

ROCHESTER ORAL HISTORY PROJECT (Rochester Jewish community 1925-1975)

Interviewees Shepard and Fan Nusbaum

Interviewer Nancy J. Rosenbloom

Date(s) of interview June 9, 1976 & July 15, 1976 *2 tapes*

Setting (place of interview, people present, impressions)

I interviewed Mr. and Mrs. Nusbaum at their apartment on East Avenue. Originally, only Mr. Nusbaum was to be interviewed. However, he is far more secure when his wife also participates. His wife was active in a variety of organizations and although she is not a native Rochesterian, her contribution to the Rochester Jewish community should not be overlooked. Both Mr. and Mrs. Nusbaum were willing to be interviewed although they were reluctant, at times, to specifically cite individuals or groups who they felt had not acted properly in a given circumstance. By and large, both interviews are interesting.

Background of interviewees

Mr. Nusbaum, the son of Harris Nusbaum, was born in Rochester in 1900. He was one of 8 children and spent his entire working life in the retail clothing business. His father ~~had~~ begun Nusbaum's store and the business remained a "family business." Mrs. Nusbaum, who moved to Rochester in 1932, after their marriage, came from an orthodox and educated family in New York City. She was a high school biology teacher before her marriage. Mr. Nusbaum also had an orthodox upbringing although he is now a member of Temple Beth El. Mrs. Nusbaum is a well-educated and a highly opinionated woman. Mr. Nusbaum is basically a religious man who spent most of his time working in the business.

Interview abstract

The first interview covered some biographical material, recollections of Joseph Avenue and the influx of blacks, recollections of Baden Street, Chatham, Gorham neighborhood, the origins of the JY, the organization of Zionism in Rochester, and other memories of Jewish education in Rochester during the 1930's-60's. The second interview, which was more cogent, covered the origins of Nusbaum's, some material on the Socialist party and Labor Zionism in Rochester, Mrs. Nusbaum's activities in the organized Jewish community and their personal opinions on Israel, Ugandan episode,

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

XXX	<u> </u> Social history	XXX	<u> </u> Jewish community
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Interview log

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

--see following page(s) --

Mr. and Mrs. Shepard Nusbaum
June 9, 1976 July 10, 1976
Nancy J. Rosenbloom
Tape 1
Side A

A. Biographical overview

Shep Nusbaum was born in Rochester in 1900.

We talked somewhat about the Joseph Avenue area where his father had his retail clothing business. The store had moved prior to the riots ostensibly because of the movement of the market to the suburbs.

The Nusbaum's have one son, one daughter, and 6 grandchildren.

B. Community relations:

Opinions on Blacks ; off tape opinion that neighborhood had changed.

Joseph Avenue in the 1920's and 30's.

Young Judea

Early JY functions: JOE GOLDSTEIN JOE SILVERSTEIN

Antisemitic incident with Irish children around the JY which instigated Jewish youth organizing the JY.

Early awareness of Hitler

C. German Jewish immigration

German immigrants after the war came through Switzerland.

The Russian Jews do not, according to the Nusbaum's, "fit in so well" with the Rochester Jewish community.

The Jews who emigrated to Rochester from Europe in the 1930's were educated, entrepreneurs.

D. The depression: The Nusbaum's were married in 1932; Mrs.

Nusbaum was able to balance her household on the allowance given her. Both have memories of Script money. Schoolgirls were paid 10 dollars a week to work in the store and "they were glad to be paid that."

E. Mrs. Nusbaum Her background from New York City

Her participation in Speakers Bureau in 1930's.

Palestine was the real impetus for Hadassah.

Mrs. Nusbaum's entire family were general Zionists; she has family in Israel; her father owned an orange grove in Israel.

"Zionism is essential for the survival of Judaism."

SIDE B

F. Changes in the Rochester Jewish Community

Changes in residential patterns:

Nusbaum's moved from Joseph Avenue area to corner of Harvard and Vassar. Mr. Nusbaum felt "isolated" from Jewish community; Mrs. Nusbaum said this was where all the Jews who were her social circle. At this time, they joined Temple BethEl.

G. Personal Anecdotes:

Leopold Street Shul; his family was very observant; Jewish Children's Home; originally there was a childrens home on Genesee Street.

Jewish charities functioning out of same building as Hebrew School on Baden Street; Hebrew Free Loan Society.

Hospitality House on Kelly Street

Voluntarism in Jewish life subsumed by organized Jewish charity.

Formal Jewish education not available to Mr. Nusbaum as

Mr. and Mrs. Nusbaum
Nancy Rosenbloom
Tape 1 Side B June 9, 1976

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a child; his grandchildren attended Hillel School.
Rochester is more oriented to public school system and the
Nusbaum's have had discussions with their friends over Hillel
school.

H. No restrictions on "Father Nusbaum" in his business; he
enjoyed a good reputation with the banks.

TAPE 2 July 10, 1976

SIDE A

- XXX A... Origins of Nusbaum's Father could not be employed in a
business in which he would have to work on Saturday; he
became a peddler and eventually started a store. Most Jews
who were observant of the Sabbath entered contracting jobs
so that they would be able to keep the Sabbath. All 8 of
the Nusbaum children worked in the store as they were
growing up. The market was in New York City (i.e. buying)
although there were some jobbers in Rochester. The store
was largely men's furnishings. They had competitors on Joseph
Avenue only in the later years. Originally, Nusbaum's was
the only Jewish store of its type and served a gentile
clientele.
- XXX B. Store was member of the Chamber of Commerce for a short time.
Blue Laws affected these small stores; in fact, the Nusbaums
fought several cases in the courts to allow them to remain
open on Sunday since they were closed on Saturday. At times,
the police would come to make sure the store was closed. This
problem originated in the 1930's. They finally were allowed
to remain open because of the pressure exerted by ward politics;
JOE BLOCH ward supervisor; Haskell MARKS powerful ward leader
in 7th ward. Judge ROSENBERG.
- XX C. Recollections of Amalgamated Clothing Workers; Socialist Party
in Rochester; Arbeiteryung - speakers used to speak from
street corner, their language was Yiddish. There was a
socialist ward leader in the 8th ward during the first world
war. The communist party was not very active in Rochester.
They had their own school where the children were taught to
speak Yiddish, not Hebrew. In fact, they were antagonistic
to the religious community and would make a farce out of Yom
Kippur.
- XXX D. Mrs. Nusbaum's activities:
Distribution of money from Jewish Federation.
Role of Jewish woman in the family
Hadassah fund raising; Speaker's Bureau; Mrs. Nusbaum was
one of few women to address the gentile world about what was
happening in Germany in the 1930's. She "trained" Julia Berlove.
Council of Jewish Women; no longer has ideology
Beth El sisterhood
"Lost generation" in Jewish leadership is the generation of
about 50 who were not interested in the Jewish community.
- E. Ugandan episode
- F. Optimistic about the survival of the Community because of the leader-
ship.

Interview I
Tape I
Side A

Q. Today is June 9th, this is Nancy Rosenbloom, and I'm interviewing Mr. Shepard Nusbaum at his home, and his wife is also present. Maybe to test the recorder maybe you'd just like to tell me how long you've lived in Rochester?

SN. 76 years.

Q. Is that all your life?

SN. Yea.

Q. OK. All right, well, one of the things we're interested in is a brief biographical overview, if you want, of your life in Rochester, maybe you could just tell us when you were born and where you lived and. . .

SN Well, I was born. . . you want me to read to . . .

Q. If you want. . .

SN. Don't think it's necessary. . . May 29, 1900. And I always lived on Joseph Avenue where my parents were in the retail business at that time. . . back went into business with my parents.

Q. And your fa. . . tell me something about your father. Your father's name was. . .?

SN. Harris Nusbaum.

Q. Harris . . .

SN. Yea, very. . .

Q. I'm not sure this is recording. . .

SN. Do you think if you put it up on here it would be better? The machine?

Q. No, it. . . it's the microphone really. . .

SN. Oh, I see.

Q. . . . that. . . that we're concerned about.

SN. Yea.

Q. Where is it that you lived in Rochester?

SN. Always lived on Joseph Avenue.

Q. On Joseph Avenue?

SN. On Joseph Avenue. Between. . . between Kelly and. . . and Baden Street, that was the area. My parents. . . my. . . we were in the retail clothing business and we were. . . my father was a very active man. You talkin' about my father?

Q. Yes.

SN. My father was a very active man in religious circles. He was the first president of the Rubalakeshers. And very active in religious circles, I'll give him that, very pious, very observant. And, our business was conducted . . . we were closed on all the Jewish holidays and the Sabbath. And, . . . and we. . . I. . . I was one of eight children, and . . . and we lived. . . we lived in that area, well you want to know something about Joseph Avenue?

Q. Yes.

SN. If you don't now. . . Joseph Avenue at that particular time was the most active. . . one of the most active streets in the. . . butchers and grocers and fish markets, everything to be had was available on Joseph Avenue for a number of years. Of course, you don't want that. . . of course, as of today, things have changed a bit, you know, on Joseph Avenue. But, we had our. . . we had about four, five Orthodox synagogues in that area. And it was a very observant area at that particular time. And . . .

Q. Was your father an immigrant?

SN. My father came here in. . . when he was eight years old from. . . from Poland.

Q. From Poland.

SN. And. . .

FN. They both went to the same public school.

SN. And. . . and my father was graduated from No. 9 School at that time until he went into business.

Q. Which. . . which child are you in terms of. . . there are eight children?

SN. I was the fourth.

Q. Did. . . did your whole family go into the business?

SN. They all. . . they all worked in. . . in the business until they. . . until . . . well, I would say they all stayed in the business, worked with. . . with the family. . . it was more or less of a family business at that time. And we were all active in the business.

Q. When did. . . did the business close down. . . or have you. . .?

SN. Well, we closed down . . . that was, what year was that. . . prior to the riots that were. . .

Q. Oh, before the riots?

SN. Yea, we closed down. . .

FN. Just before the riots.

SN. We closed prior to the riots, I don't remember the exact year, you'd have to check on it.

FN. We had other stores.

SN. We had. . . we had other stores. We had stores in. . . is that enough story?

Q. It. . . it, well. . .

SN. I don't think that's important.

Q. Well, one of the things I'm interested in is whether or not you just closed down there on Joseph Avenue. . .

SN. Prior to the. . .

Q. Before the riots.

SN. Quite a few years.

Q. Did you sort of sense that. . . that. . . that . . .

SN. No.

Q. . . . it wasn't. . . .

SN. We didn't sense that our relationship with the neighbors were. . . we lived amongst black, Italians, Polish. And our relationship with all people in that area were very favorable. And, of course, I don't know if you were living at that time, but it was an unfortunate circumstance at that particular time. But, we. . . we had planned to move prior to that because we had moved out. . . we had stores in different areas, and. . .

Q. By then you personally had moved outside the area?

SN. Yes. Well, I was married prior to that, and we lived in the Monroe Avenue, Brighton section of the city.

Q. So, that's where you brought up your own family?

SN. Yea.

Q. Can I ask you about your own family?

SN. Oh, yes. You can ask me that very well. My son is Beryl Nusbaum, very successful attorney in Rochester. And my daughter. . . and my daughter is married to a doctor, and they're in St. Louis, Missouri. And each of them have three children. . .

Q. Six grand. . .

SN. . . . grandchildren. And we're very proud of our children.

Q. It sounds like a lovely family.

SN. It is a lovely family.

FN. Is this what you wanted?

Q. Yes. We want everything. One of the. . . one of the things that we all are interested in are the changes in the religious community. And, like you mentioned that your father is. . . is Orthodox. . . was Orthodox. And very. . . a very Orthodox community.

SN. Yes.

Q. Now, you belong to which. . .?

SN. We still belong to an Orthodox, but I attend Beth El. I belong to an Orthodox synagogue and a Conservative synagogue. But, I attend services at Beth El.

Q. Can I ask why?

SN. Uh. . .

FN. You want my help?

SN. Yes.

FN. We went to Temple Beth El because we felt it was a better environment to bring our children up in.

Q. Would you like to come closer?

FN. No, he can hear me.

Q. Oh.

SN. You want. . .

FN. Go ahead.

SN. We moved here. . . at that particular time, we lived on . . . in the Harvard. . . on Harvard Street, and we were. . . my children went to Hebrew school at the temple and it was more. . . much. . . we thought it'd be much better for them in that environment, although we did. . . we do still attend. . .

FN. You can tell that you're very happy there. . .

SN. What's that?

FN. You can tell her you're very happy there.

SN. Yes, we are, but . . . very happy there, as you know. I attend services regularly, there every Saturday, every holiday, and. . .

Q. And, in terms of ritual and. . . and.

SN. Well, it's. . . it's a difference between Beth El and that is unfortunate. . . of. . .of men and women are sitting together, otherwise the service is

- SN. (Continued) practically the same, as far as we're concerned.
- Q. That . . . that . . . that is one of the things that I'm interested in. Part of it is just sort of to talk and to get different reactions and the different perceptions of people. Well, some of the things we're also interested in are different community . . . community relations. I could ask you, for example, are you active in political organizations in Rochester?
- SN. I just . . . I just retired from business just this year. And I haven't . . . I haven't made up my . . . I haven't . . .
- FN. He left all that to me.
- SN. That part there . . . do you want that?
- Q. Yes.
- SN. My wife and . . . my wife was very active in the . . . in Hadassah, former president of Hadassah. And she was also . . .
- FN. President of Sisterhood.
- SN. President of the Sisterhood at Beth El, one of the first presidents.
- FN. Women's Bond Chairman, UJA Chairman . . .
- SN. I . . . I . . . I . . . I plan to get . . . become involved in more . . . in more things, but I've had a . . . a few problems, health problems that held me back until now, but I'm feeling . . . I'm in good health right now, and I plan to spend more time, I'm at leisure right now.
- Q. Right now. That's OK. That's OK.. I guess, well. . . I'll go back then to the business aspects and to Joseph Avenue. And, . . . and in part to the black community. And . . . and one of the things . . . I mean, if you're . . . if you're willing to talk about it, if you're not . . . if I said to you, do you have any recollections of the '64 riots, is there anything in particular that you . . .

SN. Well, as I . . . as I said, we . . . we were . . . we were out of . . . of that area at that time, and I wasn't . . . it was brought to my attention that I was called . . . we . . . we had the store there and I was told about it, but as I . . . the most important part is our relationship, as I said before, in the black area wasn't that strong, I mean, your Italian and your Polish and German area and the white area, it was very strong at that particular time. And, but I still insist that relationships with all people were . . . had no problems in our business or anything at all.

Q. Was that your clientele mostly, the people from the neighborhood that came in . . . ?

SN. No, we had people coming to us from all over. We had trade from four corners of the city. See, that particular time, we didn't have any suburban stores and we were the one . . . we were the one . . . the only stores, one of the first stores that opened evenings, you see. And, therefore, we were . . . were busy at all times. But . . . but you must not forget that Joseph Avenue was one of the third important streets of Rochester at that particular time. Until things changed.

Q. When would you date that? If you wanted . . .

FN. I would say about a year before the riots.

Q. That's the early 1960's.

SN. What's that?

Q. Through the early 1960's.

SN. Yes, I . . . I would say in the late fifties . . . wait a minute, Fan, my father died in '51 . . .

FN. Yes.

SN. I would think in the late fifties. The most important thing that I think you want is the fact that our . . . their relationship with the blacks were very . . . we had black people employed by us, you see? And, it was a

SN. (Continued) beautiful situation.

Q. Over the years, well, obviously you felt as if your store really expanded over the years.

SN. Yes, we . . . we expanded and we . . . we opened up stores in different areas. Well, but we did get out of there, I don't know how. . . you for what reasons, we saw a change in the area, and . . . and the competition was gettin' a little stronger, people were moving into the suburbs.

Q. Competition from who?

SN. Well, from the suburban. . . they open. . . the. . .the plazas were opening up at that time, you see. And, therefore, being young and we were interested in developing. . . developing. . .

FN. You should have seen Joseph Avenue then.

Q. Yea, that's what. . .

FN. The hustle and bustle of people on a Saturday night, up and down the street. . .

SN. I don't know. . . how old are you?

Q. 25.

SN. See, that's before your time. Joseph Avenue, on . . . on Saturday nights, every woman, on Saturday nights and Sundays, shopping. . . every. . . there . . . you had to shop, especially. . .not only. . .not only do you. . . mostly Jews, well of course, your butchers and your bakers and everything was there, there was no Monroe Avenue. And they had to shop there and that was the hustle and bustle of street.

Q. This was like in the 1930's? and 1940's?

SN. 1930's and 1940's. But, I don't have to tell you the rest.

Q. Well, what. . . what language did you speak. . . people mostly speak?

SN. Well, we had . . . well, we had a lot of immigrants. . .but you remember one thing about the people of that particular time, the Jewish people, the Polish

SN. (Continued) people, the Italian people. . . the first year they came here, they went to night school to learn how to speak English.

Q. Where did they go to night. . . ?

SN. No. 9 School.

Q. No. 9, . . .

SN. No. 9, that's of course. . . I think it's still there, but gonna tear it down. And there was a wonderful pile of people at that particular time. I don't know, of course you don't have that many immigrants coming today, but that was one of the important night schools in the city.

Q. As you were growing up, do you remember different waves of immigrants coming? From pogroms, from the Russian Revolution, from. . .

SN. There wasn't so much of that. . . there wasn't. . . I mean, people wanted to come from Russia, they didn't have the problem of leaving Russia to come. I mean, that condition really came about after Israel became an. . . a. . . what's the. . . they had a lot of people, lot of strongers, lot of foreign trade.

Q. Where did. . . where did they find. . . where did they find employment mostly the immigrants?

SN. Tailor shops. Tailor shops were very strong then. I think they were. . .

Q. They didn't. . . they worked in. . . in shops such. . . in retail stores, such as yours?

SN. I think. . . well, not the foreigners, I mean they were. . . but it was a different story at that time, the wages were very, very low. I don't think you want to mention that, but there was a hustle-bustle area. I. . . I. . . you can't visualize it, because things are different. . . where did you live when you were born in Rochester?

Q. On Dartmouth Street.

SN. Dartmouth, see that was. . . that was a high class area, you see, but people

SN. (Continued) started to move there when they started to get off of Joseph Avenue, see? But, then the Hudson Avenue was not as important. Hudson Avenue would be. . . was more or less of a Polish area. . .

Q. Polish. . . non-Jew Polish?

SN. Yes.

Q. Right.

SN. Polish area. There were a certain Jewish business there, but the Polish area, down as far as Norton Street. . . bank. . . bank was was predominately Polish, the Polish bakery, the Polish Club, and everything else. But, people here lived. . . don't forget there was Baden Street, there was Chapman Street. And they lived on streets between Clinton and. . . and St. Paul, Gorham Street. And there was old streets were there. . .

Q. What sort of recollections do you have on Baden Street, or the Baden Street Settlement, in particular?

SN. Actually, it was very important, they did a lot of good work there. They did an awful lot of good work. There was a place where people of all nationalities came there to play, there was a meeting. . . a meeting area. I know the Joseph Avenue businessmen had a meeting there, it was used as a meeting place for. . . was very important. And they did a lot of doctors gave a lot of attention there. They had the best doctors in the city coming there, giving attention, giving service to the poor people. And you had. . . you had Chadham Street, it was. . . you had all your bakeries there, your butchers. . . how else. . . what else was there. . . all those areas were very, very strong. Now, who. . . who is gonna. . . where is this gonna be. . . shown?

