Q. This is Dennis Klein. I'm talking with Mr. Elmer Louis on July 22, 1977 at the University of Rochester. This is Tape No. 1, Side A. I thought then we would begin then, Mr. Louis, with a brief sketch of your background from the very beginning.

A. All right. Well, I was born in 1910 in Cleveland, Ohio. My parents were Charles and Anna Louis. My father came to this country at the age of 12 all by himself and joined an older brother who had preceded him and worked in Cleveland in various capacities, but his major occupation in his adult and married years was a merchant. He owned a series of grocery stores and that kind of operation, retail operation. My mother was born in New York City and moved to Cleveland with her parents and sisters and brother. In my education I went to school in Cleveland right through high school. I went to Cleveland Heights High School, which as I started the school opened its new building which is now... which has recently celebrated its 50th anniversary. In high school I was very active in many extracurricular activities. I was President of the Student Council; I was President of my senior class, graduating class; I was elected "most valuable student" in one year; and I was Editor of the school newspaper, "The Black and Gold." I then went on to college, going to Western Reserve University in Cleveland. I got my Bachelor of Arts Degree in 1933 and then entered the Western Reserve University School of Applied Social Sciences aiming toward a Masters Degree in Social Administration. My reason for getting into that field, into the field of social service, goes back to the time when I was still a senior in high school and I was given a job as head counselor at a community camp
A. (Continued) sponsored by a ... an agency, a Jewish agency, in the community. The camp was what was termed in those days for underprivileged children and families, actually mothers and children also came to the ... to the camp. Serving as head counselor for some three ... oh, it was actually five consecutive summers I had an opportunity to gain experience and knowledge about the various social service institutions of the Jewish community in Cleveland. And the Director of what was then called the Council Educational Alliance, which eventually evolved into what is today known as the Jewish Community Center of Cleveland, encouraged me to take professional training in social service, which I did by going to Western Reserve University. I also served the Jewish Welfare Federation of Cleveland in the capacity of a research worker working on a study of Jewish education in the Cleveland Jewish community. And also doing public relations for the Jewish Welfare Federation. My experience with the Western Reserve University School of Applied Social Sciences was one year when I was offered a editorship ... an editorship of a newly launched publication for the Jewish community called "Friday Magazine." And I interrupted my education at Western Reserve University toward the Masters Degree to take on this particular job. It was a fine publication I've been told and modestly it had great literary and artistic qualities; however, the financial backing in those days, which was 1934, '35, the depths of the Depression, the financial backing was very inadequate and the paper eventually folded after about a year and a half experience. I thereupon returned to pursue my Masters Degree, which I got in 1937. Whereupon I was offered the Executive Directorship of the Jewish Federation of Toledo, Ohio. I was told at that time by people who seemed to know the field that I was the youngest Executive Director of any Jewish Federation in the country, time soon took care of that, however. Five years
A. (Continued)  of experience in Toledo as the Executive Director was followed then by an offer from the Rochester Jewish community to become Executive Director of two agencies, one was the United Jewish Welfare Fund of Rochester and the other was the Jewish Community Council of Rochester. These two agencies existed for specific purposes. The United Jewish Welfare Fund was the organization that carried on an annual campaign on half... in behalf of Jewish causes on a local, national and overseas basis. And the Jewish Community Council was primarily a community relations agency organized back in 1937, I believe, for the purpose of carrying on a community relations program and bringing together all of the organizations in the Jewish community which had an interest in community relations. For instance, there was a local chapter of the Anti-Defamation League of B'nai B'rith. There was a local chapter of the American Jewish Committee; there was a local chapter of the American Jewish Congress; a local chapter of the Jewish Labor Committee; a local chapter of the Jewish War Veterans. All of these organizations had an interest in community relations. And it was through the wisdom of Rabbi Philip S. Bernstein that they were all brought together within one organizational structure, namely the Jewish Community Council, to do a coordinated job through the Jewish Community Council in behalf of community relations objectives. This, I believe, is one of the earliest Jewish community relations agencies on a local level which coordinated and brought together into one program all of the various national organizations that had local chapters devoted to this purpose. Now... .

Q. Was that autonomous in the Rochester community or were they still responsible to the national... ?

A. They were autonomous. This was a Rochester agency, Rochester felt... .

Q. The local chapters were responsible... ?
A. They were responsible, yes, but they all saw the logic of the need to do a community relations job with one voice and coordinated through one agency, and accepted this as a good idea. I might say that the national agencies didn't come around to this concept until many years later, but on the local level we were able to achieve it here in Rochester very early. This was one agency, then, the Jewish Community Council. And the United Jewish Welfare Fund, as I've already indicated, was devoted to fund raising responsibility. Now I served then as Director of both agencies. I was the first Executive Director to head up the overall Jewish communal central organization type of agency. That doesn't mean that these agencies didn't exist before I came here, they did exist. But they were given kind of part-time professional supervision until the day that I was hired. For instance, the Jewish Community Council was served on a part-time basis by Israel Gaynor Jacobson, who was at that time a . . . Assistant Director of what was then called the Jewish Welfare Council and Children's Bureau, which was a family service and child service agency. The United Jewish Welfare Fund was given part-time attention by the Executive Director of this Jewish Welfare Council and Children's Bureau, Jacob Camon, who subsequently went on to Washington to take a similar position and was succeeded the year that I came to Rochester in the Executive Directorship by Israel Gaynor Jacobson, who incidentally went on to work for the Joint Distribution Committee and the United HIAS Service. And today he is the Executive Vice-President of the United HIAS Service. Now this gives you some of the background of my coming to Rochester and what preceded my . . . what my experience was that preceded my coming to Rochester.

Q. OK. I have some questions about this area. . .

A. Yes.

Q. . . . before we go on. And then I thought after that briefly give an
Q. (Continued) overview of the 1942 to the present of your activities in
a very broad way and then we can go back more and talk about them more
specifically. First of all, about your parents, where was your father born?
I don't know if I missed that.
A. Where was he born?
Q. Yea.
A. He was born in a little town in Russia. I don't know if I mentioned that
probably... I don't believe I have mentioned it.
Q. Yea, I wanted to make sure that that's there. When and why did he emigrate?
A. Well, as I indicated he came at a very early age, at 12, and travelled all
by himself I am told on the... on the ship. The reason he emigrated, I
believe, was the fact that he had an older brother who had preceded him here
and eventually all of his family other than the parents came to the United
States. And some of the half-brothers, one or two of the half-brothers, went
to Argentina I am told. But all of his sisters and brothers did come to the
United States and with two exceptions settled in Cleveland, Ohio.
Q. OK. When was your father born?
A. Well I will have to think back and do a little mathematics on that.
Q. Then we can get an idea of when he did come over to the...
A. Well, I'd have to get a pencil out and figure it...
Q. Is that right?
A. ... and figure it statistically, I don't happen to have it at the tip of my
tongue.
Q. If it comes to you we can bring it up then or we can put it on the tape for
the second session.
A. All right.
Q. I assume that your brother, that your father's brother, came to America for
Q. (Continued) economic reasons, is that correct?
A. Well, I don't know specifically what motivated him. There was a tremendous immigration going on I think in the 1880's, 1890's, and he came along with thousands and thousands of others. He came to Cleveland originally, I'm talking about my father's older brother...
Q. Right.
A. Then he settled in a little town not too far from Cleveland called Astabuhla, Ohio. And he went into the scrap metal business at that time and established himself in it and he did very well financially over the years.
Q. OK. Do you think there was any kind of oppressive condition that prompted the immigration? Or is this something that is not... that you're not familiar with?
A. Well, I'm not familiar with it. I never got too much background frankly. Of course, with the popularity of Roots today and so on my curiosity has been aroused and it'll be a matter of trying to probe with those who may still know something about it just to answer that question, but I am sure that the motivation for leaving was that there were better places to be.
Q. OK. Fine. When was your mother born? Do you happen to have that?
A. I'll have to check that out, just to be sure, I want to be accurate, give you knod of a vague guess, but I'd like to be accurate as I can be.
Q. OK. Now from your description of your first contact with organized Jewish agencies in Cleveland, the formal contact was made in your senior year at high school?
A. That's right, yes.
Q. Was there any prefiguration of this in your life, contact with Judaism, in the close relationships you developed with... with Judaism on a personal level?
A. Well, I think the reason I got into this directorship or head counselorship at of Camp Y as it was called, and I guess there still is a Camp Y in Cleveland, is that I was very active in the Boy Scouts as a youngster. And I became an Assistant Scout Master at an age much younger than what officially you are permitted to be Assistant Scout Master, and I led the Boy Scout troop. And I was particularly proficient in nature study. And the Camp Y's people were looking for somebody to join the staff who had a good camping background and who had skills in certain aspects of camp programming, and nature study was one of those things which they found to be important. Also, I happened to be very adept at song leading and athletics and so on. So that I was recommended to the camp authorities by my original Scout Master who felt that I could be the one to fill the bill they had in mind. And as I say I started in my senior year in high school and went through college, well five years,.. four, five years, summers rather, as Director of this camp program.

Q. You said that Camp Y is the Jewish camp?
A. Yes, Jewish camp, that's right.

Q. But that's not the reason you originally were interested in the job? It was really for, as you were saying, organizing youth and for just general youth activities as opposed to specifically Jewish. Is that correct interpretation?
A. Yes, that's true. It... except that the Boy Scout troops that I had connection with were Jewish troops.

Q. Right.
A. And the first troop that I was affiliated with met in an Orthodox synagogue. And the troop where I served as Assistant Scout Master met in a Conservative synagogue.

Q. Oh, I see.
A. And the troop where I was Scout Master happened to meet in a public school, but the Scout troops had affiliations with Jewish institutions. They were sponsored by...  
Q. Overlapping here going on all the time.  
A. That's right.  
Q. Is your background then Orthodox Judaism?  
A. Well I have actually my formal affiliations have been Reformed Judaism. We did not have any specific affiliation when I was a youngster. We knew we were Jewish and we were proud of the fact that we were Jewish, but there was no actual synagogue affiliation. And my affiliations with Jewish programs and institutions evolved on my own. For instance, I was asked to teach modern Jewish literature at the temple in Cleveland which was then under the leadership of Rabbi Albe Hillel Silver, who is well-known, of course, in Jewish history in this country. And I did teach modern Jewish literature at the temple in Cleveland while I was going to college, my undergraduate days. So that I had this kind of affiliation. Also, Rabbi Albe Hillel Silver formed in Cleveland in the late 1920's what was known as the Cleveland Zionist Society. And knowing my particular talent or ability or interest in writing he asked me to do the public relations for the organization on a voluntary basis. I did public relations for the Cleveland Zionist Society for several years. This is the kind of contact. So I had contact through the... in the Scouting movement through being affiliated with synagogues that were sponsoring the troops. When I was going to college I was asked to teach Sunday school in modern Jewish literature, which led to contacts with Zionist work. And then, of course, when I became Editor of this Jewish publication, "The Friday Magazine," in order to do that intelligently and knowledgeably you had to become very well versed in all the things that were going on in Jewish life.
A. (Continued) in those days in terms of the institutions and the agencies and the events and the personalities and all the rest of it. So that I became very much immersed in that.

Q. Sound as if both intention as well as chance to explain your involvement in Jewish community life in Cleveland at the beginning of your organization. . .?
A. What was that? I didn't get the beginning of that?
Q. Both intention as well as chance.
A. Yes.
Q. Sounds to me as if both that played into your life.
A. Yes, yes. Well once... once certain vistas were opened up then I began to pursue them because they interested me.
Q. OK, fine. Did you have any direct contact with Rabbi Silver by the way?
A. Oh, yes, yes. I used to have a good deal of contact with Rabbi Silver in terms of the activity of the Cleveland Zionist Council I'd have to get together with him on a weekly basis just to see what news releases we were going to send out, what brochures we were going to develop and so on. So that I got to know him very well, yes.
Q. From others accounts I know that he was a great inspiration for people.
A. Yes, he was an eloquent person, very... very unusual charismatic leader. And he used to attract tremendous numbers of people to his Sunday morning sermons, services were held on Sundays at temple... temple in those days, don't know if they still are or not. So that he was accepted as not only a great leader in Cleveland but nationally and internationally.
Q. Right.
A. As you well know.
Q. What... what kind of affiliation or viewpoint did this "Friday Magazine" have or that you brought to it?
A. Well this was a news magazine. Actually it probably was attempting to do for
the Jewish community what Time or Newsweek does on a generalized basis. It
was a news magazine primarily.

Q. So that it tried to appeal to the entire community?

A. Yes, that's right. It was not segregated in any way in terms of a specific
grouping within the Jewish community, it was open to the whole Jewish community.
It dealt with national, international, local events, feature stories from time
to time on various aspects of Jewish life in Cleveland. I remember I did a couple
of stories, one story personally that I did had to do with what happened to
the old Talmud Torah which was in what was formerly a very highly populated
Jewish area which had eventually lost its Jewish population, primarily black
population came in. I wrote a story about the Talmud Torah and what had
happened to it. It had become a burlesque show theatre.

Q. Oh, it did?

A. That's what they had converted it into. And then I did a story I recall about
the . . . the old market that was served primarily by Jewish merchants, an
outdoor market. And I recall this story because I enjoyed doing it myself,
actually went there and interviewed the hucksters and dealers who were selling
their goods and got some of their philosophy and point of view and background.
These were the feature type of stories we did. But we did . . . we did a
digest news coverage of national, local, and international events.

Q. You said you were also working with the Cleveland Zionist Council. Is there
a Zionist background, significant Zionist background for you in your life that
this may be a part of?

A. Well, this probably was the start of it. I remember I must have been all of
22 years of age when I got involved with this, so that was fairly early.

Q. Right.
A. So that...

Q. But influential as well?

A. Yes, yes. What I mean is that this was the beginning of my exposure to Zionism in an active participating way. I was aware of it of course.

Q. Right.

A. And when you had contact with Rabbi Silver you were definitely aware of it, he was a great Zionist.

Q. Exactly. But Zionism then did not mean what Zionism means today. It didn't have that return to the soil.

A. Well Zionism was... had the same objective of building a home land for the Jews in... in what is now Israel when we... then Palestine.

Q. OK.

A. It very definitely was that. It did not have the all-pervasive character which it has today or had a few years back through to today because of the establishment of Israel and so on. There was a division among the Jewish people in those days. There were those who were anti-Zionists; there were those who were non-Zionists; and there were those who were Zionists. And you had these various philosophies, if that's what you want to term them, being expressed and sometimes heatedly debated.

Q. Right.

A. Rabbi Silver was a great proponent and a very eloquent one, but there were other forces in the Cleveland Jewish community that were anti-Zionist and who were non-Zionist. And this was what was happening around the country in the days...

Q. How did the "Friday Magazine" deal with that issue for example? Would they take a stand about Zionism?

A. Well, ...
Q. Did you take a.

A. ... not in a... not unless some specific issue would arise. As I say we were primarily a news publication and if there was anything that had to do with it, we would on a news basis we would report it.

Q. Right.

A. We... I think basically it was positive point of view, but this wasn't our emphasis getting into a lot of editorial concepts. We were primarily interested in the news story aspect of things.

Q. OK. Now if you can give a brief, again, overview of the period from '42 to the present, your activities? I can do that in seven sessions I know, but we will go over this in greater detail.

A. Yes. Well I came here obviously, as you've mentioned, in 1942 in September of that year. There were the two agencies that I headed up, the Jewish Community Council which was primarily community relations, and the United Jewish Welfare Fund, which was primarily fund raising for Jewish causes. Each organization had its own Board of Directors; however, there was a tremendous amount of overlapping in terms of community leadership that were interested in both the fund raising and the community relations programs. And though technically speaking they were two agencies, de facto they were really one agency with one Executive Director, one office, one staff. And the... there was no conflict between the two, it was actually a unit... unified kind of process. The community relations programs in those days were concerned with combating anti-Semitism whenever such manifestations would assert themselves from a negative point of view, fighting something. For the positive point of view, building up good relationships in the general community of which we were a part, are a part. And this was... took the form of various kinds of programs and activities. There was in those days what was known as the
A. (Continued) Rochester Interfaith Goodwill Committee. And the Jewish Community Council was the official representative of the Jewish community in the Rochester Interfaith Goodwill Committee. The Catholic diocese had representation, as did the Rochester Council of Churches. And through this Interfaith Goodwill Committee there was a certain amount of communication that took place among the three faiths in this... in this community. Various programs were sponsored jointly through the Rochester Interfaith Goodwill Committee. There was a... an annual observance of what was known as Brotherhood Week, which from a national point of view was sponsored by the Con... National Conference of Christians and Jews. And we used to carry on Brotherhood Week in Rochester with a varied program of use of the media, press, radio, eventually television, having a community wide event celebrating Brotherhood Week, usually a luncheon meeting with some prominent speaker from a national basis. This was the kind of program which at least established relationships among the leadership in the three faiths' communities, just how much of an impact it had on an overall basis, how much it penetrated beyond the leadership level is hard to assess. I had no way of measuring it, but at least we did know our counterparts in Catholic and in the Protestant communities. And there was a good relationship and friendships were developed as a result of that. As to the United Jewish Welfare Fund, when I first came to Rochester my first campaign we raised $140,000. Just four years later, 1946, just following the end of World War II and the tremendous problem of displaced persons which had occurred as a result of World War II, under that stimulus and feeling of responsibility and need to do something, the Jewish community raised a million four hundred thousand dollars in those days, compared to four years earlier $140,000. And this was the first campaign that ever took us over the million dollar mark. And I guess the...
Q. In Rochester?
A. Yes, in Rochester. I guess the 1946 dollar must be worth considerably more than a 1977 dollar, but I don't know what the inflation rate is so I don't know how to compare it in terms of today's dollars.

Q. Right.
A. I'd have to look that up or get an accountant to do the figuring. But this was a... this was a tremendous campaign. It evoked a great response on the part of the Jewish community, both in terms of working in behalf of the campaign and in the level of giving that it inspired. The campaign also was the occasion for the first participation in any organized fashion of the non-Jewish community in the campaign. The President of the United Jewish Welfare Fund in those days was a very splendid leader and devoted and dedicated person by the name of Jack H. Rubens, r-u-b-e-n-s. Jack H. Rubens, he was a high official in the Hart Food Stores, which eventually became the Star Markets. And Jack Rubens got the idea that there was something about the needs in 1946, having to do with displaced persons, Jews who had been deprived and persecuted and had been in concentration camps and so on, that there was something about this that should have an appeal for those in the general community who understood what the problems were and might want to do something about it too. So, he organized by contacting several leaders in the general community a non-Jewish campaign. It was called the Citizens Committee for the United Jewish Welfare Fund. And co-chairmen were Raymond Ball, President of what was then called the Lincoln Alliance Bank and is now the Lincoln First Bank; Bernard Feneykin, who was then President of the Security Trust Company; and Sol Heuman, who was then President of Timely Clothes. This was an interfaith committee, Sol Heuman was Jewish, the other two men were Christian. And they organized a committee around them and they acted on their own in
A. (Continued) that they select the prospects that they would see, went out and did the soliciting and came up with about $200,000 from selected non-Jewish sources. It wasn't a campaign that cut across the total community, but they... they selected large corporations and individuals who were in the capacity to give fairly significant gifts. Well this... I tell you so that you get an idea of what the contrast was from 1942, the first year I was here, to 1946 when this great crisis had to be met. And the campaigns then fell off a little bit after that because people had gone all out in 1946 and the 1947 campaign was a little less, but 1948 when Israel was established was again a great time for responsiveness, although I don't recall the exact amount raised, it was considerably more than had been raised the prior year.

Q. More than the '46 figure too?

A. It was more than the '46 figure too, yes. Certain years when campaigns have had the stimulus of international events, particularly around Israel and the formation of Israel and the crises that Israel has faced through the years. These events are, of course, '46; '48, the year that Israel was created; in '56, 1956, when we campaign... Sinai Campaign took... took place, this was another year of great response. In fact that year it occurs to me we had Supreme Court Justice William O. Douglas as a speaker at a big mass meeting at the Eastman Theatre. And it was just a coincidence that our campaign was opening just about the time that the 1956 effort on the part of Israel, France and Great Britain was taking place against Egypt. The turnout for that was a tremendous outpouring of people who wanted to be there and hear and express and be on record of their great concern. Justice Douglas, of course, had been engaged for this appearance before this 1956 war had taken... occurred. It just was a coincidence that his appearance was timed so that the war actually took place at the time that he was to come to Rochester. He gave a
A. (Continued) very knowledgeable and sympathetic and empathetic talk
about Israel based on his own conviction and philosophy and experience. He
had visited Israel as I recall. And gave a very fine time factual talk with
some expression of his own opinion regarding Israel, which was very positive.
But the real... the real emotional factor which aroused the people who
attended in great numbers in the Eastman Theatre. We filled the Eastman
Theatre which had about 3500 person capacity. This was given by Zvi Kolitz,
k-o-l-i-t-z. Zvi Kolitz was an Israeli who had been active in the production
of motion pictures, he was the one who produced the motion picture, the first
one that got any attention internationally, called "Hill 24 Doesn't Answer."
He also produced some works on Broadway and has written books. Zvi Kolitz
came and appeared on the same program with Supreme Court Justice William Douglas.
And he gave a great emotional rousing talk based upon his own feelings as an
Israeli and really the response of the audience was tremendous. The speech
which Zvi Kolitz gave appropriate to that occasion and to the crisis which
had typified. Then another year of crisis, of course, was 1967. And that
was again one of the... just by coincidence occurred just as we were
launching our campaign. I don't know how these things happen during our
campaign process, but 1967 War we had a great rally at Temple Beth El already
also. This was something that had already been scheduled. It was going to
be opening campaign session of our 1967 drive. And lo and behold it became
a tremendous rallying point for the total Jewish community. It just jammed
Temple Beth El, every seat occupied, back into their auditorium as well as
the sanctuary. And on this occasion people stood up and declared what they
were going to give to the campaign that year. And the campaign raised as I
recall over three million dollars, as I remember it. Again, I'd like to
check the exact figure. And then another event, of course, the 1973 Yom
A. (Continued) Kippur War. And in this particular instance again we had a tremendous community outpouring before a meeting called by the United Jewish Welfare Fund, Jewish Community Federation, again at Temple Beth El with every seat filled and standing room only. And people indicating their financial support as a means of showing their empathy with Israel and doing with they could do in that situation. And that campaign raised about four and a half million dollars, which is the largest sum that's ever been raised to date by our annual campaign. So that is some of the highlights of fund raising, if you will, devoted to or related to those things which we were very much concerned about, that is Israel and its well-being and our great concern about any threats to its existence. So that just points up some of the major campaigns which centered around the significant occurrences through the years from 1942 through 1973.

Q. Most of . . . most of your time has been devoted to these campaigns or . . . what proportion of your time was spent. . . ?

A. Well, I would say there was a good portion of time spent on campaigns, but the campaign is one facet of the total overall responsibility of the Jewish Community Federation. In giving you this aspect, which I can do perhaps on another occasion, the United Jewish Welfare Fund and the Jewish Community Council merged into what is now known as the Jewish Community Federation. Well, as I said before, we were merged anyway in terms of how we operated, the personnel, and even the respective Boards of Directors, tremendous overlapping. But it merged formally in . . . and one of its major activities, of course, is the annual United Jewish Welfare Fund campaign. That is a department of the Jewish Community Federation of Rochester. But there are other departments which have great significance. To give an overall balanced structure to the Jewish community and the concerns of the Jewish community.
A. (Continued) For instance there is a Department of Social Planning and Coordination. Now the Department of Social Planning and Coordination brings together community service agencies such as the Jewish Community Center, the Jewish Family Service, the Jewish Home & Infirmary, the Bureau of Jewish Education, the Hillel Foundation, brings together representatives of these agencies to plan together and to tackle problems and programs on a planned, coordinated basis. There are many projects, which I won't go into now, but which have been undertaken by the Department of Social Planning and Coordination in the fields of service to colleges, field of serving aging and developing a . . . a center or leisure time social activities which eventually entailed the recommendation of the building of a new community center, which is located on Edgewood Avenue. These are samples of what goes on in the Department of Social Planning and Coordination, without getting into the details. Then there is the Department of Community Relations which as you will recall became the particular. . . was the particular concern of what was the Jewish Community Council. Now the Department of Community Relations is involved in a gamut of activities having to do with the relationship between the Jewish community and the general community, as I say of which we are a part. It's concerned with interpreting Israel on the local level so there's an understanding through the whole Jewish community and the general community of Israel's role, Israel's status. There's a committee within the Department of Community Relations devoting itself to the situation of the Soviet Jews and the need for freedom of Soviet Jewry. There's a committee on interfaith relationships in the Community Relations Department. And several others which I won't go into at this time.
Q. ... of the Jewish Community Federation as well as the efforts you've put into it?

