to the. . . this is the same as any other country. But people won't believe you if you say that Jews lie, steal, cheat and commit capital crimes and that they do have jails.

Q. Well, I still have a little bit more tape. Thank you very much for taking this. . .

A. Well, if I've been of any help, I. . . I'm glad.

Q. I'd just like to ask one more impression of yours. Earlier you were discussing divorces, marriage rate, birthrate. You felt that Jews, at least here in

- Q. (Continued) Rochester, Monroe County, were just part of the whole. They were affected the same. How do you feel that the Jewish community is moving? Or how is it changing? Or is it changing?
- A. Changing in what sense?
- Q. Well, occupational, structural. It's already changed somewhat in its residential color. What I sort of asking is what are your guesses for the future?
- A. Well, I'd say probably more of the same. They're telling you that proportionate to their part of the general population that there are more Jews who graduate college, and there's more Jews that are doctors, lawyers, in the professions, things of that nature. And I . . . I think that has been the case wherever the opportunity has been available for them to pursue that challenge I think it'll continue. I think it's just . . . I think it's part of the . . . of the ethnic background, part of the . . . part of the culture. There's a thirst for knowledge and challenge that has to do with it and I just . . . I just don't see any slackening of that. I think they're gonna continue. I don't think it's that they're any smarter or have any more intellect, but I think they have a greater thirst and a greater curiosity. And it's a . . . it's a challenge, and I think it's part of their . . . their culture and heritage to pursue things that require thought and education. I think it's great myself.
- Q. I was just wondering because after the clothing industry in Rochester essentially moved, and the Jewish community had shifted as a result of that, perhaps in the same time, from a . . . I guess I can use the term, a mercantile . . . mercantile-based community to salaried professionals who work for Xerox, or Kodak or . . .
- A. Well, yes as . . . as the educational opportunity and the employment opportunity . . . after all, there was no place a trained engineer could go if you were

A. (Continued) Jewish. Or. . . or in the banking industry, look at the banking industry. You don't find Jewish bankers. There never was an opportunity for them. Kodak, there never was an opportunity for the broad number of engineers or Xerox or things like that. It's only. . . it's only that the community has made it available, job opportunities in this area that . . . that you see the Jews are fulfilling these challenges. But, I think the reasons why so many from another generation always worked for themselves, they didn't have the opportunity to go into. . . to make a career in industry. The only place that they could succeed was and get any fruits of their labor or recognition for what they contributed was in working for themselves. And it's only. . . only within the last . . . well, twenty-odd years that I can say there's an opportunity for Jews at Kodak even. I mean there were always a few to be found there, but not the way it is now where you say, well, a man will be recognized for what he can contribute, for his talents, rather than for what his ethnic background is or where his people came from, where he worshipped, things like that. And I think that these opportunities are available, then I think sure you're gonna have Jews that are going to pursue that because it's an additional opportunity, additional challenge, chance to succeed. So, from that point of view, yes I must say things have. . .

END OF TAPE 1, SIDE B (Interview 1)