Q. OK. Go ahead.

SN. I. . . I want to tell you the . . . safe and the security, but we didn't have

SN. (Continued) any security, but it was very safe for. . . for women to walk downtown to Joseph Avenue, we're talkin' about Joseph Avenue right now, midnight no problems at all. Men and women, and ourselves, we'd walk down, go down, we used to walk downtown, come back nights, never a problem. Never disturbed or nor. . . you never heard of mugging or raping or anything like that at all. Nothing.

Q. This was like in the 1920's and even later?

SN. I would say 1920's and 1930's.

FN. And the '40's.

Q. And the '40's.

SN. You see, it was very. . . was different than today, today you can't walk on Main Street. But, that's how. . . that's how things were. See, there. . . that time for the. . . they used to years ago, JY had functions especially Saturday night and Sunday, small building there. . . I. . . I don't know if you remember it or not, but, so the. . .

Q. What kind of functions did the JY used to have?

SN. Dances. Lectures. They had a swimming pool there. They had meeting rooms there. That's where Rabbi Bernstein was the first director.

Q. Do you think the JY brought the Jewish community together? I mean, was it Jews from all over the city, from. . .

FN. I can tell you something about it if you want to turn off the tape.

Q. OK. Mrs. Fan Nusbaum is also going to tell us some information. . .

FN. Well, when I did the research for the play for the JY for the 100th anniversary of the Welfare Board, and then for, I think the 50th anniversary of the JY, I'm not sure which one it was. In researching it, I discovered that the Irish community near the Jewish community, which was a little bit disturbing to the young Jewish people, there were apparently upsets and problems

- FN. (Continued) between the two young groups of people. As a result of this, some leaders, who were members of Young Judea in the community, decided to form a Jewish Center. And this was the beginning of the JY. Men like Joe Goldstein and Joe Silverstein and Phil Bernstein, they were all members of Young Judea, which was part of their growing up. And they helped to establish the JY as a safe haven for young Jewish people to get together. And that was its beginning.
- Q. You said something about the Irish community. . . ?
- FN. There was an Irish community near the. . . where was the Irish community centered?
- SN. That was. . . when I was a youngster. . .
- FN. Yea. . .
- SN. . . they would annoy. . . they would annoy us, and we have a stick in the back, they'd throw stones at us, and they lived around us. . .
- FN. The difficulty was between the youths, the Irish community and the youths of the Jewish community. . .
- SN. That was back. . . that was back in the. . . in the '15, '14. . .
- FN. 1915, . . .
- SN. '16 when I was a kid, see.
- FN. And that's how it all began.
- Q. Do you think that that was the kids being nasty to other kids, or do you. . .
- FN. Teenagers. . .
- Q. . . . or do you think. . .
- SN. Children, it wasn't the parents.
- FN. Was the teenagers.
- Q. Teenagers.
- FN. Because the. . . the leadership for the JY came out of teenagers because that's

- FN. (Continued) what Joe Goldstein was at that time and Joe Silverstein and Phil Bernstein. It. . . It all began in the difficulty of relationship between these young groups.
- Q. I guess one of the things I'm curious about is whether or not it was just kids being mean to other kids the way kids are. . . ?
- FN. No. I wouldn't say that. . .
- SN. I would think. . .
- Q. Whether there was something Jewish. . .
- FN. I got the impression in my research that there was an objection to the Jewish group as a group. Yes, there was never any question in my mind when I read. . .
- SN. Parents as well. . .
- FN. No, I'm talking about the youths.
- Q. The kids.
- SN. We're talking about the youth. . .
- FN. Yes. That they had a carryover, it may have come from their background, it may have come from teenage relationships. I have no idea. But it was obvious a difficulty of relationships because one was a group of Jewish boys and one was a group of Irish boys.
- Q. But, all the teenagers went to the same high school. . . ?
- SN. Yes, that's true.
- FN. Shep would know that, I think they went to Washington.
- SN. Well, they have to have an. . . have. . . well, at that particular time, it was Washington. After. . . before. . .
- FN. Washington Junior High. . .
- SN. Washington Junior High, that was the second step. . . I think they were in that area. They had to go to that area, it was either No. 9 School or . . . oh, they had to go to 9, then of course, there was 20 School over on Conklin

SN. (Continued) Ave. . . you know, but. . .

Q. Did you have Irish friends as you were growing up, or did. . you. . .?

SN. No, I wouldn't say that. I. . . I would say. . .

FN. I think the Jewish group was quite cohesive. Stayed within. . .

SN. You know, there was a large. . . you know, there was a large Jewish group.
You know, we lived. . . it was . . .

FN. It was the hub of Jewish life.

SN. In every home there was children, you see in that time there were larger families
in those days.

Q. Yea. Would these Irish children, immigrant children, also?

SN. No, I don't. . .

FN. That I don't know. . .

SN. I don't know.

Q. If I said to you, if I brought it up to the 1930's and said to you, Father
Coughlin, does that. . .?

FN. That would be pretty late.

SN. Late. . .

FN. That was. . .

Q. Does that ring a bell though?

FN. That was already after the Jewish community was organized. Father Coughlin was
active in anti-Semitic oration over the radio. This was in the time of pre-
Nazism in the '30's. The Jewish community, by then, was quite cohesive. As a
matter of fact, in 1932 I was busy working for Youth Aliyah in Hadassah already.

Q. What do you think some of the impetus was to organize the Jewish community
before 1930?

FN. I told you. It began with the harrassment of the young Jewish people. And
they formed the JY. Why the Jewish community became organized, it was. . . it

FN. (Continued) was part of a national movement of the federation and the Welfare Board and the Welfare Fund. . .

SN. We had to have a meeting place for . . . where Jews could go. We didn't have the synagogues of today where. . . you know, you could. . .put the synagogues . . . they weren't the place. . . we had to have a place like the JY.

FN. Suitable for all walks of Jewish life, not every Jew was a synagogue goer, you know.

Q. Right.

FN. And non-religious organizations of Jewish life, Young Judea is not a religious organization it's a Zionist organization. They prefer a community center in bur. . .rather than a synagogue, which is rather understandable.

Q. Did. . . do you think Rochester Jews had any perception of what was going on in Europe in the pre-Hitler years?

FN. Well, I can handle that better than you, dear, because I was on the National Board of Hadassah at the time. No. It took easily, outside of our leadership in the community, it did not trickle down to the community for quite a few years.

Q. Until about when, would you say?

FN. Until about '38. The leadership of the community knew because they were in touch with the national figures of the Jewish Welfare Board and the Jewish Welfare Fund.

SN. I don't know if you want to get involved, you know you can have trouble. . .

FN. Well, that I don't remember.

Q. Here in the United States?

SN. Yes. There was boycotting. Well, we. . . we. . . at that time there was trouble in Poland, too. As I remember at that particular time that we had a protest meeting and we had. . . were marching down to Joseph Avenue.

FN. Do you remember what year that was?

Q. When you say. . . when you say "we". . . ?

SN. I mean. . . I mean the Jew. . . when I talk about. . . I mean our people, see?

Q. OK.

SN. I don't mean the reat. . .

Q. No, but I tried to. . .

FN. This must have been during. . . during Shep's youth, before I married him.

SN. Oh, yes.

Q. So, the. . . when did you get married?

FN. In '32.

Q. Oh, in '32.

FN. Yes.

SN. This is in the '20's.

FN. 20's. . .

SN. Maybe before.

FN. I have no knowledge of that.

SN. There was a problem in Rochester. I. . . I. . . I. . . I just don't remember the time. I know we had problems. And then again, when you talk about your German problem with the Nazism, we used to . . . we had press meetings at that time. There was a committee, I don't know if you're aware of that. You know internationalities, at Clinton and Monroe there that building there. Today it's the Mabel Building of. . .

Q. Right.

SN. That was a. . . that was a place where. . . meeting place at that time. And we had a meeting at that particular time, you know. . .

FN. I would say the Jewish community became a cohesive force about the late twenties.

Q. With the building of the JY, you had. . .

FN. Really that became a focal center for. . .

SN. I think it was important, very important at that time.

Q. I know that there was some German immigration to Rochester before the Holocaust.

SN. Our Jews. . .

FN. Oh, the German Jewish immigration. . . the German Jewish immigration originally settled as a Jewish community here before the East Europeans.

Q. No. But, I'm talking about the 1930's.

FN. Yes. They be. . . they came when. . .

SN. Prior when they had. . . when. . . before . . . the beginning of the Hitler time.

FN. Yes.

SN. The people who were able to get out came out, you see.

FN. Well, we in the Jewish community were bringing them in.

Q. How. . . how were you doing that? Letters, money, jobs. . .

FN. Well, in the 1930's, many of them could get out still.

SN. Especially those that had money.

FN. Yes. And we in the community helped to settle them. Then, after that, I couldn't tell you how they arrived at getting others out. But mostly it was private sponsorship of Jewish people for other Jews coming out of Germany. People in the Jewish community would sponsor, and make themselves responsible for, these immigrants.

SN. You hadda guarantee that they wouldn't be a prey on the country. . . on the citizens. . . that. . . that we. . . at that time, families were guaranteeing the government that in case they. . .

FN. They wouldn't be charity cases. . .

SN. . . . that we would help them.

Q. Did they find jobs in Rochester?

SN. I think they. . .

FN. Not only did they find jobs, but they were a very ambitious, secure group of people, the first group that came out. Very. . .

Q. What. . . what types of . . .

FN. They were educated, cultured, they came of wealth, many of them. If they were not skilled, they were highly educated in professional fields. Their adjustment was not difficult because they had a German Jewish community as well here in Rochester who was particularly interested in. . .

SN. Especially at B'rith Kodesh.

Q. In terms of ritual, I mean, in terms of degree of Orthodoxy then, you would say that it was B'rith Kodesh that. . . that with whom they adjusted?

SN. No.

FN. Yes, I would say they were not a particularly religious group of people.

Q. Did they cause any friction, though, between the Orthodox and or not really?

FN. I can't say that there was friction. We were often outside of the picture because it had been taken over by the German Jewish families here.

Q. Outside what picture?

FN. The dealing with the German immigrants coming in. Do you follow me?

Q. Right. Right.

FN. Now, as time went on, we began to get German Jews who came of parallel religious background as your Orthodox community.

Q. Now, when you say, as time goes on, when would you date that?

FN. Into the forties.

Q. During the time of the Holocaust?

FN. Right, right.

SN. Well, those who were able to get out or who had sufficient money to buy themselves

SN. (Continued) out of Germany, went over to Switzerland.

FN. That's right.

SN. And they got out, you see. The bulk of that well went to New York City, most of those people came to. . . see there was a lot of those people there, who had money, were sending that into this country through Switzerland, you see. They had. . . and they were able to send back here, I don't know if you want to talk about that at all, it's . . . but there were other problems.

FN. No, I would say that they integrated themselves extremely well.

SN. Biggest problem was bringing over your Russian people. They come over here, they don't speak the language, you see?

Q. You mean now.

SN. Yea, and they need a lot more attention than these people, the Germans. . .

FN. But, we've handled others, we'll handle them.

SN. 'Cause the people. . . we as Jews could always talk to Germans, talk German, it was more or less of a Jewish. . .very interesting. Now, what is your job gonna be, I'm interested?

Q. OK. So we were talking about the German Jews and how. . .

SN. I. . . I was saying when the German Jews, the Polish Jews, came over here that . . . and especially the Polish, well, even though there were. . . even the Russians at that time, were able to have a background of Jewish learning. Because at that time in Russia, it was available, you see. When they came here at that time, they almost could fit in to our programs, you see. But today, the people who come here from Russia weren't able to get that type of learning or training in Russia, and it made a difference. It was easier for them to fit into our. . . into our community than the people of today.

Q. What about the Jews that came after the Holocaust in 1947, '48?

SN. They. . . most of them, to my knowledge, there were some that were. . .all

SN. (Continued) through . . . our Orthodox. . . there's one thing about German people. . .

FN. One or the other. . .

SN. Either they're observant or unobservant, you see. And you found a lot of them came to Beth El. And they were. . . background. . . they were observant, but again. . .

FN. Let me tell you, when they were of the observant group, they were learned. They weren't just observant. They had learning.

Q. You mean, they knew Hebrew and Talmud and. . .

FN. Hebrew and Talmud, and Comorrah. And they could lead services, and they. . . they really had . . .

SN. The Polish. . . Polish. . .

FN. . . . even the German Jews. They, like. . . they have . . . they are in a sense quite extreme. They're . . .there's a whole section of the German Jewish community that came over that would have no part of it. Those. . .the. . . who were. . . wished to put up. . . to make a place for themselves in the community and were not religious found B'rith Kodesh to their liking, which is fine. But, they were those who preferred the more observant.

Q. Occupationally, how did they fit into the Rochester community?

FN. They were mostly entrepreneurs. People who went into their own businesses because they came with capital. Or they had relatives who had capital.

Q. What about the Jews that came after the Holocaust? We were talking about 1930's.

FN. Yes.

SN. You had doctors who came in.

Q. Right.

SN. They opened up offices. They probably had to go out. . . I guess they were able to get licenses a little easier than. . .

FN. Well, they had to study for it, and take the examination.

SN. People that I know. . . there's lots of them that . . . even at Beth El today, I don't know if you know 'em, but I do, are. . . they're very active in the temple, they come to services. How observant they are at home, I don't know. That's not important.

FN. To my knowledge, most of them were not people with manual skills. They were entrepreneurs.

Q. Now in the 1930's, you say they came with capital. Now the 1930's was the Depression. How did. . . ?

SN. Well, a dollar was important at that time, you see.

Q. Do you have any particular recollections of the Depression in Rochester as it hit the retail business?

FN. And how.

SN. We were in business. We were married in '32, and when we. . . the same year the banks closed. We had script money. I don't know if you're aware of it, we. . . we. . . the banks were closed, and they issued script money, which was available to be used for purchases.

FN. And I must tell you, I got a very small allowance when we were married. . .

SN. She don't want that. . .

Q. Yes, I do, I do. I'm interested in. . .

FN. Extremely small allowance, I think \$15 a week for my expenses in the household. And as a little vignette, let me tell you the first week's allowance that I got after I was a bride I lost. And I was frantic. However, that small allowance never made me feel as though I was poor. I had enough to handle my whole household. And I never seemed to need any more and neither did any one else. I was not unusual.

Q. Can I ask you, did you ever work outside the home? Did you ever work. . . ?

FN. For my husband and never got paid.

Q. And never got paid. . .

SN. Oh. . .

Q. . . . I should record that. . .

SN. Well, I want to tell you something else, during the thirties, we could get all the girls, school girls, high school girls at \$10 a week, all. . . more than we could. They were lovely little girls, and they. . . they were happy to get a job at \$10 a week.

FN. And it was considered a good salary.

Q. As clerks, they were clerks.

SN. Well, then. . . do know when. . . way back in the thirties and twenties and the tailor that was working. . . we consider at least you know, establish credit, if a tailor was a \$25 a week employee, he was considered a good. . .

Q. Good credit risk. This is in the thirties?

SN. Yes.

FN. Yes.

SN. I would say the late twenties and the thirties. Late twenties and thirties. I just want to show you. . .

FN. And mind you, nobody was poor. We were very comfortable. I had been accustomed to comfort all my life, even before I married, and I saw no difference.

Q. Are you . . . are you also a native Rochesterian?

FN. No, I'm from New York City. I never heard of this city till I met my husband.

SN. She got out of. . . she graduated from Hunter. . .

FN. I'm a graduate of Hunter. I got my Masters at Teachers College.

Q. It. . . are you a teacher then?

FN. I was, I taught biology.

Q. Oh, in New York City, before you came to Rochester.

FN. Yea, right.

SN. You couldn't . . . there was so little. . . there. . . you. . . she had to go take a job, she had to take it away from somebody poor.

FN. My husband wouldn't let me go out.

Q. That's interesting.

FN. Yea.

Q. OK. Well, then. . .

FN. Are we on the tape now?

Q. Yea.

FN. Oh, dear God.

Q. Well, . . .

SN. This is. . .

FN. He was so involved in his business till nine, ten o'clock at night. And I was a stranger in this city. The only thing I knew were my own convictions, of which one was that I was an ardent Zionist from birth, born and bred in that. My father having been one all his life. So, I became very active in volunteer work. The interesting thing is when I had started in volunteer work, the mass of Jewish women involved in organization life were older women. Much older. There were hardly any young women involved. I was one of the first.

Q. Why do you think that was? Older women because. . .

FN. I have no idea. I really have no idea. First of all, I don't think the young women, that was a generation of young women who did not have much of a Jewish educational background secularly. They had not been in touch in their youth or in their households with the movements of Jewish life, as I had been trained. I had an entirely different background. I went to the Hebrew high school and the Teachers Institute, which is now part of the seminary. And I was in a house. . . house where Zionism was discussed all the time. Shalom

FN. (Continued) a Leihem was read as a part of everyday life. But, I didn't find that here. I found the people of my age very self-centered, introverted into their own social lives, very good, kind people, good mothers and everything else, but without any attachment to these movements. And it remained in the hands of older women. I was one of the few young ones. But it changed very quickly.

Q. When did it begin to change?

FN. It changed in the thirties. And it changed because a few of us were talking from the platform about the dangers to the Jewish community in Germany. I remember going to one church after another, to one Jewish organization after another and speaking. Do you remember, Shep?

SN. I went with her.

FN. You went with me. I went out to outlying towns, and I had some difficulties.

SN. The reception wasn't good either.

FN. I had some difficulties from the platform. What happened was the Jewish community had been organized and they had formed a Speakers Bureau. And I was one of the speakers. Well, as the impact of this began to filter through the community, more and more young women became involved in organizational life. And women did not go out and work at that time in the thirties. They were housewives, but they were volunteers, too. The Council of Jewish Women was very popular and very successful. And a wonderful organization. It was led primarily of women of the German Jewish community, but they were beginning to absorb us from the East European Jewish community, too. But, Hadassah began to grow, couldn't help it because Palestine then was the place where the Jews had to go.

SN. Germany.

FN. Yes.

Q. What about. . . you say Hadassah, what about the Mizrachi Women?

FN. Mizrachi started a little later in this city because the Orthodox Jewish women were not organized for a while. But it became a very strong force. Labor Zionism started early. It began in the cradle of these men's lives. And as long as I've been active in the Jewish community, there was always a Labor Zionist group. There were people who were members of the old Arbeiterjung, labor groups out of Europe. And those who were Zionistically minded soon formed the Labor Zionist group. They had a history out of Europe. They had a knowledge of this kind of movement and they can. . . they were very strong, very dedicated.

Q. Are you Labor Zionists today?

FN. No. I'm a general Zionist.

Q. Oh, you're gen. . . you still Zionists today, both of you?

FN. Oh, yes.

Q. It's. . . you've been. . . you've travelled to Israel?

FN. Of course.