A. Yes, well I mentioned the United Jewish Welfare Fund Department. I've mentioned the Department of Community Relations and given some brief description of what the kinds of activities and interests these departments encompass. There is another department known as the Department of Internal Affairs. And the Department of Internal Affairs has to do with concerns of the... over a cross-section of the Jewish community of programs and activities that are not... not embraced by any other Jewish agency. One of the most creative and most active phases of the program of the Department of Internal Affairs is the program of young leadership development. And this, again, I can give to you in more detail because I think it deserves a section, if you will, all by itself. But, it's within the Department of Internal Affairs that the young leadership program and development takes place. Then there is a department of the Women's Association, which brings together women from all Jewish organizations in a quite varied program of activity which is of particular interest to the women's groups and which also ties in with certain interfaith relationships with other women's groups in the general community. These then are the departments of the Jewish Community Federation, all embraced within the central organization which we call the Jewish Community Federation of Rochester. And I coined what has continued to be used as a slogan, if you will, that the Jewish Community Federation is "the voice and the address" of the Jewish community of Rochester. Now in order to make that kind of a statement there has to be a feeling of participation and
A. (Continued) Identification with the Jewish Community Federation on the part of the members of the Jewish community, on the part of the organizations of the Jewish community. And in order to develop this, the structure of the Jewish Community Federation has as its base two types of membership. One, there is the individual member, every member of the Jewish community eighteen years of age and older who contributes ten dollars or more to the annual campaign of the United Jewish Welfare Fund is automatically a member, an individual member of the Jewish Community Federation of Rochester. Then there is a membership organizational category. In other words, organizational membership. Every Jewish organization having one hundred or more adult members in the Jewish community and which has a positive program of Jewish activity is eligible to be an organizational member of the Jewish Community Federation. And sends to the Jewish Community Federation Board of Delegates delegates commensurate with the size of the membership, but in no case more than... no more than five delegates regardless of the number of members. The individual members elect annually an equal number of delegates-at-large to the Board of Delegates of the Jewish Community Federation. And then the delegates-at-large and the membership delegates, organizational membership delegates, elect at an annual meeting the Board of Directors, which carries on the day-to-day program of the Jewish Community Federation through the respective departments and other activities. This gives you an idea of the structure and what I've been outlining in some detail here is an indication that fund raising, though a very important aspect and a vital aspect of the Jewish Community Federation, is not its sole activity or sole responsibility.

Q. Just to get an idea of your own day-to-day work, which of course I'm sure had changed over the years, but again in a broad way what is it that you bring to the organization? And again introductory way, in a preliminary way?
A. Yes, well, of course, I retired as Executive Director as you I believe are aware, as of January 1, 1976. The whole perspective from '42 through to January 1, '76 shows a tremendous intensification on the one hand and diversification and broadening of the whole scope of activities of the Jewish Community Federation. In the days when I first came it was an annual fund raising campaign and a certain amount of community relations. The . . . the needs of the Jewish community over the years required more and more programming and needs had to be met which were brought to the attention of the Jewish Community Federation. Needs were determined which were the result of research on the part of the Jewish Community Federation and the program, therefore, became more diversified and more intensified. The result was that whereas I was the only professional member of the staff in 1942 with a couple of secretaries and a bookkeeper, the Federation today has four or five professional staff members devoting themselves to fund raising, social planning and coordination, internal affairs, women's activities, community relations and so on, and a staff of perhaps ten or eleven stenographic clerical people. All of whom have much more than they can possible accomplish in the allotted time that they have. Which means that the possibilities for good community organization programming and activity are infinite. You could . . . you could continue to add and to intensify and so on. We've done it over the years but I'm sure there are further developments that will occur as the Federation goes on which will require additional emphasis, perhaps de-emphasis in some cases, but it's a continuing process and you can't just settle for where you are at the moment but you have to be constantly alert as to what has to be done, what needs are showing themselves, what changes are taking place which may effect your program, change your program or eliminate certain aspects or add certain aspects. Is that the kind of thing you were interested in?
Q. Yea, it's good. It still leaves a question in my mind though about the... in a more specific way... I know that we shouldn't get into details at this point, but I guess what I'm looking for is... well let me ask this specific question and maybe it's just a yes or no answer. But I mean are you overseeing the various departments?

A. Oh, well yes. My role or Executive Director's role is to be the supervisor, coordinator of the total Jewish Community Federation program. And to take on certain aspects of it himself and delegate certain aspects of it to members of the staff. For instance, in fund raising, fund raising is a very big operation in... it embraces about ten thousand prospects that have to be seen on an individual basis. It embraces about two thousand volunteers who have to be organized and trained and with a public relations program which will educate and inform the Jewish community as to the needs to be met by the campaign. Now, in the campaign it's been... it has been my practice to take on the what we call the Pacesetters Division in the campaign, which is the top five hundred prospects in terms of giving category who produce about 70% of the total amount of money that's raised. However, we feel that it's important that everybody be given the opportunity to make a contribution to the campaign. And in order to do that certain staff people are assigned to a Women's Division, certain staff people to a Junior Division which includes youngsters in the high school category, certain staff members to the college division which we have on the U. of R. campus and the R.I.T. campus. It means that a staff member may have two or three divisions to be concerned with, but everybody is involved in the campaign from a staff point of view. These other programs like young leadership development and Women's Association and the community relations program, they all have staff people assigned to them in certain aspects. As Executive Director I might take on a certain phase of
A. (Continued) community relations which I feel I have a particular interest and aptitude for. On the other hand we do have a member of the staff whose responsibility for perhaps 50% of her time is the community relations program. She also takes on the Women's Division in the campaign. So that you have this division among the staff people, but the overall supervision, maintenance of standards and hopefully ideas and stimulation and so on is an executive director's responsibility. In addition to that the Executive Director has the responsibility of working with the lay leadership. Now we have a Board of Directors of about 45 people. We have dozens of committees dealing with various aspects of our work, committee on finance, committee of all these various community relations programs, committees on various aspects of the social planning and coordination programs and so on. And all of these have to be coordinated, all of these have to be supervised and so that things are happening and things are progressing on a continuing basis. I find that a 24-hour day is rather inadequate, not only for an executive director, but for staff people who have responsibilities. There's no such thing as a 40-hour week. A lot of our work, I might say this parenthetically, requires evening hours as well as daytime hours. I think that a tremendous tribute must be paid to the lay people who volunteer their efforts in so many aspects of our work. And this is over and above their normal work day. They... their so-called leisure time is when they are working on behalf of the Jewish Community Federation. And we have dedicated people who give tremendous numbers of hours and thought and time and substance to the activities and programs of the Jewish Community Federation. They have a conviction about it, a feeling of its great importance. And the result is that we get from volunteers a priceless contribution in time and effort. I'm not talking just about money. The ideal situation is that the professional and the volunteer form a partnership and
A. (Continued) the professional gives his full-time to this work. And takes care of many of the details and keeps things moving along, cooperating with the volunteer, who I've already described I think in sufficient detail. And this makes for a wonderful partnership, a wonderful team. And I think it's rather unique. I think that the Jewish community does an outstanding job in this kind of relationship.

Q. Compared to... well, you were saying that in 1942 the staff was extremely small, your description of it was actually quite amusing. What... how many professional... professionals work, at least up until the time you retired, what was the number of professionals on the staff?

A. Oh, when I retired the... well the staff consisted of myself as Executive Director; I had an Assistant Executive Director, a three staff associates. These were people... one was involved in community relations and Women's Division, primarily, Women's Association; staff associate involved with campaign and social planning and coordination primarily; and a staff assistant involved with or associate involved in leadership development and other aspects of internals affairs and also campaign. Everybody has campaign as some part of his assignment, but plus these other things. So that was the staff at the time that I retired. Plus a bookkeeper and an office supervisor who sort of office manager and coordinating the work of the women who were in the stenographic and secretarial positions.

Q. So that these were all full-time?

A. Oh, yes.

Q. Full-time work. As... as a way of ending a preliminary session, what would you say... if this can't be discussed in this kind of format we can wait till the second session, but it seems to me as long as we're talking in broad sketches, how does the Jewish community, or the Jewish Community
Q. (Continued) Federation, in Rochester compare with other Federations throughout the nation? You did say that it was one of the first to organize in a central way and to have somebody like yourself oversee all the aspects of community functions.

A. No, I didn't say it was one of the first. We were not one of the first. No, I don't know specifically what you're referring to that I said, but . . .

Q. Well, I . . . when you were talking about . . . well when Philip Bernstein organized the Jewish Community Council in '37 . . .

A. Oh, well that was . . . yes, one of the first in terms of the coordinating of the community relations programs on a local level. Yes, that one particular aspect. There were Jewish Community Federations go back into the late 1890's actually, I think Cincinnati and Boston if I recall were organized in those days. But they didn't . . . they weren't involved in community relations. I was referring only to community relations. They were involved with coordinating the local social service agencies in the Jewish community in those days. I was referring specifically to Rabbi Bernstein's very fine efforts in getting groups together to deal with community relations.

Q. When you say community relations you mean Jewish/non-Jewish?

A. Yes, yes.

Q. Specifically that . . . that . . .

A. Yes, we were one of the first on a local level to get that on a coordinated basis rather than having these individual groups all going out in their various directions.

Q. Has there been other outstanding innovations?

A. Yes, Rochester, and I can say this without being accused of immodesty, I think Rochester factually speaking has done a number of things which have served as examples in the Jewish community organizational programs around the
A. (Continued) country. The community relations program I've mentioned. I think it's one of the best for a city our size. And I know we've been called upon for many occasions of national conferences to describe various aspects of our program. Most recently at the National Jewish Community Relations Advisory Council Plenary Session, as it's called, which is an annual get-together of community relations agencies from all over the country, Dr. Murray Blanchard, who's chairman of our Community Relations Department, presented a paper on the structure and function and process of our Speakers Bureau, which goes out before Jewish and non-Jewish organizations. This is just an example, occurs to me quickly. We were the first community, through our Jewish Community Federation, to develop a locally sponsored Hillel Foundation on the university campuses in this area. We studied the need of serving Jewish college youth in this area and we came up with a recommendation that there be established a program and we cooperated with the B'nai B'rith Hillel Foundation nationally and set up a local Hillel Foundation under Jewish community auspices, local Jewish community auspices. Usually Hillel Foundations are set up from a national focus rather than coming through the local team. And now since then a number of Jewish communities have done likewise. And Rochester's always cited as the place where it happened first. So this is another example. I'll have to think it over a little bit, but there are many, many examples of that I think that we got particular recognition back in the day when we were celebrating the 300th anniversary of Jewish settlement in the . . . what is now the United States. We had a program which embraced cooperative efforts with our local Art Museum where Jewish display of works by Jewish artists was . . . was carried on. With the University of Rochester we had a cooperative program dealing with this theme, bringing in them President of Dropsie College, Abraham. . . Dr. Abraham Newman and
A. (Continued) participated in by several members of the faculty of the University of Rochester at that time. We had an exhibit of historic significance at the Rochester Museum and Science Center, all on this theme. These are some of the things that... that we did. The greatest single event there was a big community mass meeting addressed by Rabbi Avi Hillel Silver on the significance of the 300th anniversary. So, this is another example of things where Rochester has received national recognition in programming. There are dozens of others which I'd have to kind of sit down...

Q. That I'd like to explore.

A. Yea.

Q. At another time.

A. Yes.

Q. OK. Very good. This is very good for a first tape.
Q. This is Dennis Klein. I'm talking with Mr. Elmer Louis on July 27, 1977 at the University of Rochester. This is Tape No. 2, Side A. Last time Mr. Louis we talked in broad terms about your own background in Cleveland and Toledo as well as in Rochester and some brief sketches about the United Jewish Welfare Fund and the Jewish Community Federation. We'll be going back over that in some greater detail. I thought we would begin today though with discussing some of the important personalities in the Jewish community. In fact, I think I'll give you the initiative here. Why don't you give us an idea of who's played outstanding roles in the Jewish community and some ideas about what they've done, contributed to... to the community?

A. Well to begin with I want to state that we do have and have had over the years of my experience in Rochester an outstanding group of lay leaders. I have found them generally to be a dedicated group of people who are involved in community activities because of their interest and their feeling of responsibility. There is very, very seldom any manifestation of participation in community leadership for recognition purposes. It's a self-less kind of devotion which characterizes the leadership as I've experienced it over the years. And I think it is responsible, therefore, for the fine reputation the Jewish community of Rochester has in terms of its program, its services, the high caliber of its activities which has served as a model in many instances for other communities which have emulated projects which have been initiated here and which have been used as examples in projecting to other communities what might be done on the local level. So much for general characterization of the individuals that make up the leadership as I have experienced it over
(Continued) the years since 1942. I might further say that I couldn't possibly encompass all of the people who have devoted their time and their efforts and their substance to the leadership role in the Jewish community of Rochester. It would be impossible for me to attempt to recall everybody who played a notable part. What I've done is selected out certain people who have been particularly outstanding and with whom I have related as the professional Executive Director of the Jewish Community Federation. When I came in 1942 I found that there was leadership that emanated from the German Jewish community of Rochester plus leadership that emanated from the Eastern European grouping within the Jewish community of Rochester. The German Jewish leadership was typified by people like Henry M. Stern, Mortimer Adler, and Arthur M. Lowenthal. Henry M. Stern, I understand, was the first President of the United Jewish Welfare Fund which was formulated back in 1937. He was connected with the family that founded the Michaels/Stern Clothing Company. And he was active in that field as a member of that family. He was a... a very understanding man and a man who had a great feeling of communal responsibility. He was active, as I mentioned, in the United Jewish Welfare Fund. He was active in the resettlement of German Jewish refugees who came to Rochester during the Hitler regime. And he was one of the notable people in the leadership capacity in this community upon my arrival here. Mortimer Adler, stemming also from the German Jewish background and I might say these people were native-born Americans but their... their ancestors came from the German Jewish background. Mortimer Adler was also connected with the clothing industry. He was with the Levy Brothers/Adler Company. And Mortimer Adler was a very astute and highly intelligent gentleman who felt a great communal responsibility. He, too, was active in the resettlement of German Jewish refugees in this country during the Hitler regime. He was a very
A. (Continued) active member of the United Jewish Welfare Fund and of the Jewish Community Council. He never sought office in these agencies, but felt that he could provide leadership in various capacities without assuming an official office such as a president or vice-president, et cetera. Mortimer Adler also was very active in the Baden Street Settlement. And I happen to be on the Board of Directors of the Baden Street Settlement today and I have noted on many occasions when I attend Board meetings there is a library nook established right adjacent to the meeting room of the Board of Directors which is dedicated to Mortimer Adler and has his picture there. Books in the collection have to deal with social work and serving communal objectives. This is a tribute to him which the . . . evidently the Board of the Baden Street Settlement felt appropriate in recognizing his service to that organization.

Arthur M. Lowenthal, who is one of the oldest living members of the leadership group which I first met upon my arrival in Rochester, Mr. Lowenthal is past his mid-eighties I believe, was very active upon my arrival in the community. He, too, was a President of the United Jewish Welfare Fund in the days prior to my arrival and was active in the Jewish Community Council. In fact, he succeeded Rabbi Philip S. Bernstein, who was the first President of the Jewish Community Council, as President and served approximately 12 years in that office following Rabbi Bernstein's tenure. Arthur Lowenthal is a very intelligent, astute man, meticulous in terms of the detail of following up responsibility and has given outstanding leadership, not only to the Jewish community, but in the general community. He is a possessor of a very keen sense of the use of the English language, has a great ability to express himself succinctly and clearly and in perfect grammatical form, both in writing and in speech. In the Jewish community, as I've mentioned, he has been the President of the United Jewish Welfare Fund, the President of the Jewish Community Council. He's. . . he was active, too, in the resettlement
A. (Continued) of German Jewish refugees in our community. He has been a member of the Board of Directors of the Jewish Family Service and has participated in many community relations programs and activities representing the Jewish community in cooperation with the general community. The activities in the general community that come to mind, he has been a member of the Board of Directors of Rochester General Hospital, of Board of Directors of the Friends of the Rochester Public Library and numerous others that other organizations and agencies, of the Rochester Institute of Technology. He's been active there, in fact, in its present campus there is a road going through the campus called Lowenthal Road, which would indicate the recognition that has been given him because of his activity and support at R.I.T. This gentleman is, in my opinion, one of the outstanding leaders in my experience throughout some 35 years in my experience of some 35 years in this community. Joseph Goldstein, who also is in his mid-eighties, is another man who has given outstanding service to the community in leadership capacities and in many directions. In the general community Joseph Goldstein was the President of the Rochester Community Chest, now known as the United Community Chest. This agency raises funds for support of dozens of agencies in the Rochester community in the fields of welfare, family service, child service, hospital support and so on and so on. In the Jewish community he has held many important roles. He is a past President of the JYM&WA, now known as the Jewish Community Center; a past President, in fact the first President, of the Bureau of Jewish Education; and President of the United Jewish Welfare Fund. On the national scene he was the first representative of the Rochester Jewish community, particularly... specifically the United Jewish Welfare Fund, to serve on the Board of Directors of the Council of Jewish Federations and Welfare Funds, a national coordinating agency which all Jewish Federations
A. (Continued) belong. He was on the Board of Directors of the American Association for Jewish Education; on the Board of Directors of the National Foundation for Jewish Culture. The... there are perhaps other affiliations with which I may not be familiar, but this gives some idea of the local and the national scope of Joseph Goldstein's participation. He has a very broad view of overall Jewish responsibility and Jewish concern. He is not parochial, but sees the total gamut of Jewish activity and Jewish interests and Jewish ideology and looks upon them as all part of a total Jewish community. He is particularly conversant with the role of social planning in the Jewish community, bringing all Jews together, in order to work out programs and agencies dedicated to the common welfare of the Jewish people. I have found him over the years to be one of the real inspirations in our Jewish community for good, positive leadership and for the betterment of the Jewish community level of activity as well as the... with showing a great responsibility for Jewish participation in the general community concerns. Joseph E. Silverstein was the first President that I related to when I came to Rochester in 1942. He was then President of the United Jewish Welfare Fund. The first President of the Jewish Community Council with whom I, of course, also had a close association at that time was Rabbi Philip S. Bernstein. Joseph Silverstein comes from an Orthodox background. He is recognized as one of the outstanding leaders produced by the Orthodox community. I don't believe that his activity in terms of Orthodoxy was... were necessar... was necessarily related to a particular or specific congregation. He had interests in all manifestations of Orthodox Judaism in... in the community. And the general Jewish community looked upon him as one of the key representatives of the Orthodox Jewish community in whatever programs and activities required representation from the Orthodox group. Joseph Silverstein was a great force in bringing the Orthodox
A. (Continued) community into the total... into the totality of Jewish communal interests and effort in Rochester. And he always had and has a very positive feeling about responsibility to the overall Jewish community and concern of the participation or for the participation of the Orthodox community within the totality of Jewish life in Rochester. Joseph Silverstein, in addition to having been the President of the United Jewish Welfare Fund, was the President of the JYM&WA, formerly... currently now the Jewish Community Center. He is very active at the Jewish Home & Infirmary; in fact, for many, many years and perhaps even currently he has led the daily religious services at the Jewish Home & Infirmary with the residents. He is a former President of the Jewish Family Service and was once vice-Mayor of the City of Rochester. He became active in the Democrat Party. His activities then encompass not only Jewish concerns but, obviously, general community concerns. There are many other pro... programs and activities with which Joseph Silverstein has been and is affiliated. I don't attempt to delineate them all here, but I think I've fixed some of the highlights. There is one gentleman whom I never got to know particularly. When I came to Rochester Simon Stein was a name that I encountered, though he wasn't active in the Jewish community particularly upon my arrival. He was from the family that had to do with the Stein/Block Clothing Company. One of his great contributions was to the establishment of the then new building of the JYM&WA at University and Andrews Streets. This building which was quite unusual in its day was built and projected during the Depression and had to be postponed in the building because of the financial problems that developed. Simon Stein gave probably... probably the greatest single financial contribution for the construction of that building. In fact, I don't know offhand, but it was a very sizeable amount. And had a good deal to do with the success of the fund raising which eventually was completed with
A. (Continued) the cooperation of the general community and the Jewish community. And the JYM&WA building opened then in the... in the late thirties I think it was to serve the Jewish community. The next gentleman that I want to discuss is Charles W. Markus, m-a-r-k-u-s. Charles W. Markus was the chief purchasing agent for the Eastman Kodak Company. He held the highest position, to my knowledge, of any Jew affiliated with Eastman Kodak. He came from Chicago originally I understand, having been with a company there that merged with Kodak and Eastman Kodak Company had him come into Rochester to assume the responsibility that I mentioned. Charles W. Markus was a very intelligent, cultured gentleman who had a very great interest in the Jewish community. I was told that this interest was particularly stimulated following the... the Hitler days. He became especially active in the Jewish community following Hitler because this seemed to, I understand, strike a certain note in his sense of responsibility and he evidenced it by becoming very concerned with Jewish communal program and activity. He was very active in the United Jewish Welfare Fund; in fact he was its largest contributor and one time he was head of the Special Gifts Division, which was the division of the United Jewish Welfare Fund which solicited the very top gifts in the campaign. He was very active in the JYM&WA and this was one of his most active outlets of Jewish communal programs. Mr. Markus, upon his death, it was found had bequeathed a practically his total estate to what was set up as the Charles W. Markus Fund. I don't know what the actual amount was at the time of his death, but over the years this Charles W. Markus Fund appreciated to amount of several millions of dollars. And this fund was to be devoted to programs and activities which were related to the JYM&WA. There was a special Board of Trustees set up to administer the fund and though its use was for programs and activities of the JYM&WA it was under the
A. (Continued) administration of this special board which evaluated programs and activities and decided which ones should be financed through Charles W. Markus Fund. It is interesting to note that a major contribution to the new building fund of the Jewish Community Center, formerly known as the JYM&WA, came from the Markus Fund. Also there was established after his death the Charles W. Markus Park, which is near Mendon just outside of Rochester and which is an outdoor recreation facility including an outdoor swimming pool, tennis courts, baseball diamond, nature trails, and a central log cabin headquarters where activities are conducted which require indoor space. This tribute to Charles W. Markus in constructing this park and naming it after him was certainly highly appropriate. And this park has served the Jewish community and groups in the Jewish community over the years very significantly.