Q. What, several times?

SN. Nah.

FN. No, unfortunately just once. But I have a lot of family there. My father used to travel there constantly. He owned a pardet there.

Q. I don't know what pardet. . .

FN. A pardet is an orange grove.

Q. Oh, right, right.

FN. And he used to own land there, until we sold it all off from his estate. But my family has gone back and forth constantly.

Q. So, I. . . I. . . you do feel the existence of Israel is essential. . .

SN. Oh, yes. . .

- Q. (Continued) . . . to the survival of the Jewish people, would you say?
- FN. Not only for the survival of the Jewish people, but for the survival of Judaism.
- Q. Of Judaism. You would say that. Because it's interesting. . . wouldn't you say that most of. . .
- FN. See, I think there's great value in the survival of Judaism. I think its contributions to civilization are great, and I think its concept of the family unit is great, and I think every aspect of our religious life is reflected in our home, which is one of the greatest strengths of all. I have great faith in the survival of Judaism.
- Q. Why, though, do you think that Zionism is so. . . or the existence, I should say the existence of the State of Israel, is critical to American Judaism?
- FN. If you know anything about Jewish history, you know that the central motivation is our drive to Jerusalem, the cradle of Jewish law, and the cradle of Jewish religion. It permeates through not only prayer, but our history. And . . .
- Q. But. . . well. . .
- FN. . . . if that were destroyed, we would be. . . again be in a diaspora situation, without the core. We would survive, but a great richness would be lost.
- Q. But, Rochester Jews don't by in large make Aliyah, or do they would you say?
- FN. There are some who do. But certainly not in great numbers. There are some who do. I don't think of it in terms of Aliyah. I think of it in terms of an extension of Jewish life. And, it has its world and its contributions to make. It's an inspiration. I don't know. . . have you ever been to Israel?
- Q. Yes.
- FN. I don't know what its impact has been on you, but I know that its impact on youth is tremendous.
- Q. In terms of. . .?

FN. A reason for living.

Q. Enthusiasm.

FN. Do you agree with me?

Q. Yes.

FN. Apparently, youth needs something like that.

Q. Yes, yes. I do. Well, let's see. . .

FN. I didn't mean to take over, hon.

SN. No, you have a better background than I do. At least. . . I thought she wanted to know something about Rochester more than anything.

END OF TAPE I, SIDE A

Interview with SHEPARD AND FAN NUSBAUM
June 9, 1976
By Nancy J. Rosenbloom

Interview I
Tape I
Side B

Q. OK. Maybe we'll. . .we'll talk about change in. . . this is Side B, today is June 9th and I'm interviewing the Nusbaum's in their home.

SN. Yea.

Q. And we're talking about changes in the Rochester Jewish community.

SN. What I. . . what I. . . if I. . . what you're interested in. . . the fact that 90% of the people live in the Joseph Avenue and then went towards St. Paul Street area, see. Very few people lived in the Park Avenue area. And, but that, you know, I. . . I remember the time when we moved on Harvard Street, I don't know if you want that or not. . .

Q. Yes.

SN. When we moved on Harvard Street, we lived. . . we were one of the first families that moved. We lived on Harvard and. . . and Vassar. Was all Gentile people at that. . . You know, when our kids played in the yard there, that they were . . .we were lost there. We were one of the few there. We. . . there were three families there at that particular time, Reuben Goldman and the Solomons lived there. And we were the only Jews, and they. . . they were. . .they wouldn't even talk to us. They were. . . we had a family that lived next door to us this woman here, I forget her. . . she was. . . her and her father or her husband were secretaries in Supreme Court, you know what they were who worked there. When the children played in the yard, they would look at them wouldn't even talk to them, wouldn't greet. . . wouldn't greet us. We were lost.

Q. Did your children go to public school? Twenty. . .

FN. Twenty-three.

Q. And then on to Monroe High School?

SN. Monroe, and then my son went to Columbia, and my daughter went to Cornell.

FN. And then my son went to Yale Law School.

SN. Graduated from Yale Law School.

FN. He's vice-president of Temple Beth El.

SN. What. . . what I want. . .it wasn't. . . it wasn't an easy life to go out to live in the Park Avenue area.

FN. But, Shep there were quite a few Jewish families, not too many, but quite a few who were. . .

SN. There were a few there. . .

FN. . . . there much earlier to the. . . Park Avenue . . .

SN. Sparingly, one here, one there.

Q. But, it's still interesting that you felt isolated, I mean.

SN. We felt isolated. What. . . at that time. . .

FN. Oh, and the Temple Beth El was such a great strength.

SN. Well, we. . . at that time, we belonged to Beth Sholom.

FN. Yes.

SN. On Field Street, Beth Sholom. They were on Field Street at that time.

FN. But, the Temple Beth El at that time was a very solid temple community, Shep. Coming out of the Leopold Street Synagogue. . .

SN. Yes. Originally were. . .

FN. We were not a part of it yet, but it was a very solid. . . they began on Park Avenue in 1916. And it was a very solid community.

SN. They had the nice, what I would call, a nice type of what they say in ballah. . . ballaboffet, they were nice. But, they had. . . they had a tough. . .

FN, It was a wonderful center for us.

SN. They've done a lot. We were very. . . we're very happy there.

Q. When. . . when you moved off Joseph Avenue onto Harvard Street. . .

SN. Now, wait a minute. We were married. . . after we were married, we moved. . . we had a. . .we lived in a mo. . . we lived on . . .

FN. Well, we had two years of not too much. . .

SN. Moved around, you know. . .

FN. Yea, and then we bought a house on Harvard and Vassar.

Q. Then you bought the house.

SN. Yea.

FN. That's where our children were brought up.

SN. I'll never forget the time, Fan, we went. . . you wouldn't believe it, we were lookin' for an apartment, on Goodman Street, you know what Goodman Street is today. We walked in there, called, they had. . . they had an apartment for us when we got there. They said, sorry, all we have is one in the basement. They

SN. (Continued) saw we were Jewish and they wouldn't. . .

Q. Right, right.

SN. That's the situation as it was then. . . happened.

Q. Yea. I. . . I understand that. Did. . . did most. . . did quite a few people . . . your friends, people you grew up with, did they stay around Joseph Avenue?

FN. No.

SN. No. They went to. . . they went to St. Paul Street area. That was the next. . .

FN. Not the world I knew.

SN. Well, they went to . . . what's that street over . . .

FN. I don't know. The world we. . . I knew went right to the Park Avenue area.

SN. Yea. There. . . at the beginning they went to St. Paul Street area there, and then, then later people of our. . . moved into Park Avenue, Harvard Street.

Q. So that eventually there should have been a fair number of Jewish children. . .

SN. Oh, yes. . .

Q. . . . growing up.

FN. We never had any difficulty. We had our friends. We had our world, and it was growing bigger all the time.

SN. We had friends.

FN. There were a few little incidents of no great importance.

SN. That happens anyway.

FN. We soon conquered. . . as a Jewish community, we soon conquered the area.

SN. Of course, these Gentile people started to move out. And then again, they began to recognize us, because they thought when we moved into a home at Harvard and Vassar, the Jewish people took care of their lawn better and they took care, and they. . . they had to sit up and take. . . take notice. And then they began to accept us.

Q. Can I go back. . . back a little bit. . .

SN. Sure.

Q. You. . .went to the Leopold Street Shul?

SN. Yes.

Q. Let's see. It. . . when you were really a. . . a youngster, in your memory, do you remember a lot of division in the Eastern European community?

SN. Mmmhmm.

Q. I mean, I know the Leopold Street Shul had enough. . .

SN. Well, they. . . they didn't have too much of it. They had a little bit. . . a little. . . you might have had that down on the Big Shul on Hanover Street, and then there was. . . they had problems there between those people and. . .

FN. Your own family, Shep. You have to read Rabbi Rosenberg's book. . .

Q. That. . . that's what . . .

FN. His own family established their own synagogue.

SN. They were very. . . my family was very observant.

Q. It was over matters. . . matters of ritual then?

FN. Mostly.

SN. Yea.

Q. From Rosenberg's book, it says laws of kashruth and. . .

FN. Yes, exactly.

SN. Yea.

FN. The Leopold Street. . .

SN. My father was first, I don't know if I mentioned that, first President of the Nahakashruts, you see. And that wasn't. . . that wasn't a very easy job. When you dealt with a lot of butchers who tried. . . weren't too honest with a man, I don't have to go into details.

FN. The Leopold Street Shul was more of a what you would call today a modern Jewish

FN. (Continued) community.

SN. A little more moderate. . .

FN. . . . Synagogue. . .

SN. They were a little more. . .

FN. It was very natural for them to go semi-Conservative temple.

Q. Temple. . .

SN. Where a. . . you see, they had a wealthier group in Rochester. And they had. . . although it was an Orthodox temple from the letter of law. I mean, women sat upstairs and so forth, but that was the breakoff for Beth El. The Frankels and, who else was there, my jar. . .

FN. I would have to go back. . .

SN. I don't know if you don't remember that. . .

Q. Well, I. . . I've been down and through the Leopold Street Shul. . .

SN. Yea. . .

FN. Were you really? I've never been there.

Q. When I was growing up.

SN. Oh, I took you there, we walked down the stair. . . three or four. . .

Q. Down the stairs.

SN. You can go there. . . you can go there, I went through the other day, what happened to that area. . . Oh, God. . .

FN. Well. . .

Q. That's another story.

FN. Yes.

Q. OK. Also, coming from. . . from Rosenberg's book is. . . is a story about your father and forming a new. . . a new cemetery, also. Was that. . .

SN. Yea. . .

FN. Yes.

SN. My. . . my. . . my uncles were the originators of that . . . of Bretberyl Cemetery. They had all that land, in fact, today, the Labor group are there and well they were all. . .

FN. His great-uncle . . .

SN. Yes. They were partners with the Leopold Street Shul. Leopold Street Shul had one side and we had the other side. And they. . . they worked on that particular . . . a number of mym. . . my uncles and my father and. . . spent a lot of time on. . . a lot of work put in on that temple. . . I don't know if you've been out there or not, I hope you don't have to go out there. . . they did. . . we did. . . Then there was a lot of shuls. You got a lot of Cole shul, you had the Big Shul, you had the Rhine Street Shul and. . .

FN. Morris Street Shul. . .

SN. Morris Street Shul, that was a take-off. Then from there you had South Avenue Shul, and you had the Beth Joseph on Hudson Avenue, I mean on St. Paul Street.

Q. Do you have any recollections of the Jewish Children's Home? When you say. . .

FN. Oh, yes. . .

Q. When you say the Bet. . . Beth Joseph Street, what. . . ?

SN. Very much. I remember Mr. Hollander was the first caretaker there. That was in the. . . but they had some fine. . . they did a lot of good work there.

FN. They did a magnificent job with the children. You've gotta remember that at that time an orphanage was the accepted way of handling children. And I never saw a warmer, a more decent, a more gracious style of children than that Jewish Home. And proof of the fact is that each one of those children grew up and established decent, fine family lives.

SN. That doesn't happen today, people are not brought up that way.

FN. And they don't have orphanages of that kind anymore, it's the foster home movement, you know that.

Q. Yes.

FN. But Mr. Hollander made a great contribution.

Q. And they were brought up with a very religious upbringing?

FN. It was an Orthodox background.

SN. Services there. . . and . . .

FN. They went to the Hebrew School. . .

SN. Oh, there was a German. . . a German group had one on Genesee Street.

Q. Their own children's home.

SN. That was the first one, you see, but I don't think that they. . . that. . .

FN. I never even heard of it.

SN. Yes, they did, they had one. . . if you looked, Rosenberg might have that. There was on Genesee Street right near the South Park. But, I don't think there was a Jewish . . . you see, it was just really a home for children.

Q. Do you recall when they. . . when they ended the home and made it into foster homes?

SN. Yes, wait a minute, I think that. . . what's the name of the. . . of the. . . the foreign Jews, they had one. They closed that very early, you see. And I think it's an apartment house now.

FN. But, when did the children's home close?

Q. I think it was in the thirties, wasn't it?

FN. Oh, I think it existed longer than that.

SN. No.

FN. I think it went into the forties.

Q. The forties?

FN. At least.

SN. I don't think so.

FN. Yes, I do.

Q. I was under the impression that it closed when Mr. Hart died, which was about 1936. . .

SN. No, no.

Q. No? After that?

SN. No, no, no. Mr. Hart was very active there, he was the first president. . .

FN. No. It. . . it closed probably in the forties, oh, Mr. Hollander was still involved in that and then after it closed, Mr. Hollander became involved with the United Jewish Appeal.

SN. I think it. . . that's right. . . I'm sure it's the forties.

FN. Oh, at least.

Q. Do you think the Jewish community was upset when the home closed?

FN. No, it was the natural order of things. In the first place, there weren't that many orphans. In the second place, the home movement, the foster home. . . foster home movement was permeating the country, and in the third place we had begun to establish in the Jewish community a complete organization which handled every problem. It's the Jewish Family Service. And things were handled differently. And, there was just no place for it any longer.

Q. Things were handled more efficiently?

FN. It became more organizational.

SN. Well, in the first place, not only was it less expensive, but it was . . .

FN. It was considered the better way to handle orphans. . .

SN. At half the price.

Q. At half. . . yea. . .right. . .

SN. But, you would be suprised how important it was. . .

FN. Oh, it was the focal point of the community. . .

SN. You know, from broken homes, parents dying, no place to go, I'll take you home. What would happen today if we didn't have a Jewish Home?

FN. For the aged, you mean.

SN. What would happen?

FN. Rochester's always been in the forefront of every national movement in social services.

SN. This was quite a city. . .

FN. And the Jewish community is one of the best. . . is considered the best Jewish community in the State.

SN. Much better than Buffalo.

FN. Much better than New York City.

SN. Well, I wouldn't say that.

FN. Absolutely.

SN. Well, New York City has so many different . . .

FN. Our Rochester Jewish community is much more cohesive.

Q. Yea.

FN. Each person is counted.

Q. Yea. To this day, well. . . Jewish Home, what, in the past decade has really expanded. . .

FN. Because in the first place, people are getting older, and living longer. In the second place, geriatrics has become a science. And in the third place, we had a devoted group of people who established a home and a remarkable man who carried it as far as it could be carried by a volunteer, Garson Meyer.

Q. Right.

FN. There is no question about that.

SN. Oh, I would think that. . . I think that last one has bombed. . .you know there's a lot of. . .

FN. Of course, it was. . . the first president was my husband's cousin, Lester Nusbaum.

Q. Nusbaum.

SN. Yea.

FN. Yea, he really helped found . . .

SN. How Garson. . . originally how Garson got involved in that was his mother.

Q. Oh, because his mother. . .

SN. Was. . . was very. . . one of the . . . she was a lovely, lovely lady. . .

FN. And she was very helpful to the aged.

SN. She did a lot of work.

FN. But, Les. . . Lester Nusbaum was really the founder.

SN. Yea.

FN. And, well Garson Meyer brought in all the national experiences. . .

SN. Well, you remember that was his field, of course, he's important today, too, but
the State is . . .

FN. Yea. . .

SN. You're probably aware of that. . .

Q. Right, right. OK.

SN. And don't forget, I don't know if you have it, but we have a first Hebrew school
was on Baden Street, right near us. . .

Q. What. . . what. . . where was the first. . .

SN. Talmud Torah.

Q. Talmud Torah. OK. And Mr. Panich.

SN. Now that. . . that. . . he was the. . . he was one of the first teachers there.

FN. And he was a Labor Zionist.

SN. He was a fine. . .

FN. Ardent Labor. . .

SN. Do you remember?

Q. I talked to Mrs. Hollander, Jennie Hollander was Mrs. Panich. . .

SN. Was Mrs. Panich. . . yea. . .

FN. Oh, yes. I was thinking of Mark Hanapolsky.

SN. Yea. . .

FN. Do you remember him?

Q. But that's the only. . . that was the only way of getting. . .

SN. After he got. . . you gotta have a record of that. . . that's important that he was. . . Hebrew school. . .

Q. The Hebrew school. . .

FN. Well, I. . . I shouldn't have mentioned the Labor Zionists, because Mr. Panich I was thinking. . . I don't know.

Q. No.

FN. I was thinking of Mark Hanapolsky.

Q. So, what really what that says then is the school. . . there were some Labor Zionists. . .

FN. Oh yes, that was the Talmud Torah for the city.

Q. Right.

FN. All walks of life.

SN. Then there was the. . . then there was the. . . I should have that thing down. . .

FN. There was a Yiddish school. . .

SN. The Jewish. . . Jewish charities that was functioning out of that building.

Q. Oh, the charities functioned out of the same building as the Hebrew school?

SN. Yea, I mean. . .

FN. Yes.

SN. Downstairs. . .there were the charities.

FN. And there was also a . . . a loan society, the Hebrew Free Loan Society.

Q. Who did that loan to?

SN. Anybody. That time they would loan to our people, Jewish people.

FN. Without any interest.

SN. No interest, \$25 and \$50. . . that was a lot of money at that time. . .

Q. Where. . . where did the money come from? From the Jewish community?

SN. Well, they raised money. We, the people, gave money, and they. . . they had a . . .several thousand dollars. And they'd pass out \$25 here. You know, carried through a man, it was a lot of money.

FN. All. . . all these things were for the Joseph Avenue area. . .

SN. Rochester was. . .

FN. . . . and out of it came your Jewish Community Council.

SN. Everything, all. . . at that time, you didn't have new offices downtown, all these buildings. Was all down on Baden Street. And that. . . in that building.

FN. This is the genius of. . .

SN. In fact, the building is still there, but it's a church today, a black church.

Q. Oh. What else was on Baden Street? There's the Baden Street Settlement, which started. . .

FN. That was a thing apart.

SN. Yea, that was. . .

FN. That was purely secular. . .

Q. But. . . but it did have Jewish. . . Jewish. . .

FN. Was founded by the German Jewish community.

Q. Right. Right. OK. And then there's the Talmud Torah. . .

FN. Torah building where all the Jewish-oriented. . .

SN. Hebrew schools were there. . .and then the meeting house for the Hebrew charities, and there was. . . alongside it was there. . .

FN. Hachneses dorfin?

SN. No, not dorfin. . .well, we had that too, wait a minute. . .

Q. What's this?

FN. To give hospitality to transient. . .who come through the city. . .

SN. On Kelly Street they had a house there, my father was very active there, if a man would come to town, a stranger, that time we used to have a lot of people for some reason or other used to . . . oh and trains would come back here. . .

FN. And no place. . .

SN. Had no place to go, we put 'em up for a couple of days. There was a place on Kelly Street. And that I think you should have that, if you haven't got it.

Q. No, that's something new. That's something that people who were just passing through Rochester. . .

SN. For strangers, there. . . who. . .

FN. We had a building where they were fed. . .

SN. Maybe some of them vagrants, on a . . . and . . . and . . . and if a rabbi would come through here, they used to have a lot of rabbis come through to try to solicit. . . raise a little money, they put 'em up there for a couple of days. Had a . . . care for family living there, fed 'em and everything else. They won't. . . they. . . they wouldn't be on the street, you see?