The second President of the United Jewish Welfare Fund with whom I had experience was Jack H. Rubens, r-u-b-e-n-s. Jack Rubens was a key officer of the Hart Food Stores, subsequently becoming known as the Star Supermarkets. He was a most able man, quiet in demeanor, very devoted to Jewish community and to the United Jewish Welfare Fund. A man who did a great deal of thinking and planning on behalf of Jewish communal activities. As President of the United Jewish Welfare Fund his first campaign was in 1946, which was just following the World War II and which was a period of the great concern we all had for displaced persons resulting from World War II. He led the first campaign of the United Jewish Welfare Fund which raised over a million dollars, a million four hundred thousand dollars approximately. This campaign might be contrasted with my first campaign in Rochester in 1942 which raised $140,000. So you have a tenfold increase in a period of some four years. Of course, the response in 1946 was not unique in Rochester, this happened all throughout the country in Jewish community campaigns because of the stimulus and the
A. (Continued) feeling of responsibility to help solve the problem of displaced persons. The activity of J. H. Rubens, Jack Rubens, was interesting too in that he felt that there should be and would be an interest in the non-Jewish community to mobilize support for the United Jewish Welfare Fund campaign because of the humanitarian aspects of helping save and reconstruct the lives of displaced persons. And after considerable deliberation within the Board of Directors of the United Jewish Welfare Fund he approached some of the top general community leaders to establish a Rochester Citizens Committee for the United Jewish Welfare Fund. This Rochester Citizens Committee was headed by Raymond Ball, then President of the Lincoln Alliance Bank now known as Lincoln First Bank; Bernard Emmet Fenuchen, then President of the Security Trust Company; and Sol Heuman, then President of Timely Clothes, Incorporated. These three men enlisted a committee of members of the general community and proceeded to solicit on a selected basis key contributors and corporations in the general community. This resulted in approximately $200,000 in contributions surpassing the goal of $150,000 that the group had set up as their objective. I might say that as a result of that first contact with the non-Jewish community on behalf of the United Jewish Welfare Fund that there has been a continuing support from the non-Jewish community for not only planned solicitation basis. Those who contributed on the 1946 campaign occasion were again solicited in 1947 by the same committee and raised again approximately the same amount of money. After that the campaign was done on a mailorder basis where letters were sent out describing the needs of a particular campaign year and asking if the individual would wish to contribute by returning the enclosed postcard and mailing it to the United Jewish Welfare Fund. This then was a departure from the personal solicitation contact and the campaign in the non-Jewish community has been on a mail basis ever since. The work of Jack Rubens has
manifested itself in many other ways. He was President of Temple B'rith Kodesh. He was instrumental in the launching of the Temple B'rith Kodesh building fund campaign, which resulted in the construction of the current temple structure on Elmwood Avenue. And in many aspects Jack Rubens was one of our most inspiring and dedicated personalities. Rabbi Philip S. Bernstein was the first President that I met in my duties with the Jewish Community Council. In fact, Rabbi Philip Bernstein was the Chairman of the Selection Committee which interviewed me and then offered me the position of Executive Director. This Selection Committee consisted of people that come to mind Philip Bernstein, Chairman; Joseph E. Silverstein; Mortimer Adler; Benjamin Goldstein; Joseph Goldstein; Joseph E. Silverstein; Hyman Kolko, k-o-l-k-o; Henry M. Stern. These are names that come to mind quickly, there may have been one or two others who were on that committee. The Jewish Community Council in those days was specifically devoted to community relations programs in behalf of the Jewish community and its relationship to the general community which we are a part. The Jewish Community Council had come into being in 1937 under the inspiration and influence of Rabbi Philip S. Bernstein who felt there was a need in the Jewish community of Rochester for an organization which would embrace the interests of all groups within the Jewish community who were interested in community relations and coordinate these groups and create one voice for Jewish community relations rather than having some six or seven or eight different organizations going out on their own, each approaching community relations from their own particular point of view. The Jewish community of Rochester embraced this idea wholeheartedly and there was, therefore, one community relations program in behalf of the Jewish community and that was done through the Jewish Community Council. With membership in it including the local chapters of the American Jewish Committee, the American
A. (Continued) Jewish Congress, the Anti-Defamation League of B'naï B'rith, the Jewish Labor Committee, the Jewish War Veterans, and I believe that includes all that were involved at that time. The . . . one of the stimuli in the establishment of the Jewish Community Council in those days, in '37, was the anti-Semitism that was prevalent and reflected in the kind of instigation and inflammatory speeches of Father Charles Coughlin. The . . . I recall the story, I was not in Rochester yet, the story that was told to me that Father Charles Coughlin was carried by one of the local broadcasting stations, radio stations, on his weekly program. And the Jewish Community Council, through Rabbi Philip Bernstein and others, discussed the type of venom that Coughlin was spewing forth against Jews on his radio program, discussed this with some of the leaders of the Christian religious community and the result was that a committee consisting of Catholic clergymen. . . clergymen and Jewish clergymen approached the radio station and asked it to consider not carrying the Coughlin program. This, I understand, was accepted and due to the influence and the concern of these three religious groups joined in this particular project, the station felt that it would take the program off the air after hearing the analysis and the reason why. Rabbi Bernstein, of course, is a person whose biography could take up many, many tapes, and I'm not going to attempt to delineate it. I'm sure that we have ample information about Rabbi Bernstein in the material that's being presented by many other people. I might say that I found him to be a very good personal friend, a real inspiration to me in the work which we were carrying through. He was completely community-oriented, there was no parochialism about Rabbi Bernstein. He didn't feel there was a need to embellish his own particular congregational activities in favor of communal, overall communal, programming. I think the establishment of the Jewish Community Council is one very concrete
A. (Continued) evidence of that. But his approach was always total Jewish community. And he had a great deal to do in bringing together all aspects of Jewish life in our community into coordinated, cooperative activities and programs which embraced the interests of all and which secured the cooperation and the abilities of all. Shortly after I came to Rochester he assumed a position which took him away from the city as head of the Chaplaincy Service of the National Jewish Welfare Board. This organization, National Jewish Welfare Board, served the needs of the Jewish men and women in the armed forces and during the war, World War II, Rabbi Bernstein headed up the Jewish Chaplaincy program. Further, he... shortly after World War II he became Advisor on Jewish Affairs to the U.S. Occupational Forces or the Commander of the U.S. Occupational Forces in Europe. This brought him in contact with General Dwight D. Eisenhower, among other personalities that he served in this capacity. Again, I don't think I should attempt to give his biography, but I just think if some of these highlights as I discuss his role here. He was also active upon his return to Rochester in helping develop the philosophy which would bring about the merger of the United Jewish Welfare Fund and the Jewish Community Council. A merger which would make them as one organization. Actually these two agencies were de facto one organization in that I was the Executive Director of both and that the office staff served both and that there was a great deal of overlapping in membership of the two Boards of Directors. However, the formal concept bringing the two organizations together into one organization was a logical one and he headed up the idea and helped pursue it. There were some people who were opposed to this idea, they felt that the United Jewish Welfare Fund would somehow or other be subjugated or lose its identity if there were to be one organization encompassing the Jewish Community Council and the United Jewish Welfare Fund. These people were
(Continued) sincere, certainly, in their feelings but I think our eventual merger has indicated that their fears were unfounded. In fact, it... there's such a great logic to the fact that there be one central organization which is now known as the Jewish Community Federation which embraces those community responsibilities which cut across the total interest of the Jewish community. This includes fund raising, which is a very vital and important role, as well as social planning, community relations, internal affairs, and so on and so on. There's a whole story about the steps taken to effect the merger which I will not go into at this time, but which will be part, perhaps, of another discussion. So, Rabbi Bernstein to this very day is one of our outstanding leaders. He is now retired from the active rabbinate of leading Temple B'rith Kodesh. He is now Rabbi Emeritus. And over the years he brought distinction to Rochester by the various national, international roles that he played, including Chairman of the American Israel Political Affairs Committee and President of the Central Conference of American Rabbis, among the many other honors. Harry D. Goldman was President of the United Jewish Welfare Fund for three years and was President of the Jewish Community Council succeeding Arthur M. Lowenthal in that position. Harry D. Goldman is a Justice of the Court of... the Appellate Division of the Supreme Court of the State of New York, I believe that's the way it's designated. He has been a Judge for many, many years. When I first met him and when he was active in the role of President of the Welfare... United Jewish Welfare Fund and then President of the Jewish Community Council, Harry D. Goldman was an attorney, practicing attorney, in the firm of Goldstein, Goldman & Goldman. He was a great link between the Jewish community and the general community. His acceptance and his status in the general community was a splendid resource for the Jewish community in its relationship... in its
A. (Continued) community relationships. Harry D. Goldman to this day is active in the Jewish Community Federation and is one of the outstanding and distinguished leaders produced in the City of Rochester. Philip M. Liebschutz, l-i-e-b-s-c-h-u-t-z, was President of the United Jewish Welfare Fund in 1948, '49 as I recall. This was the . . . during the years of the establishment of the State of Israel. He led very successful United Jewish Welfare Fund campaigns, which were stimulated, of course, by the establishment of the Jewish state. In addition to his leadership in the United Jewish Welfare Fund, he became Chairman of the first State of Israel Bond campaign in Rochester. And following that, he became very active with the JYM&WA, now known as the Jewish Community Center. In fact, he was the key Board member of the group which administered the Charles W. Markus Fund. Mr. Liebschutz was attorney for Mr. Charles W. Markus and in . . . upon Mr. Markus' death he became the chief trustee of this Board which administered the Charles W. Markus Fund in behalf of programs and activities of the JYM&WA. He was a key leader in the original building fund campaign for the new Jewish Community Center, now located on Edgewood Avenue. Hyman Kolko, k-o-l-k-o, who died a couple of years ago, was one of the outstanding recognized leaders of the Orthodox Jewish community of Rochester. Mr. Kolko was on practically every Board of Directors because of his leadership role in the Orthodox community. He was the founder of Beth Joseph Center, the Orthodox congregation located on St. Paul Street, and was President of that congregation for many years. Mr. Kolko was President of the United Jewish Welfare Fund, President of the Jewish Children's Home, and active in many Jewish communal agencies and services.

END OF TAPE I, SIDE A
Q. This is Dennis Klein. I'm talking with Mr. Elmer Louis who is giving us important sketches of the most significant people in the Rochester Jewish community. This is Tape No. 2, Side B. So why don't you just go ahead then Mr. Louis then with the... I think we were on No. 13 of the people that you're covering.

A. Very well, let me talk about David J. Rosenthal. David J. Rosenthal was a President of the United Jewish Welfare Fund. I might say that the word "president" means really chairman of the campaign and... and president of the year-round activity in our Jewish Welfare Fund over and above the campaign. David J. Rosenthal was a member of Temple Beth El. He was, in fact, Chairman of its Building Fund Campaign which resulted in the eventual construction of the current Temple Beth El building at South Winton Road and Hillside Avenue. He was a dedicated man who gave tremendous amounts of time and energy to Jewish communal activity, and specifically, to the United Jewish Welfare Fund. He was... in terms of his business, he was a... in real estate and owned numerous properties. His time availability to Jewish communal efforts was phenomenal. He would make himself available at any time where he felt his presence was required and efforts were required. He, as Chairman of the campaign, would attend every committee meeting, every division meeting, no matter how frequent or how... or even how small the particular committee or effort may have been. He felt this responsibility in feeling that he ought to be involved in every aspect of the Welfare Fund drive. If other people were interested and gave of their time he felt he, as President, would do likewise and give... show his interest and support in
A. (Continued) every aspect. His contribution to the structure of the campaign, to the effectiveness of the campaign, was quite remarkable. Fred Forman. Fred Forman, who was an officer of the B. Forman Company, was the son of the founder of that company, Mr. Benjamin Forman. Fred Forman became active in the United Jewish Welfare Fund shortly after the death of his father. He eventually became President of the United Jewish Welfare Fund and was in his day one of the largest contributors to the campaign. As a result of his interest in the local campaign of the United Jewish Welfare Fund, he had been contacted and made contact with national organizations that were involved in the overall meeting of Jewish international needs, such as Israel and the needs of Jewish communities in Europe, North Africa, etcetera. And he became a member of the Cabinet of the United Jewish Appeal, the national fund raising instrumentality for Israel and other overseas needs. And eventually became the General Campaign Chairman of the United Jewish Appeal nationally. He is the only Rochesterian to my recollection who has filled this top post in American Jewish life. He was especially interested, too, in the Joint Distribution Committee which . . . which was one of the beneficiaries of the United Jewish Appeal. And made numbers of trips abroad to witness the work of the Joint Distribution Committee both in Israel and in other Jewish communities throughout the world. Fred Forman was a very modest, mild, soft-spoken gentleman whose articulateness was manifested by his deeds and by his interest and by his dedication. He was a very fine person and one with whom I enjoyed a great deal of friendship over the years of his life. Leon H. Sturman. Leon H. Sturman was President of the United Jewish Welfare Fund for a period of three years and was also President of the Jewish Community Council. It was during Leon Sturman's Presidency of the Jewish Community Council that a great deal of the movement toward the merger of the Welfare Fund and the Council
A. (Continued) took place. Leon Sturman is a man of great ability, a splendid sense of humor. He has the ability in presiding at a meeting to soften any impending controversy or possible animosity by his humorous comments which bring people back to normalcy. And he develops a spirit of cooperation and understanding on the part of all so that there is a desire to cooperate, there is a desire to do things which will be for the common welfare. His understanding of Jewish communal objectives, his feeling about the importance of an overall Jewish community setting in which all aspects of Jewish communal life are treated and are considered and are given expression to was most helpful in bringing about eventually the merger of the United Jewish Welfare Fund and the Jewish Community Council. Some people naturally tend to get specifically interested in the particular activity or particular program or a particular project, whether it be the congregation he belongs to or raising money or for Israel or whatever other specific thing may challenge one's interest and intensity. Leon Sturman was able to encompass all of these and give the broad perspective view of Jewish communal responsibility, which was very helpful in establishing the whole role of a Jewish Community Federation. His wife, Florence Sturman, is a splendid community leader. She has served in many capacities, including Chairman of the Women's Division of the United Jewish Welfare Fund. She has been a Vice-President of the Jewish Community Federation. She has served as chairman of many important committees and is one of the outstanding leaders in our Jewish community. Both Leon Sturman and Florence Sturman have made and are continuing to make excellent contributions to the well-being and to the progress of the Jewish community of Rochester. Harry Germanow is a gentleman who in his lifetime showed a particularly intense devotion to the concepts of Israel, before the establishment of the Jewish state, and the progress and existence of Israel after the
A. (Continued) Jewish state was founded. Harry Germanow was full partner in the industry known as Germanow-Simon, Germanow hyphen Simon, Company. This company started in with very modest beginnings here in Rochester manufacturing watch crystals of plastic instead of glass. This innovation caught on obviously and the firm became highly successful as a manufacturer of plastic watch crystals. Eventually its products expanded to encompass other things such as thermometers and various other plastic objects. And this was one of the highly successful and is one of the highly successful businesses related to the Rochester community, and specifically to the Jewish community. Harry Germanow was a very ardent Zionist and his great emphasis, as I indicated, was Jewish community responsibility in Rochester to Israel. His sons, Leon M. Germanow and Irving Germanow, followed in his footsteps in terms of interest in Jewish community responsibility. And Leon Germanow was a former President of the United Jewish Welfare Fund and shared or shall I say inherited his father's great zeal about Israel. Interestingly Leon's daughter is married to an Israeli and lives in Israel at the present time. Leon, as President of the United Jewish Welfare Fund, gave particularly... particular emphasis to that phase of Welfare Fund support which went to Israel. He gave dedicated service and was a most conscientious president throughout the three-year period in which he served. He, too, has shown interest in other phases of community activity. He was a... an active member of the Board of Directors of the Jewish Home & Infirmary and served in other... other capacities with the... his congregational affiliation and so on. Samuel H. Greenhouse, who died a number of years ago, was a very active communal leader. He was active in the Rochester Community Chest, in the Council of Social Agencies affiliated with the Rochester Community Chest, was President of the Jewish Home & Infirmary, was President of the JYM&WA now... now the Jewish Community Center.
A. (Continued)  He was President of the Jewish Home & Infirmary. I believe he was the president at the time the building fund campaign was launched to construct the new Jewish Home & Infirmary structure on St. Paul Street, which replaced a very modest little residence kind of home and became a very formidable and beautiful institution compared to the very modest beginnings. This bringing to the Jewish Home & Infirmary a modern concept, the serving of the chronically ill, medical programs, and all of the current and effective methods of institutional care of the aging evolved under the leadership of Sam Greenhouse, of course, in company with other presidents who succeeded him over the years. Sol M. Linowitz. Sol Linowitz I mention because he... when he first came to Rochester out of the Navy, I believe, in World War II, he established himself as an attorney in this community. He... he original home was Trenton, New Jersey. Upon his arrival in Rochester he immediately became active in the Jewish community working in our United Jewish Welfare Fund campaign as Chairman of the Districts Division, which was the neighborhood solicitation process of the campaign, going from door-to-door contacting people on a geographical basis. These were gifts usually in the... in the smaller category. And he evolved eventually to become Vice-President of the United Jewish Welfare Fund. But following that he began to devote a good deal of his attention to the general community and because of his tremendous time involvement with the general community his participation in the Jewish community became relatively small. What he was doing in the general community involved so much of his time. He was President of the Chamber of Commerce at one time, President of the Rochester Association for the United Nations, President of the City Club which at that time was a weekly forum series which brought a large group of people together, outstanding speakers from all walks of life and experience. His contribution to the Jewish community, therefore,
A. (Continued) primarily became that of a Jew who was acknowledged to be Jewish, who was affiliated Jewishly, but who was very much involved in general community programs and projects. And this was primarily his role in the later years of his living in Rochester. Sol Linowitz became eventually Chairman of the Board of the Xerox Corporation and this was a result of his doing legal work for Xerox. And evidently some excellent work in terms of patents so that he made such an impression upon Joseph Wilson, the founder and President of Xerox, that Mr. Wilson made him Chairman of the Board of Xerox in which position he served until he eventually got into public life and became Ambassador to the Organization of American States representing the United States in that as Ambassador in that particular organization. Incidentally, currently he is on the committee, the United States committee, which is conferring with Panama regarding the issue of the Panama Canal. I mention Sol Linowitz not because of any great activity within the Jewish community, but because of his projection from the Jewish community into the general community and his influence in that respect. Let's see, Mrs. Sol, s-o-l, Aiole, a-i-o-l-e. Mrs. Sol Aiole was a grand lady who was one of the outstanding women in the history of the Jewish community of Rochester. She was a highly personable woman who had a great feeling for the Jewish community. She made it almost a career to serve the Jewish community in various aspects. She was President of her Temple Beth El Sisterhood, she was the . . . one of the founders of the Women's Division of the United Jewish Welfare Fund. She was . . . and was its first Co-Chairman in, I believe, 1946. As Chairman of the Women's Division over a period of many years she inspired many young people to become active in the Women's Division. She was loved universally. Her inspiration in the community extended to all groups, women and men alike. And she received national recognition being on the national Board of the Women's Division of the United Jewish Appeal. I
A. (Continued) remember attending one tribute in her honor given by the Sisterhood of Temple Beth El, which expressed very effectively and touchingly the love that people felt for Mrs. Sol Aiole. Mrs. Lester J. Berlove, Julia Berlove, who is just this very month of July, 1977 leaving Rochester to live in Bloomington, Indiana where her daughter and son-in-law reside, is an outstanding Jewish communal leader who has made a contribution to this community over a period of many years. I believe she came to Rochester in the early 1930's and immediately began to be active in many, many aspects of Jewish life. She is . . . she was the President of the National Council of Jewish Women, the Rochester section. She was the President of the Rochester chapter of Hadassah. She was on the Board of Directors of the JYM&WA and Jewish Community Center. She was on the Board of Directors of Jewish Community Federation. These are some of the things that I can think of offhand. Her role nationally with Hadassah is recognized throughout the country. She is on the Board, national Board, of Hadassah and has led many trips to Israel in behalf of Hadassah. One of the very significant contributions that Julia Berlove has made over the years is as Chairman of the Committee on Israel of the Jewish Community Federation. This Committee on Israel has as its responsibility the interpretation of Israel to the Jewish community and to the general community. This is a community relations function. In fact, the Committee on Israel is part of the Community Relations Department of the Jewish Community Federation. She has been the Chairman of that committee since its inception and has done an excellent job, a splendid job, in interpreting Israel and its role, its background, its history, its traditions, to the general and Jewish community. This is a highly important function. I think we're particularly aware of that today, what with all of the headlines that have to do with the Middle East. And I believe that the manifestation
A. (Continued) of her work can be seen in the understanding that exists in Rochester in the general community of Israel's role and of its . . . its rights in the Middle East. The local press, Democrat & Chronicle and Times Union and the Brighton-Pittsford Post, have editorial policies that are very positive regarding Israel, with complete insight and understanding. I am sure that much of this is attributable to the kind of educational program which has been carried out by the Committee on Israel, under Julia Berlove's leadership. Some of the journalists connected with the local press have travelled to Israel and have seen first-hand what Israel is all about, stimulated by the Committee on Israel. I'm thinking of such people as Clifford Carpenter, now retired Editorial Page Editor of the Democrat & Chronicle; and Home King, editorial writer now retired of the Democrat & Chronicle. Television personalities, newscasters, have gone to Israel under the stimulus of the Committee on Israel, under Julia Berlove's leadership. Tom Ryan who was newscaster for WROC-TV is one. Warren Doremus, news director of WHEC, Channel 10 is another. Dick Burt of WOKR, Channel 13, is another. All of these people have come back from their trips to Israel with an understanding and even an enthusiasm from what they have seen and have presented TV programs based upon their experiences and their interpretation of what they have seen. This has all helped for greater understanding on the part of the general Rochester public about Israel and the kind of reactions that are manifest in various ways through groups that request speakers to come in and discuss Israel with them. I'm talking groups in the general community, clubs and civic groups, organizations. The fact that they make such requests for speakers indicates an interest. These are all attributable to this Committee on Israel program. Julia Berlove also was instrumental in helping in the formation of the Interfaith . . . the Rochester Interfaith
A. (Continued) Committee on Israel. The Rochester Interfaith Committee on Israel has been under the Chairmanship of Steven May, former Mayor of the City of Rochester. He first became Chairman at the time that he was Mayor. And the Rochester Interfaith Committee on Israel consists of Catholics, Protestants and Jews, including a number of clergymen, who meet on a regular basis and who sponsor programs of interpretation and understanding regarding Israel. Again, Julia Berlove has been an inspiration for a good deal of this programming activity which is carried out by the Rochester Interfaith Committee.

Programs by the Rochester Interfaith Committee include an address by Father Flannery, who was the head of the Bishops Council on Jewish Affairs with headquarters in Washington and a number of other speakers have come in from time to time to address community-wide groups on this subject. I can recall a very big community gathering to hear Reverend Franklin Latell of Temple University speak about Israel with a great attendance on the part of clergymen, particularly who all know Reverend Latell and have read his works over the years. These are examples of what the Interfaith Committee on Israel has done. In addition to the use of the media for interpreting Israel, the Committee on Israel has encouraged trips to Israel by prominent clergymen in Rochester. These clergymen include the late Reverend Paul Schroeder, who was the first clergyman from Rochester, Christian clergyman from Rochester, who visited Israel. In addition to him, there were visits by Reverend George Hill, who was the pastor at the Lake Avenue Baptist Church and is now in a pulpit in ... in a Washington area. There are several others whose names escape me at the moment. There must have been about a half a dozen clergymen who, over the years, have visited Israel to join special clergymen's missions representing clergymen from throughout the country to experience Israel, to see the developments there, and to understand the problems as well. All this
A. (Continued) is about Julia Berlove because she has been the inspiration for this and has been the driving force throughout the years. One great project Julia headed up, one of the most intensive and extensive programs that I can recall under the auspices of the Jewish Community Federation, was the celebration of the 25th Anniversary of Israel in the form of a . . . an Israel Exposition. Israel Expo 25 it was called. This was held at Temple Beth El. It took over approximately the whole congregational building, booths and structures were constructed. Decorations were installed. It became a mass project of merchandising Israeli products, providing Israeli entertainment, and developing information booths which would disseminate material dealing with Israel. It was a project which was carried on over a period of three days and embraced the active participation of about 1000 volunteers of one or another aspect of this program. It. . . it was, as I say, one of the most gigantic efforts that I have experienced in our Jewish Community Federation program. And, again, Julia Berlove headed it up, directed all of its facets and aspects, contacted all of the volunteers, recruited them, supervised them, and it was a demonstration, again, of her competence and her ability and her dedication.

Q. When you say that she encouraged trips by the press and by the clergymen, I mean, how did that happen? Was there monetary incentives or what really took place?

A. Well, in some cases there was. . . there was financial assistance given, in some cases there weren't. It just happened to differ from one situation to another. One clergyman went to Israel because his congregation gave him a gift of a trip to Israel as a result of his interest that was shown in Israel locally, provided him a trip to Israel on some anniversary of his as pastor of the congregation. So, that was one thing that happened, his own congregation
A. (Continued) financed the trip. It was kind of an award or reward to him for his service. Another instance, there was a clergyman's mission to Israel, which as I mentioned before took place from all over the United States, representatives from all over the United States, and this was under the auspices of the national Jewish/Christian agency, I forget the name of it at the moment, I don't think it exists anymore, but it... it existed for the purpose of interpreting to clergymen the role of Israel and so on. It was under auspices of both Christians and Jews. And this organization was sponsoring annually a clergyman's mission to Israel for Christian clergymen, primarily, though some rabbis would go along on it. But it was primarily directed to the educational approaches to Christian clergy. This organization would provide a scholarship, if you want to call it that, of X number of dollars. And if the local community wished to participate in it, either the clergyman himself or some other participant would come up with the local part of the financing of it. In several instances, our Community Relations Department came up with the local financing portion. In some instances the clergyman... well in all instances the clergyman himself participated financially, but not for the full amount. There was some division as to what aspects would be the clergyman's responsibility and what aspects would be the community's responsibility, Jewish community's responsibility. I don't recall what the basis was, but there was a certain... there was a certain formula that was developed for that purpose. So that you had that kind of financing. As to the press and... and TV, the press took care of its own as I recall financing. And TV, these were actual missions for newspapermen, media people, newspaper, radio and television people. They were sponsored nationally and again there was a scholarship available on a national basis and we would provide the local financing, the local...
Q. The Federation?
A. The Federation, that's right. Yea, in those cases. So that gives you...

Q. How... how would Mrs. Berlove enter into this? Would she take the initiative at any point?
A. Well she would do this. We knew... we would get word that there was going to be a mission of media people, let's say, did Rochester have anybody that it wants to recommend to participate in it? We would discuss it and decide that well, Dick Burt of Channel 13 would be a great prospect if he were interested, and we'd approach him and find out if he were interested. And he said yes he was interested and that's the way it's done. And it was under the auspices of this program was under the auspices of the Committee on Israel of the Jewish Community Federation.