Q. Do you think when the JY built dormitories. . . ?

SN. Had nothing to do with it. . .

Q. Nothing to. . .

FN. Not for the same reason.

Q. Not. . .

SN. That was a big mistake, too.

FN. No.

Q. That they built dormitories?

FN. Yes. They were only following a pattern of the YMCAs. . .

SN. And the YMHA of New York.

FN. And the YMA. . . I don't think the. . . yes, the YMHA did. . .

Q. Well, what happened to this place on Kelly Street?

SN. Well, it went. . . they found there was no. . . you know. . .

FN. The demand became less and less.

Q. Again, you're probably talking of the 1930's?

FN. Yes. Yes.

SN. 1930's. It. . . it really was important.

FN. She would like to update us, dear?

SN. Well, I can't give you the date.

Q. Well, . . .

FN. No, update us, to later decades.

Q. No, no, no, no, I meant. . .

SN. This is important.

Q. I. . . I'm interested in this, the thirties. . .

SN. Because, what. . .you want to know how they raised money. Each synagogue would raise a little money, and have a collection raise \$200. . . after all, you had maybe 8 shuls, you know. So that. . . that. . .but you had a caretaker there, had to make a living. So, all fitted out with beds, and everything else there. You know, . . . know the house. . . where the house came from? Al Paxon's grandfather, Rabbi Tork lived there, and . . . and they give the house for this purpose. . .99 Kelly it was. . .

Q. 99. . . he just donated this house.

SN. Yea.

FN. Mmmhmm.

SN. And, of course, the more important was the upkeep of it, or unless they paid somebody, but I. . .

Q. When you say the eight synagogues, mostly Orthodox?

FN. Oh, yes.

SN. They were all Orthodox down there.

Q. That's right, that's right.

FN. See, this is what I mean by the genius of the Jewish community. What we all did as volunteers in every avenue of Jewish life is now on an organized basis. And properly so. But, many of the families today are not aware of what had gone on.

Q. Well, you know, it's interesting because don't you think organized Jewish charity today contributes the largest percentage of its money to Israel?

FN. There is no question about that. The largest percentage of the appeal goes to Israel. There is a good percentage that goes to an immigration program. I don't know if you've ever heard of HIAS, the Hebrew Immigrant Aid Society?

SN. That's the Jewish. . .

FN. The HIAS has been the source of great help for any Jewish immigrant coming to the United States and settling here. But, each according to its needs, that's the sum total.

SN. Have you ever seen the budget for. . . money goes for a lot of things.

Q. Yes, yes. But, . . . but the thing. . . this house on Kelly . . . that's how this house on Kelly Street is so interesting.

SN. It. . . it was a very. . .

FN. It played sweet. . .

SN. It was a very nice gesture, and in most cases, there were nice, they'd run into a vagrant once in a while, who liked it and didn't want to leave. . .

Q. Well, more or less, doesn't it follow Jewish law in terms of opening your immediate. . .?

FN. Yes, you must give them hospitality.

SN. You know the name of the people who look at the He. . .and the prayer, the three important prayers is takin' care of the poor and burying the dead, that's one of the big, the three mitzvahs.

Q. Right. Right.

SN. And respect for mother and father.

Q. Right. Don't forget. . . I don't forget that.

SN. I'm sure. . . not trying to tell you this. . .

FN. You can see how religious in heart my husband is. . .

SN. Well, I've got . . . that's background.

Q. Let's see. Did you have any formal Jewish education?

FN. Just. . .

SN. Not too much. It wasn't available when I was a kid. It . . . you see, my wife when she was in New York, she had much, much more than I had. It was available. And, in Rochester you went to Hebrew school and you learned Hadadavit, and you learned. . .

FN. The Humish. . .

SN. . . the Humish and that's as far as you went. I think it was our own fault, see. It. . . It was available, but we didn't want it.

FN. I was a product of the new, modern movement in Hebrew education in New York City.

SN. Say today Beth El has a class for older boys for Bar Mitzvah boys and they do very well, and they have a lot of good teachers there.

Q. Right. Right.

SN. And, I know my grandchildren. . . which one goes? One or two of 'em?

FN. Chad goes.

SN. Yea.

Q. Do. . . does any of your family go to Hillel School?

FN. My grandsons are graduates of Hillel School.

SN. My three. . .

Q. They are graduates. . .

SN. My three grandchildren went there.

Q. But then they went to public school?

FN. Then they go on to public school.

SN. One of them went. . . after. . . after he went to. . . then he went to high school, then he left there. My second son was just Bar Mitzvahed last week.

FN. He will be graduating there.

Q. From Hillel School?

FN. And he goes on to the Brighton schools.

Q. Because there is . . . Mrs. Hollander was telling me about this yeshiva that's. . .

FN. There is a yeshiva, that's right. That's a new. . . a new building. . .

SN. That's a second move, they're on Pinnacle Road. . .

FN. And they're going to do very well.

SN. And they have two. . . and. . . and people love 'em for the two very dedicated men, and they're very learned men, and people are interested in learning, they have classes.

FN. And their population is growing.

Q. It is. . . they. . .

SN. They brought a young man here from out of the city, Scrantom, Buffalo, Syracuse.

Q. Because I wonder whether in Rochester itself there's enough of a demand for the children. . .

FN. I must tell you something, that this kind of schooling and education has not been popular with the Rochester Jewish community. They are much more oriented to the American, Democratic process of the public school. And I've been in many an argument with many people here about it. My own world of friends feel that way. But, Hillel has persevered. And has taken hold, has grown some, but it has its place. Now the yeshiva, which has come has become much more Orthodox private day school and much more intensive into Jewish learning, and they. . .

FN. (Continued) they will also take hold and grow. They'll never be a representative of the large part of the Jewish community here. We don't have that kind of Jewish community. But, it has its place and there are people who support it warmly and generously and it will continue.

Q. Rochester Jews, too, then?

FN. Yes.

SN. Yes, Rochester, yea.

Q. Yea.

FN. Yes.

Q. You know, I. . . this is a little bit off the subject, but you reminded me, you said you were a. . . a high school teacher back in. . .

FN. Right, right.

Q. Do you remember when they got rid of prayer in school, what was it, 19. . . 1957?

FN. I wasn't teaching at the time.

Q. But, did. . . did you have children. . . do you recall when we. . .

FN. When I. . .

SN. Fan, you talk and that. . . and that. . .class that . . .

FN. Oh, I taught in the relief time program?

Q. Oh, did you teach in the. . .

FN. Yes. Mr. Jones was the director of Jewish education at that time. . .

SN. This was before your time. . .

FN. And I was. . . I was not a professional teacher at the time. But he was establishing a faculty for teaching the relief time educa. . . classes because there was a State ruling that children could be released for religious study after school hours, we had classes at the JY.

Q. What did you used to teach?

FN. I forget the schedule or the program. I really do, but I did have a class of high school. . . young people.

Q. Mixed, both boys and girls?

FN. Boys and girls. And I had a regular curriculum, and I taught it. And the funny thing about it was, I thought I was a volunteer. You can imagine my amazement at the end of the year when I got a check.

Q. Yes.

FN. Yea.

SN. I never saw the money.

FN. \$83, I never forgot it.

Q. I. . . that. . . that is one of the things I wanted to get at.

FN. Yes, the relief time program, I think, the young people really didn't want it.

SN. It was a. . .

FN. It was a nuisance.

SN. To get out. . .

FN. It was an excuse to get out of school.

SN. Even the Catholics.

FN. But, I must confess my class was very interested and seemed to want to come.

Q. Was that. . . Do you think that class was in competition with like Hebrew schools, Beth El in the afternoons? . . . Was it the same kids?

FN. I wouldn't know.

SN. No, I don't think . . .

FN. I wouldn't know.

SN. I don't think Beth El had a Hebrew school for that age.

FN. No, you're right, they only had a Hebrew school up to about Bar Mitzvah age.

SN. Bar Mitzvah age.

Q. And these were. . .

FN. And these were high school students.

Q. High school kids.

FN. Yes.

Q. That's right.

FN. Yes.

SN. Fifteen, sixteen. . .

FN. Mmmhmmmm, yea.

Q. Did you. . . sent your children or your, I guess, your grandchildren to a Rama Camp, Hebrew speaking camps?

FN. One is going this year.

Q. The first. . . the first. . .

FN. Yes. Chad is going this year.

SN. Well, they went to. . .high school. . .

FN. Not to a Rama Camp, not to a Hebrew speaking camp.

SN. Went to Boston went to. . . lot of kids from St. Louis, went to. . .

FN. They went to the Jewish Community Camp in Minneapolis.

Q. Right, the. . . right. . .

FN. It's called, I think it's called . . .

SN. Beryl's children went last year. . .

FN. They went to Moden. . .that's a private camp. Very much Zionistic oriented.

Q. Oh, it is Zionistic?

FN. Very.

SN. Main is. . .

FN. But, my. . . my own children went to a very Zionist motivated private camp in Massachusetts. . .

Q. Oh, while you were living in Rochester?

SN. They were. . . culture. . .

FN. Yes. . . and now. . . and now it's the Rama Camp for New England.

Q. Right, in Palmer.

FN. In Palmer.

Q. Right.

FN. That's where my children went as private camp. . .

SN. It was a private camp at that time.

Q. Let's see. . .

FN. Hegan arean. . .

Q. This is sort of. . . this might be a touchy question, you might not want to answer it, but over the years as a Jewish businessman, have you ever faced any restrictions in business?

SN. Any what?

Q. Restrictions, in terms of being a Jew. . . it's not a question of anti-Semitism, but it's sort of the. . . sort of the idea of twenty years ago, you knew that there was a quota system at the U. of R., and Jewish students. . . you knew? Or, you knew not to move into Meadowbrook. . . I mean, did you experience it. . .

SN. You mean, in my. . . my business?

Q. Yes.

SN. Personal. . . in my personal business?

Q. Either personal or just general feelings of what was going on in the Jewish community.

FN. I don't think so.

SN. Well, I. . . you mean, in my personal life?

FN. No, no, she's talking about in your business experience.

Q. In your business experience.

SN. No, we. . . we. . .

FN. We didn't have any difficulty.

SN. We had our. . . person. . . my father when he started the business, we had

- SN. (Continued) . . . he had. . . we used to have. . . we used to borrow . . .not terribly, but. . . we had customers, all Gentile customers, we went on Monday, Tuesday, Wednesday and Friday. And we had couple. . . hundreds, and. . .
- Q. Peddling. . .
- SN. Yea. . .
- Q. Peddling.
- SN. Orders, and we used to go out there, and how people started. All Gentile people, never had any problems. I used to. . . well, we would occasionally run into a problem, I mean, we never had any problems in. . . in the. . .
- FN. Furthermore, I must tell you that the bank. . .
- Q. Yea, that's. . .
- FN. . . . was very, very warm to Father Nusbaum, anything, that you know that. . .
- SN. Well, that. . .
- FN. There was never a restriction on father's. . .
- SN. No. . .whether or not. . .
- FN. . . . at the bank. . .
- SN. . . . whether or not you felt that we were restricted as far as . . .
- Q. You mean as Jews. . .?
- SN. I don't think so. Unless we were. . . well, if you were responsible people. . .
- Q. Right, right.
- SN. You were a good risk, they. . .
- Q. But, that's another question. Yea, that's. . .
- SN. As far as, we didn't have any problem, and we had as many Gentile, in fact more Gentiles than Jews, in our business, and never had any problems.
- Q. In terms of. . . of clientele, or in terms of other competition? Your competition. . .

SN. No. . . no. . .

Q. . . . were other Jews. . .

SN. No. . .

FN. There was no competition from the Christian world.

SN. We didn't have any problems. No, I wouldn't say that.

FN. The thing that impressed me very much when I came here as a bride was my husband's father's reputation. In the bank, and in business, and in the Jewish community. There was never a problem. Never. He held his head high, he lived as a religious man, and no one could touch him as far as his principles were concerned. And he was highly respected.

Q. And you. . .

FN. More difficulty with the other Jewish volunteers. . .

Q. Oh. . .you did. . .

SN. That was. . .

Q. Go ahead.

SN. No, you. . . you're talking about my father, and he was very highly respected man, very dedicated man, did a lot of work in the . . .

FN. And the Christian community respected him absolutely.

SN. He was responsible. . .a bethsvil. . . you know what a bethsvil is? Ritual place that. . .

FN. The mitzvahs.

Q. The mitzvahs, right.

SN. Mitzvahs.

Q. Right.

SN. He was responsible for building that.

Q. Right.

SN. So, that's the type of man he was. Very dedicated and we used to be closed

SN. (Continued) on Saturday and Friday, and we were closed on Saturday. . .

Q. And, all during your own. . .

SN. The whole time we were down on Joseph Avenue, of course when we got out, we had to. . . and my father used to. . . on Friday, he had, I don't know, it didn't matter how busy we were, the shades went down.

FN. The doors were locked.

SN. Doors were locked.

Q. Were most of the Jewish businesses like that?

SN. Wait a minute, Joseph Avenue had quite a few. Quite a few. There were closed quite a few, I would say there were. . .

FN. I would say our store was unique.

SN. Well, we. . . at the beginning it was so, most of them were open, let's say that, but my father. . .

Q. Was strict. . .

SN. Oh,. . .

FN. There was no nonsense. And that's why he was so highly respected.

Q. That's it, yea.

FN. Yea.

Q. Let's see.

FN. God, we've done a lot of talking.

SN. What's this that they're having at the JY, this Joseph Avenue, what is it. . . what's his name is writing. . .?

END OF TAPE I, SIDE B

Interview II
Tape I
Side A

Q. OK.

SN. Try to help you if I can.

Q. OK, so we'll get started and maybe I can ask you about how your father got started in the clothing business.

SN. Well, my. . . my father came here at the age of eight years old, Russia, Poland rather. . . and he was growing up here and I can't tell you very much about . . . I wasn't there. . . .

FN. Except that he went to No. 9 School.

SN. My father did go to No. 9 School.

Q. To learn English.

SN. Yea. When he came here at eight. . . so he went to public school, and after that, it was difficult, being. . . one, being observant as my father, there were no positions available without Sabbath at that time, everybody worked on the Sabbath. . . on Saturday, so as a result most people, speaking for my father, he started to go peddling. He used to buy merchandise, on a pack, and go out, they had a cart, on a streetcart, go to the end of the. . . end of the . . . out in the country at that time, and sell their wares, you see. And that. . . that must have taken a number of years, then later as he went along, he started to open up, a number of years later, he started to open up a small shop. And from then on, there was. . .but I want to reiterate to you that people. . . people either did that type of work or people, or they did hucksters, went out on the road selling their wares, because it was impossible to get a position. . .

Q. From the time your father was eight and came to Rochester. . .

SN. Yea.

Q. His family came to Rochester. . .

SN. Yea.

Q. Was he the only. . . was it an independent project, or was it he and his brothers?

SN. No, he had no brothers. He was the only. . . he was the only son at that time.

Q. And then you say. . .

SN. My father. . . my grandfather was a Hebrew teacher, you see. And they had one sister, you see, that was . . . but, speaking of. . . speaking about my father, there was no way people like that could make a living. It was impossible to get a position, so people had to learn. . . made a trade, either a carpenters or become plumbers or things of that sort. See, tailoring business was a big business because at that time small shops did the work for the large shops. In other words, Hickey-Freeman, Levy Adlers. . .

FN. Contracting out. . .

SN. They. . . these people worked, did not work on Saturdays, you see. I don't know whether or not they worked on Sunday or not, I'm not sure, you see. And, of course, at that time, people were very, very Orthodox. Either that or the extreme Reform, you see.

Q. Did. . . did your grandfather teach Hebrew in Rochester?

SN. Privately.

Q. Is that. . . is this how he made his living?

SN. I think so.

Q. You never knew your grandfather. . . ?

SN. Yes, I did. My son. . . my son is named after him.

Q. Oh.

SN. Yea.

Q. How does . . . you said before you were one of eight children. . . ?

SN. Yea.

Q. Out of . . . well, did the whole family continue in the clothing business?

SN. Well, I would say, as . . . as we grew, all . . . all of them were . . . worked in the business. Until . . . until they were married, you see. They didn't . . . did not do after graduated high school, I don't know if some of them did graduate, they . . . they worked in the business for my father. . . they were the help, the sales staff of the store.

Q. But, were you the only one who stayed with it the whole time. . . your whole life?

SN. No, I . . . my brothers were there till as . . . as our business grew, the family was . . . well, all of . . . it was a complete family business.

Q. Let's see. I know part of it is the dress shop, right?

SN. No, it was . . . I would say it was a department store.

Q. A department store.

SN. Yea. With, you know, everything but furniture we handled.

FN. It was ready-to-wear.

SN. Ready-to-wear, and had all the boys, girls, mens, and women, you see.

Q. Did you buy most of your clothing from Rochester firms, from Rochester. . . ?

SN. No, most of it was from New York, New York market.

Q. New York. Why was that? Just because. . . ?

SN. Well, there was no . . . there was no manufacturing business. . . the only . . . the only business in Rochester we handled were the jobbers at that time who . . . who . . . they sold to the small retailers, you see?

Q. But, in other words, Hickey-Freeman, for example. . . ?

SN. Well, no we didn't handle the men's clothing, and they were . . . they had Hickey-Freemans at that time were fashion park and they sold only to one store

SN. (Continued) in town, that was naturally Main Street store.

Q. Right.

SN. We didn't carry any men's clothing, only the, you know, furnishings of that type.

FN. Underwear. . .

SN. Shirts, you know, and that. . . you know, the business at that time. . .

FN. Men's suits and coats they did not. . .

SN. That was. . . they were confined to certain stores, National Clothing or. . . or McFarlin's or. . . stores of that nature.

Q. Who were some of the competitors of Nusbaum's?

SN. Well, at Joseph Avenue?

Q. Yea.

SN. Well, there was. . . there was a Goldman, and there was. . . well, at that time, there wasn't too much, in the later years, at that time we were probably the only store that I can remember Jewish owned. . . Jewish stores, later on there was Schuler's and there was Goldman's and there was Shulman's so on and so forth. Also, but most of 'em were not. . . at that time, there were a few Gentile stores, there, Gentile stores on the street.

Q. There were a few Gentile stores?

SN. Oh, yes. But the neighborhood was predominately Gentile at that point, you see.

Q. In the early. . .

FN. Was it really?

SN. Oh, sure.

Q. Back in the twenties and. . . and the teens?

SN. Yes. Oh, in the. . . you know. . . I imagine in 15 to 18 and the twenties, Gentile people, mostly all the Gentile people in that area.

Q. So, most of the clientele to the stores were Gentile. . . ?

SN. Gentile and there was everybody, we had trade all over the city, I mean, we had. . .

Q. How did they used to come? What was the. . .?

SN. Streetcars.

Q. Public transportation was streetcars?

SN. Streetcars, at 5¢ a. . .

Q. A ride. . .Yea. . . Did you have. . . did your. . . how many brothers did you have?

SN. Two brothers.

Q. Two brothers and five sisters?

SN. Five sisters.

Q. Did the most of the family stay in Rochester?

SN. No. No.

FN. Moved out. . .

SN. Most of 'em moved to New York City.