Q. And that's where Mrs. Berlove...
A. She was Chairman of that, yes, yes. In fact, she would even make personal contact to discover whether there was an interest. And sometimes we'd have instance here and there where somebody was approached who we had in mind but couldn't get away at that time because of his commitment to his work. There wasn't anybody to fill in and take his place. So we had that happen, but the receptivity was always very good. Emanuel Goldberg was President of the United Jewish Welfare Fund for three consecutive years and then became President of the Jewish Community Federation. He is a businessman, recently retired. He founded the firm called the Nalge Company, N-a-l-g-e Company, which manufactures plastic laboratory wear and has a national, perhaps international, distribution. It was a few years ago, it was merged with the Sybron Corporation and is now a division of the Sybron Corporation. Emanuel Goldberg was President of the Nalge Company and when the merger took place became of the Nalge Division of the Sybron Corporation and retired just
Interview with Elmer Louis

A. (Continued) about a year ago. He is a very dedicated member of the Jewish community, very interested in all aspects of Jewish communal life. He has been President of Temple B'rith Kodesh. He has been President of the Jewish Home & Infirmary. And as I mentioned, of course, the Chairmanship of the United Jewish Welfare Fund and his Presidency of the Jewish Community Federation. His . . . he is also one of the largest contributors to the United Jewish Welfare Fund. On the national scene he is on the Campaign Cabinet of the United Jewish Appeal and is on the Executive Committee of the Joint Distribution Committee. He very recently was made Chairman of the Joint Distribution Committee on Latin America. And this is one phase of JDC's work and it's great recognition to be designated as Chairman of a whole area of the Joint Distribution Committee's geographical concerns. This is evidence, then, of his involvement and his interest both on the local level and on the national level. At one time he was a member of the Board of Directors of the Council of Jewish Federations and Welfare Funds. So here you have a gentleman who has achieved great recognition in Rochester and likewise on the national Jewish scene. He is a man who is greatly devoted to the community. He is active in the general community as well. He is a member of the Board of Directors, or is it the Board of Trustees, of the University of Rochester. He is Chairman of its Bequests and Endowment activity, investment activity, Chairman of Investments for the Bequests and Endowment program of the University of Rochester. He is a member of the Board of Directors of the United Community Chest and this I think gives a picture of Mr. Goldberg's concerns and the recognition that's been accorded him. He's a very fine individual with a great modesty and his attributes, I'm sure, have great recognition throughout Rochester and in the Jewish community throughout the country at large. It's interesting, too, to note that his family has followed in his
A. (Continued) footsteps so to speak in terms of community service and community interest. Nathalie Goldberg, his wife, is an outstanding leader in the Women's Division of the United Jewish Welfare Fund. She is a member of the national Board of the Women's Division of the United Jewish Appeal and is Chairman. . . was Chairman of the Women's Division, United Jewish Welfare Fund, and of the State of Israel Bonds campaign here. . . here in Rochester. His son. . . their son, Paul Goldberg, is a member of the Board of Directors of the Jewish Community Federation, a member of the Board of Directors of the Jewish Community Center, and a member of the Young Leadership Cabinet of the United Jewish Appeal nationally. Mrs. Paul Goldberg, Carol Goldberg, is one of the outstanding women within the Jewish community of Rochester active in leadership capacity in the Women's Division and in many aspects of Jewish communal service, including the Jewish Community Center, et cetera.

Q. Let me. . .

A. Yes.

Q. Let me ask a question or two here. We are coming to the end of this tape.

A. Oh, oh.

Q. I could insert some questions about the people we've talked about and if time allows we can continue then, if you wish, today. One question concerns Joseph Silverstein. He was a person you talked about earlier in this tape. You mentioned that he helped to get the Orthodox Jewish community involved in the general Jewish community. Now, I'm not sure if I picked this up, but I'm not clear how that happened, in what specific ways would he have melded the two communities effectively? What steps did he take?

A. Well, I don't know that I can delineate a specific systematic process. I don't think it was that. I don't think it was a planful program where. . .
A. (Continued) but by his own participation, by his own presence, by his own interest he did this. He set an example, I would say, he himself became involved and being looked upon as a leader in the Orthodox Jewish community, this kind of action on his part demonstrated how this might be done and it . . . it gave a . . . an example to follow, let's put it that way. I don't believe that Joe Silverstein sat down one day and said now this is the way I'm going to involve the Orthodox Jewish community. It was. . . it's his action. He did it by action.

Q. Did, in fact. . . did he encourage others by his example?
A. Oh, yes.
Q. Do you think that happened?
A. Oh, yes. There's no question about that. In other words, if you had a leader of the Orthodox Jewish community being involved in overall community concerns and interests, this is a. . . an example to people that look to him for leadership.

Q. Paved the road. . .
A. That's right.
Q. People feel more comfortable and freer to do that.
A. Yes.
Q. Also I wanted to ask, perhaps, a very broad question about these people. Was there anything in your mind that brings these. . . I think we discussed 24 or 25 people today, that brings these people to the fore? Is there anything, any reason that you would have considered 25 people in the community to be of such importance in a general way?
A. Well as I said at the very beginning there are many other people, I'm sure, that should be cited and so on. What I have done is I've worked from my perspective as the Director of the Jewish Community Federation. I'm sure
A. (Continued) that if a rabbi of a temple would sit down and talk about leadership that he was particularly concerned with and interested in and set an example and so on he would have people that he related to in his congregational setting, you know?

Q. Right.

A. I'm giving it from my perspective, which is the Jewish Community Federation of Rochester. So that there is no . . . there's no one overall kind of characterization that you can give to a whole group, each situation is different. I would have to go back and try to analyze why this one came forth and why that one came forth, and it would be different. . . probably different reasons and situations.

Q. Seems like one major reason is the contributions to the Jewish Welfare Fund. This came up a number of times.

A. Well, yes. The . . . well, I don't know if that's one of the reasons. Well, it. . . it's one of the concomitants, let us say that. I think that there are a number of the people I mentioned here who were in a position to and did give very substantial contributions to the United Jewish Welfare Fund. But, fortunately, this was. . .
A. . . . one of the outstanding surgeons in the Rochester area, very highly regarded by his colleagues, and is on the teaching staff of the University of Rochester School of Medicine, as well as of course being his own private practice. He's affiliated with many hospitals in this area and is a very active member of the Rochester Jewish community. Rabbi Shapiro is a man who has belied the concept that physicians are so busy with their practice that they can't devote a great deal of time to other kinds of activities. The fact is that he's one of the busiest physicians that I've known and nevertheless he finds tremendous amounts of time from his off hours to devote to Jewish community programs and activities. Dr. Shapiro was on three consecutive years Chairman of the United Jewish Welfare Fund Campaign. He did an excellent job in attending all meetings that were involved with the campaign planning and the actual campaign process. He gave leadership throughout these years to all divisions and all aspects of the campaign. He is also past President of the Jewish Community Federation and has served in that capacity in a very constructive way in emphasizing the overall nature of the Jewish Community Federation in making the community aware of the inclusiveness of the Jewish Community Federation, of its relationship to the total Jewish community, of its representative role for the Jewish community and in behalf of the Jewish community. In addition to his leadership in the United Jewish Welfare Fund and Jewish Community Federation, he has been a very active member of the Board of Directors of the Jewish Home & Infirmary and has been the Chairman of the State of Israel Bonds campaign in recent years. He has served as a member of the Board of Directors of the Jewish Community Center and is
A. (Continued) currently its Vice-President of the Jewish Community Center.

So that here is a man who has found the time and the impetus and the empathy to relate to communal activities and specifically Jewish communal activities. In addition to that he is a member of the Board of Directors of the United Community Chest and has served a very active member of its Evaluation Committee, which is a committee that is devoting itself to evaluating the programs of the various beneficiary agencies of the United Community Chest. This in itself is a tremendous undertaking. I'm sure that there are other activities with which Dr. Shapiro has been aligned. I don't attempt to give an exhaustive list of them, but I think I have mentioned enough to indicate the kind of work and the kind of interest that he has demonstrated. This is a man who can always be depended upon for on behalf of important communal objectives.

Q. Yea, well a question that occurs to me, may be more suitable actually at the end of a list like this. I was gonna ask what kind of innovative things that each one of these people really have brought to the various activities and perhaps it's best to go over in a summary fashion at the end rather than picking up at each juncture here, but I'm sure that in Dr. Shapiro's activities here that he, perhaps, I'm not sure, but perhaps he did institute some ideas that were original and important.

A. Yes, well, each . . . each regime in a Jewish Community Federation presidency or in a United Jewish Welfare Fund chairmanship does evoke certain new concepts or variations on approaches and methods of carrying out work. I'd have to give it some thought and go back and really review to see what each one has done. All I can say is that as time goes on changes are inevitable and desirable. You don't continue doing the same thing the same way forever more or else you become antiquated and you aren't meeting current needs and
A. (Continued) current problems. So that this is a . . . this is a manifestation that certainly is continuing and recurring and everybody that has had a leadership role has been heading up a regime that at some point or other has made changes. But to document them specifically in relating them to each individual might be a little . . .

Q. That's very hard.

A. . . . thinking about that.

Q. Are there . . .

A. I might say in addition another interesting thing about Dr. Shapiro, it occurs to me, is that the high regard in which he is held by his own colleagues as demonstrated by the fact that he was elected President of the Monroe County Medical Society. And this, of course, is the overall area physicians association. And the fact that he was recognized by his colleagues in this area I think indicates his status in his profession.

Q. OK.

A. I will discuss now Rabbi Stewart E. Rosenberg, who was rabbi of Temple Beth El during a period when the temple was beginning to think of relocating itself from the Park Avenue location to its current location on South Winton Road and Hillside Avenue. I mention Rabbi Rosenberg particularly because he was one who wrote the first history of the Jewish community of Rochester. And I mention it also because this was done in cooperation and in collaboration with the Jewish Community Council. What happened was this. Rabbi Rosenberg was studying for his doctorate in history at Columbia University with Dr. Selo Barone as his faculty mentor. And in determining what his doctorate thesis shall be the two of them came to a conclusion it would be significant to have the history of a local Jewish community as a doctorate's thesis. Rabbi Rosenberg approached the Jewish Community Council, of which he was a Board
A. (Continued) member, and indicated his interest in devoting his doctorate thesis to this subject. This then evoked a very positive response on the part of the Jewish Community Council, and in cooperation with the staff of the Jewish Community Council Rabbi Rosenberg developed a research process where members of the Jewish Community Council helped him with some of the research and the interviewing that was required in order to amass the tremendous amounts of material necessary to compile this history. The history went from 1864 to 1925. It evidently was agreed that this 1925 was a good year in which to terminate the first part of a history of the Jewish community of Rochester and hopefully a successive period would be developed by somebody comparable... or capable of doing the continuing history of the Jewish community of Rochester. This doctorate thesis was then published as a book, published by a Columbia University Press. And the financing of this publication was undertaken by the Jewish Community Council. And specifically by a group of individuals active in the Council, each of whom contributed a certain sum of money to amass a sum of about four or five thousand dollars necessary to publish this book. This was one of the early histories of a Jewish community published in this country. And since that time, of course, many similar works have been done and through other communities around the United States. Rabbi Rosenberg also was the chairman, the city-wide chairman, of the celebration of the 300th anniversary of Jewish settlement in America. This was a tremendous event with participation not only by the Jewish community, but cooperative events with important institutions in the community. Under his leadership, for instance, following cooperative events were carried on throughout the year, it wasn't just the one time celebration and that was it, but rather throughout the year of the 300th anniversary there were various occasions, various events that called attention to it. For
A. (Continued) instance, the Memorial Art Gallery, our art museum in Rochester, sponsored a... an exhibit which was circulating nationally devoted to Jewish artists in America. This exhibit travelled throughout the country and the Memorial Art Gallery was one of the communities in the... one of the museums in the country that showed this exhibit. At the University of Rochester there was a large public meeting devoted to the history of the... of Jewish settlement and of the Jewish community in America. This was addressed by Dr. Abraham Newman, President of Dropsie College, and was participated in in a discussion following Dr. Newman's presentation by two professors from the University of Rochester from the Department of History. In this way we were able to impact upon the total community the significance and the background and history of Jewish settlement in America. There were perhaps four or five such cooperative events with important institutions. One was with the Rochester Historical Society where we had a dinner session. And the City Historian, Dr. Blake McKelvey, gave an address on that occasion. He, in his history of Rochester, makes many references to the Jewish community's role in the history of Rochester. There are several other events that were held on this kind of cooperative basis. And, as I say, they lasted throughout the year. The highlight event of the occasion for the community was the opening of this series of celebrations with a tremendous community meeting in the Eastman Theatre which has a capacity of about 3500 seats, every one of which was filled, when Rabbi Avi Hillel Silver, Dr. Avi Hillel Silver of Cleveland, was the guest speaker. Both the occasion and, of course, the towering personality of Rabbi Silver made for this all-out attendance. This was a very significant occasion and gave the imprint and the character and... of the importance of this 300th anniversary observance.

Q. Yea, did you... well, let me put it this way. When I interviewed people
Q. (Continued) in... in the community... in the community prior to this interview the name Rosenberg evoked interesting responses. Apparently he is, I believe he's still alive and active in Toronto, is that right?

A. Well, he's... he went from Rochester to Toronto. Some problems evidently were developing there and eventually he gave up his pulpit in Toronto.

Q. In Toronto?

A. Yea.

Q. This... his dynamism worked well to gain the admiration of many here as well as to incur some people's wrath as well. Can you illuminate any of this for us at all?

A. Well I don't know anything specific about how people would react and why. I do know that the reason that I was interested in having his name among those that I would discuss is because of that very significant observance of the 300th anniversary and the leadership that he gave it and the overall aspect of it. What his relationships were with his congregation or with individuals within his congregation, I don't have any great familiarity with it. People who are more alert to that would have to expand upon it. I do know that I suppose anybody in a public position is apt to have admirers and perhaps critics. That's all I can say about that.

Q. OK. Fine.

A. Irving S. Norry is a man who has been very active in Jewish communal efforts, particularly he has centered his attention and interest on Israel and our responsibility to Israel, particularly through fund raising. And as a result he has been most active on the local scene in behalf of the United Jewish Welfare Fund. He has been a member of the Campaign Cabinet and the Executive Committee of the United Jewish Appeal. He is currently an Officer of the United Jewish Appeal. This is where his interest primarily has been
A. (Continued) demonstrated, both locally and nationally. He is now a resident of Miami, Florida and moving down to Miami he picked up his interest there and, again, became very active on the Miami scene maintaining his contacts all the while in Rochester. Irving Norry has devoted a tremendous amount of time to Israel. He visits Israel quite frequently. His daughter, Deborah, is married to an Israeli and lives in Israel. And I would say that one of the great champions of Israel from our community is Irving S. Norry. Irving Norry was a Chairman of the United Jewish Welfare Fund campaign. He served for one campaign in that capacity. He was the first member of the Jewish community of Rochester to visit Israel after the establishment of the Jewish state. And I recall his coming back from that visit, we had a dinner meeting which was called for the occasion of his return. And he gave a report at this dinner meeting of his experience on this visit to Israel, the first person as I say from Rochester to have visited the State after its formation. I might say further that Irving Norry has been active in other areas of community interest. He has been very active in the State of Israel Bonds on the local level and has served on the Board of Directors of the Jewish Home & Infirmary. And I'm sure in other capacities. I know that he was very active in the Zionist Organization of America, the Rochester branch of it, in the days when the Zionist organizations were more active than they are today. Manuel D. Goldman is a man who has given great service to the Jewish community and to the general community. In the Jewish community he has served as President of the Jewish Family Service. He has served on the Board of the Jewish Community Council, and of the United Jewish Welfare Fund. He has been active in our community relations work under the auspices of the Jewish Community Council and has shown a very positive interest in all aspects of Jewish life. He is a former President of his congregation,
A. (Continued) Temple B'rith Kodesh. And these are some of the things that occur to me that Manuel D. Goldman has done. In addition to that he has been very active in the field of human relations in the general community. He has been interested in housing, providing of housing, public housing, for the community. And I believe played a leading role in the Urban League in Rochester. This kind of activity, in addition to his Jewish involvements, are typical of the kind of interests that he has shown through the years.

Q. When you say human relations, Urban League is an example of that?
A. Yes.

Q. Are there other examples?
A. Well housing is the...

Q. Housing...
A. ... example of human relations.

Q. OK.

A. Yes. I believe that you have an interview with Manuel Goldman, and I'm sure that in his interview the interviewer must have brought out some of these things in more detail. Hanon Berger is a past President of the United Jewish Welfare Fund. He was one of the youngest men to occupy this position. And has past... or as a Chairman of the United Jewish Welfare Fund he, of course, had all the responsibility that goes with that title, the organization of the campaign, the recruitment of proper leadership, the carrying through of all the various functions of divisions, the organization, the solicitation process, which he did most conscientiously and very capably. This, I think, in terms of overall community activity, the United Jewish Welfare Fund has been the most significant outstanding program which he has embraced. He is a member of Temple B'rith Kodesh and has worked in other areas I'm sure, but the United Jewish Welfare Fund has been his greatest contribution. Justice Jacob
A. (Continued) Ark. Justice Ark, recently deceased, about a year... year ago I believe, was a former Commander of the American Legion in the Rochester area, Monroe County. He was well-known in terms of this activity throughout the city. He was very active in the community relations work of the Jewish Community Council. He was active in the Republican political party and had a lot of contacts with people throughout the community. He was very highly regarded as an attorney and as a judge. And before he became a judge we were able to utilize his abilities in several ways. He was chairman of a committee which was established by the Jewish Community Federation for the purpose of studying the leisure time needs of the Jewish community of Rochester. This study was done in cooperation with the JYM&WA and its purpose was to see what ought to be the future planning for the JYM&WA in serving the leisure time needs of the Jewish community here in Rochester. This study was one that embraced a large number of people and a large number of organizations. And under Jacob Ark's chairmanship every group that had any kind of leisure time activity or program in behalf of Jewish people was enlisted in the study and its activity and program was analyzed and related to the overall picture of providing leisure... providing and fulfilling the leisure time needs. In connection with the study we utilized, again under the chairmanship of Jacob Ark, a national resources such as the National Jewish Welfare Board, which as you probably know is the central membership agency for all Jewish community centers in the United States. Herbert Milliman, who was the director of that organization, came to Rochester on several occasions on behalf of this study. We utilized the services of the Council of Jewish Federations and Welfare Funds, which is the overall membership body of Jewish Community Federations throughout the United States. The result of this study I won't attempt to give now; I don't think it's necessarily the appropriate occasion. But,
A. (Continued) basically it pointed up the need for a new Jewish Community Center building to be constructed in an area which was contiguous to the Jewish population center and, therefore, moving from the JYM&WA building which is located in downtown Rochester, moving from that location to a new structure in the... in the suburbs. The recommendation for location briefly was that it be located within a three-mile radius of the Twelve Corners in Brighton, suburb of Brighton. And the current building, of course, is located on Edgewood Avenue, which is within that distance recommended. This was a great contribution on the part of Jacob Ark, who had the confidence and the respect of all people involved in this study, and therefore was able to give it meaning and see that the recommendations of the study were acted upon in due course.

Q. How do you... how do you spell his name?
A. A-r-k.
Q. A-r-k.
A. Yes.
Q. Let me ask, perhaps you mentioned this, how was he chosen to head up this study? Why was he...?
A. Well the Jewish Community Council was the organization that had responsibility for social planning in the community. And when it was indicated, particularly by people who were leaders in the Jewish... in the JYM&WA, that they felt there was a need to look into whether the current location of the JY was proper for best serving the Jewish community, the Jewish Community Council was approached. Or it was a mutual approach. We approached the Center and the Center... then called the JY, and they approached us. And we got together and decided that a community study was important and necessary in order to do the... come to conclusions that were valid. We felt that Jacob Ark, who was a member of our Board of Directors of the Jewish Community Council, would be
A. (Continued) an appropriate person to head up this study because of his ability and his insight and the respect with which he was held by the people in the community.

Q. When, just briefly, what year... do you know about when this occurred?
A. This was in the early 1960's, the exact year I'd have to look up to be sure.

Q. The study I mean.
A. Yes, this was done in around '63 or '64, something like that. I'd have to look it up to be specific. Another gentleman that I want to mention is Abraham Chapman. Abraham Chapman was never active in any great degree in the Jewish community. However, he played a very significant role in the activity which affected, at one time, thousands of Jews in this community, namely Manager, was the title. He was Manager of the Amalgamated Clothing Workers of America, the Rochester union. As you probably know, this was a great clothing center, manufacturing center, at one time. We had any number of clothing factories here, Michahels-Stern, Levy Brothers Adler, Fashion Park, Steinblock, Hickey-Freeman, Bond Clothing, perhaps I've left one out. But these are... these were very large and nationally known manufacturers of men's clothing. Therefore, there was a tremendous employment group, workers, who were in these factories, in these clothing factories. And many of the Jewish immigrants that came into this area were employed as tailors in these clothing factories. When I first came to Rochester, which was in 1942, there must have been about three to four thousand Jews who were working as... as tailors in these clothing factories in the Rochester area. Abraham Chapman was the Manager of the union, the Amalgamated Clothing Workers Union. And I mention him because, as I say, he had a great impact upon the wellbeing and the welfare of thousands of people, Jews, in this community as well as non-Jews for that matter. But at one time a great part of the work force was Jewish.
A. (Continued) Of course, today the clothing industry is very small comparatively speaking in Rochester. And I don't imagine there are more than a couple of hundred Jews involved in the... the workers group today. But, I do recall Abe Chapman having an interest in a particular year when we were having our annual United Jewish Welfare Fund campaign. The thought occurred to some of us that since there are so many Jews in employed in the clothing factories, wouldn't it be logical to have a Amalgamated Clothing Workers Division within the campaign, and solicit their contributions to the United Jewish Welfare Fund through such a division. We consulted with Mr. Chapman on this and he was very much in favor of it. And he organized the union in each factory with a team of people who would make contact with the Jewish members of the union who were working in each factory. And he set up at that time a minimum goal of one day's pay to be contributed to the United Jewish Welfare Fund in that particular year. This was a very successful campaign in its time and though one day's pay may or may not seem like a large sum today, in that... at that time it set a totally new standard for giving from within the membership. And the amount of money raised from the members of Amalgamated Clothing Workers was considerably increased, greatly increased, over what it had been the prior year. This was the only really active relationship that Mr. Chapman had with the Jewish community. The fact that he was a Jew, and the fact that he was a member of the Jewish community, was universally known and... but as a member of the Jewish community he did not participate too much in the organized activities of the Jewish community.

Q. There were groups like the Workmen's Circle and other strictly Jewish unions where they also had social contacts and other forms of entertainment. Do you recall if... if Abe Chapman took any initiative in these particular groups that would give him even more of an involvement in the Jewish community?
A. Well, I don't know that he was active in these groups as such. I'm sure that people who were members of these groups were many of them members of the Amalgamated Clothing Workers Union, but I don't know of Abe Chapman's active participation. I'm sure there was a sympathetic participation in that he had empathy with them. But I don't believe that there was a actual affiliation and involvement in their day-to-day programs and activities. He ... Workmen's Circle, the Labor Zionist group, and both those groups were oriented so that they had contact with the Amalgamated Clothing Workers Union membership. And I believe I recall one of the ... one of our points of contact with Mr. Chapman was through the Labor Zionist group where some of the men felt that they would be able to help us to discuss with Mr. Chapman the involvement in our campaign that year.

Q. I see. Through the Labor Zionist group?

A. Well, it was cooperation of members there, individuals.

Q. Right.

A. I don't mean it was a formal motion that the Labor Zionist group do this or that, but people in the Labor Zionist group who had an interest in our campaign and all that it meant had also the relationship with Mr. Chapman and were able to bring us to that decision. But, of course, the Amalgamated Clothing Workers Union has been a very significant union in this community over the years and the whole union history probably is one of the very strong unions in a town which is not predominately unionized. All right, now Isaac Gordon. Isaac Gordon was a man who had developed a tremendous real estate operation, building and owning apartments and commercial buildings throughout this area, in Rochester, in suburbs, in surrounding areas. His activity within Jewish organizations as such was primarily in the fund raising field. He was Chairman one year of the Special Gifts Division of the United Jewish
A. (Continued) Welfare Fund. And he had great empathy and understanding of the role of philanthropy in various communal activities and institutions. He was a man who had considerable substance financial... financially and otherwise. And he had a great philanthropic motivation. Some of the things that he did were, for instance, Temple B'rith Kodesh, of which he was a member, (our largest Reform congregation) is located now on the site which he donated, many acres of land on Elmwood Avenue. This was donated by Isaac Gordon. In the United Jewish Welfare Fund activity he was for several years our very largest contributor and would set the pace for others. They... the size of his gift was used as an example for others to relate to. And he helped establish a whole new level of giving at various periods during the history of the United Jewish Welfare Fund. The interesting, too, is that upon his death his will revealed that in addition to taking care of those bequests which... of a personal nature, he... his will established the Isaac Gordon Foundation. And the Isaac Gordon Foundation is administered, as provided in the will, by a group of people, some four or five, whom he designated for the purpose of supporting those philanthropies and causes which Mr. Gordon had supported through his lifetime. And this foundation has done very significant work as a result in providing funds for important projects. The current building in which the Jewish Community Federation is located was contributed to the Jewish Community Federation by the Isaac Gordon Foundation. And it has... the Isaac Gordon Foundation has made very significant contributions to the building fund of the Jewish Community Center and to the Jewish Home & Infirmary. These are some of the things that were done. The philanthropy of the Jewish... of the Isaac Gordon Foundation was not limited... is not limited to necessarily Jewish causes. There's some very important contributions that were made for the construction of
A. (Continued) laboratories and other facilities at the Genesee Hospital.

There is a college in Utica which is the beneficiary of the Isaac Gordon Foundation philanthropy making it possible for the construction of a building there. These are some things that come to mind off the cuff.