Q. Did the girls when they got married?

SN. Yea. That's right.

FN. Not all of them.

SN. Well, it. . .

FN. Two remained in Rochester.

SN. Well, I mean those that did, New York's the only place they lived at that time.

FN. Yes, but two of them married and remained here. Three went to New York.

Q. And then, your two brothers stayed in Rochester also?

SN. Yes, they stayed in Rochester.

Q. Because, well I was. . . unusual, but actually it's not, half the family stayed and half the family. . .

SN. Well it happened in our family that it worked out. . .

- Q. Yea. Was there any special training that . . . that you had. . . ?
- SN. No, no training in the business. . .
- FN. On the job training.
- Q. On the job. . .
- SN. Grew up with it.
- Q. So you did a little bit of everything. . .
- SN. Yea. . .
- Q. . . . selling, and. . .
- SN. Buying and selling, everything, cleaning. . .
- Q. Well, everything. . .
- SN. The whole thing.
- Q. When buying, does that involve buying trips to New York?
- SN. Oh, yes. Down to New York City, that was the market. There was, my father used to tell me that, originally we used to go to Chicago.
- Q. I was just going to ask you that. Chicago, or Cleveland also? Or. . . ?
- SN. No, not Cleveland, went to Chicago, he would buy jewelry, that he sold on. . . .
. . . on the road, he would tell me about that one time. My father was a very ambitious man.
- Q. But, when he went to Chicago, I suppose it would be like a train ride?
- SN. I imagine that was the only way to. . .
- FN. Always travelled by train. . .
- SN. Always travelled by train.
- FN. We all. . .
- SN. Used to take the sleeper at night and get to New York in the morning, you see.
- Q. But, then with the merchandise. . . ?
- SN. Oh, no, no. . .
- FN. That was. . .
- SN. That was sent express. . .

Q. But then around here, couldn't you. . . ?

SN. Well around here, whatever you bought locally was delivered by the trucking department.

Q. But then when he actually did the peddling around here was. . . did he use. . . ?

SN. That was, you know that was as a. . . probably before he was even married, you see?

Q. Pack on his back?

SN. Pack on his back and. . . and go. . .

Q. And go.

FN. And then they had a horse and wagon.

SN. Yea, then later they had a horse and wagon. That's right.

Q. And then. . . and then the next step was the small shop?

SN. That's right.

Q. And from there. . .

SN. You know, at that time it. . . everything was, there was a lot of. . . a dollar bill was very important, you know. He had. . . my mother used to tell when she was married, my father used to give her \$2 a week and she. . . and that took care of the food for the week. Twenty-five cents for a chicken.

Q. I think those days are. . .

SN. Huh?

Q. I think those days are long gone.

SN. Oh, yes. We wouldn't want to see those days.

Q. For a chicken I bet. . . and I bet she. . . it was like a whole chicken that she plucked. . .

SN. Oh, yes for my. . . that time, I think I told you this a long time ago, we had help in the store, all the help we wanted, girls at \$10 a week,

Q. Yes.

SN. And they were happy to come. . .

Q. Yea. Your sisters also worked in the store then when they were growing up?

SN. Yea, yea. That was. . . that was all they did, our family for some reason or other we. . . we didn't go out any further than that, my own family business. What's the reason for it, I can't tell you at this time.

Q. How many stores did you end up with when you. . . when you retired or at. . . now there's. . .?

SN. Well, at that time we had at one time. . .

FN. The most you had four. . .

SN. We had four, see.

Q. When was that?

SN. Where. . . where. . . when was that?

FN. Before you separated . . .

SN. We had a store in Country Club Plaza, we had a store in Bull's Head, and we had a store in Newark, New York. And, that's. . .

FN. One more. . .I would say around. . .

SN. Was that after we were married?

FN. Oh, yes. That you. . . that you had . . . reached the peak of your four stores?

SN. Yea.

FN. Oh, yes, I would say it was. . .

SN. It was in the forties?

FN. About twenty years. . . about the fifties.

SN. Yes.

Q. And. . . and now there's. . .

SN. Now. . . now my brother. . . only one he's run as his own store, cause I'm retired. He has. . . he has. . . my brother and his son have four stores.

Q. Did your son ever consider going into the business with you?

SN. No, he. . . I . . .

FN. Yes, he did, but I wouldn't have any part of it.

SN. I said after we worked for seven years of college, you're gonna go into law.
It was a difficult business at that time, you see.

Q. Did. . . did your son work. . . ?

SN. Oh, he did, during the summer he did, he did.

Q. And your daughter also?

SN. She came down to the office.

FN. Not too much really.

SN. No.

FN. But. . .

SN. She worked in the office. You know, at that time, we had a lot of charge accounts, you see, a lot of office work. She worked with. . . with the other girl in the office, part-time. . . while she. . . after she graduated from college and then she. . . then she got married a couple of years later.

FN. She got married the summer she graduated.

Q. She did. So she. . . does she have a . . . a career or. . . she a mother, I know that.

FN. That's her career.

Q. That's her career.

SN. Career itself.

FN. She is also a graduate of the Eastman School of Music. And she pursued advanced studies. . .

Q. Oh, that's right. . .

SN. They live in St. Louis.

Q. She's. . .

FN. Yes.

Q. OK. Did you ever. . . were you a member of the Chamber of Commerce?

SN. I was for. . . yes we were a couple of years only. And we found that. . . that they did nothing that would help us in any way as far as our business was concerned.

Q. Is the Chamber of Commerce then more or less of a down. . . the Main Street stores?

SN. Main Street stores, yea.

Q. Is there any kind of . . .

SN. I don't think they're that important.

FN. I. . . I don't know, you're not in touch with them, Shep, you don't know what. . .

SN. Well, department stores, let's say, let's put it that way.

Q. Yea. Is there any organizations other than the Chamber of Commerce that represent the smaller shops. . . stores with. . . ?

SN. No.

FN. There were never. . . there never was.

SN. We helped ourselves.

Q. Each. . . each store. . .

SN. Yea. . .

Q. . . . did it on its own. OK. Did the Blue Laws effect you at all?

FN. Never.

SN. See, we were closed on the Sabbath. . .

Q. Right, I. . .

SN. All the Jewish holidays, and we had a problem when we opened Sunday.

Q. Becuase, when. . .

SN. At that time, they objected to stores opening up on. . . on Sunday, you see.

FN. Well, that's the Blue Laws.

SN. And that was the Blue Laws. And you know what has happened today, there is

SN. (Continued) no such thing, not even holidays are observed.

Q. Yea.

SN. And. . .

FN. Then you got permission to be. . .

SN. Then they allowed us. . . after quite a bit of I'd say politicking around we were able. . . the stores that were closed on the Sabbath. . .

FN. Were allowed. . .

SN. . . . were allowed to keep open. See, at that time a lot of the stores kept open Saturday and Sunday, you see. But they. . . they made it. . . there was a ruling made in the City, which allowed stores, whether groceries or butcher shops or kind of stores of our type, were allowed to. . . open on Sundays if they closed on any other day. That. . . that helped anybody, other religions . . . Seventh Day Adventists or anybody that observed Friday was allowed to open up. . . as long as you were closed the one particular day of the week.

Q. About when. . . when was this? Back in 19. . . '50's. . . or . . . ?

FN. Oh, no, earlier than that. After I was married in the thirties.

Q. In the thirties.

SN. 1930, that's . . .

FN. The Blue Laws began longer though. Was more active then than it is today.

SN. Yea. The stores that opened Sun. . . seven days a week and every holiday were the ones were. . . that were . . . caused us all the trouble.

FN. You mean. . .

SN. In the sixties, stores. . .

FN. Hours that they're open . . .

SN. All these large stores, without mentioning any names. . . any of the large

- SN. (Continued) chains of grocery stores. . .
- Q. Oh, in. . . in. . .
- SN. They were the ones who were . . . the ones that objected, they. . .
- FN. Then they were the. . .
- SN. Very. . . very. . . don't know if you remember or not, but. . . I don't know if you do, Joseph Avenue was the busiest grocery stores phenomenal business, and the chain stores, without mentioning the names, they were the ones who the biggest sinners of today, that won't even close on a holiday, and open all nights at one particular time, they're the ones that objected to us opening.
- Q. Well, how did they put pressure on you. . . ?
- SN. Police. They'd say, look, there was no law to that effect, that Sunday is a holiday. . .
- Q. So, for example, if the store was open, you might expect to have a policeman. . .
- SN. Oh, yes. . . we had to go to court on it several times.
- Q. And how did the cases come out in court?
- SN. They. . . they dropped the case. The judge. . .
- FN. You know, Nancy, my husband's father had such a reputation for ethics and propriety and a solid citizen that they could never convict him. Never fault his reputation, truly. And he was well-known. Father was.
- Q. How was that. . . you said, politics finally they got. . .
- SN. Well, no they. . . the judge was . . . hold the case long enough and they would drop it, you see?
- Q. How did. . . how did the stores exert pressure. . . the . . . your. . . your store. . .
- SN. Our argument was that we were closed one day of the week and, as I said, later, the court. . . they allowed us the stores that had closed on the

SN. (Continued) Sabbath, to keep open on Sundays.

Q. What, would you go to your ward leader?

SN. Yea, at that time we had. . . there were aldermen and supervisors and they. . . they had. . . really, they wanted to be elected, they hadda. . .

Q. Do something. What. . .

FN. It was very. . . it meant our business.

Q. Yes. Yes. What. . . was it the 8th Ward?

SN. We lived. . . that was the 8th Ward.

Q. Who was the. . . the supervisor, do you remember his name?

SN. I think it was Joe Block.

Q. Joe Block.

SN. And. . . well, he was the main. . . he was an important. . .

FN. I never heard the name.

Q. I'm thinking also, some. . . I heard somewhere of a supervisor who, I think his last name began with an "m" . . .who had a lot of power?

SN. An "m"?

Q. I don't know.

FN. Haskell Marks?

SN. Haskell Marks was. . . yes, he was very. . . Haskell Marks was a very important. . . he was of the 7th Ward, you see, but he was very, very influential in the City. And then at that time, well, I don't know whether or not you want to mention this, but there was Judge Rosenberg, was a City Court Judge. He was important, you see. And the. . . and pol. . . politicians they had to. . . they. . . the same thing that happening in Washington today, you know, what . . . let's say one hand helps the other.

Q. Yea. Yea. So. . .

SN. Nothing serious, we didn't commit. . . commit any crime, we were just trying to

SN. (Continued) make an honest living, that's all.

Q. Now, how long did it take until you convinced them that. . . to leave you alone?

SN. Oh, well, I. . . I would say that. . .

FN. Gee, it went on and on, on and off, maybe about 10, 12 years.

SN. They wouldn't bother us until some other places . . . or may have been some of the churches complained about us. When the complaints were there in the police department. . . but until we were able to get permission we had cards in our windows, you see, that this store is closed on the Sabbath, so were allowed to open on Sunday. After that we had no trouble.

Q. Because actually it seems as if. . .as if chain stores, or big stores when they get after little shops, it's because they're doing good. . good business.

SN. You see, at one time. . .

FN. Then there was a big difference.

SN. Tell you something, at that particular time the stores weren't open nights. And the holidays they were closed all day certain days. And the only store that was open and had . . . if anybody wanted to shop at night, they had to come to the neighborhood stores. The only store, Sears Roebuck when I came to Rochester was the only store that are open nights. You see, so people who were unable to shop during the day had to come to Joseph Avenue. There may have been other stores, that maybe one store, there was store on Clinton Avenue at that time, there was another store on Joseph Avenue, and. . . that was the only stores . . . there was one on Lake Avenue, there was . . . Monroe Avenue didn't have anything at that time. Well, until Sears Roebuck got there. So that was the situation. But I think the Jewish people had grocery stores at the four corners of the city. Any place . . . any place they found. . . whether or not it was Strickland Avenue or Genesee Street or any part of the

SN. (Continued) city there was always a family that had a grocery store most of them had groceries, cigarettes, and maybe they sold beer after a while, but that was the only way they could make a living.

Q. Yea.

SN. It wasn't easy, that I'm gonna tell you.

Q. Long hours, for one thing.

SN. Oh, yes.

FN. Not only that, it was the time. . . they didn't get jobs in factories. There was an exclusion. . .

SN. You could not. . .

FN. . . . program really. . .

SN. You could not get into a. . .

FN. They couldn't get . . .

SN. . . . the main. . . any of your big firms in Rochester. . . .

FN. They wouldn't allow you. . .

SN. . . . it was impossible for. . . for. . . in the first place, the main, the big reason was they were open on Saturdays. And the Jews wouldn't work on Saturdays.

Q. Yea. For example, in the. . . factories, industry. . .

FN. That's right.

SN. Don't mention that, prefer not. . .

Q. OK. OK. Actually, I don't know whether these questions are gonna ring any bells with you or not, but did you ever have any. . . would you know anything about the Amalgamated Clothing Workers?

SN. Well, I. . . we were involved, but I know . . .

Q. Maybe. . .

SN. Well, I. . . I couldn't tell you much about them, although they. . . they. . .

SN. (Continued) even, you know, the tailor shops did very. . . that time they did a very, very good job. They helped a lot, because especially . . . well that. . . that . . . not only Jewish, but Polish, there was Italian. . .

Q. Did you have friends who were. . . ?

SN. Well, at that time, Chapman was very important.

Q. Right.

SN. Chapman was important. He was important man at that time from. . . as far as Rochester was concerned, you see, I'll tell you. . . New York City there was . . . well, there was a . . . who was that New York City, I don't know if you're interested in New York anyway, but they. . . they had this place on Clinton Avenue, the building on Clinton Avenue. . .

Q. The Labor like . . .

SN. Yea. . .

Q. And, and they were fairly active. . .

SN. They had. . . they did a very, very good job. They really did a lot. . . lot of good, they were able. . . of course, they were all sweat shops until then, you see.

Q. Were they able. . . Rochester is such an anti-union. . . do you want me to. . . pretty bad. (Transcriber's Note: SN has coughing fit). Rochester is such an anti-union. . .

SN. Well. . .

Q. . . . city today. . .

SN. Well. . .

FN. Is that its reputation. . . ?

Q. Well sort of. Kodak is not unionized.

SN. I know that. . . they made it. . . they made it their business to make it so . . .

Q. Right.

SN. Well, Bausch and Lomb is. . . are. . . are they unionized?

Q. Bausch and Lomb might be unionized.

FN. Xerox is not.

SN. Xerox is not. Clothing factories all are, but, of course, not too many of them today.

Q. Do you recall strikes?

FN. Do you? I don't remember.

SN. She was killed. . .

FN. Who was that?

SN. Some girl was killed on Sullivan Street, there was shot. . . and one woman was killed in front of Cohen's Restaurant on Joseph Avenue.

FN. During a strike?

SN. Yea.

FN. What strike?

SN. Clothing workers.

Q. Which case was. . . ?

SN. I don't remember. I mean, I couldn't. . . I don't think. . . yea. . . I couldn't give you a good enough. . . I say, I couldn't give you information about that other than that they were a problem.

Q. And. . . and generally, do you think that the community supported the unions?

SN. I can't tell you. I. . . the workers did.

Q. Yea.

SN. Probably big business didn't want it, didn't want to be dictated to, but. . .

Q. How about you, in. . . ?

SN. We weren't unionized.

Q. No, you were not unionized.

SN. The stores weren't unionized.

FN. They are if they are . . .

SN. I don't think they are, Sibley's are not . . . they tried to unionize Sibley's and they weren't able to, I don't know about. . .

FN. Our department stores here are not unionized. . .

SN. No, they don't. . . they weren't involved with it. The stores were really too small. I. . . I think. . . how about the discount stores, they may be unionized today, aren't they? I think they are.

Q. Well. . .

SN. I can't say.

Q. But, I guess, not that your store would ever have unionized or that. . .

SN. You see, we had. . . at that time we had all family, you see? I mean how. . . want to. . . want to. . . one of my family, the girls were working, they probably hired one or two, you see?

Q. But, it. . . is the Amalgamated Clothing Workers, you thought was a good idea for the. . .

SN. Well, I think. . . I wasn't ag. . . I thought they did a good job for. . .

Q. Right.

SN. . . for the pe. . . for the tailors.

Q. Yea.

SN. 'Cause they worked all kinds of hours and they made it very. . . I think they did a good job with it. I don't. . . I can't give you the details, of course, you know how there's so much involved in the unions today, they do a lot of good, but there are certain things that. . .

Q. Yea, well that's. . . that's today the reputation. . .

SN. They do good. . . they do good enough things, but the big unions in New. . . in New York, you know, whether they are. . . you know what goes on. . .

Q. They're powerful.

SN. Why, they're powerful, you can see what happens in politics today.

Q. Yes. Yea.

SN. I . . . I could. . . I'm not in a position to tell you. . .

Q. No.

SN. . . . how good or how bad they are. But, I found no fault with them.

Q. How about the Socialist Party in Rochester, do you. . . was it really. . . ?

SN. Socialist Party was very strong in Rochester. I remember certain people they were speaking on the street, speaking . . . they used to get on the corners creat. . . create a . . . you know, talk about. . . but you don't see that today.

Q. Would that be the Ar. . . Arbeiter. . . ?

FN. Arbeiterjung.

Q. Arbeiterjung.

FN. Right.

Q. So there were a fair amount of Jews?

FN. Oh, yes. The Arbeiterjung was. . .

SN. Definitely.

FN. . . . predominately Jewish. Oh, yes. And their language was Yiddish.

Q. Language was Yiddish.

FN. Oh, yes.

Q. Now what was the relationship between this group and the Labor Zionists?

FN. They. . . Arbeiterjung was not particularly Zionist. They had no feeling for Israel or Palestine at all.

Q. Were they anti. . . were they. . . ?

FN. No, they were pro-Socialists.

SN. That was important. They were. . . they were pro-Russia, too.

FN. They were interested at that time, especially in the Russian Revolution. And

FN. (Continued) they were pro-Socialists.

Q. So is that the type of thing they would talk about, say the Russian Revolution. . .

FN. It was always. . .

SN. And during. . . during the war, we had a Socialist. . . supervisor and. . . in the 8th Ward.

Q. Was that first. . .

SN. Yea.

FN. That's unusual.

SN. You know, it was Rose Bowles brother.

FN. Is that so? Cousin of ours.

SN. He's dead now, too.

Q. Were there also a fair number of. . . I don't know what it's called, card-carrying Communists, or. . . ?

SN. No, no. . .

Q. Communists. . .

SN. These people, I don't think so. Not . . . not. . . not amongst our people, if there were it was a very, very, very. . .

FN. Separate. . .

SN. . . . limited. . . limited amount. Socialists, yes. They were powerful.

Q. What do you think happened to them?

FN. To the Communists?

Q. No, to the. . .

FN. Arbeiterjung?

Q. Arbeiterjung.

FN. Well, they were very powerful at one time, I think they still have their own building. But. . .

SN. Well. . .

FN. . . . they may be out of there now. They ran their own school.

SN. I. . . I. . . I know some of the powerful Socialists that spoke for the . . . for the . . . from boxtops. They've been successful in business, and I don't know how their attitude. . .

FN. They became Capitalists.