Q. What was his line of work?

A. Well, real estate. He... he owned and built apartments and commercial buildings. That was his work.

Q. He was obviously very successful.

A. Oh, yes, very successful. One of the outstanding real estate developers and operators in this community. He was a very modest kind of man. He never... never sought community acclaim or leadership roles. He was one who when you went to him he responded, but he didn't go out looking for recognition.

Garson Meyer, m-e-y-e-r. Garson Meyer is particularly noted nationally for his great leadership and innovative programs in behalf of the elderly. I believe that he came by this rather logically, at least so it seems to me. Garson's mother was very active in the Jewish Home for the Aged, which was then located in a rather modest house on St. Paul Street. She was a volunteer and did a lot of work in behalf of the Jewish Home for the Aged. Garson Meyer eventually became President of the Jewish Home for the Aged, which I suppose would be following the family tradition in a sense. In addition to that, he was recognized for his expertise. He was... his... his profession, he was Chief Chemist for the Eastman Kodak Company, and highly regarded in his profession. When he got involved in programs in behalf of the aging he became practically in that. I don't mean that he got paid for it, but his background and his interest and his study of the subject was such that he became a national authority. He served on the Governor's Commission for the Aging in New York State. He served in a national role, I
A. (Continued) don't... I don't remember the exact title of his role, but he was chairman of a national committee in behalf of programs for the elderly. And had... was... upon his retirement from Kodak, he was called upon constantly to visit community after community to consult with them on programs in behalf of the elderly. Garson Meyer is now living in Florida most of the year. He comes back to Rochester for several months, but lives primarily in the Miami area. And he is constantly sought for advice and guidance on the programming for the elderly as I've mentioned. When he was living in Rochester on a full-time basis his abilities in the social planning field were recognized. He was Chairman of the Council of Social Agencies in Rochester, which was the social planning arm of the Rochester Community Chest. And he was a member of the Board of Directors of the Jewish Community Federation. He was Chairman of the Department of Social Planning of the Jewish Community Federation. He was the first chairman of that department when it was originally established. And he set a whole tone for the role and the quality of that department's work, social research and social planning and coordination of the social agencies in the Jewish community. He gave it a lot of prestige and he spoke with a kind of knowledgeability and authority which demanded the respect and the cooperation of the individual agencies in the... in the community.

Q. He was... was he very significant about... for the development of this Department of Social Planning in the Federation structure? Was he...?
A. Oh, yes, yes. He was... he...

Q. He wasn't the first to head that department?
A. He was the first... first chairman, yes. He was the first chairman. Yes, this... this was a great contribution on his part. As I say he had been Chairman of the Council of Social Agencies which had the city-wide aspect of
A. (Continued) this.
Q. Right.
A. When we organized the Department of Social Planning in the Jewish Community Federation structure we asked if he would head it up, and he was glad to do it and gave it the base and the background which, I think, still carries through to this day in terms of influence and competency.
Q. Right.
A. All right, Jacob Hollander. Jacob Hollander was the Superintendent of the Jewish Children's Home and a leader in the Orthodox Jewish community. The Jewish Children's Home was a... an Orthodox home for orphans. At one time there was also an orphan... orphanage under Reform Jewish auspices, but that eventually liquidated. And the Jewish Children's Home carried on. However, with the trend in child care leaning heavily toward the foster home type of program, eventually the Jewish Children's Home had such a small population that it, too, went out of business. And Jacob Hollander came to work for the United Jewish Welfare Fund in our collection department. Now Jacob Hollander knew everybody in the community, right across the community. And he knew everybody in the... in the general community. He was very active in the Rochester Community Chest as a team captain and was a colorful personality and when he would make his report at the report sessions of the Community Chest everybody would listen very carefully because of his sense of humor and the way he would project the results of the solicitation of his team that particular day. He worked for the United Jewish Welfare Fund in collections and was a most unusual collector. Everybody knew him, therefore, if he would come in to discuss with a contributor payments on the contributor's or Welfare Fund pledge it was not a superficial anonymous kind of approach, but he would come in on a very personalized basis. And the results were that
Q. This is Dennis Klein. We're talking with Mr. Elmer Louis on July 28. This is Side No. 3, Side B. And we were talking about Mr. Jacob Hollander.

A. Well, Jacob Hollander was, as I mentioned earlier, a leader in the Orthodox Jewish community of Rochester. He was very active in the Mizrachi organization, both locally and nationally and very often served as spokesman for the Orthodox community in various community programs and projects. He was a man who cooperated completely with all of the Jewish leadership, whether it be Reform or Conservative or secular. And participated in the work of the Jewish Community Council, the United Jewish Welfare Fund, and the United Jewish Welfare Fund campaign. For many years he headed up what is known as the Districts Division, which was the division that solicited the door-to-door, neighborhood contributors to the campaign and had a group of about two or three hundred people which he organized each year to carry out this solicitation. He was a very colorful personality, a man who was very well liked, and I might say loved, by all who knew him. He is one who would be known through the years for his interest, his activity, and his personality.
Q. I understand that his wife, too, is very well loved by many in the community. Do you know anything of...?

A. Well, yes. His widow is his second...second wife. His first wife died a number of years ago and he married the present Mrs. Hollander. She is active in the education field, Jewish education field. She's a Hebrew school teacher and has been very well known and active in the Jewish community over the years.

Q. Maybe I am thinking, though, of his first wife because at the Jewish Children's Home, apparently, she was active there. I get this from Will Greenberg.

A. Yes.

Q. Who, when he was a child, lived there.

A. Yes, yes.

Q. So this goes back...

A. His first wife died many years ago and, of course, if it's the Jewish Children's Home that's being discussed, it would be his first wife.

Q. I see.

A. Referred to...

Q. This goes back before '42, 1942 I assume?

A. Well his wife died after I came to Rochester, but the...

Q. By that time the Children's Home was...OK.

A. Morris Levinson. Morris Levinson is the now retired President of the Star Supermarkets. He headed up that organization for many, many years. He started as a very young man in the organization and evidently was highly regarded by Alfred Hart, who was the founder of the Hart Food Stores which eventually became the Star Supermarkets. And seemed to be definitely in line to head up the organization when Mr. Hart died. Morris Levinson is a very unusual person. He has tremendous ability, a very down-to-earth way of dealing with matters, a remarkable sense of humor. At every meeting which he attends
A. (Continued) people look forward to the injection of humor which he has great ability to do in the discussion. And he keeps . . . keeps the meeting on a . . . on a very pleasant plane as a result of this. But behind this humor is a very thoughtful gentleman who knows the community, knows the problems, knows how to approach them, and is able to offer solutions and suggestions which are most effective when they're carried through. He has been the President of his congregation, Temple Beth El. He has been active in the United Jewish Welfare Fund over the years, served as its Treasurer. Was asked on several occasions to be the Chairman of the United Jewish Welfare Fund drive, but didn't feel that this was a position that he wanted to assume. So he was always active in the drive and served in key capacities in the campaign itself. His activity in the general community includes member of the Board of Directors of the Rochester Museum and Science Center, among other things. And he was . . . or he is one of the outstanding leaders over the years in the Jewish community, very highly regarded and very dependable. A man who takes on responsibility and fulfills every . . . every obligation associated with such responsibility. Very fine gentleman. Manuel L. Hoffman. Manuel Hoffman is probably the outstanding leader and exponent in Rochester of the Yiddish language. He is a member of the Workmen's Circle of longstanding, very active in the Jewish Labor Committee, which stems form the Workmen's Circle, and very active in Yiddish cultural programming in Rochester. He is a great champion of Yiddish, in fact is a member of the Board of Directors of the Jewish Community Federation and prior to that the Jewish Community Council. Whenever a public meeting was being planned under the auspices of the Jewish Community Council or the Jewish Community Federation, Manny Hoffman could always be depended upon to insist that there be included in the program somebody who spoke in Yiddish. And this was always acceded to very readily as a tribute to
A. (Continued) Yiddish, as a tribute to Manny Hoffman. And practically every program of any great community-wide impact had a... a Yiddish speaker, even though it may be for ten minutes, as part of that program. Manny Hoffman always represented the... the Labor group in the overall Jewish community structure. He was recognized as the leader. He assumed responsibility; he presented its point of view, but always in a very cooperative manner as part of the totality of Jewish communal interest and effort. He, in recent years, having retired from his position as an insurance agent for I believe it was the Metropolitan Insurance Company, I believe it was that I may be wrong, when he retired from that position he devoted himself more and more to community activity. And in the last several years he has had an official position with the Jewish Community Federation in the collection department of the United Jewish Welfare Fund. He succeeded Jacob Hollander upon Jacob Hollander's death as the head of the collection for the Jewish Community Federation, United Jewish Welfare Fund drive. It's through Manny Hoffman's efforts that many fine Yiddish programs have been presented in Rochester, musical programs, lectures in Yiddish, cultural groups devoting themselves to the Yiddish... to Yiddish literature. He is a particular champion of Israel Emiot, the Yiddish author and poet, and did much to bring Mr. Emiot to the attention of the local community and to help him achieve a role of scholar-in-residence at the Jewish Community Center, where Mr. Emiot is on the staff and particularly related to the cultural programs and especially Yiddish activities, Yiddish content within the Jewish Community Center activity program.

Q. Has... has Mr. Hoffman been, well, active in a recent... recently in bringing Yiddish culture to the attention of the Jewish people?

A. Oh, yes. He's been... he's in the Yiddish Culture Council, I believe it's
A. (Continued) called, Yiddish groups. And this is a great interest of his.

Q. I guess I haven't been aware of any public performances of the . . . for
Yiddish poetry or plays of a recent. . . recent. . .?

A. Well, it would be within the format of the Jewish Community Center program
primarily. Also the Bureau of Jewish Education was active, and is active, in
a Yiddish program which it relates to, and Manny Hoffman is a leader in that
activity, too.

Q. Was he involved in bringing Emiot to Rochester?

A. I don't know if he brought him to the community, but when Emiot came to the
community, and I don't know just what the circumstance was offhand, I'd have
to kind of research that a bit, he in a sense, quote, adopted, end of quote,
Emiot and saw to it that the community was aware of his presence and of his
abilities and of his talents. In fact, it was through Manuel Hoffman that
the Jewish Community Council published a book by Emiot in Yiddish. The Jewish
Community Council was approached by Manny Hoffman to see if it would provide
the funds to publish a book of poetry and stories by Emiot in Yiddish. And the
Jewish Community Council, through the conviction that it achieved of. . . by
Manny Hoffman's persuasiveness, agreed to do it, publish the book, and achieve
the recognition of being the first Jewish Community Council in the country
that ever published a . . . a book in Yiddish.

Q. Isn't that something?

A. And then there was another. . . another book followed that, which again the
Jewish Community Council was instrumental in having published.

Q. I've seen a couple of those books. One is Life in A Mirror, I think.

A. Yes.

Q. One is. . .

A. Yes, I think his most recent one is that, yes. Then one of them, incidentally,
A. (Continued) just from a personal note, I did a drawing of the burning bush, my version of the burning bush, and Mr. Emiot used to come up to our office occasionally saw it there, and asked if he could use it as the illustration on the cover of a book. Now I don't know that it had any specific relationship to any one story or poem in the book, but he felt it had some kind of an overall bearing upon the book's contents and so I have my picture in gold imprint on a black cover of this particular book by Israel Emiot.

Q. What book is this? Do you know the name of it offhand? It isn't Life in a Mirror?

A. No, no. This was a... this was a prior one. This was a book of poems.

Q. Oh, well that's nice.

A. Yea. So I have about three or four copies in my library. Benjamin Robfogel. Ben Robfogel is one of the outstanding leaders... was one of the outstanding leaders in Temple Beth El and in the Jewish community generally. He died several years ago. He was a man of tremendous interest in Jewish purposes, Jewish causes. He was very devoted to his temple, in fact he used to serve as an usher every... for every service he would be the usher, one of the ushers, at Temple Beth El. It was... you just couldn't imagine entering Temple Beth El service without being ushered to your seat by Ben Robfogel. But, he was a leader within his congregation. And he was very active leader in the United Jewish Welfare Fund. Ben was a very modest person in terms of assuming titles and positions. We would ask him to serve as Chairman of the Special Gifts Division, for instance, because he had a great ability in fund raising and in getting people to work in behalf of important causes. But he would very modestly say, well no I don't want to be the Chairman, but I'll certainly do everything I can to further the campaign, to work in the campaign,
A. (Continued) which he always did. But he never sought the... the title or the recognition that he very richly deserved. He was active in the Jewish Home & Infirmary, a member of its Board of Directors and gave a lot of his time and effort in behalf of our elderly people in that particular institution. One of our outstanding people, fine personalities, dedicated Jew and a man who has left his mark very definitely in the Jewish community through his congregation, through the United Jewish Welfare Fund and other Jewish causes.

Q. How... how do you spell his last name?

A. R-o-b-f-o-g-e-l. Ben Robfogel was the head of the Robfogel Paper Company, which was distributor... which is distributor of paper products of all kinds.
The... his son, Jim, succeeded him into the Presidency of that firm upon Ben's death. And he has another son, Nathan Robfogel, who is an attorney who is very active in the Jewish community. He's Treasurer of the Jewish Community Federation currently and very active in the campaign. And is also Chairman of the Rochester Philharmonic Orchestra, which is a fine recognition of his interest in overall community concerns. There are other affiliations that Nathan has, too, but I just mention Nathan in terms of following in the steps of his father's footsteps in terms of responsibility for communal interests and efforts. I think I've been through the list at this point. There are other names, I'm sure. Perhaps we'll deal with some more as we go along, but these are the names that I have prepared for in today's discussion.

Q. Good. Well, there's... hasn't... the first session on this subject we covered 25 plus personalities. And I believe we've done a similar number today. So that there certainly are a number of important people that we have interviewed as well, some that we haven't, would be useful. We do have a little bit of time to discuss perhaps on this subject other people that may not have been covered otherwise through this set up. I'm referring particularly to...
Q. (Continued) and perhaps you did include some people of this nature, that I'm referring now to people who have worked behind the scenes, whose names may not be known generally in the... perhaps made important contributions but haven't been given the kind of attention that say they deserve. Are there any people that come to mind that way?

A. Well I'm sure there are people like that. However, I'd like to give it a little thought and a little time to come up with such names. I don't, you know, have them just... 

Q. Yea... ...well they are behind the scene and that's why it would be difficult... 

A. Yes, oh yes there are many, many people who have been so active and day-after-day, year-after-year, who may not have assumed top leadership positions in the community necessarily, but whose consistent efforts are all important to the well-being and the nature of the Jewish community. If this is something that we want to go into I could make a deliberate to sit down with myself and get up a list of people along the lines that you described.

Q. Well, maybe a few would be good at some point just to consider. Perhaps when we get into discussing some of the institutional developments in the Jewish community some of these names will come up.

A. Yes, that... I'm thinking, is this an example of the kind of thing that you have in mind? I'm thinking of a man named Henry M. Brown. Henry Brown is the Director of Display for Sears stores here in Rochester. And Henry Brown, incidentally this is not his only talent, but he was President of his congregation, Temple Beth El, recent... in recent years. Henry Brown has made his talent available to enhance beautifully many community-wide events by proper decoration and decor for these events, which is related to his work in a sense. If we have an Annual Meeting of the Jewish Community
A. (Continued) Federation he will see there's a proper decoration behind the speakers' platform appropriate to the Jewish Community Federation with proper decorations on the tables so that each table has its own centerpiece with perhaps the symbol of the Jewish Community Federation as part of the centerpiece. He will construct and do this kind of thing, which is a unique talent.

Q. Right.

A. And which enhances all of these events and gives it color and . . . and an atmosphere which is very fine. I'm particularly reminded of his role in the Israel Expo 25, which celebrated the 25th anniversary of Israel's founding, which was under the auspices of the Jewish Community Federation. And here was a tremendous project of constructing booths for all kinds of merchandising and literature information centers and handicrafts displays and all kinds of . . . there must have been perhaps fifty different booths plus the overall concept of Israel's 25th anniversary, which was carried out in the overall decoration in the auditorium where entertainment took place and so on and so on. All of this was done by Henry M. Brown, a tremendous project. You couldn't . . . you couldn't have afforded to pay for the talent that was required to do this.

Q. Yea.

A. And he recruited for that a crew of about four or five people, and they did actual construction work, putting together all of these facilities, working into the early hours of the morning to have it done in time for the opening of the exposition. Well, is this the kind of thing?

Q. Yes, because I should think that this kind of person . . .

A. Yes.

Q . . . who is so fundamental to the community, I think particularly about an issue I hope we talk about near the end of these sessions, the importance of
Q. (Continued) grassroots involvement of the Jewish community in a very basic way. There has been some people talked about and again we'll go into this in greater detail because of their perspective, the professionalization of . . . of not only the Jewish community, but other organizations throughout the country. And losing contacts, therefore, with people on the grassroots level. And so it seems to me that a person like Henry Brown is doing something very important.

A. Yes. Well on the matter of professionalization, I think that the competent and wise professional in community work is one who knows how to help stimulate and involve a volunteer. And you're . . . you're a better professional if you have a great participation on the part of your volunteer people in the community. So that if you. . . if you're professionalized it means that you have, and you're professionalized competency, it means that you have a greater involvement of people in the community in all kinds of activities and programs of. . . of the community. And I know in the Jewish Community Federation there must be hundreds and hundreds and hundreds of people involved in all kinds of activities, committees, programs which are under the auspices of the Jewish Community Federation. In fact, the strength of the organization is its lay leadership. And the lay leadership and the professional form what I have referred to as a great partnership. The professional is devoting himself full-time, if you will, and more than full-time usually to the program and activity and objectives of the Jewish Community Federation. And the volunteer is giving it the service and the. . . and the status, if you will, and the . . . the work which in cooperation with the professional makes for a strong, virile, Jewish community. So that professionalization should not imply the. . . the diminishing of a volunteer role. In fact, it should make possible a greater participation of more people in the Federation work.
Q. Now the way you put that is interesting is that it's no doubt an objective for professionals to do that. Would you consider this to have been a success during your tenure as a... as a member and leader of the Federation? Have you been successful in involving... as you're saying there are a number of groups that are under the auspices?

A. Oh, yes, yes. I think, in fact, it was one of... certainly one of my great objectives. Just take the United Jewish Welfare Fund alone, there's one phase of the Jewish Community Federation activity. That must involve about 1500 volunteers. Now that's a sizeable proportion of the total Jewish population, adult population. Fifteen hundred volunteers. If you go through all of the departments of the Jewish Community Federation and you see the multiplicity of committees, each of which has a significant role to play, you can take your Community Relations Department just as an example. You have a Committee on Israel, which must have about 30 to 40 people on it; you have a... a Committee on Church/State and Interfaith Relations which may have another 25 people on it who are meeting regularly, who are active, who come together, work out programs, plans, carry them through. You have the Committee on Soviet Jewry, which has its purpose to make known the plight of Jews in the Soviet Union and to enlist support and interest. This has, perhaps, 25, 30 people. In fact, every Jewish organization in the community is asked to send a representative to serve on the Committee on Soviet Jewry so they in turn can bring back programs and suggestions and ideas whereby these organizations can make the Committee on Soviet Jewry's program objectives possible. These are just some. There are other... there's a Speakers Bureau. There's a Speakers Bureau which has lay people on it primarily making available speakers to Jewish and non-Jewish groups in the community, clubs and civic organizations, social groups and so on, on topics that relate to Jewish
A. (Continued) interests. There are speakers who can speak authoritatively about Israel, about the plight of Jews in the Soviet Union, about human relations, about various Jewish cultural subjects and topics. There must be a Speakers Bureau of about 30, 35 people who are called upon and they make hundreds of speeches in the course of a year. So that what I'm doing is just illustrating what I mean by involvement. And the more professionalization you have in an organization the more capable you are of effecting this involvement. In other words, if you have only one professional his scope is limited. He can only do a certain number of things. He can only contact a certain number of people. He can only relate to a certain number of committees. In Rochester, when I came to the community, I was the professional, the only professional in 1942.

Q. Right.

A. Today we may have, what is it, about five professionals in the Jewish Community Federation, each one of whom has responsibility for specific activities and committees. And therefore, with five people you can spread out farther and farther and make possible programs and involvement and activity which one person couldn't possibly be expected to do.

Q. I see.

What about the possibility, and maybe it's a reality, that most of the initiative would have to come, not necessarily, but likely it would come from the professionals because of their full-time involvement. And, therefore, a new idea, something that would likely stem from the . . . a group like the Federation. . . Doesn't this have an effect of stunting, perhaps, initiative within the Jewish community to evolve their own programs on that level? Do you think there is a distinction to be made there? Do you follow that question?
A. I don't think it's a matter of stunting anything. I think if a professional has a good idea, it's just as valid as if say a volunteer got the good idea.

Q. Have volunteers...?

A. Volunteers get very good ideas and many, many suggestions come forth. That's why you have committees, you sit down, you talk, you discuss together, and out of this evolves decisions, suggestions, programs. If an idea's good, then the idea should be effected...

Q. Right.

A. ... and in fact, it can make for greater involvement if the idea requires personnel and volunteers and so on. I think a professional has a responsibility to keep thinking about the job...

Q. Sure.

A. ... and do... to come up with ideas. Also there are national vehicles whereby ideas are transmitted. For instance, if we have a good idea in Rochester and we come to say the General Assembly for the Council of Jewish Federations and Welfare Funds, which is the annual meeting, and our idea is one that has attracted some attention, we will project that idea to a group of people from all over the country who are interested in that kind of thing. And they may then adopt it and relate it to their community and get volunteers involved there. Likewise, we can go to a General Assembly and discover a... something that's being done in another community and think about its possible applicability to Rochester, if it seems to have such applicability, we put it into effect.

Q. I see.

A. So, that it works that way. I don't think that... I've always stressed, let's put it this way, I've always stressed a partnership of the professional and the volunteer, not the competition. There shouldn't be competition.
Q. Right.
A. It would be ridiculous.
Q. Of course.
A. Yea.
Q. So you've tried, and from what you're describing, you've succeeded in involving large number...
A. Oh, yes, yes. I think that the involvement in Rochester is just amazing in a sense. And this is part of the characteristic of Rochester. I don't think any one person can take the credit for it, if you will. There is a spirit in Rochester, I've discovered over the years, of interest, responsibility, feeling of responsibility, and desire to do things in behalf of the Jewish community. And it's part of the atmosphere here. I don't know who wants to take credit for it, if anybody, but it's part of the atmosphere here. And certainly in the Jewish Community Federation we have benefited by it.
Q. I'm wondering if it's possible for you to define that spirit in any more simplistic terms. That would be an interesting thing to ... to identify.
A. Well I don't know if I could make a thorough scientific analysis. I know the Rochester Jewish community goes back to 1864, I believe, so it's a relatively well-established old Jewish community. It's had the history of coming up through the years with good leadership, responsible people over the years have established a certain atmosphere and setting and tone. And I think this is just carried on right through to the present day. Just how to analyze it in depth would be rather difficult. It would take kind of a psychological, historical study I suppose to do it properly. But...
Q. But would there be any, perhaps, one example that might give an idea of what this spirit means? Has there been an event that shows the response of the community? Or something of that sort?
A. Well, perhaps there have been more than one event. I'd have to give it a little bit of thought to see something which would illustrate what we're talking about. But just the totality of what's done here, I think, illustrates it. The . . . we've pioneered in many things which have been utilized in other communities, having set the example here in Rochester. This is . . . that seems to be part of the Rochester atmosphere. I . . . I hope that professionally I've had something to do with it, too, otherwise . . .

Q. Sure.

A. But, there. . . there are people that have given the overall community involvement a good deal of emphasis, a certain. . . a Rabbi Philip Bernstein has been instrumental in my period of being in Rochester in giving the total Rochester setting the important emphasis so that the. . . there is not a parochialism or a setting aside your own special interests to follow, but rather a community approach, a community perspective. Rabbi Bernstein, certainly, is one person who's done this. Arthur Lowenthal is another. These are some men that I've talked about in a brief biographical comments that I've made. They've set a. . . a tone and with this kind of leadership, it becomes a way of doing things, it becomes the mode.

Q. Right.

A. And it's hard to . . .

Q. It seems like that this tone is being set by volunteers as well as by full-time. . . ?

A. Oh, yes, yes. Again, my emphasis on the partnership is very important.

Q. Right.

A. Yes. Yes, you see, your. . . your volunteer leadership is all important. You've got to have people who are capable, interested, have a sense of responsibility, and are respected. Now if you have leadership with these
A. (Continued) characteristics, plus a few others, a few other characteristics, you find a community will be inspired by them, will follow, will take part and will feel that what is being done is good and they want to be part of it. This is...