SN. They. . .quite a few of them have.

Q. Yea, they gave up their own. . .

SN. Well. . . well, socialism . . . today. . .

FN. They followed the trend of what went on throughout the country.

SN. Well New York City, that all came from New York City.

FN. When it waned, when it waxed, it waxed here, when it waned, it waned here.

Q. Did they have their own press?

FN. Oh, yes. They publish a paper. . .

SN. Oh, sure. . .paper and it was sold in the stores in the, forgot the name that they called it, but it was Socialists to. . .

Q. Publishing. . .

SN. Their beliefs. . . their beliefs and how they. . . but today, they're. . . I don't think that's available, is popular today at all. People become liberals and a lot of Socialist views anyways and. . .

FN. And children don't go to Yiddish-speaking schools anymore, that was the school of the immigrants. That has died down completely.

Q. So. . . so the school that they had was not a. . . instead of public school. . .

FN. Oh, no. . .

Q. After school. . .

FN. As you would send your child today to Hebrew school, they would send their child to the Yiddish. . .

SN. They wouldn't send them to a Hebrew school.

FN. Oh, they would have no part of it.

SN. No part of it. They had. . . they had their. . .they used to have a place on Beukid Park. . .

FN. That's right.

SN. And they also had their own free-loan association, too.

FN. They were completely organized in the community.

SN. Yea. They were. . . they were disbelievers in religion.

FN. Absolutely.

Q. But, disbelievers, antagonistic towards the. . .?

FN. Yes, very.

SN. I would say so. And there was always. . . there was a group who . . . I've never forgiven them for it, they had. . . I don't. . . everybody has the right to observe, believe as they wish, whoever, want to be, any part of religion. . .

FN. Oh, I know what you. . .

SN. But, one function. . .

FN. They made a public travesty. . .

SN. Of the Yom Kippur. They had the . . .

FN. They offended by having Yom Kippur ball.

SN. And that's a . . . they had a function on that Yom Kippur at night, see? And that was definitely. . .

Q. Why?

FN. Because they. . . they made a deliberate attempt to destroy any feeling of Judaism.

SN. And today, some of those men . . .

FN. Are the leaders in our temple. . .

SN. . . .their children. . . at a . . . and whether or not there's. . . all the temples and their children and did not follow in their footsteps.

FN. I want to tell you, Nancy, this shows you Judaism survives.

SN. You have. . .

FN. I always have faith in the survival of Judaism.

Q. But, yes, but if these people come back as leaders of a synagogue. . .

SN. I wouldn't say they're leaders, but the fact they've. . .

Q. But they've come back. . .

SN. They. . . they. . . they fell into the circle of. . . of. . .

FN. Of the. . .

SN. . . . Israel and everything else. They're not. . . may not be observant, they may not keep Kosher, or anything like that, but they're Jews, they're counted as Jews and everybody has a right to live just the way they. . . I don't think I'm any better because I'm a little more observant than most of them. I think everybody has the right to observe. . .that's the way we feel.

Q. Yes.

SN. But, that always bothered me as a youngster, I mean, that these people would have a special function, and I know. . . I knew the people very well. I knew them back. . .

FN. Shep and I in New York City. . .

SN. We're talking about Rochester, we're not talking about New York City. But, I thought it was . . .

FN. Did you know that the. . . the. . . one of the most well-known anarchists came out of Rochester?

Q. Who. . .?

FN. Emma Goldwin. . .

SN. Emma Goldwin. . .

Q. I only knew that by accident because I was talking to somebody about reading Ragtime and they said remember when Emma Goldwin was in Rochester. . .

SN. She was a real anarchist.

Q. What can you tell me about. . . she. . . she wasn't a native Rochesterian?

SN. Oh, yes she was.

Q. She was?

FN. She was.

SN. Sure she was. Her family. . . they lived here.

FN. Her biggest activity was in New York City, she was an out and out anarchist.

Q. And she. . .

FN. Not. . . not only a Communist, but an anarchist.

Q. She would get up and. . . and speak. . .

SN. Came from a nice background and nice. . . background, the Jewish people. That was her belief, that's all. Trouble is, it was wasted, she could have used it to better Zionism. . .

Q. She was eventually. . .

SN. No, she wasn't. . . she never went to jail, did she Fan?

FN. Oh, sure she did.

SN. Did she?

Q. Here in Rochester?

SN. No, New York City.

FN. Her activities. . .

SN. She functioned in New York. She left Rochester. But, this was her homeground.

Q. Homeground. I didn't realize that.

SN. I. . . I know some people who can tell you more about it, but. . . let's not talk about those things.

FN. Why?

Q. Who. . . who could I ask about it?

FN. Oh, it's written up in books, all kinds of books.

SN. I don't know who to. . .

Q. Is any profanity. . .

SN. I tell you, why don't you. . . why don't you talk to Herm Sarachin. . .

Q. Sarachin. . . somebody did talk to. . .and I. . . I know. . . I'd bet anything they didn't ask him. Is that. . . how did he. . .?

SN. He knows. . .

FN. He knows Jewish history in the community very well.

SN. Billy. . . Billy Sarachin. . .

Q. Who?

SN. His brother.

Q. His brother, right.

FN. They would know the detail and . . .

Q. Did you ever hear her speak?

SN. No, no.

FN. No, my husband's world was not attuned to. . .

SN. No, we weren't that way. We would lead a. . .

FN. My husband's world was the religious world, you know?

Q. Yea.

SN. We didn't go along with . . .

FN. And her activity was mostly in New York City and out of the. . . not in Rochester.

Q. OK. Let's see. I. . . I don't know how to ask, what was your mother's occupation?

SN. My mother?

Q. Raised eight children.

SN. She . . .she raised them. . . the Lord knows how many she missed. She was busy.

Q. She was busy.

FN. Was a beautiful young woman. . .

SN. Good mother. . . good. . . you know what women do today? That time, raise eight children, they cooked and they baked and no social life.

FN. Except my mother.

SN. No social life.

Q. She work in the store, too?

SN. No.

Q. She. . . I wouldn't think she had time. . .

SN. Never. . . never was very good at. . . but my mother was definitely was very . . . she became very ill, she suffered. . .

FN. She was ill for years.

SN. Not for the last twenty years, she never shook it.

FN. She was diabetic.

Q. Did she live on her own, or did she. . .

SN. Oh, no she lived. . . she lived right down on Joseph Avenue until she died. My father died there, too. Yup. I can never forget. . . I don't remember our first store on Joseph Avenue, just a small shop on the other side of the street, but I don't remember that store until they moved over the other side of the street.

Q. Are you Labor Zionists? General Zionists? General Zionists.

FN. We're general Zionists. My background and my husband's background is Mizrachi. Orthodox. . .

Q. Orthodox. Your background also?

FN. Oh, yes. My father was an Orthodox Zionist a Mizrachi member and he consorted with most of the national leaders.

Q. Well, do you. . . I know you grew up in New York City.

FN. Yes.

SN. New York City.

Q. Didn't ask you about what. . . what was your father like?

FN. My father was an importer.

Q. An importer. Let's see. How did the two of you meet?

FN. Well, I was a teacher and a friend of mine and I decided to take a trip to Montreal and come back on a cruise down to the Thousand Islands. My husband's family and my husband had heard about me through his uncle, right, in New York City, who knew my father. And they were anxious for us to meet each other. And I wanted no part of that sort of thing and I never knew anything about how he felt about it. However, my husband was interested, I guess, at the time, and he called up my family to find out if I was home, he used to come to New York on buying trips. Am I right, Shep?

SN. I'm listening.

FN. Am I right, dear?

SN. Yea, so far, you're right.

FN. And they said I was on the trip and that I was spending our first night in a hotel in Saratoga Springs, going on from there. And my husband. . . I think my family called me and told me that you were coming, you wanted to meet me. We met on the porch of the hotel. He was driving,. . .

SN. Yea. . .

FN. And he made a point of staying. . .my husband has . . . his mother's family comes from Troy, so he visit. . . stopped and visited his family in Troy and stop. . . came to the hotel. He never went home from there, he traveled with us and drove us till we came to the Canadian border, was Edith and myself.

SN. Yes.

FN. Where he left us, then Edith and I went on to Montreal, we took our trip down

- FN. (Continued) and I was infatuated and so was he. I'll tell you what. . . what excited me, his first name, I had never heard the name Shepard before.
- Q. I. . . that is an unusual . . .
- FN. Yes, it runs in the family, family name. . .
- Q. Oh. . .
- FN. And when I got back to New York, my mother wanted to know who was this man who was calling finding out whether I was home. And I was leaving the very next day to go on a trip South, my brother lived in Washington, remember Shep?
- SN. I remember.
- FN. We. . . and we took a trip to Daytona, in fact we used to go horseback riding on the beach at Daytona.
- SN. You brought your horse back. . . used to go horseback in Rochester.
- FN. Yea, I brought all my equipment here . . . anyway, but the time I got back to New York from the second trip, my husband was in New York the very next day. And, we pursued our romance. The hardest thing. . .
- SN. Forty-five years ago.
- FN. Fourty-four. The hardest thing. . .
- SN. Forty-five. . .
- FN. . . . for my husband was to be at our house for dinner with my. . . at that time maybe five or six of my brothers were in the house. . .
- SN. Yea, I was in. . .
- FN. I had eight brothers, and they were pretty. . . but each of us. . .
- Q. How old were you?
- SN. Got married?
- FN. Thirty-two.
- SN. Thirty-two. And my wife was 23. Stole her out of the cradle.
- FN. Hardly.

FN. It was rather romantic.

Q. Yea, it was a good story. I . . . I don't know why. . . how I got onto that. . . oh, I had you in New York, that's right.

FN. Yes.

Q. You know, I . . . get everything together. . . Was Mizrachi Zionism and Labor Zionism opposed to each other. . . or?

FN. Yes.

Q. Were they. . .

SN. They had different ideas on it, they were different. . .

FN. You could tell. . . we could. . . the Orthodox Jews could not conceive of the Socialist approach to Zionism. And the Labor Zionists were pretty Socialist.

SN. But later, Fan, a lot of them. . . they become . . . didn't . . . no wait a minute, Poli-Zionists. . .

FN. That's Labor Zionism. . . .

SN. But they were a more observant group.

FN. That's Labor Zionism. They believe in the Socialist theories, some are more observant than others.

SN. Oh, I see. That was later.

FN. Yes.

Q. The fact that it. . . it was so in view of secularizing. . .

FN. Oh, yes. . .

Q. That was what. . .

FN. You see, the Honor Guards, the Mizrachi group, could only see Palestine move religiously, from the point of view of all the . . . Bible, it is still in conflict in Israel today as you well know. Labor Zionists want to confront . . . they wanted a Socialist state, which . . . while the Socialist Party isn't great in strenght, it is neither one nor the other now.

Q. Yes.

SN. That's a conflict, if it wasn't for the . . for the. . . they'd have their own problems.

Q. Yes. How does that. . . how is that resolved like with the Federation, Jewish Federation, when it gives money just. . .

SN. Well. . .

FN. Let me answer that, Shep.

SN. Right.

FN. The Labor Zionist Party has no . . . can't ask for funds from the UJA, neither does Mizrachi, not parties, per se. See, funds are used for specific services of which these parties are involved, like Jewish National Fund or the HIAS, other funds. . .they have nothing to do with the parties who are almost politically motivated.

SN. You talking about UJA now?

FN. Yes.

SN. Well, we support Denver Hospital. . .

FN. Oh that has nothing to do. . .

SN. Well, it's our fund. . .

FN. Yea, but it has nothing to do with . . .

SN. Now, will you listen . . . now that has nothing to do with. . .

FN. Nothing at all.

Q. Well, when. . . when the Jewish Federation consolidated the different smaller organizations. . .

FN. Yea. . .Jewish Community Council. . .

Q. Jewish Community Council, was there some conflict in terms of where the money was gonna go, or. . .

FN. Always. . .

SN. Oh. . .

FN. Healthy conflict. . .

SN. There was. . .

FN. Constantly. . .

SN. The money was strict. . .

FN. . . . on the committee. . .

SN. . . . the value of the work they do.

FN. No, and according to the values which each organization stood for and fought for.

Q. Oh, so each organization. . .

SN. Well. . .

FN. Would fight for different areas of services, of course.

Q. Well, was there opposition to being Federated, to be. . .?

FN. In the community. . .?

Q. Yes, to be unified into one. . .?

FN. No, I'll tell you, the mass of the Jewish community wasn't even aware that we were forming a Federation. . .

Q. How about the leadership?

FN. The leadership . . .

Q. Were all of the leaders happy to be . . . to be confined to one organization?

FN. Well, as far as I knew they were.

Q. They never. . .

FN. As far as I knew they were. It was a way of Jewish life, it was going on all over the country.

SN. Well, it started during the war years, started.

FN. Yes.

Q. Yes.

SN. Our own war years.

FN. We had no choice, we had to. I can remember when I worked for Hadassah and our campaign for the Youth Aliyah, the Jewish community here didn't even know what I was talking about. And that was in '33 and '34, '35. . .

SN. Yea.

FN. . . . '36, '37, you know, when Youth Aliyah first began to be developed as a concept, 'cause the American world didn't even realize what was going on in Germany. And I can remember, I would get up on the platform and speak. . . they. . . it was like a whole new world, it took a long time for it to take hold.

Q. Did they believe you, or was it. . . was it just spent air. . . disbelief or was it. . . ?

FN. Well, the Christian world did not believe us, the Jewish world, of course, did.

Q. Was a. . .

SN. Was the truth.

Q. OK. We'll go back to that. There's one other question that I wanted to ask you. Were you ever in the military?

SN. Well, I was. . . wasn't old enough.

FN. Too young for the First World War and. . .

SN. My father and I raided dirt for the. . . for the draft, and I was. . . I was to be called up, I was 18, see? My father was 45, he was very. . . 18 and 45. I was to be called up for examination that particular week and that was when the Armistice was signed. I missed that for. . .

Q. I assume it would have been difficult for a religious Jew to. . .

SN. Well, of course, in our religion. . .

FN. I had three brothers in the First World War. . .

SN. You had no choice, see, you had no choice, you see?

Q. Well, how would they. . . how were they able to manage in a personal. . . ?

SN. Well, they had. . .

FN. Never asked them. . . I was a child. . . I

SN. Well, there. . . there were war years, and you had. . . you had no choice.

The same in Israel, even the men who are observant in Israel, doesn't count, they go out, too.

Q. Yea. OK. I guess the next topic I wanted to cover is Hebrew education. You. . . you. . . you do have memories of the Talmud Torah?

SN. Yes, very well. . .

Q. Did you attend the Talmud Torah?

SN. Yes.

Q. Who were some of the teachers, this could be back in the 19. . . would it be 1920's?

SN. It was. . .

FN. 1910 to '20.

SN. My. . . I. . . only one that I can remember there was Paley, and who . . . you . . . you remember more than I. . .

FN. I. . . I

SN. I lived with my grandfather most of the time until. . . until he was . . . and then we had private teachers in our home, you see? 'Cause even my children the Beth El. . . at school they didn't have . . . they didn't have . . . we weren't satisfied with . . . with the program that they had there, and we had. . .

FN. Nancy's referring to 1910, 1920. . .

SN. I. . . I was at my grandfather's at that time.

Q. But the Talmud. . .

SN. They had pri. . . there was. . . there was a teacher by the name of Kaufman in

SN. (Continued) Rochester. He had most of the children, all the boys that we know of, they are. . . that are my age that went to the . . . Kaufman.

FN. Shep, did the German Jewish community go to the Hebrew school?

Q. Not at all.

SN. They wouldn't even. . . the . . . the B'rith Kodesh. . . later had. . . they had Sunday school, they had class on Sunday afternoons, they had classes for anybody, in fact, I think I was there many times on a Sunday. 'Course, this to get away, you see?

Q. That wasn't a Talmud Torah, that was just. . .

SN. Talmud Torah was on Baden Street. and it wasn't. . . they weren't. . . Rochester didn't have anything that was. . . you could really count on. Boys who wanted to . . . better education after the Bar Mitzvah years went to New York City.

FN. I was a. . .

SN. My nephew. . . my. . . all my nephews went. . . my father sent 'em all to New York City. . .

FN. To a yeshiva.

SN. Yesihvas. And I want to tell you something, I have. . . what we have, my family alone, we had four ordained rabbis. . .

Q. I have to put the tape on the other side. . .

END OF TAPE I, SIDE A

Interview II
Tape I
Side B

FN. Have you had good luck with them?

Q. Yes, more or less. OK, this is Side B, today is July 15, this is Nancy Rosenbloom and I'm interviewing the Nusbaums. Now you were saying your father sent. . .

SN. My. . . all my. . . as I was saying, the schools. . . Hebrew schools in Rochester were not. . . they could just do so much and no more. . .

FN. Very elementary.

SN. Very, very elementary. And my father was anxious for my nephews to . . . his grandchildren. . .

Q. His grandchildren. . .

SN. . . . to get a. . . and they all went to Yeshiva University in New York City.

Q. But, again, your son did not?

SN. Yep, my son did not.

FN. We had. . .

SN. We had private tutors in Rochester that we had. . . that we. . . in fact. . .

FN. You see, I was more of a spender in that than my husband.

SN. New York City. . .

FN. See, I went to Hebrew school and went to. . . before it became . . .

Q. So you had all the. . .

FN. I had a very modern Hebrew education.

SN. My wife's background was much more. . .

FN. Much better than my husband's.

SN. . . . than mine. Much more. We weren't able to get it, now whether or not . . . if I. . . since I didn't want to go to New York for it, New York City was very easy to get . . . to have. . . you see? But my newphews did go. In

SN. (Continued) fact, we. . . my. . . I have four, at least four, ordained rabbis and only one of them today is. . .only one of them is practicing.

FN. Practicing.

Q. What. . . What happened to the others?

FN. Well, it was part of their educations.

SN. Part of their. . . one is in business, and one is a lawyer, and. . . and one of my nephews is a head of the chaplains, of all the chaplains in. . . in. . . in. . .

FN. The Army. . .

SN. . . . the Army of. . . of. . .

FN. Veteran's Administration. . .

SN. . . . Veteran's Administration. And he gave. . . has given up the rabbinate for it. So, my back. . .but all my children, my daughter and my son they used to get up early in the morning, teacher would come 7:00 o'clock in the morning. They'd take their lessons.

Q. Who. . .?

SN. Beenicut was. . .I don't know if you remember him or not, he was one of the good teachers in. . .

Q. And he also had . . . he taught himself though at Talmud Torah, didn't he?

SN. Yes, he did. But we had classes, all my children graduated high school had private tutors. And my. . . my back. . . the children did quite well.

Q. Both the son and the daughter.

SN. Well, I would say my daughter today has done very well, don't you think so Fan?

FN. As a Jewish mother?

SN. Yes.

FN. I should say superior.

SN. Well, then there. . . I'll tell you something, when a mother gets a good

SN. (Continued) Jewish background, her children get the benefit.

FN. I'll tell you a secret, my father always insisted that I have a very good Hebrew education because he always said, you're gonna be a mother.

Q. So . . .

FN. Which is very, very unusual in that generation.