Q. It seems like Joe Silverstein would be a perfect example of this.

A. Yes, Joe Silverstein is a splendid example. Joe Goldstein is an excellent example. Joe Goldstein brought into this community a whole concept of relating to the overall Jewish community of America by his participation in the Council of Jewish Federations and Welfare Funds, by his participation on the Board of the National Jewish Welfare Board, on the Board of the American Association of Jewish Education. These national affiliations... it was a two-way street. He brought from them ideas which could be effected locally. He brought from Rochester ideas to them which could inspire other communities to do certain kinds of things. This is... these are people... Arthur Lowenthal, Rabbi Bernstein, Joseph Silverstein, Joseph Goldstein, these are people who have been instrumental in setting the kind of tone. And there are people currently who are doing it and who will be the inspiration for the years ahead, fortunately. That's another great characteristic in Rochester. We have always had a continuing development of leadership. We haven't had a group of leaders and then nobody showing up to take on responsibility. In fact, it's been planful. We have planned leadership development so that young people are brought in, are given... in fact, a very formal training program which I can go into in more detail perhaps in some of these other discussions we'll have. But given a very formal training program and then are recruited after that program to participate in all of the agencies which happen to challenge their particular interest, whether...

Q. On a professional level or on a volunteer...?
A. No, on a volunteer level, on a volunteer level. I'm talking about volunteers. So that you'll have a leadership development program which may have ten or eleven or twelve sessions having to do with Jewish life, Jewish background, Jewish values, Jewish ideals, Jewish programs, Jewish activities, addressed by various people who are competent in that particular subject. On Jewish education, Jewish culture, situation of Jews around the world, overseas, in Israel, all these subjects are within the scope of a leadership development program. You may have a group of 20 or 30 young people each year who are recruited for this kind of educational program. And they put in ten, twelve sessions on this. Then when they're all through with the formal sessions they are asked are you interested in any of the local activities which reflect these programs and so on, are you interested in the Jewish Community Center, in the United Jewish Welfare Fund, or the Jewish Community Federation, in the Bureau of Jewish Education, in the Jewish Family Service, in the Jewish Home & Infirmary. And the whole gamut of possible volunteer service is opened up to them, which of these appeal to you, would you like to participate. So they might take a first, second, and third choice. This then if somebody says they're interested in participating in community relations program of the Jewish Community Federation, this is referred to the chairman of that department. And he gets this person involved in some phase of community relations. Or if the person indicates an interest, let us say, in Jewish Family Service and program that it embraces, this person is referred to the Jewish Family Service director. And he will get... interview the person and find out just what his interests are within the scope of the Jewish Family Service, and perhaps assign him to a particular committee within the Jewish Family Service. This is true for the Jewish Center, for the Home, for the Bureau of Jewish Education, Hillel Foundation, et cetera.
Q. How long has this been going on?
A. Oh, the leadership development program, we were one of the first to inaugurate it as a Jewish Community Federation. Must be about 20 years ago, the formal program. We've always had leadership development on a different basis one way or another. But our formal program series has been going on at least 20 years.

Q. Who has... who comes to mind who comes out of this program?
A. Well, Hanon Berger who I've mentioned. Emanuel Goldberg was in the program. And these are, well shall we say, veteran leaders now.

Q. Right.
A. Justin Vigdor, I don't know if that name means anything...

Q. Sure, I believe we interviewed him.
A. Yes, Justin Vigdor. In fact, what we've done with leadership development program is this, in addition to the formal program we also each year award two awards in young leadership. One is called the Benjamin Goldstein Memorial Young Leadership Award, named after the late Executive Secretary of Temple B'rith Kodesh who was very active in the Jewish community as well as his position there. And the Raye Aiole Young Leadership Award. One is to a man, the second one is to a woman. This is done annually. And this is in recognition of the person's role as a young leader in the community and the potential shown and so on, activity and potential. One of the facets of the award is a trip to the annual General Assembly of the Council of Jewish Federations and Welfare Funds. So the person gets exposed to what's going on all over the country by the representation that comes from all over the country of communities in the Federation field. This is a stimulative kind of experience. And so that you have formal program, you have the stimulus of the General Assembly which has its impact. And all of this creates an aura,
A. (Continued) an interest in community service. And I think it's been very effective over the years.

Q. Was . . . you mentioned Emanuel Goldberg, Hanon Berger, Justin Vigdor, was this their first through this leadership encouragement, was this their first exposure to the Jewish community as far as this kind of activity became known?

A. Well, I would say basically. There may be some exceptions. I'm sure they were all members of congregations.

Q. Right.

A. That kind of thing, but actual getting into the overall central community organizational field, I would say that in many instances this was their first real involvement.

Q. So it seems like a very successful program?

A. Yes. David Gray, David M. Gray, David Gray eventually became President of the Jewish Community Center. I mean I could think of many graduates, if you will . . .

Q. Right. That's the . . .

A. . . . of this . . .

Q. Sure.

A. . . . of this program over the years who have come up into important leadership roles as a result. This is . . . there must be scores of them.

Q. It's a colorful example of your efforts and the effort of others to involve the community. It seems that it's worked. It's a systematic approach. It certainly comes from the ideas of professionals, but yet the result is active and important involvement of lay leadership. So I think that's a very good. . .

A. Well, that's one of the prime objectives of a good professional. You wouldn't be a professional of competency if you didn't involve your lay leadership. If
A. (Continued) you didn't have your lay leadership behind you, you wouldn't be able to accomplish a thing.

Q. Yea.

A. One, three, five people certainly can't carry on a . . . a community. You've got to have the people to get behind it and on a day-to-day basis are involved, concerned, supportive.

Q. And the one reason for success for this in Rochester seems to come from both sides, the professional side of this as well as the spirit that we talked about before. Have you ever confronted problems in recruiting people for one thing or another? It would seem to be one of the hazards of . . . ?

A. Problems?

Q. . . . the profession?

A. Well, I think. . . I think basically. . . I think basically we've had a very good response to requests for involvement. You have exceptions. A person may be so involved in his business at a particular moment that he just can't at that time give what he feels is an important segment of his time to something. That'll happen from time to time.

Q. Sure.

A. But, people are there to be recruited. There's. . . there's an interest and you can help stimulate the interest by getting somebody involved as a member of a committee, let's say, along the lines of his own interest. He may have an interest in a particular field, you can get somebody involved in this way. I know there are people that have a great empathy with Soviet Jewry, they weren't doing anything about it particularly, but when they'd read about it it'd get 'em stirred up and so on. So you would recognize this and get 'em on your Soviet Jewry Committee where you could do a planful program of alerting the community, informing the community, of bringing it to the attention of the
A. (Continued) press, the radio, the television, et cetera, et cetera.

Well, this is just an example. I think that, again, I've said it about five times, but it's a partnership of professional and the lay leadership. And it's a remarkable partnership and it's the only you can have an effective Jewish community organization. Each has its role to play and they're complementary.

Q. Good, very good. OK. We're just practically at the end of this tape. We've gotten to an interesting issue. I hope we can come back to it from other angles. We could talk a little bit perhaps next time about visiting people to the Rochester community and I'd be interested to hear especially about Eleanor Roosevelt and others. So we'll do that and perhaps then talk about the development, the history and development, of some of the institutions in Rochester. OK?

A. Very well.

END OF TAPE I, SIDE B
Q. Klein. I'm talking with Mr. Elmer Louis on August 9, 1977. This particular session is taking place at his home. And this is Tape No. 4, Side A. At the end of the last session, Mr. Louis, we were bringing up the subject of people who have come into the community from outside of Rochester for one event or another. This comes after a pretty long, extended discussion of important personalities in the Rochester area, so it's logical for us to proceed this way. Again, I think I'll give you some of the initiative this way and then respond to what you have to say with particular questions. If there's any particular order you want to begin on the most outstanding people in your experiences have come in and the particular reasons why they came here and the responses of the Jewish community to them, this would be very insightful and very helpful.

A. Very well. I'll be glad to name some of the people that come to mind. I haven't done an exhaustive research so that undoubtedly there are important individuals who've come into our community over the years who may not be mentioned in my discussion at this time. But these are names that occur to me without having to go into a... a research project as to covering all of that. There is one gentleman who came to Rochester long before I was on the scene, I came to Rochester in 1942, but I hear various references made to the fact that Haim Weitzman came to Rochester. This was a number of years before 1942 and he spoke to a Zionist gathering at the time. And, of course, everybody looks back upon that, those who experienced it, as a historic occasion in view of Haim Weitzman's great role in the establishment of Israel. Among other Israelis who have been to the community, Moshe Sharet visited here.
A. (Continued) He addressed a gathering at Temple B'rith Kodesh. He came under the sponsorship of Temple B'rith Kodesh at that time and came because of his friendship with Rabbi Philip S. Bernstein, then rabbi of the temple. He spoke, of course, about Israel and dealt with then current issues and problems. Lenny Eschkel, a former Prime Minister, came to Rochester at the time that he was the Minister of Finance of the State of Israel. He came because he was visiting the United States at that time appearing in various communities in behalf of the United Jewish Appeal. And this meeting, which he addressed, was a relatively small gathering of large contributors to the United Jewish Welfare Fund campaign. It was held at the home of Fred Forman, then Chairman of the United Jewish Welfare Fund drive. Fred Forman, as I've indicated on a previous occasion, eventually became General Chairman of the United Jewish Appeal, nationally. Abba Eban has been to Rochester on at least two occasions that I can recall. One occasion was again at the home of Fred Forman where he addressed a meeting of large contributors to the United Jewish Welfare Fund during the preliminary phases of that particular year's United Jewish Welfare Fund campaign.

Q. What years are these?
A. Roughly... exact years I would have to look up. This would be in the fifties.

Q. OK.
A. These are some of the Israelis that occur to me. And, of course, the outstanding visit was a visit in 1975 when Golda Meir came to Rochester under the joint auspices of the University of Rochester and the Jewish Community Federation. She addressed a huge community-wide meeting at the Eastman Theatre. This was a meeting which inaugurated the establishment of the Chair of Jewish Studies, known as the Philip S. Bernstein Chair of Jewish Studies, at the University of Rochester. This was a great occasion. It was attended by the Ambassador
A. (Continued) to the United Nations, pardon me, the United States, Simcha Dimitz. It was attended by the late Kenneth Keating, former Ambassador to the State of Israel and many other celebrities who came for that occasion.

In the afternoon of that same day Golda Meir addressed a luncheon meeting of community leadership. This was sponsored by the Jewish Community Federation at Temple B'rith Kodesh. In the evening, there was a dinner session prior to the evening meeting at the Memorial Art Gallery to which a selected group of people representing the top leadership of the University of Rochester and the Jewish Community Federation were invited. Following the evening address at the Eastman Theatre, she attended a reception held also at the Memorial Art Gallery. This visit of Golda Meir was a phenomenal occasion. The Eastman Theatre, I believe, is limited to some 3500 seats. The demand for tickets from the University of Rochester to attend this far exceeded the capacity of the auditorium of the Eastman Theatre. People were constantly calling to attempt to secure tickets. And I'm not speaking of the Jewish community only, I'm speaking of the general community. She had . . . she has great charisma and people were very eager to hear her and were eager to get tickets to attend this occasion. Golda Meir had been in Rochester a number of years before, and she came not as the Prime Minister of the State of Israel. She came before the . . . before she was in that role, she came at a time when Israel was just beginning its career as a state. And she came primarily with the reputation for her great Zionist activity here in the United States. That meeting, the exact year I don't recall I'd have to look it up, but that meeting was attended primarily by Jewish community leadership. And in contrast, of course, the most recent meeting that I referred to a moment ago was attended by a huge turnout of people from all over the community, Jew and non-Jew alike.
Q. Was her first visit before you came to Rochester?
A. No, no. This was when I was here. She came on an occasion, I don't recall the exact significance of the occasion, it was either United Jewish Welfare Fund or something having to do with Zionist activity in the community.

Q. The forties, this would be in the forties?
A. Yes.
Q. Yea.
A. Right. These are Israelis that come to mind. We have, of course, many others. I remember in 1956 the year of the Sinai Campaign when Israel joined France and England in that war against Egypt, we had a huge mass meeting at the Eastman Theatre addressed by Justice William Douglas, who had been scheduled to address this meeting prior to the actual occasion of the war. He was going to address the opening meeting of the United Jewish Welfare Fund campaign. And between the time that we originally scheduled him and the date itself, the war was launched, and of course, the turnout for this session was tremendous. On the program with Justice Douglas was an Israeli by the name of Zvi Kolitz, k-o-l-i-t-z. He was known particularly at that time for having been the producer of the first Israeli movie that received international acclaim called "Hill 24 Doesn't Answer." Justice Douglas gave a very fine factual analysis of the situation and of his attitude about Israel, which was very positive. And then Mr. Kolitz was called upon and he gave the occasion a tremendous emotion with a stirring speech dealing with the situation of that moment, the war, and Israel's stake in it and the crowd was visibly moved by the emotion of that occasion. We've had another Israeli, Yahuda Hellman, who has spoken on many occasions in behalf of the United Jewish Appeal. He's been in Rochester perhaps a dozen times. Yahuda Hellman eventually became the Executive Director of the Conference of Presidents of Major American Jewish
A. (Continued) Organizations, which position he holds today. Among some of the outstanding Jewish leaders in the United States, we have heard Rabbi Avi Hillel Silver of Cleveland, the noted Reform rabbi and great Zionist who presented the cause of the establishment of the State of Israel before the United Nations. He came on the occasion of Rochester's celebration of the 300th anniversary of the settlement of Jews in America. He, too, spoke at the Eastman Theatre before a tremendous standing-room-only crowd and his eloquence and his insights had a great impact, have made a great impact upon the crowd.

Q. Whenever you can give any dates or any just an idea would be helpful.

Can I get that door? Yea, just to give an idea, you know.

A. Very well, now on a number of occasions Rabbi Steven Wise, another great rabbi in American Jewish history has visited Rochester. Rabbi Steven Wise was the mentor in a sense of Rabbi Philip S. Bernstein. Rabbi Philip S. Bernstein went to the Jewish Institute of Religion where he did his rabbinical training and got his degree. This school was founded by and headed by Rabbi Steven S. Wise. Rabbi Wise, as I indicated, has been in Rochester on several occasions. A most eloquent man and one of the outstanding leaders of American Jewry during his lifetime. Among some of the non-Jewish leaders who've been to Rochester in response to invitations from the Jewish community, I think of Eleanor Roosevelt who came to address an opening session of the United Jewish Welfare Fund campaign. Mrs. Roosevelt at that time was representing the United States at the United Nations, and she gave a very positive talk in terms of Israel's role Israel's rights as she saw it, as she saw them. And her speech was. . . was a very eloquent one, calmly given, but packed with a fine understanding and empathy. I mentioned Justice William Douglas in connection with a meeting in 1956, and I've already characterized his talk I believe so I
A. (Continued) won't dwell upon that any further. Pierre Van Passen has been to Rochester. He was a well-known author and a great friend of Israel. In recent years, under the auspices of the Rochester Interfaith Committee for Israel, we have had Father Edward Flannery who came to Rochester I believe in 1974 or '73 to '74. Father Edward Flannery had his headquarters in Washington. He was, at that time, the head of the Catholic/Jewish Relations Commission of the Catholic Bishops, with as I mentioned headquarters in Washington. Father Flannery has a great understanding and empathy with Israel. He gave a talk before a group which was made up primarily of non-Jewish audience. It was a luncheon meeting at the then Hotel Sheraton, called Hotel Sheraton, 111 East Avenue. He made a splendid impression and obviously his interpretation of Israel to his fellow Christians had a great deal of meaning and understanding on their part.

Q. He was asked to come in to the... to Rochester by the Jewish community?
A. No, he was invited by the Rochester Interfaith Committee on Israel, which included both Christians and Jews.

Q. Oh, I see.
A. This committee, however, was created or the impetus for its establishment was through the Community Relations Department of the Jewish Community Federation.

Q. OK.
A. And the Chairman of the committee, at that time and currently since its inception really, the Chairman is Steven May, former Mayor of the City of Rochester. At the time that he was Chairman, he was Mayor, at the time he first assumed the Chairmanship he was Mayor. He continues to be Chairman of that Interfaith Committee on Israel. The same committee sponsored a luncheon meeting of the Rochester Chamber of Commerce in 1974 or '75 with speaker Dr. Franklin Littell, l-i-t-t-e-l-l, the well-known scholar and teacher who is
A. (Continued) connected with Temple University in Philadelphia. He, too, is a man who has a great understanding and insight regarding Israel, has written on the subject extensively and intensively and has done much to interpret Israel to his Christian colleagues and the clergy. ... clergy as well as lay people. Other people that have been in the community, Vice-President Alvin Barclay. At the time he came to Rochester he was Senator, he hadn't succeeded to the Vice-Presidency of the United States. He, too, had a great understanding and empathy with Israel and spoke on many occasions in many communities. James Roosevelt came in behalf of the United Jewish Appeal. Among entertainers, I can think of meetings that were addressed by Eddie Cantor and George Jessel. Again these were meetings that were primarily devoted to fund raising in behalf of the United Jewish Welfare Fund campaign. These are some of the names that occur to me. I'm sure there are many, many more if I would go back and do the minutes and into newspaper files, et cetera, I would be reminded of others. But, I give these as a sampling of the outstanding personalities in their respective fields who visited the Rochester community primarily in behalf of Jewish causes.

Q. Let me ask a general question.

A. Yes.

Q. Perhaps we can go back to one or two individuals. You... when talking about Justice William Douglas, his visit here in 1956, you referred to the... and especially to Zvi Kolitz, the response of these two people was very great and warm. I'm wondering if there's any long-term kind of implications to this? Not only to these two people, but to any of the people referred to before. I mean, was there a general kind of impact in any way? I know it's a general question. I hope it's a leading one though.

A. Well, yes. I would... I would certainly say that there was a general impact.
A. (Continued) I think that the kind of people that I've mentioned, because of their... their fame, if you will, and their high position in their respective fields, had of course a great response. People wanted to come out and hear them. These were celebrities, if you will. And I think there was a certain pride that people in this particular category, in their respective professions or businesses or whatever role they played in day-to-day life, that they would espouse Jewish causes, come out and speak and make known how they felt about them. I'm thinking particularly, of course, of the non-Jewish speakers. The Jewish speakers all had great status in the American Jewish community and as such they, too, were great attractions. People wanted to hear them. This was an opportunity. And all of them were very capable, are very capable, in expressing themselves. And there's no doubt that they had a great impact and people were... were proud to be present to hear a person of such status say those things which many of us feel but are happy to hear expressed by others who enjoy a... a fame and a... a name which has emphasis and which has influence.

Q. Has this practice of inviting celebrities into the community continued?
A. Oh, yes, yes. I think that every... every year there are occasions when someone who has a particularly well-known name will come into Rochester because of the emphasis that his reputation will lend to a particular cause or a particular purpose. I think it's... it's a matter of good programming, if you will, and people are responsive to it. They want to hear people like this.

Q. I know that Moshe Dyan was here a couple of years ago, I don't know if the...
A. Yes, yes I should have mentioned Moshe Dyan. He was here. Again, he came for a relatively small audience. He came in behalf of the United Jewish Welfare Fund campaign, and he spoke at a meeting at the home of Mr. and Mrs.
A. (Continued) Morris Atkin on Monterey Road. This was, again, for a very select group of people because the time that Moshe Dyan had available was limited to really a . . . a morning. He was on his way to another engagement and he was able to stop off here with his wife just for a brief couple of hours. And the Atkins gave a little brunch, as I recall, for him and about, oh, maybe 20, 30 people. And again the occasion was used to give these people who did attend an opportunity to express what their contribution would be to the then beginning of the United Jewish Welfare Fund campaign.

Q. This was in conjunction with the campaign itself?

A. Yes, that's right.

Q. That seems to be the general reason for . . .

A. Well, yes in many instances this is the reason, this is the biggest single project, let us say, that takes place in the Jewish community affecting overall, affecting the total Jewish community. And there's a great stake in the success and the results of that campaign. And fortunately we've been able to attract to the community people who have the kind of attraction power in their own right to get people to respond, to come out, to hear what they have to say, to analyze what the situation is, and to relate the situation as described by these people to their own response in terms of financial support.

Q. In your experience, have you had trouble or any problems attracting celebrities to Rochester, or has this been relatively . . .?

A. No, this is . . . this isn't a difficult thing in that we're not unique. There are certain people who made . . . make themselves available for certain number of visits around the country. And Rochester's been fortunate in many instances to be able to tie in to that availability. Usually these people are scheduled through the United Jewish Appeal office in New York City. For instance, Moshe Dyan is coming to the United States, the United Jewish Appeal
A. (Continued) will be in touch with him and will arrange with him perhaps a half a dozen visits to communities or a dozen, whatever his time availability makes possible. Rochester's been able to tie into that kind of arrangement. And that has been our primary source of getting speakers, some of whom I've mentioned.

Q. I would imagine that in that there's so many Jewish communities in this country who would like to have somebody of Dyan's stature, or of any other of these people's stature, come to their own community that there... has Rochester been lucky this way or is there some reason for people coming here? Is there a particular appeal?

A. Yes, well Rochester has been fortunate, let's say, in these people being made available to us. I think that it may be also a bit of a tribute to Rochester in that it is considered a significant Jewish community. It has a level of fund raising, I'm now talking about the fund raising events, which merits this kind of visitor, if such a visitor is available at that particular time. Another factor is our campaign is held in the fall, many campaigns are held during the spring. And the fact that we campaign in the fall gives us a better opportunity since fewer... fewer communities are campaigning at that particular time of the year.

Q. Very clever actually.

A. Well that was purely coincidental, it wasn't planned that way.

Q. I see.

A. I think we... we campaign in the fall primarily because our United Community Chest campaigns in the spring and we don't want to have conflicting campaigns going on simultaneously.

Q. No. But it's worked out very well in terms of attracting important people. Very good. It's an excellent list that I see before me. Let's... unless
Q. (Continued) we have other things to say about this, let's move on to another segment of our interview. This particular segment I would like to devote to going back and filling in some of the details that refer to the general discussion we had in the very first session. That is the formation and development of perhaps the most important Jewish institutions in Rochester, the Jewish Community Council, the Jewish Welfare Fund, and then evolving out of that, if I understand you correctly, the Jewish Community Federation itself. I'm looking particularly, since we certainly have a lot of views about the function of these groups in Rochester, I'm looking particularly from you about the development and some of the obstacles that had to be overcome and the achievements, of course, we want to talk about too. But essentially a developmental type of discussion, I think, would be in order because of your own perspective here.