Q. Right. I think so. Do you think then that a Jewish woman has a special role in . . . in . . . ?

FN. What a question.

SN. Don't forget. . .

FN. Well, one special reason. . .

SN. Mother. . .

FN. . . . in the United States the two. . . the family is mother-oriented. There is no question about it, the policies she lays down, the pattern, everything. Maybe it's because the father works all the time, I think it's changing today. I think it's more equal partnership, but during all the time we were working, it was all mother-oriented. I was particularly needful that way because my husband worked from nine till ten at night.

Q. Yea.

FN. I set the pattern.

Q. In terms of the Jewish. . .

SN. Background. . .

FN. Everything.

SN. Of life.

Q. Yea. Life.

FN. My husband took for granted in our marriage that we would have the kind of Jewish life we had, but whether it was rich or ordinary or just rote or scholarly, that depended on me.

Q. Do you feel your daughter has. . . has the same. . . followed in the pattern . . . ?

FN. Our children are not as observant of ritual as we are, but their homes are very positively Jewish. They're Kosher, both of them.

Q. Both of them.

FN. And they have the Seders for Passover and they observe every holiday.

Q. They had a Jewish education?

FN. Oh, for sure.

SN. Very. . . we were very . . .

FN. And they're leaders in the Jewish community.

Q. Both of them are?

FN. Yes, Minzi is vice-president of the Federation in St. Louis. And. . . and Beryl, you know.

Q. Yea, right. OK. Let's see. Were. . . were your children happy to have the Hebrew education? Do you remember, was their attitude positive, or. . . ?

FN. Yes.

SN. I don't think anybody's happy about it.

FN. It's just fair.

Q. Well, I. . . I. . . yea, yea.

SN. Well how. . . how was yours?

Q. I remember not being such a positive. . .

SN. Well, it's a mistake though, I. . .

Q. Yea, now. . .

SN. I. . . no, I. . .

FN. She's not asking the philosophy, she's asking how they really reacted.

SN. Yea. I. . . I. . . They. . .

FN. I think my husband as a boy himself just didn't care for it very much either.

SN. I'd rather play ball, honestly.

Q. Yes.

SN. Of course, I regret it today, see?

Q. Right.

SN. And I made it my business, you see, that our children took advantage of it.

I don't think it hurt, few children really love it, I don't care whether it's Catholics or Protestants. . .

FN. Shep, I don't say it is, though. . . children just simply understood it was our way of life, there was never any question.

Q. Part of the discipline.

FN. That's right.

SN. Yea.

Q. In your own . . . in your education, because you're more modern, did you have a pos. . . a more positive attitude?

FN. Oh, yes. First of all, I knew I was there in the world of people I was with, many of the men who taught us had become professors of Jewish Studies all over the country. And at the seminary, and in Israel, and many of my compatriots right in the classes have become leaders, Jewish life. There's no question about it. . . . Kaplan's daughter was in my class.

Q. Now, she. . . she's . . . she was ordained as a rabbi. . . ?

FN. Judith. . . ?

Q. Wasn't she? Do you know?

FN. She's a . . .

Q. Bat Mitzvah, first, or something.

FN. I don't know.

Q. She had some. . . there's some reason. . .

FN. I know her speciality is Jewish music.

Q. Oh, Jewish music.

FN. She's the wife of Rabbi Aaron Eisen.

Q. That I. . .

FN. Oh, sure.

Q. The. . .

FN. Selected, she. . .

Q. Rochester Jewish. . .

SN. She's. . .

Q. Yea. . . Rochester just didn't have that kind of milieu?

FN. Oh, no, no. I was taught modern Hebrew from the very beginning.

SN. As I said, not only the. . . that our. . . my. . . family was sent to New York, but there were very, very . . . many people in Rochester that children were sent away.

Q. Although, one thing that I picked up from different interviews that I've had is that the Talmud Torah seems to be something that grew and that. . . that they imported really fine teachers from . . .

SN. I don't think so, nah. You see, the temples took over all that later, you see?

Q. Temples did take it over. . .

SN. Temples take that. . . Beth Joseph had their own school, Beth El had a school, well, even B'rith Kodesh has a school today.

Q. Right.

SN. Then we. . . then the. . . what helped most was the Hillel School that came to Rochester, even though . . .

FN. That's quite modern already.

SN. Well, it was quite an objection to a lot of people objected to that, too. But, I know. . . all my. . . my. . . my three grandchildren here went there, and they, I'm sure, they went to the. . . and their schooling when they left. . .

- SN. (Continued) they went into high schools, they were way ahead of the other children at the . . . their classes, wouldn't you say that, dear?
- FN. A double discipline in teaching study is modern, better-trained.
- Q. Yea, yea. OK. I know you told me your daughter married right after she graduated from college. . .
- SN. Yea.
- Q. Your son also married right. . .when he graduated from law school?
- FN. Exactly.
- Q. That . .
- FN. They were married three weeks apart.
- Q. Oh, your daughter and your son were married. . .?
- FN. Yea. . .
- Q. Oh, because they must be three years. . . age difference. . .
- FN. Almost three years.
- SN. Three years.
- Q. That's just for the record. Let's see. Did. . . Do you subscribe, or did you subscribe to the Jewish Press? The daily newspaper. . .
- FN. The Jewish Ledger, sure.
- Q. The Jewish Ledger?
- SN. We don't receive it today, but. . .
- Q. Any. . . any Yiddish?
- SN. We used to get. . .
- FN. No. . .
- SN. . . . we used to get some of the . . . the news. . . there was. . . just news.
- FN. No, you mean the Jewish Telegraphic . . . Report.
- SN. Yes.
- FN. I got that because I used to be on the Jewish Community Council.

Q. Council.

FN. Yea. No, we never. . . we did get The Jewish Ledger many years ago, but we haven't. . .

SN. Merely just. . .

FN. The Yiddish Press we would not be interested in. I can't speak or read it very well.

Q. Do you speak Yiddish or. . .?

SN. Yes.

FN. Better than I certainly.

Q.. Read it also?

SN. Well, you know, I want to tell you something, in our home, since we were in business and we lived with the store, was very little Jewish in our family. We were an Orthodox family. We were a little Jewish. . . Jewish. . .

FN. You would think that you would have a lot of Jewish. The reason they didn't was because his father came here when he was eight years old.

Q. He already knew. . .

FN. We were all. . .

SN. Mother came here very young, too, I don't remember how old. . .

FN. They were married in Troy, New York.

SN. Yea.

FN. My family did not come here that early, but my parents spoke English to us a great deal. If anything, my father would make me speak Hebrew.

SN. Hebrew was not used very much when we were here. . .

FN. In Rochester it was not used.

SN. It didn't come until very later years.

Q. Maybe we'll move on, and if I can ask you, Mrs. Nusbaum, about some of your activities because you have a wealth of information about different organizations

Q. (Continued) maybe. . .?

FN. Whatever you think.

Q. OK. Maybe if I just throw some things out. . . Have you been active in Hadassah?

FN. I'm sort of retired now.

Q. Leadership level of Hadassah?

FN. Oh, yes. Yes. I. . . When I came here as a bride, you've got to. . .I was always a Zionist, and I was born to a Zionist family, and when I came here I had a very busy husband who worked till late at night. So I got involved in Hadassah, and I had, apparently, a much better background than most of the people here.

Q. What were some of the activities that Hadassah was aimed at?

FN. Fund raising.

Q. Fund raising.

FN. It didn't branch out too much into education programs, a little bit later. But fund raising was essential. Well, you see, what was happening then when I became involved in the thirties was the Holocaust.

Q. So that would be. . .

FN. And it was beginning to gear up and I became a speaker. And I spoke to the Speakers Bureau. . .

Q. Oh, the Speakers Bureau was connected with Hadassah?

FN. Oh, no, but it was under the Jewish Community. . .

Q. Jewish community. . .

FN. And I was one of the speakers.

Q. Who were some of the other speakers?

FN. Heavens.

Q. Women, mostly women?

FN. No, no. Mostly men, there were very few women. Very few. Mostly men.

FN. I can't remember. . .

SN. Joe Goldstein?

FN. Joe Goldstein, Joe Silverstein, people like that. And then there was another level, a little bit younger.

Q. Did you have. . . a hand speech. . .?

FN. Oh, no.

Q. Each time it was a. . .

FN. Depending on the group, the occasion or. . .

Q. And it was mostly aimed at informing people of. . . of what was beginning to go on, of fund raising. . . have people come over. . . to get out of. . . Eastern Europe. . .?

FN. If I began that way, I did interpret an awful lot of Jewish history.

Q. Oh, lots of Jewish history.

FN. Oh, yes, you had to give. . . you had to give a background. You had to vindicate your purpose as a group. And indicate why you were. . . the Jewish people were being used that way. You have got to remember that when you speak . . . and I spoke to many Christian groups. . .

Q. Oh, Christian groups as well as. . .

FN. You begin to scratch. . . because my husband was with me to speak once at a church.

SN. First Unitarian Church. . . no, at the East. . . right here at. . .

FN. Presbyterian. . .

SN. Presbyterian.

FN. And I ran into difficulty. I ran into difficulty because I was sharing the platform with another man who was supposed to have taken the Arab point of view, and this was. . . had nothing to do with the Holocaust, though it came into the picture, this was a discussion of the Jews and the Arabs and Palestine.

FN. And do you remember, Shep?

SN. I was there.

FN. One man got up and made a very sneering comment. And before I even had a chance to think how to answer it, and I wasn't frightened, I was very calm, the man who shared the platform with me was taking the opposite point of view, put that man in his place. And the Minister got up and chastised this other man. The prejudices were very deep. We had many things to fight with.

Q. Ummmmmm.

FN. But interpretation of the Jewish needs and the Jewish emergencies was the central. . .

SN. I think it took hold very well as. . .

FN. We had to. . .

SN. Education . . . after we'd educated. . .

FN. We had to involve the public.

SN. They were very much unaware of what was going on.

FN. It was sad. . .

Q. Through the Speakers Bureau , through the thirties, into the forties?

FN. Oh, it's still active.

Q. It's still going.

FN. Oh, the Community Council maintains the Speakers Bureau all the time. It services Jewish community group, special celebrations and occasions, it services speaking to the Christian community.

Q. Do you still give talks?

FN. No, not. . .

Q. Not for any. . .

SN. They have changed, you probably get the younger people. You got some very wonderful young people today that. . .

FN. And they do it.

SN. And they do it well, too.

Q. Yea.

SN. Julia Berlove is. . . you talk to Julia Berlove?

Q. I didn't, but somebody did. Yea, she is someone who's. . .

SN. She's still involved.

FN. She's very much involved.

SN. She'd be a good. . . she's good for something. . .

FN. I brought her into this work.

Q. You brought . . . that's what I wondered. . . She's a younger woman. . .?

FN. No, she's older. Julia comes of a German-Jewish background from the South.

She had no knowledge of Judaism. She really had nothing of the Reform movement of life, but very, very Reform movement only almost Unitarian. She was. . . came here as a bride, she joined Temple B'rith Kodesh, and is absolutely devoted to the temple. She's been a wonderful member of the congregation, but I think Julia was reaching out for an interest. She was involved in the Council of Jewish Women, which was really the forte of many of the German-Jewish community. And we gradually moved into the Council of Jewish Women and service with it very well. I stepped out before. . . many reasons, most important is I think it's become a. . . an appendage, not vital. Not in my point of view.

Q. Right.

FN. Whereas, if you speak to the members who are active today, they will say they are.

Q. Yea.

FN. But, I'm aware that the Council of Jewish Women was an essential organization in the first. . . in its development. Where they did education for the foreign-born, and they did many things. Now, but. . . they look for local programming

FN. (Continued) today, because everything they did has been taken over by the professional agencies. By the Board of Education and by citizenship groups by the State and the Federal government. They've inaugurated these activities, but they were taken over by professionals. It's a great tribute to Council. But I. . . I also feel they have no right to solicit memberships and to raise funds 'cause they have no national philosophy. Except as another Jewish group serving the community.

Q. When do you think they . . . ?

FN. The height of their work?

Q. Reached the height of their. . . ?

FN. Oh, it began from the time of the 1890's when we had the World's Fair.

SN. Eighteen. . .

FN. In Chicago.

SN. Oh, is it as far back as that?

FN. Council of Jewish Women?

SN. Yea.

FN. Oh, sure. It was formed there with Hannah Solomon. It was formed because the Jewish women organized the fair, and wanted a voice. And it became very active and that's why the great mass of immigration in 1890's and 1900's they took over the education of the foreign-born. They used to meet them at the ships.

Q. So, they peaked in Rochester. . . ?

FN. They were at their peak when I came here as a bride in the thirties. Thirties because it was a very. . . it was a sort of an aristocratic group, Kosher. I was put on the Board, I served a purpose. I remember one of the great arguments we had on the Board was whether the United States should go to war, the Second World War. And we had mostly pacifists, not that they were Socialists in any way, not these women. But, they were pacifists. The Second

FN. (Continued) World War.

Q. That was . . . an isolationist . . . ?

FN. And I was . . . an isolationist, right. And I was not. And I guess I was rather fresh, I know I argued the point boldly, which is when I really came to the . . . it was a matter of principle on my part. And then . . . then Council of Jewish Women. . .

SN. They still active?

FN. As a group, it's a group.

Q. But they really. . .

FN. They have no. . .

Q. They have no platform.

FN. No, their program now is to take over some services in the community, which they do very well.

Q. Russian Jews?

FN. They. . . they may be very well. . . I'm not too sure. . . their program is. . .

SN. Don't think they. . . yea. . .

FN. They have always done everything very well.

Q. Yes.

FN. But, what I am trying to say is they have. . . there is no longer a basic philosophy for them to be an entity as a separate. . .

Q. I understand.

FN. Now Hadassah is. And has a right to be. But, the Council of Jewish Women, they . . . they did Meals on Wheels and all kinds of things, they were marvelous. Any. . . any group could have done it, there was no special reason for Council of Jewish Women. . .

Q. Yea. . .

FN. Yes.

Q. Yea, how about Beth El Sisterhood? Were you involved with them?

FN. Oh, I was President.

Q. When? Well, it's hard to . . . years, because. . .

FN. I don't even remember. Oh, sure. . .

Q. What are some of the activities?

FN. I was President in 1949 to '51.

SN. Is that when Phil Rosenberg. . .?

FN. Mother died. . . Rosenberg. . .

SN. '48.

FN. '49, '50, '51. . .

SN. No, that was the. . .

FN. Your father died in '51.

SN. Wait a minute. Mother died in '48, and Rosenberg was here then.

FN. Your mother.

SN. Yea.

FN. I'm talking about my mother. Died in '52. So, it's '49, '50, '51, '52.

Q. What were some of the programs. . .?

FN. And I was also President of the region or whatever it was called, the district of the Sisterhood. Group of young. . .

Q. What were some of the programs that your group. . .was it mostly social. . . or?

SN. No.

FN. No, we really tried to develop an educational. . . we had interpretations of the holidays and displays and. . . We had speakers who talked to. . .

Q. Yea.

FN. . . . important subjects. We had social functions, too. We had fund raising.

Q. . . . strictly educational. . .

FN. Fund raising services for the temple. That was our purpose.

Q. You also said you. . . you worked as a Bond. . .?

FN. I was Chairman of the Women's Division.

Q. The Women's Division.

FN. Yea.

Q. And. . .

FN. And also of the Federation.

Q. Also of the. . . that had to be. . .

SN. You weren't President of the Federation.

FN. Chairman of the Women's UJA Campaign.

SN. Oh, yea?

FN. Sure, I was.

SN. I forgot. So many years ago.

FN. You name it, I was.

Q. And Youth Aliyah. . .?

FN. That's part of Hadassah. I was President of Hadassah and I was president of the region and I was on the National Board.

Q. What does Youth Aliyah work towards, towards actually getting people. . . young people to make Aliyah?

FN. Well, sure it all began during the Holocaust, they had to get out of. . . the young people out of Germany.

Q. Oh, out of Germany.

FN. And, the families would beg the Jewish communities of the world to take the children. And it finally fell on Hadassah who established the programming. Now it's done by every agency in Israel. But at that time, Hadassah did it.

Q. I. . . I was under false impression that maybe it encouraged young Americans to make Aliyah, but it. . . what it is. . .

FN. Youth Aliyah has nothing to do with that. There is a bureau in Israel that urges Aliyah on the part of other people. . .

Q. Right.

FN. Not Youth Aliyah. Now it also handles socially maladjusted children in the

. . .

Q. In Israel?

FN. In Israel, they take them. . . of course, are sent by the courts.

Q. Do you think when we were talking about women's roles, do you think a woman. . .
a Jewish woman's role is different than a Christian woman's role? In terms of
. . . of . . .

SN. Of what?

Q. In terms of family and home. . .

SN Family life?

Q. I mean is it the. . .

SN. Well, I don't know. . . I don't think we could speak about that, 'cause we
don't really know what the family life. . .

FN. To me the family unit is very important.

Q. But not. . .

SN. Whether how it is in the Jew. . . in the Gentile world, we don't. . . I don't
think we can talk about that.

Q. It wouldn't. . . but, it's really nothing. . .special to Jewish. . . I mean
mother is mother, Mom is Mom and. . .

FN. You've got to remember one thing, Judaism is a team. Every holiday, every
observance in Judaism is in the home.

Q. Right.

FN. In the Christian religion it's in the church. And the home is a unit of such
strength and the gathering of the people and the purposes for the gatherings
and the spiritual uplifts of the gatherings that the people want to live that
way, they all would be very rich.

- Q. You know, in . . . in recent years a lot of people write about disintegration of . . . of the family and the home. . .
- FN. What do you think created the family unit in life? Civilization?
- Q. Well. . .
- FN. From the time of Abraham.
- Q. Right.
- FN. The family.
- Q. But, if that's true and . . . and synagogues. . . do you think that the synagogues are assuming more responsibility as a . . . ?
- FN. I don't think there's a relationship between the family and the synagogues.
- Q. Not. . . ?
- FN. No, society does that. I don't think the synagogues have anything to do . . .
- Q. So, in other words, if the family is losing its power, there would be other institutions in society in general. . .
- SN. Don't you. . .
- FN. That would help it? Help it too. . .
- SN. Don't you think the synagogues as well as the churches encourages all family life and. . .
- FN. Oh, there's no question about it. I thought you meant that. . . that the synagogue takes its toll away from the family and does it itself.
- Q. No, no, no.
- SN. Well, they do in cases where. . . for observance, like the churches have family dinners, don't they?
- FN. Well, that's. . . is. . .
- SN. Then there is . . . family is. . .
- FN. If anything, they encourage the. . . retaining of the family unit.
- Q. For example, do you support like in Beth El they have these, what are they. . .

FN. Mishrackas.

Q. Mishrackas? Is that something that appeals to you?

FN. Not to me, no.

Q. Do you think it serves a need?

FN. Apparently it does.

SN. Well, it helps a lot of people. I think it brings them together.

FN. Our family's been very secure. We haven't felt that way. . .

SN. I think it helps a lot of families, helps them socially.

Q. Yea.

FN. You've got to remember a lot of people move to the city. . .

Q.. City, yea.

SN. Do you know I was told just this week, mentioned the fact, there's five families moved into Rochester of. . . of a very observant background who have. . . have taken the positions at Xerox, Eastman Kodak and Bausch. That people are coming here and. . . and live. . . and coming to Rochester, 'cause Rochester has a lot. You know, Xerox pays a lot of people here.

Q. Yea.

SN. Eastman Kodak brings up a lot of people.

FN. I think they do a nice job with it, I think it plays a role. We never happened to need it. Our family is very. . .

SN. Well, you know. . . we're. . . we're the older generation, you see. But, I. . . I can see where my. . . my children are more or less interested in it, and I think. . .

FN. But, they would never join it.

SN. No?

FN. I don't think so.

SN. I think. Now, for instance, do you belong to a temple?

Q. Beth El, well my family does.

SN. Well. . .

FN. Nancy's probably not religious at all.

SN. Well, she. . .

FN. Not observant.

SN. Well, that's all right, but you. . . you're involved in Jewish life.

Q. Oh, yea, yes.

SN. That's right. As I said before, I don't judge people just because they're not observant, you see. They. . . we don't judge people that way.

Q. Yea.

SN. We judge people what they are.

Q. Yes.

SN. What they do. But, I can see. . . now, for instance, Beth El, I've been going there for a lot of years. I see new faces everyday that come in. They don't know that. . . that. . . that coming into the men's . . . lady. . . her sisterhood, they become affiliated and it's become a social life for them, they make new friends, meet a lot of nice people.

FN. And they may be the kind of people who are. . .

SN. And the same that. . . This and. . .

FN. . . . themselves. . .

SN. I think that's wonderful. I think the churches have it.

FN. No, I don't think so.

SN. No.

FN. I don't think they have this kind of movement.

Q. I don't know. I don't know.

SN. They don't have it?

Q. But, it's certainly something that . . .

FN. It's interesting. It's a new movement.

Q. Because it's . . .

FN. Very new.

Q. Yea.

SN. I think it is wonderful.

Q. Yea.

FN. I do think, and my children have gone to Friday night dinners at temple. Have you heard about that?

Q. That's something new also.

FN. Yea, and they say pah.

Q. It is?

SN. They have. . . they enjoy it.

FN. What do you think it is? An enlarged family.

Q. Yea.

SN. There's no. . . even though I remember Rabbi. . . oh, Rabbi Karp as well as Rabbi Elkins, they always encouraged the family dinner on Sabbath on Friday night. If you don't do it, your children . . .they copy. . .

FN. They do it. . .

Q. Yea. And if they don't. . . and if you don't have it in the family then it soon dies . . .

FN. Tries to take its place. I'm sure the synagogue plays this role, but. . .

SN. Well, it's a. . .

FN. It's a mixed. . .

SN. Today. . . Today intermarriage is gettin' to be a firm, very powerful thing around the country today. We're losing our. . . our. . . the New York Times People . . . we're losing. . . they're losing. . . we're losing so many because they're. . . they marry Gentile women, we lose. . . we've lost 'em.

Q. Yea.

FN. 'Cause you have to have a philosophy. If you're going to approach the marriage state today you may fall in love with a Christian, I don't know. If you want to marry, you've got to understand that there are those of us who are steeped in Judaism have a fault. Judaism is going to survive, no matter what. We may be very small in number. We may be much larger, but we will survive. The core of Judaism that survives is the one who is devoted to Jewish ways of life. And so on. The intermarriage has caused a falling away, they are completely lost to Jewish life in most cases. We forget about them. They. . .

SN. Most cases, there are. . .

FN. Plan a beautiful life, they may have many wonderful friends, they may make large intellectual contributions, as far as Judaism is concerned, we've lost them. They don't mean anything.

SN. We've lost their children.

FN. But the core will survive. And I believe as many of us do that the survival of Judaism is not only governed but precious to civilization.

Q. Do you think that. . . I mean, what is the answer to the problem of intermarriage?

SN. To try and. . .

Q. I mean, they. . . more education? I mean, but. . . but is. . . ?

FN. We've gone through this before in generations ago.

SN. I think. . . I. . . I think. . . I think. . . I think it's family life. If you get away from family life and they. . . and your boys or the girls, there may be cases where. . .

FN. Oh, I think it's because young people no longer have the relationship or respect for their parents like we did. We would never think. . .

SN. We would never. . . we would never think of doing anything wrong.

FN. But, you know, my generation is pretty much a lost generation, Jewishly or

- FN. (Continued) or anything, no knowledge, no education, have a group of people who are a little younger than us who are useless in UJA and everything. There are. . . they're the war babies, they're having a ball.
- Q. Yea.
- FN. But, they make no contributions. And their children will accordingly do different things than. . . and they're lost. However, among the children of those families who have been steadfast, we are getting a new core of leadership in Judaism. This is what always happens in history.
- Q. You think that is a pattern then?
- FN. Oh, sure.
- SN. Well, I think in Rochester, I don't know about . . . involved. . .that that the young people who run the UJA and run the Federation are all young, successful people. And they're doin' a beautiful job.
- FN. And their children are being brought up Jewishly and they live Jewishly. Very happily, too.
- Q. Well, what you're saying also is that there's a generation a little bit older than this generation. . .
- FN. Oh, sure. . .
- Q. . . . and younger than yours that is a lost . . .
- FN. When we worked in the UJA we used to call them the lost generation.
- Q. Lost generation, because. . .
- FN. I'd say the people who are. . . if I am 67, I am talking of the people who are between 45 to 50 to 60.
- Q. I. . . I questioned that. . .
- FN. Oh, sure, we knew it. You could not touch them, they're not that interested.
- SN. The only one that brought them together was the German. . . this German Holocaust.
- FN. Oh, sure.

- SN. That's the only thing that brought the German people who . . . who . . . now you take Marcus, the . . .
- Q. Charles. . .
- SN. Charles Marcus, you know he . . . we never . . . we never knew that he was Jewish? He found out that he was Jewish during the Holocaust, and he's done so much, see? All that money he gave 'em to the JY and so on and so forth. We . . . he never knew he was Jewish, probably come from a family life there was . . . there was nothing Jewish about it.
- Q. Yea.
- SN. There's a . . . that's a tape . . . Maybe that's the reason why we have these things, these Holocausts. The real guys all of a sudden . . . we're not the lost gen. . . we're . . . we pick up people from the lost generation.
- Q. But, you don't feel there's another Holocaust in America?
- SN. I hope . . . God forbid. . .
- FN. We never had a Holocaust in America.
- SN. Never, no.
- FN. God forbid.
- Q. Yes.
- SN. No. The . . . you can see what's goin' on. You'll always find people . . . but I think you find people understand and respect each other.
- FN. I think the Christian world knows the Jewish people better.
- Q. Yea.
- SN. I think this incident that happened in Uganda . . . today . . .
- FN. How do you react to that?
- Q. Well, I reacted . . . of course, as any other . . . as . . . as what I thought any other Jew would react with enthusiasm that . . . that they did what they did. Until I was explaining that to three non-Jewish friends of mine.

FN. And what did they say?

Q. They said that Israel. . . why did I say that. . . that Uganda. . . that the Israelis will be killed, why did I say the hostages would be killed and that Israel should have tried in a different manner. . .

SN. Which way? Well, how?

Q. Well, see, they. . . they wouldn't defend their point, but they wanted me to defend mine. They were. . .

FN. This is very interesting.

Q. That. . .that. . . that had Israel tried more diplomatic means that maybe the hostages would. . .

SN. You think they did?

Q. . . . have been returned.

SN. Don't you think they did?

Q. But, I said, no, I didn't think that was right.

FN. Israel did.

Q. Well, yes, but I thought what I said was that I thought that the. . .

FN. . . . was given away, these people really didn't realize, when all the people were released except. . .

Q. Except one.

FN. The Israeli.

Q. The Israeli.

FN. See, that was different, that was. . .

Q. Oh.

FN. Then we. . . they knew.

Q. That. . . that they had no other alternative.

SN. That's what you should have explained.

FN. I think that's what you should have told them.

Q. Right. Right. I didn't. . . I should have said that.

SN. Yea.

Q. That's right.

SN. 'Course. . .they had no intention. . . they'd 'a been killed, there's no question about it. And, . . . and I. . .

Q. They said to me, how do you know?

SN. You're dealing with a madman.

FN. Well, Shep, you don't have to explain to her.

SN. No, I. . .

FN. I was only interested in the conversation with the . . . I only asked her. . .

Q. Yea. Or they would. . . they compared it to Cuba and America. They said, how would you react if America went into Cuba and acted that way?

SN. . . .we. . .

Q. I said, I would have reacted somewhat differently because. . .

FN. No, I wouldn't. If Americans were held as hostage in Cuba . . .

Q. I would have thought America could have used its power through other. . . other channels, but that Israel. . .

SN. How do you know they didn't?

FN. There's a latent pacifism among Americans.

Q. Yea, especially after Viet-Nam.

FN. There's a latent pacifism.

SN. Well, I think . . .for five years you picked up newspapers and articles all the world was astounded by what happened. . . well the Gentiles. . .

FN. It doesn't matter. . . military genius, but I was interested in how the young people reacted.

Q. It's funny though because I'm beginning to get a reputation around the U. of R. as the patriotic Jew, and see, put me next to most Jews and I'm not observant at

Q. (Continued) all. But put me in a different kind of environment and they. . .

I become. . . I become. . .

FN. Well, that's very easy to do.

SN. They. . . they didn't feel. . .

FN. I think you ought to write that reaction up.

Q. Do you?

FN. I really do. I think you ought to. . .

Q. They think. . . well, you see, a lot of. . . especially a lot of graduate students . . .

SN. You're talkin' about Gentiles?

Q. Gentiles. Oh, though some Jews also are very pro-Arab in the sense that. . . that they're the down-trodden.

FN. Yes.

Q. And that's. . . you know, materialist Israel and this is. . . that. . .

SN. Israel. . .?

Q. . . . speech. . . yea, it's a . . .

FN. You know, there's an old tradition in Jewish history. We're a stiffnecked people, you know that. There's an old tradition that whoever has a program or a rain power upon the Jews will himself be destroyed. Not that the Jew doesn't.

Q. Yea.

FN. But, that's what. . . happens. . .

Q. But. . .

FN. And you know why? 'Cause the Jew is the barometer of whether they are a democratic society or not.

Q. But, but. . . people around. . .

SN. My attitude of. . . what. . . what people are . . . I'm . . . picked up the

SN. (Continued) newspapers. They don't belong . . . it's not Jewish or. . . oriented, and they think it's most marvelous thing in the world ever happened. It. . . that our country ought to take a lesson from it. Well, of course, you know the reason was . . . I don't know, it was just these people were stupid out there. They said they didn't know how to handle it, you see?

FN. You should have tapes with those conversations you had with those people. Absolutely.

Q. It was. . . it was quite a long. . .

FN. It sounds very. . .

Q. . . quite a long time.

FN. Yes. I would have taped it. It would have been important to me that you could study those words and interpret to yourself and to the group what actually was said in that conversation.

Q. Yea, but I think that would be. . . I think I'd be sort of upset if I actually. . .

SN. Well why?

FN. Doesn't have anything to do with it. I think it's essential.

SN. That's true.

FN. I think. . .

Q. Yea.

SN. The world thinks what Israel did there . . .

FN. But, here are these young people who don't think that way.

Q. Two. . . and two of these people are black.

SN. Black?

Q. Black. Now, also. . .

SN. You know why, that's a black country, you know?

FN. No, they have no relationship to . . .

Q. I. . . Well, they're both . . . they're both, I don't know what the word is. . .

Q. (Continued) I don't know. I don't know.

FN. I wish you had taped it. I really do, Nancy.

Q. It was a very interesting. . .

FN. Yes.

Q. . . . conversation to. . . the four of us, and I was really. . .

SN. They felt that what. . . that we shouldn't have gone out there and taken. . .

Q. That Israel is an agressor, that Israel is imperialistic.

SN. Well, they they're. . .

FN. I'll tell you, they might have downtrodden, or they call us imperialists.

Q. Imperialists.

FN. We're never normal.

Q. It's. . . It sounded so funny just to. . .

SN. They've been reading the wrong books.

FN. Who?

SN. These girls, these two black girls.

Q. Yea, they. . .

FN. Well, I think she should have taped it.

SN. Well, she. . .

FN. Very interesting.

Q. Actually it was the one day I didn't have my tape recorder with me.

SN. She didn't have her recorder.

Q. Let me see how far. . . I don't want to. . . OK. . .

FN. No, and. . . in deeper would have taken that conversation torn it apart and studied it and we would know how they tick.

Q. But these are unusual students. These are graduate students, and these are graduate students who are steeped in a Marxist, quote Marxist philosophy.

FN. Oh, well. . .they're. . .

- Q. They have a canned speech. Now whether or not you go out on the street and just ask everyday Gentiles what their reactions to Uganda was, I don't know.
- FN. That's another secret I'll tell you. That the Christian does not understand the strength of Jewish. . . Jewish people have . . .
- Q. No. I agree they don't.
- FN. They do not understand the strength of our unity at all. And they don't understand our clannishness and our separateness.
- Q. But I think, and I think also some of. . . most. . . I don't know most. . . but quite a few people my age also don't understand.
- SN. Sure.
- FN. What do you think kept us surviving?
- Q. I don't. . . I. . . Well, I know, but I don't know what the future. . . what do you think the future is of the Rochester Jewish community?
- FN. Oh. . . Oh, it will survive and strengthen.
- SN. I think we're gettin' stronger.
- FN. Strengthen and weaken and strengthen and weaken.
- SN. I. . . I. . . I can. . . I will. . . let's. . . I'll go back. . . I'll go back to . . . when. . . to the time my father. . . my father came to this country. No comparison that we've made strides.
- FN. Much more educated community.
- SN. Educated, more successful. You don't get that way. . . we're not the Rockefellers that we inherited, you know?
- Q. Yea. Also, in terms of. . . of successful in terms of becoming professional and moving with the whole economy of the country and. . . ?
- FN. Oh, sure. But that's the smallest part. That's the American way of life.
- Q. That's the American. . . You mean also. . . ?
- FN. I'm talking about a Jewish community, and the community. . .

Q. Jewish. . .

SN. I think we've grown.

FN. More cohesive.

SN. Oh, yes.

FN. You know, the interesting this is that at one time it was not in to be a part of an active, Jewish community. Today it's very in.

Q. Yea.

SN. We have. . . our Temple Beth El today. . .

FN. There will be. . . there will be generations when it will be very bad.

Q. Yea.

SN. We have. . . our Rochester is very sick. We have in temples on Saturday, you don't even have. . . I don't suppose you go to temple on Saturday. . .

Q. Well, from time to time.

SN. There. . . when I was Bar Mitzvahed there's three, four hundred people there everyday, every Saturday.

Q. Even during the summer?

SN. And yet, and last week with out. . . either the rabbi or cantor not being there, we had that many people.

Q. New people from Rochester?

SN. Well, I don't know if they're new . Lot of them are old, lot of them are new.

FN. Well, Rochester is considered the best Jewish community in the State.

Q. Why?

FN. It's the most organized, the most cohesive, it's the most responsive.

Q. What do you think. . .

SN. Much better than Buffalo and Syracuse.

FN. It is the best Jewish community in the State.

Q. What do you think. . .

SN. I don't know what it is. I can't tell you that.

FN. What it is in Rochester? Made of leadership.

Q. Made of leadership?

FN. Made of leadership. You can't afford leadership that sustains a community, you can only bring them in as a guest once in a while. Community has to have it within itself.

SN. Rabbi Bernstein did a lot. . .

FN. The Young Judea Club from way back that I told you about was one of the most wonderful forces the community ever had. It's our leadership. And it's our leadership today. The young leadership of the UJA. They're. . . they're the ones who spread out into every activity of the community.

Q. Yes.

SN. Our leadership in the Temple Beth El. The Board members are all young, most of them are all young people. And at one time it was. . . it was. . . controlled by. . . by. . .

FN. Few older. . .

SN. Few older people, they made the laws.

FN. And you know there was a secret to that leadership of the few older people, it was the kind of leadership that never wanted homage for itself. It did the job. They never thought of . . . and the same thing is true in Beth El, the same thing is true in UJA, they do their job, but they never seek out the honors.

Q. Yea.

SN. Another thing, these men are wonderful, but there. . . they failed one way, they did. . . they did not know how to train people behind 'em. Today, it's so, there's B'rith Kodesh where it's. . . Temple Beth El, young people are the leaders. And they're doin' a terrific job.

FN. We have a marvelous Jewish community.

Q. Were you. . . Let me think. . . what my question is going to be. . . This is a

- Q. (Continued) back on Beth El, not the community part, but when Beth El moved off Park Avenue. . .
- FN. I was President of the Sisterhood. . .
- Q. . . . at that time. . . was everybody more. . . more or less glad that Beth El. . . if not glad, but when it burned down. . .
- FN. No, there was . . . a vote taken as to whether we should move or not.
- SN. Yea.
- FN. My husband voted against it.
- SN. 'Cause we lived. . .
- FN. 'Cause we had to walk to temple and we lived. . .
- SN. We lived on Harvard Street. . .
- Q. Disaster. . .
- SN. And. . . but I realized my mistake. . . today, it would have been a terrible mistake. And that's what happened. These. . . these people had the foresight. 'Cause people moved out there, that time nobody lived there.
- Q. Were there enough people do you think in the old part of Park Avenue. . .
- SN. Didn't make much difference 'cause 90%. . .
- FN. Temple. . .
- SN. 90% of the people rode. . . drove anyways, so it didn't make a bit of difference if temple was next door or temple was a mile away.
- Q. Was that a real conflict in terms of. . . ?
- SN. Well, there were a lot of people, it was a conflict, there were a lot of. . .
- FN. Healthy conflict, it was not. . .
- SN. Don't forget, people lived on Park Avenue, people lived on. . .
- FN. One of those that resented our moving very much. He was the old school. . . you know who I mean.
- SN. Yea.

FN. On tape you musn't mention any names. . .

Q. No, mention 'em.

SN. No, it's best not to. But, I think that Rochester. . .

FN. Very fortunate in its. . .

SN. We. . . the city itself is a wonderful. . . here if you want to be . . . gettin' away from. . . our. . . our city. . .

FN. I think it's a follow-up of the caliber even of the Christian leadership in our city, which is very superb.

Q. You think so?

FN. In the industry, in the church. . .

SN. . . . our city was able to borrow money cheaper than any city in. . . almost any city in the country.

FN. The whole quality of the city is more decent.

SN. It's a good city.

Q. OK.

FN. That's why I resent any corruption that develops.

SN. Well, there will always be a little problems here and there, you can't. . . Only trouble is when. . . when you get a Jewish lawyer or . . . and gets involved it's. . . it's bad. . . it's worse than a Gentile cause. . .

FN. . . . still have an oldster. . .

SN. I. . . I. . . I felt that way.

FN. No, you're particularly attentive. . .

SN. Well, I see it 'cause I. . . I tend to. . . we have to be. . . be just a little bit better.

FN. And you still maintain that sensitivity.

SN. I do.

END OF TAPE I, SIDE B