A. Yes, well as I've indicated on a number of occasions, my coming to Rochester was in 1942. I was hired as Executive Director of the United Jewish Welfare Fund and Executive Director of the Jewish Community Council. The United Jewish Welfare Fund specific role was conducting an annual fund raising campaign for Jewish causes, local causes, national Jewish causes, and overseas causes. The Jewish Community Council was primarily a community relations organization devoted to relationships with the general community, interpretation of Jewish points of view to the general community, and being concerned from a negative point of view with any manifestations of anti-Semitism that might arise and in dealing with those if and when they arose. But, from a positive point of view, it was the development of good relationships with the general community, of which we are a part. So those were the two organizations, each separate. In terms of Boards of Directors, each on had its own Board of Directors; however, in actuality they were one organization in that same Executive Director headed
A. (Continued) each, the same staff served each, the same office served each. Now the Jewish Community Council was formed in 1937. It was formed primarily at the instigation of Rabbi Philip S. Bernstein, who saw the wisdom of having one organization within the Jewish community of Rochester concerned with and responsible for community relations. Prior to that time there were various chapters of national community relations organizations, such as the American Jewish Committee, the American Jewish Congress, the Anti-Defamation League of B'nai B'rith, the Jewish Labor Committee, the Jewish War Veterans. These were all agencies nationally that had community relations as all or part of their respective functions. The local chapters would from time to time receive directives or inspiration from their national headquarters and would be activated in various ways in community relations field. Rabbi Bernstein thought it was important that all these groups coordinate, come together under one umbrella, namely the Jewish Community Council, and carry forth community relations programs with one voice rather than four, five, or six different expressions. In 1937 also the United Jewish Welfare Fund was formed. The idea being that it would embrace all campaigns that had a cross-section importance for the Jewish community, put them into one annual campaign so that you'd have one campaign for as many causes as would be embraced by the United Jewish Welfare Fund. This was started in 1937 and, again, it was a matter of coordination and bringing together any number of individual campaigns into one annual drive where the economy of time and effort and so on would be obvious. One campaign once a year embracing all of these causes rather than multiple campaigns throughout the year with people coming to the door bit... to the door, ringing the doorbell and asking for contributions for good causes, but on a multiplicity of occasions. These were the two organizations with a very brief description as to the motivation. There was nothing unique about
A. (Continued) the United Jewish Welfare Fund concept. This had been established in many communities for many years in many communities. The Jewish Community Council concept was fairly new around the country, bringing together all of the agencies in the community relations field on the local level. This... there were some communities that had achieved this before Rochester did, but Rochester was one of the pioneers in that particular field. When I came to the community in 1942 then I was working with the two Boards; however, there was a great deal of duplication on these two Boards. It wasn't as if they were two organizations completely apart from each other as far as their sponsoring Boards were concerned. There was a good deal of duplication and singleness of purpose. The first campaign of the United Jewish Welfare Fund which I directed raised $140,000. Today our campaigns are raising three million or a little better. The largest campaign was in 1973, the year of the Yom Kippur War, when we raised around four million dollars. In 1942, then, with $140,000 this was an increase over the previous year. We built the campaign up gradually. But, in 1946 it took a tremendous jump because that was the year when the displaced persons program became a real important responsibility and Jews in the United States responded to this responsibility by giving in all-out fashion to the various Jewish campaigns in communities across the country. Rochester raised $1,400,000 in 1946 compared to $140,000 in 1942, which will give you an idea of the... of the impact of the 1946 and the responsibilities of that year brought before us. Then in 1948, again, the campaign took a tremendous surge forward due to the establishment of the State of Israel and the inspiration which that provided. The other key years which had built our campaign up gradually to the level which is now... has now been attained: 1956 was a very important year, of course again, because of the war situation in the Sinai Campaign; the 1967 Six Day War produced a... a very great
A. (Continued) response, and this response, I'm trying to recall, I think was about two and a half million dollars, maybe a little more than that. Here we had scheduled our opening campaign meeting to take place, and we had finished our campaign in the prior year in the, oh, December of 1966, we had scheduled a meeting which was coincidentally right in the midst of the Six Day War, or right, just shortly following the Six Day War. This was a meeting that had been scheduled as an Annual Meeting of the United Jewish Welfare Fund. And we found ourselves launching another campaign just about six months after our regular annual fall campaign of 1966. So that we had a... it was a special campaign just for the occasion of the Six Day War and all of the response that that required in terms of support of Israel and the United Jewish Appeal. At the Annual Meeting, which was turned into a fund raising rally, people stood up and expressed what they were going to contribute to the... to the campaign. And the response, of course, and the emotion was very great. The 1973 campaign, too, this was the Yom Kippur War, happened to occur... the Yom Kippur War happened to occur right at the launching of our 1973 campaign. And this time we had a mass meeting at Temple Beth El, filling up the sanctuary and the auditorium, people coming out in tremendous crowds to attend. And here, again, people standing up and giving voice to their contributions to the campaign. As I say, we raised a total of about four million dollars in that campaign. So that the United Jewish Welfare Fund over the years from my experience has come from $140,000 in 1942 to a top of four million dollars in 1973, and a experience in the last several years of around three million dollars or a little bit more. Now the United Jewish Welfare Fund campaign embraces some forty different Jewish agencies. These are local agencies, national agencies, and overseas agencies. On the local level it supports the Jewish Community Center, the Jewish Family Service Resettlement
A. (Continued) program, resettlement of refugees, resettlement of Soviet Jews, et cetera; the Bureau of Jewish Education, and the Hillel Foundation on the campuses in the Rochester area, college campuses. These are the local beneficiaries of the United Jewish Welfare Fund. On the national level, it supports community relations agencies such as the American Jewish Committee, the American Jewish Congress, the Jewish Labor Committee, the Jewish War Veterans, the National Community Relations Advisory Council. These are all community relations agencies that benefit from our annual campaign. On the national level there are cultural agencies such as the National Foundation for Jewish Culture, which itself carries on a campaign for about a dozen cultural organizations nationally. There are community service agencies such as the National Jewish Welfare Board, the Council of Jewish Federations and Welfare Funds. And in all these are some forty agencies, including the overseas agencies which primarily are supported through the United Jewish Appeal, which is the major beneficiary of the United Jewish Welfare Fund. The United Jewish Appeal in-turn supports the United Israel Appeal and the Joint Distribution Committee and the American ORT, which is a vocational training organization for people in various communities overseas and in Israel. The primary funds, I would say perhaps some sixty-five to seventy per cent of the funds that are raised, are for the United Jewish Appeal and it has primary responsibility for humanitarian programs in Israel and in some of the overseas countries in which Jews reside and are in need. In Israel, of course, it makes possible the rescue of people from countries where they are not wanted or are in bad circumstances, transferring them to Israel, resettling them in Israel, providing them with housing, with food, with shelter, with an opportunity naturally for self-independence through jobs and so on. It provides for care of children, for care of the aging in Israel. These are all part of the United Jewish Appeal.
A. (Continued) It provides for emigration to countries other than Israel through the United HIAS Service. These are part of the overseas programs that are supported by the United Jewish Welfare Fund. And in all, as I say, there are some 40 agencies, local, national, and overseas, which benefit from this one annual campaign. This is probably the most intensive program that's carried out on an annual basis, cutting across the interests of all elements in the Jewish community, the most intensive program that's conducted annually in this way. It embraces about 1500 to 2000 volunteers who go out and visit their neighbors in a campaign for the purposes that I've outlined. The campaign is very highly organized. There are various divisions within the campaign. There's what's known as the Pacesetters Division. This division, consisting of about 500 of the top contributors who provide the major portion of the total amount that's raised; these are the largest givers in the community. There is a Women's Division which contacts women who give in their own name, in their own right, over and above any gifts which their husbands may be giving. This Women's Division was established in 1946 under the leadership of Mrs. Joseph Neisner and Mrs. Sol Airole, Raye Airole. And it is a very dynamic force in the campaign. It has a devoted group of people who year after year have given it the kind of attention and service which makes it a very compelling part of the campaign. The other divisions include the Professional Division where members of various professions form solicitation teams that solicit their colleagues. So you'll have a ... in the Professional Division you have a Lawyers Division, a Physicians Division, a Dentists Division, a Community Service Division, a Teachers Division, an Accountants Division, a Real Estate Division. Now these are names that come to me off hand, perhaps I've left out one or two of the professional groups, but these people then form their own divisions to contact their colleagues in the campaign. Then there is a Young Leadership Division. And the Young Leadership
A. (Continued) Division is responsible for contacting men and women in the age bracket of approximately 25 to 35 years of age who are inculcated with the needs of the campaign and participate both as givers and as workers in the drive.

Q. This particular division, if I may interrupt you, is something that this community developed? Something that was new really to the idea of ... of raising funds?

A. Yes, we were one of the first to do it. I don't think we were the very first but, we were one of the very ... we were one of the first. And we did a good deal of pioneering in this particular area.

Q. How is that? For example, what kind of pioneering was ... was done?

A. Well, what we did was this. We did ... we got the young people together in this age category and we felt that it would be most effective in that age group if they were contacted by their peers rather than by just somebody else. So that what we did is we got a group together of a certain number of people who we felt had the potential and the leadership capacity and they, in turn, formed teams within the Young Leadership Division. And then we got all of these team workers together, I think we started perhaps originally with about 30 people, and they selected their colleagues and their friends they felt they could make an approach to and interpret on a person-to-person basis the needs of the United Jewish Welfare Fund campaign. And so in this fashion we may have had perhaps about 300 prospects as I recall who were contacted by these 30 workers. And there was a certain camaraderie and a certain unity that was created because of their associations and the relationships one to the other. And there was a great deal of spirit that was evoked as a result of this. This was rather simply the formula or the format. And it became a matter of great pride and aspiration to become a member of the Young Leadership Division. It has grown
A. (Continued) numerically over the years. Other communities, as I say, are
doing it now. Perhaps right across the country. We were one of the very first
to establish it here in Rochester.

END OF TAPE I, SIDE A

Q. This is Dennis Klein. We're talking with Mr. Elmer Louis on August 9th. This
is Tape No. 4, Side B. And if we can continue now with the discussion of the
fund division for collection... collecting the necessary monetary...

A. Well in addition to the divisions I mentioned, we have also the Districts
Division. The Districts Division is primarily a group that is made up of
workers who call upon prospects on a geographical basis. These are prospects
who are in a category of giving of $10 to about $50 and who do not fit into a
particular professional classification or into a Women's Division classification.
These people then are called upon by the Districts Division workers who are
made up of some 20 teams of workers, consisting of ten workers to a team. They
go out into the geographical areas and go on a door-to-door basis in neighborhoods
contacting those prospects assigned to them. The objective here is to give
everybody an opportunity to make a contribution to the United Jewish Welfare
Fund, regardless of the economic ability or level. It is our feeling that it
is important for people to be able to respond and to give that which they feel
A. (Continued) capable of giving, regardless of the total sum involved.

And in furtherance of this philosophy, we have a Junior Division. The Junior Division consists primarily of high school students who organize their own campaign with their own chairmen and team captains and team workers. And go out and solicit their contemporaries in the high school age level. This gives them some insight into what their fathers and mothers and sisters and brothers are doing in the campaign each year and why, the why is important. It's primarily an educational process because the total amount of money raised is not that great. In fact, it may well be said that to administer this program may cost more than the amount of money that's actually raised, but we feel it's important for the young people in the high school age to understand the campaign, why it's held, what causes it serves so they can feel a relationship to it. This in... in this Junior Division has existed for many, many years. And interestingly a number of young people who were active in the Junior Division are today in leadership roles in the adult phases of the campaign. The...

Q. So that's succeeded then in encouraging...

A. Yes, definitely, definitely.

Q. Well how was it... what would be the educational process?

A. Well when you get... let's say you get your chairmen together and you interpret what the campaign is all about. You talk about Israel, you talk about Jewish education, you talk about community relations, all the... all the causes that are served, agencies that are served by the campaign. Why it's important, so on. They in turn get... recruit their team captains. The team captains get together to decide...

Q. I see.

A. ... who they're going to call upon to work in the campaign. And during that session, again, interpretive process goes on. Then there's a meeting
A. (Continued) that's held with all the workers where they are given their prospect cards for soliciting. And at that meeting there's an interpretation of what the campaign is all about and why we're going out and why they're part of the all-important larger cause which embraces the total Jewish community of Rochester and of the United States. So that I think one of the best devises, if you will, for interpretation is participation. If people are participating in something and they know what they're participating in, this is a great interpretive vehicle. So that's the answer to that. And then of course we have our College Division of the University of Rochester and the R.I.T., Brockport. These are campus campaigns that are held usually in cooperation with and through the good offices of the Hillel Foundation. And here again what I said about the... about the Junior Division might be applicable to the College Division. The why of the campaign, interpreting it, is a... an important aspect of the project. And I've noted some very zealous and capable people heading up these campaigns on the campuses with a real understanding and a real spirit involved.

Q. Would this participation go on outside the, say, high school structure? Or would there be perhaps teachers involved, maybe even assembly or something like this? Would it ever go to that degree?

A. No, it's... it's not under the auspices of the school. I say high school just to give you an age category. It's not under the auspices of the schools.

Q. OK.

A. Well this, I think, gives you some of the soliciting divisions. Now in addition to soliciting divisions there are other important committees that are involved with the United Jewish Welfare Fund campaign, not involved with the solicitation specifically but with the overall interpretation of the campaign. We have a Public Relations Committee which involves the use of all of the media, the
Interview with Elmer Louis

A. (Continued) print media, the newspapers, radio, television, direct mail literature, speakers. This Public Relations Committee then, utilizing the various media, sets up a program of interpretation of the campaign, the why of it, the news about it, the personalities that are involved in it, the needs that are being met by it, publicizing events that are held in conjunction with the campaign. These activities are all very important in order to keep the public up-to-date as to the current needs of the campaign, interpret why it's important to give the greatest possible contribution. And therefore it has an educational, interpretive, and publicity role to play. This committee is usually made up of people in the Jewish community who are professional in the public relations field. We have newspapermen, we have advertising agency executives and workers, we have public relations experts, we have people from radio and television who serve on a volunteer basis on this Public Relations Committee and lend their expertise to the work of that committee. In addition there is a Speakers Bureau, which I've mentioned a moment ago. This Speakers Bureau has a group of articulate people who are available to interpret the campaign and its needs to groups and organizations throughout the Jewish community. For instance, if Hadassah is holding a meeting just prior to the opening of the campaign, a speaker is scheduled to go to Hadassah or to the B'nai B'rith or to Temple Beth El Sisterhood, or whatever group it is that may be having the meeting during that period. And these speakers go and give usually a rather relatively brief speech about the campaign, alerting the community, perking up the interest and indicating that that time of the year has arrived when again we are called upon to give forth with our substance and our interest and our activity in behalf of some forty or more vital Jewish causes. Now the raising of the money, of course, is all-important. And however the why of the raising of money is equally important. And how we
A. (Continued) distribute the money, therefore, is of great significance.
In order to do this there is an Allocations Committee. This Allocations Committee consists of approximately 100 people from all walks of life in the Jewish community, from all segments of the Jewish community in terms of Orthodox, Conservative, Reform, secular, organizational affiliations. They represent all interests within the Jewish community, some 100 people serving on this Allocations Committee. We make it a large Allocations Committee because of (1) its interpretive impact and (2) to give participation to the total Jewish community through these people who, in a sense, are representative of the total Jewish community. This Allocations Committee has broken itself down into sub-committees. There's a sub-committee on overseas agencies which analyzes the needs and requests of the overseas agencies. There's a sub-committee on community relations agencies, a sub-committee on cultural agencies, there's a sub-committee on community service agencies, and there's a sub-committee on local agencies. Each one of these sub-committees meets upon several occasions during the period when allocations are being considered. It analyzes the requests from all of these agencies that are beneficiaries, or wish to be beneficiaries, of the United Jewish Welfare Fund campaign, and comes up with a recommendation as to what should be allocated to each of these agencies. As resource material on which to make a rational and well-based decision as to what each allocation shall be, the Allocations Committee has data that comes from the agency itself which is requesting funds, it has data which comes from the Council of Jewish Federations and Welfare Funds, of which we are a member. The Council of Jewish Federations and Welfare Funds has a budget research department which has contact with all of the agencies that apply to welfare funds for support, gets their financial statements from them, a description of their program and activities, what their needs are in any particular
A. (Continued) current year, and makes all of this data available to respective Jewish welfare funds throughout the country. This then is basic material which is utilized in analyzing the requests of each agency. In addition, there is the material that comes from the Large City Budgeting Conference. This consists of about 25 communities which form what is known as the Large City Budgeting Conference. This LCBC, as it is known, meets with representatives of a certain number of the agencies that go to welfare funds for support. It meets with each agency representative, goes through their program, asks a lot of questions, gets insights into what the agency's problems are, if any, what their financial needs are, what their program developments are, and then comes up with a suggested amount which welfare funds should or could supply of the total agency budget. It doesn't dictate to any community what it should give specifically to an agency, but indicates that the Agency X, after analysis of its needs and so on, financial and program-wise, that Agency X is seeking rightly, let us say, $500,000 from welfare funds around the country, $500,000 total. Then each community makes up its own mind as to what portion of that $500,000 it feels is its fair share and proceeds to make its allocation based upon its own judgment. But the Large City Budgeting Conference provides all the data, all the material which has led it to its conclusion regarding the amount which each agency might rightly seek from welfare funds in the United States. The Large City Budgeting Conference is staffed by the Council of Jewish Federations and Welfare Funds. This then is the allocations process. Each sub-committee makes its recommendations to the overall Allocations Committee. The overall Allocations Committee votes on each recommendation, either approves or changes as the case may be, and then the Allocations Committee chairman presents the report of the Allocations Committee to the Board of Directors of the Jewish Community Federation. And the Jewish Community Federation has the
A. (Continued) final decision to make upon each recommendation. Usually because of the very intensive work of the... that the Allocations Committee does and the research that it does and the data that it analyzes, the allocations recommendations in most instances are adopted 100%. There may be a variation here and there because of some particular circumstance, but basically the experience has been that the Allocations Committee recommendations are adopted pretty much as... as presented. This gives you then some idea of the structure of the campaign itself, of the use of the funds and how the amounts are decided in terms of allocations to the respective agencies.

Q. Yea, before being interrupted by a lawn mower, let me ask... OK... I've got the transition here describing the logistics and structure of the campaign of the United Jewish Welfare Fund. The transition I meant is between the... or maybe there isn't a transition between the Jewish Welfare Fund and the United Jewish Welfare Fund. Are those two...?

A. Well the United Jewish Welfare Fund technically is the name. If I say Jewish Welfare Fund, it's merely an abbreviated reference to it. But the United Jewish Welfare Fund is the campaign, the annual campaign. It was the name of the organization when I first came to Rochester in 1942, the United Jewish Welfare Fund of Rochester. Now what I would do is give you an idea of when there was a consolidation of the United Jewish Welfare Fund and the Jewish Community Council. And that consolidation took place and became the Jewish Community Federation of Rochester, New York, Incorporated. I will get into that in a little more detail once we finish up the other aspects.

Q. Yea, fine. I do want to go into that. In other words, the Jewish Welfare Fund in Rochester has always tied into the national network?

A. Well, I don't know what you mean by tied in. We are a member of the Council of Jewish Federations and Welfare Funds. Practically every organized Jewish
A. (Continued) community in the country is a member of the... a Federation is a member of the Council of Jewish Federations and Welfare Funds. We support, and our major beneficiary is, the United Jewish Appeal. In other words a great... the greatest portion of our funds go to the United Jewish Appeal as our major beneficiary.

Q. As far as funds raising efforts are concerned, though, that's been consistent at least as long as you've been here? There has been... it's always had that UJA connection. And of course it's been more refined in logistics. But essentially the structure has remained the same from your descriptions at least is what I gather over the years?

A. By the structure you mean the campaign process?

Q. Process, yea essentially I guess I mean the structure you've been describing.

A. Yes.

Q. Trying to get an historical framework.

A. Yes, well there... there have been an evolutionary process. At the beginning we had a much more primitive structure let us say. We added the Women's Division in 1946, this was the first year for a Women's Division, women soliciting women. We added the professional division, I don't recall the year frankly, but this was part of the evolutionary process... .

Q. OK.

A. ... where we were soliciting through professional groupings. This... and then, of course, the Junior Division came in relatively early. This, I think, even preceded the Professional Division, our Junior Division, working with high school youngsters. The College Division, that came in when we established the Hillel Foundation on the campuses. We work through the Hillel Foundation, establish a College Division. Now... but it... it built up until it is now the kind of a structure that I've described.
Q. In other words what changes have occurred over the past thirty plus years has been more of a quantitative, let me put it in those terms, than a qualitative change. There's been addition and expansion of the basic structures that were . . .?

A. Yes, or even an intensification. At one time for instance we used to have a Trades and Industry Division where we would have a group that would deal, let us say, with all the grocers. And another group within that division that would deal with retail women's wear and so on. We found that our community wasn't large enough to keep that kind of structure because there weren't enough people in any one of these categories to develop a division separately. So, what we did is we developed what we call an Advanced Gifts Division, which I don't believe I mentioned in my . . . up to this point in my description of the campaign process. The Advanced Gifts Division is a division that takes gifts of $50 and over of people who are not in professions, are in businesses or trades of one sort or another, who are in a category of $50 or more. In fact it may be $100 or more by this time, I'd have to check it, but they are solicited again by their peers, by people who are in this category too. It goes from $100 to about $1,000 contribution. From $1,000 and over you're in what's known as the Pacesetters Division, which I talked about earlier. So these are people not in professions, in business and industry. But they are solicited on a . . . on the basis of their gift category, $100 or more, and they are solicited by people who form the Advanced Gifts Division teams who select the prospects on an individual basis. And very often you'll find that somebody in, let's say, in the grocery business will pick a fellow grocer as a prospect. This will be coincidental, it isn't mandatory. On the other hand somebody who's maybe in the totally different business from a prospect that he chooses to solicit will do so because he knows the man personally and has a feeling of some kind of
A. (Continued) rapport or relationship where he can be effective in a solicitation process.

Q. Right.

A. Any other questions?

Q. Right I know I've talked to Mordecai Lurie, I guess he headed up for the RPO some of the fund raising activities.

A. Yes, yes that's right. He was chairman of the division that solicited the musicians.

Q. Right.

A. And that was within what we call our Community Service Division. This included people in the music field, in the orchestra. It included people in social work agencies, that kind of thing.

Q. This concept. . .

A. Even in government positions, et cetera.

Q. OK. This concept of . . . of having peers solicit funds from . . . from their peers in the peer group I think really is a good example of . . . of part of the discussion we were having on the third tape which was involving people in the grassroots level. You were saying that one of the endeavors of a professional is to involve people on the lay level in activities. I think this whole fund raising aspect and these divisions that you're describing I think it's a very good illustration of this.

A. Yes, yes. Well, there's a certain logic to it. In order to be a good solicitor you have to know your prospects. You have to know something about his interests and about his financial ability, if you will, his economic status. It'd be difficult for me to come to a prospect who I don't know anything about and try to get a . . . an appropriate contribution from him. I wouldn't know at what level to discuss it. On the other hand if somebody is an attorney, let us say,
Interview with Elmer Louis

A. (Continued) he knows his fellow attorneys, he has a pretty good idea of what level of gift a particular attorney is capable, and he... he solicits with that as an objective.

Q. Right.

A. So that it's a matter of good campaigning. You have to know your prospect. I guess that's the axiom.

Q. Yea. And that axiom has been in operation since you've been here and probably earlier, that it works. It's apparently very effective.

A. Yes, well it's an axiom of fund raising generally.

Q. Before we get into discussing the Federation, do you have any idea why... this is, of course, before you came here so that you may not have much to say about this, but why 1937 was a particularly important year for beginning the Jewish Community Council and the... the Jewish Welfare Fund?

A. Well I think that from the Welfare Fund point of view, it just seemed to be the time when it just made good sense to consolidate these campaigns instead of dispersing the interests and efforts of volunteers over a dozen or more campaigns, to bring them together and to develop a united campaign. I think that this was happening in other communities around the country. It seemed to be part of a trend and there were examples, I'm sure, to follow in other communities. May have... may have served as something of an inspiration. There may be more detailed explanation of this which you'd have to get from people who were here in 1937.

Q. Just the Bernsteins.

A. And see what their interpretation would be. Regarding the Jewish Community Council, which as I indicated was a community relations structure that developed, there I think this came primarily from the conviction that Rabbi Philip Bernstein had and the need to have unity in community relations because of...
A. (Continued) certain anti-Semitic manifestations that were taking place around the country in that year. You had the Father Coughlin situation with his use of the radio airwaves to spread his kind of propaganda and hate. And this, I think, alerted communities regarding what you should do on a local level to be well-organized to combat this kind of thing.

Q. It may also reflect on the formation of the fund in trying to unite the Jewish community in every conceivable way for its own defense and also for its own advancement. It seems...

A. Well the fund, I think, is an accumulation of many years of experience, developing cooperative relationships within the Jewish community and so on on those things which everybody had a pretty definite agreement that you could bring together groups and consolidate, cooperate and form those structures which everybody agreed were required to fulfill the needs which everybody felt were desirable.

Q. Right. Right. OK. We wanted to talk about the amalgamation now these two separate groups we've been talking about.

A. Very well, but I haven't gone into the Jewish Community Council development as I did the United Jewish Welfare Fund. Would you want that?

Q. Oh. Definitely, yes, please.

A. Well, again, I can relate from 1942. The Jewish Community Council in 1942 was a community relations agency. From the positive point of view, we related to the general community. One of the avenues through which we related to the general community was... was what was then known as the Rochester Interfaith Goodwill Committee. Now this was a committee which had the official participation of the Protestant community, the Jewish community, and the Catholic diocese. The chairman of it when I came to Rochester in 1942 was Monsignor William Hart, h-a-r-t. Monsignor William Hart was the chairman. It would meet periodically, it wasn't an intensively active organization. But at least once a year it would
A. (Continued) together for the planning of Brotherhood Week, which was sponsored nationally by the National Conference of Christians and Jews. And Brotherhood Week would take the form of posters that would be distributed around the community, a community-wide meeting usually a luncheon meeting with some appropriate speaker on the subject of brotherhood, literature that would be distributed through organizations and groups dealing with the brotherhood theme. There would be cooperation of the schools in the area where they'd put on assemblies that would deal with the brotherhood theme. This was Brotherhood Week. It was a rather . . . well, it was a nice activity, but it . . . some people accuse it of being goodwill and brotherhood once a year, you know, that kind of thing. In addition to the Brotherhood Week and our relationships to it through the Rochester Interfaith Goodwill Committee, we had contacts with people in various fields of endeavor, education, in religious groupings. We had contacts with the Rochester Area Council of Churches, which is the Protestant body in which all the Protestant churches. . . to which all the Protestant churches belong. One of our very good friends and fine cooperating individual was Dr. Hugh Chamberlain Burr, b-u-r-r, who was the Executive Secretary of the Rochester Area Council of Churches. He would work with us on many projects from time to time which we felt had importance in our community relations activity. The individual clergymen were active with us in from time to time in interpretive programs. This included people like Reverend Paul Schroeder, who is now deceased, Reverend George Hill of Atlantic Avenue Baptist Church, he's now serving in the Washington, D.C. area. Another very fine cooperator in the church group was the director of the Area Council of Churches who succeeded Dr. Hugh Chamberlain Burr, his name was Richard Hughes. He was very much interested in contacts with Jewish community, he was very much interested in Israel, very positive about all of these things and we cooperated with him
A. (Continued) in many projects over the years when he was in our community. He eventually went to Portland, Oregon where he's serving in a similar post in that community. The committee that dealt with various kinds of church-state matters where one of . . . expressed one of our concerns. We were concerned that religion not be part of the curriculum or the program of the public school system. We felt that religion belonged to the responsibility of the home and the church and the synagogue and was not a responsibility of a public school, which because of its very make-up embraced children of all faiths and the children of no faith, and therefore religion should not be used as a vehicle in . . . in the public school setting. We consulted with superintendents of school systems expressing this point of view. And we found a receptive ear in practically every instance. The issue would become greatest at the time of the Christmas season or sometimes even the Easter season, but particularly the Christmas season when very often well-meaning teachers would get the Christmas spirit and bring it into the classroom. We found that it was well to talk to superintendents of schools and . . . and principals of schools around May about our concern about these things so we wouldn't get into the emotional aspects of Christmas during the Christmas season. And we found that we were very effective in interpreting this. Of course laws eventually came into effect which provided for the separation of church and state and therefore the no expression of religion in the public school setting so that this became part of law and didn't require too much of our vigilance, if you will, on the subject. But, nevertheless from time to time there would be some kind of a manifestation of a Christmas observance which would have religious implications and we would on such occasion represent our point of view and usually it was accepted and understood. The . . .

Q. Once a . . . excuse me, but there was a . . . since the 1957 Supreme Court
Q. (Continued) Prayer in School ruling that, I suppose, was favorable for your efforts?
A. Yes, that's right.
Q. Yea, just thought there might be some response in locally to that... to that ruling.
A. Yes, well we... I think we had understanding pretty well locally anyway, but this made it definitely legal and... and law, therefore, so...
Q. You were getting cooperation?
A. Yes, yes we were right. And this required some doing. I mean we had to sit down, make appointments with the superintendent of the Rochester school system, with the Superintendent of the Irondequoit school system, the Brighton school system. And really indicate what our concerns were and why in a very pleasant, friendly way. We didn't go in there with a chip on our shoulder, but interpreting. And I think in practically every instance there was insight and understanding. We didn't have to get belligerent about it at all.
Q. Right.
A. Well, these were some of the community relations matters. There was a committee within our Jewish Community Council devoted to overt anti-Semitism. And fortunately over the years in my experience overt anti-Semitism was very, very rarely expressed in any... any fashion. In few little incidents that would occur from time to time, we would evaluate whether there was anything worth doing something about. And very often in these few instances our recourse would be through, where he existed, the clergyman of the individual involved. We had this contact with the Christian clergy. And where a person was affiliated with a church and we discovered it, usually the clergyman took on the responsibility of making the contact and indicating what was right in the situation. However, there were other instances where from time to time we had to deal
A. (Continued) directly with the... with the situation and we would do so. But, overt anti-Semitic incidents were very rare.

Q. May I ask you a couple questions about that particular facet? In the course of our interviews we did ask questions about the manifestations of anti... anti-Semitism in this city, and we have determined that there were some reactions to particular areas, such as neighborhood restrictions, particularly Meadowbrook, some business restrictions, in particular Kodak, some country club restrictions at Oak Hill and Genesee Valley as well as before I think you came to Rochester there was a quota at the U. of R. that was lifted approximately 1939. Does this... you said that there were some really expressed...?

A. Well, I'm referring to overt acts of anti-Semitism. I wasn't referring to...

Q. The issue...

A. ... a quota or a...

Q. I see.

A. I was talking overt acts where somebody actually did anti-Semitic act or made an anti-Semitic statement or...

Q. I see.

A. ... or ... discriminated against somebody because he was Jewish in employment or something like that.

Q. So you would respond to...

A. That's right, yes. On the quotas and that kind of thing, of course the country clubs many of... most of them I guess are still pretty much without Jewish membership. This is still the situation on a social level. The quota system in schools, that too legislation took care of that in that in the State of New York you couldn't ask what a person's religion was on the application blank, and so your guidelines for admission were... eligibility and qualification and not religious background. So that eventually became a legal matter. What
A. (Continued) else did you refer to?

Q. Well...

A. Genesee Valley Club.

Q. Yea.

A. I think there may be one or maybe two Jews who are members today. It's obviously very limited, exclusive kind of membership.

Q. It sounds as if that the Jewish Community Council...

A. Yea.

Q. ... never dealt in an active, systematic way with these...

A. We never, no, no. Our feeling I suppose if I can sum it up was if an organization, like a particular club, didn't want Jews we weren't interested in being members of it anyway.

Q. I see.

A. We weren't interested in having them overturn that and becoming a member of the X club, if this is their feeling and their attitude, who wanted to be a member of it? Which maybe we could have made an issue of it just for the purpose of exposing it and so on, but we never took any specific steps with any one club.

Q. That includes the neighborhood restrictions as well?

A. Well on the... on the Meadowbrook, which is an area right along Elmwood Avenue there, this too law... law took care of that eventually. You couldn't... you couldn't restrict purchase of property on the basis of a person's religion. But, here of course this... this kind of thing was very... we knew it existed, but it was difficult to prove. It was very subtle. You could send somebody who's a Jew to buy a property and discover... I mean if you wanted to, to discover that he couldn't buy it and then somebody else who... who's not Jewish and who'd work with you in this process could go in the same
A. (Continued) place at the same price and all the rest of it and buy it, you'd... you'd know that this was discriminatory act. But, we never got involved in attempting to expose or prove. And we were more interested in working for the legislation which made it illegal.

Q. I see.

A. And in other words if you do this kind of thing you are against the law, that was the important thing that we wanted to establish, and we worked toward that end.

Q. Was that an active effort to help encourage this kind of legislation?  
A. Well, we were... yes, we were active in the... the urging of this kind of...

Q. I see.  
A. ... legislation.

Q. So as far as these issues and longer term type discrimination...  
A. Yea...  

Q. The activity of the Council would have been more legal approach?  
A. Yes, yes. Now and we would work through national agencies too. I mean, they would... we would express ourselves on the local level, we would follow the lead of national agencies in guiding us, particularly the American Jewish Congress was particuarly interested in social legislation which prevented discrimination. And we would utilize a lot of their materials and some of their personnel from time to time. And talking about that probably the greatest champion of the separation of church and state, bar none, regardless of religion and so on, is a man who for many years was affiliated professionally with the American Jewish Congress, Leo Pfeffer, p-f-e-f-f-e-r. He's known nationally as a great authority on the whole issue of church-state separation. So that we had good resources in many of these things.

Q. Right. When you mentioned that the Council did respond, if I can get back to
Q. (Continued) this for one second, to the overt expression, though they were rare, do you recall any specific incidents or any need for response?

A. Well, yes. I know that we would get an occasional complaint in our office somebody who had applied for a job and was sure that he wasn't hired because he was a Jew. We would make a contact there, you know, if we felt we had good tangible evidence that this was the case. We had a procedure. If anybody had a complaint of discrimination of any kind we would ask that person to put his complaint in writing and detail exactly what happened so that we would come in with a very specific description of what the complaint was, attested to by the person who felt he had been discriminated against. So that we had tangible... tangible evidence and... and an assertion that this is what happened and I testify to it. So that... I being the person who was discriminated against.

Q. Right.

A. This was a part of our procedure. In other words somebody couldn't come in and say so and so called me something or other. He would have to write it out and indicate who it was and what his name is, person making the complaint, and so on. Then we'd go in, as I said, as our means of making contact.

Q. It would be this kind of operation then.

A. Yes, yea.

Q. And that you said rarely...

A. Yes, it was very rare. We haven't had very many of these overt attempts. That doesn't mean that things didn't happen. Some people may, you know, just brush it off and forget about it. But, it wasn't a... a frequent manifestation.

Q. Right. OK.

A. It doesn't mean either that the anti-Semitism didn't or doesn't exist. We know...

Q. But there are certain ways...

A. ... we know it did and it does, but this kind of formal complaint was relatively rare.
Q. OK.

A. Now from the positive point of view, and we were more interested in the positive because we felt that this is where we could do a development of good community relationships. From the positive point of view, we had many kinds of interpretive programs through the years. We had a Speakers Bureau, still do. Speakers Bureau, consisting of men and women who are capable of interpreting Judaism and Jews, capable of interpreting Jewish history, capable of . . . of interpreting current events and that have an effect upon the Jewish community and the general community. These are people who are trained and able and knowledgeable and articulate, who can go out to organizations and groups and deal with various subjects of a community relations nature, interpretive nature. They deal with Jewish religion, they may deal with relationships, they may deal with Jewish history, they may deal with Israel interpreting Israel in its various aspects, historically and currently. They are people that . . . who are available. We have a Speakers Bureau, we advertise it, we publicize it, we send out brochures to presidents of all kinds of civic groups and social groups, religious groups, church groups, et cetera, et cetera, indicating the availability of speakers, indicating the types of topics that they are capable of discussing. And I would say that there probably are maybe anywhere from 70 to 100 or more appearances made by the Speakers Bureau through the course of a year on these various subjects. This we've had as a vehicle for many, many years now through the Jewish Community Council. And now through the Community Relations Department of the Jewish Community Federation. These are some of the things in the community relations area. Now, in the more . . . in more current years. . . .

END OF TAPE I, SIDE B, INTERVIEW IV
Interview with ELMER LOUIS  
August 9, 1977  
By Dennis Klein  

Interview V  
Tape I  
Side A

Q. This is Dennis Klein. I'm talking with Mr. Elmer Louis. Today's date is August 9, 1977. We are continuing on Tape No. 5, Side A. And I believe we were discussing the activities, structure and functions of the Jewish Community Council. And we were also specifically speaking about the Speakers' Bureau.  

A. Well, I think I pretty well gave the summary as to what the Speakers' Bureau does and how it operates and how frequently it's called upon during the course of a year. Incidentally the Speakers' Bureau is available not only to the general community but to the Jewish community too because very often there are educational and interpretive roles to be played in matters which impinge upon Jewish community interests. And this is one of the factors that the Speakers' Bureau takes into consideration in making its appointments and engagements. Now I wanted to indicate again in the community relations field . . . there was a good deal of interest in the early sixties and late fifties on the whole matter of human rights. And particularly minority rights. And specifically the rights of blacks, civil rights. This is manifested in the Rochester community in many ways. You have the NAACP, you had the Urban League. And one of the organizations that was started with a good deal of Jewish input on an individual basis was the Monroe County Human Relations Commission. Now this was started in very early sixties, I think. . . . it may have been '61, I'm not sure of the exact date. The Monroe County Human Relations Commission started from a committee that was appointed by the City and by the County to look into the whole matter of
human relations and human rights, civil rights in Rochester. One of the leading members of that committee was Rabbi Philip S. Bernstein. It recommended the establishment of the Monroe County Human Relations Commission, which would be an official body of Monroe County, which would concern itself with human rights, discrimination in employment, in housing, and other areas. And this was then established and they were in the process of looking for an executive director. But in order to continue its activities in the interim, Rabbi Bernstein asked me, Elmer Louis, if I would give it some professional direction over and above my other responsibilities to the Jewish Community Council, the United Jewish Welfare Fund, until such time as a permanent executive director was hired. I did this and devoted a good deal of my time on a volunteer basis to establishing the committees of the Monroe County Human Relations Commission, and in establishing a human rights observance which took the form of a ... introducing the Monroe County Human Relations Commission to the Rochester and area public through a large community-wide luncheon meeting, which was addressed, I believe, by Senator Jacob Javits as I recall. I gave a good deal of time to this effort until, eventually, Loftus Carson, the current executive director, was hired. He has been the executive director from its inception. The ... we maintained a relationship with the Monroe County Human Relations Commission by individuals who were members of the Commission. This included Joseph Silverstein, Rabbi Bernstein, and others over the years who served on that Commission who do come from the Jewish community. In '64, the riots took place in Rochester. And this, of course, was a very traumatic time in our community. It came with great shock to people. And when the reasons behind the riots began to be analyzed and so on there was great concern that some of the injustices be corrected.
A. (Continued) The Jewish community had been interested in civil rights and had worked cooperatively with black individuals and groups over a period of years. There was an intensification of this relationship following the riots; after everybody got over the shock of the riots there began to be some constructive efforts made to improve relationships between the black and the white communities and to develop some cooperative programs and projects which would help alleviate some of the situations. Rabbi Herbert Braunstein, who was then Chairman of our Department of Community Relations of the Jewish Community Council, was particularly active, and in a leadership role, in these relationships. And through him the Jewish Community Council. In the period following the riots the Rochester Area Council of Churches took the initiative in contacting Sol Alinsky, very well known in terms of black relationships, sociologist. Sol Alinsky, whose headquarters were in Chicago, was contacted to bring his organization into Rochester and to work with the black community to help it set up its own structure, its own organization, in order to express itself and to carry out programs which would strengthen and ensure the rights of blacks in Rochester. The Rochester Area Council of Churches took this initiative and financed Sol Alinsky's coming into the area. Eventually, through Sol Alinsky and leadership in the black community, there was organized what is today known as the FIGHT organization. This organization took a very independent stand in terms of the rights of blacks and the rights of blacks to determine their own destiny. And developed a number of programs in housing, in employment and in fighting discrimination, which gave the black community an ability to express itself and to carry out its programs in its own name and in its own right. The ultimate success of Sol Alinsky, I suppose, is that at a certain point FIGHT rejected him and developed an independence from Sol Alinsky and his organization. So that it
A. (Continued) was entirely on its own and responsible to itself and spoke in behalf of the ... the certain number, large number, of the black community. The chairman, or president, of FIGHT was Minister Franklin Florence. He maintained contact with the Jewish community. But again, not asking the Jewish community or the Christian community or the general community for sanction nor for any kind of approval, but rather asking for its respect, that FIGHT was autonomous, capable agency, expressive of black interests and objectives. Eventually Franklin Florence was defeated for the presidency by a ... by Bernard Gifford, who was backed by a group of younger black leaders, and he became president and carried on until such time as he left the community to accept a position in New York City. During the period following the riots and then after the establishment of FIGHT, the Jewish Community Council cooperated with the Area Council of Churches in various efforts to help support some of FIGHT's objectives. One of the things that the Jewish Community Council did was to provide a sum of $10,000 toward the establishment of a program for the training of black people in housing management. And this was in connection with a housing project which is located on West Main Street, sponsored by FIGHT. It's a FIGHT housing project. The Presbyterian Church, as part of this total supportive role, also provided financial sums to help FIGHT take care of certain projects which required this kind of financial support. Again, the support was always accepted with the understanding that there were no strings attached, and that FIGHT itself would make the decisions as to what had to be done and how it should be done.

Q. The ... if I may ask ...?

A. Yea.
Q. The... to get this straight, cause you mention a number of organizations involved in inviting Mr. Alinsky to Rochester, as well as setting up and supporting FIGHT... And if you can give me perhaps... a matter of clarification here, that's all I'm asking for... We were talking about the human rights, Monroe County Human Relations Commission, as well as the Rochester Area Council of Churches and the Jewish Community Council. Is it all three...?

A. Well, they... no... The only organization that took the initiative and they did it by themselves, didn't ask anybody else to cooperate in... was the Rochester Area Council of Churches.

Q. OK.

A. They did not recruit any other assistance in bringing Sol Alinsky into the community. In fact, the... there was a little bit of a... oh, how shall I put it... feeling of being offended on the part of some of the people in the Jewish Community Council because the Rochester Area Council of Churches, with whom we cooperate in so many ways in human relations activity, had not only not asked us to participate, but kept the information that they were doing this from us as well as from the community at large until it actually happened.

Q. What was the reason for that?

A. I don't know. It's... it's hard to... hard to analyze the "why" of it, but they did it on their own. They did it without asking for any other community support. And when they finally... when it finally was done, then it became known that they were... that they did it.

Q. Right.

A. There was no discussion about it, whether it was feasible, whether it was desirable, or whether it was the right way to do it, and so on and so on.
Q. Well, a tense time and I suppose. . .
A. Yea.
Q. . . . decisions had to be made fast.
A. Well, they evidently were alert to the activity of Sol Alinsky in the Chicago area. And they evidently were impressed with what he was doing there. And they just took it on as their project.
Q. Right.
A. That was that. Now, I think that to bring us up to date and some more current phases of community relations, we find ourselves in the community relations area with a concern about the whole interpretive aspect of Israel. How do you interpret Israel to the Jewish community and to the general community? There's a Committee on Israel, which has been under the leadership of Mrs. Lester J. Berlove, Julia Berlove, since its inception, which goes back a number of years now. Its purpose is to bring to the Jewish community and the general community an understanding of Israel in terms of its historic perspective, what its immediate objectives are, what its problems are, so that there is a positive feeling evoked by people who have the facts and know the facts. This is done through use of all kinds of media, through personal contact, through public meetings, through committees, through distribution of literature, through speakers who go out and discuss this before groups and organizations. It's a committee which had been very effective. I think that its impact has been demonstrated in the many friends that Israel has in this community among clergymen, among lay people. I think that the local press and television has a good understanding of Israel and it's reflected in the editorials, in TV programs, et cetera. This has been enhanced by making it possible for scholarships to be given to, I think, some three TV newscasters have gone on trips to Israel with nationally sponsored trips for media people.
A. (Continued) So that they can get their own first-hand glimpse and come back with their own convictions and their own understanding based upon their actual witnessing and observing. This has been encouraged through the Committee on Israel. Clergymen have gone to Israel with clergy groups from around the country, with the same objective in mind. Reverend Carl Smith who was recently . . . until recently the Presbyter of the Rochester Presbytery in this Genesee Valley region, was one who went on such a trip. Reverend Paul Shroeder many years ago was the first clergyman to on such a trip from the Rochester area. Reverend George Hill has . . . had gone as a gift. . . . his trip was given to him as a gift from his congregation on a particular anniversary of his tenure at the Lake Avenue Baptist Church. Newspapermen have gone. Clifford Carpenter, until a few years ago the Editor of the Editorial Page of the Democrat & Chronicle, went to Israel and saw first-hand what it was all about. Homer King, an editorial writer of the Democrat & Chronicle, likewise went on a similar trip for newspapermen. So that the Committee on Israel has done an excellent job in interpreting Israel, in making it possible for other people to experience Israel so that they, in turn, can come back and speak from their own convictions, no strings attached to their going. They saw what they saw and they decided how they felt about it and they came back and talked about it. And, fortunately, in every instance, they've had a very positive feeling about it and this has been all to the good in terms of interpreting Israel to the community. Another area . . . well, let me add one other thing. I've mentioned this on other occasions. Through the Committee on Israel there was established, with the interest of first Richard Hughes, the Executive Director of the Area Council of Churches, a Committee on Israel. He was the chairman, and he developed a. . . a committee of people,
A. (Continued) Jews and non-Jews, who made up the Interfaith Committee on Israel. He was succeeded when he . . . when he left for Portland, Oregon, by then Mayor Stephen May, who is currently the Chairman of the Rochester Interfaith Committee on Israel. This committee has sponsored a number of programs with Israel as the theme, and interpreting Israel to the general community. Another area of great interest from a community relations point of view is the plight of Soviet Jewry. There is a Committee on Soviet Jewry of the Community Relations Department of the Jewish Community Federation. It is under the Chairmanship of Miriam Weidenfeld. It was prior under the . . . prior to that under the Chairmanship of Irving Ruderman, and prior to that under the Chairmanship of Abraham Schecter, who is now a resident of Israel. This committee was originally founded with its Chairman Rabbi Alan Levine, of Temple Emmanuel, who also is currently a resident of Israel. So this committee goes back a number of years. Its purpose is to interpret the situation of Jews in the Soviet Union, point out to the community, to the public, what is happening to Jews in the Soviet Union and to do whatever is possible to influence public opinion in this community on the basis of facts so that we have an enlightened public opinion regarding the Jews of the Soviet Union, and calling for justice in treatment of Jews in the Soviet Union, calling for the opportunity to emigrate on the part of all those who wish to do so, and calling for equality on the . . . for those Jews who remain in the Soviet Union and wish to remain there. This committee is very active, and has carried on rallies and meetings and has brought speakers into the community, had interpreted through the press, through radio, through television. So that our community is very well aware of the plight of Jews in the Soviet Union, and has expressed itself on numerous occasions regarding what it feels Russia should
A. (Continued) be doing to provide justice and equality for such Jews.
And to provide for their emigration to Israel or to other places of freedom.
Now, the community relations area also is utilized as a medium of interpretation
... the distribution of literature. We find a good deal of literature about
issues that are pertinent to the Jewish community is available through the
American Jewish Committee, through the American Jewish Congress, the Anti-
Defamation League of B'nai B'rith. They very often publish pamphlets and
booklets on pertinent topics of interest to Jews and to interpret Jews to the
general community. They will reprint articles from publications which deal
with pertinent subjects of a community relations nature. We have made these
items of literature available to churches, to clubs, to civic organizations,
to schools, so that they can be distributed to audiences which we feel have
an interest and which benefit by such interpretation, which these literature
items carry. There is a Speakers' Bureau of the Department of Community
Relations. I've referred to it and this is also part, then, of the community
relations effort. The Temple B'nai B'rith Kodesh has, over a period of many, many
years, under the leadership of Rabbi Philip S. Bernstein, conducted an Institute
for the Clergy on an annual basis. Where Catholic and Protestant clergymen
are invited to an all-day session, usually addressed by a Jewish scholar, on
some phase of Judaism. We have utilized this Institute for the Clergy every
year by providing literature for the clergymen and indicating that more such
literature may be made available at their request. We have indicated to them
the services of the Community Relations Department of the Jewish Community
Federation, the literature distribution, Speakers' Bureau, and visits to
synagogues for interpretation of Judaism, et cetera, et cetera. This is, in a
sense, an adjunct of our Community Relations Department. And we have been
A. (Continued) fortunate in being able to utilize this Temple B'rith Kodesh Institute for the Clergy through Rabbi Bernstein's cooperation. Those are, then, some of the things that have to do with community relations, and I could go on and on, of course, and cite example after example, but I think we have a general outline of what we're about and why we're existent. I think that it's important to note that we have a relationship with national agencies in the community relations field. And, in addition to that, we are a member of the National Con. . . the National Conference of . . . oh; pardon me, it's the National Council of Jewish Community Relations, which represents community relations agencies throughout the country, nationally and locally. They're one of our very fine resources.

Q. OK. I wanted to ask . . . I wanted to ask, Mr. Louis, about . . . again . . . again it's a point of clarification. There are two distinct organizations here, the Jewish Community Council and the Community. . . the Community Relations bureau of the Federation. When we were talking about the structure and community relations generally, I assume you were talking about both.

A. Well, what I'm doing is this. I'd have to get back at some point to this matter of the merger of the Jewish Community Council and the United Jewish Welfare Fund.

Q. Right.

A. What happened is this. The Jewish Community Council was the community relations agency. . .

Q. Of the Federation. . .

A. No. On its own, it's an entity in itself. And the United Jewish Welfare Fund was the fundraising instrumentality, independent and of itself.

Q. OK.

A. Now when the merger took place of the Jewish Community Council and the
A. (Continued) United Jewish Welfare Fund, it was known as the Jewish Community Federation. And it had five departments; it absorbed the activities of both organizations into five departments. One was the Department of Community Relations.

Q. I see.

A. There was a Department of the United Jewish Welfare Fund.

Q. OK.

A. And then a Department of Social Planning and Coordination which was already involved in the Jewish Community Council before the merger. And then the Department of Internal Affairs, which had already evolved in the Jewish Community Council before the merger. And then we added, after the Jewish Community Federation was formed, we added subsequently the Women's Association.

Q. Right.

A. But, we had five departments. So the... the Community Relations Department is the outgrowth of the Jewish Community Council's original function.

Q. OK.

A. Which became merged into the Jewish Community Federation.

Q. As you were describing a number of activities though...

A. Yes.

Q. ...the support of FIGHT, for example, the Interfaith Community Commission on Israel, the commission... Committee on Soviet Jewry, et cetera...

A. Yea. Well...

Q. These are... this goes on...

A. Yes, well... yes, well these were... these were at... when the Jewish Community Council existed on its own...

Q. Yea.
A. . . . these were activities of the Jewish Community Council. When the merger took place and it became the Jewish Community Federation, we continued, but in the Department of Community Relations.

Q. So the transition was very smooth and. . .

A. Oh, yes.

Q. . . . and it just continued as a department instead of a separate entity.

A. Yes, exactly.

Q. OK. Very good.

A. Yea.

END OF TAPE I, SIDE A (Interview V)
Q. This is Dennis Klein. I'm talking with Mr. Elmer Louis on September 12, 1977. We are at the University of Rochester. This is Tape No. 6, Side A. We have a couple of points that we want to discuss this session. This will be our last session. Essentially we will be talking about two areas that have not been covered before, and we will end this session with an overview of the Jewish community and some reflection on changes that have taken place over the past 35 years under your leadership. And finally, a prognosis of . . . of the Jewish community from where you stand today. Let's begin, then, with a discussion of Jews in . . . Rochester Jews who have contributed in a general way to the community in a political, economic, or cultural sense. Perhaps let me just again give this to you, Mr. Louis, and you can take . . . take it from there.

A. Well, in the matter of Jews who have contributed to the general community in the political sphere, I can mention any number of names. I might say generally, though, that whether it be the political sphere or the cultural or the economic or civic programming or the whole gamut of civic life, that Jews have been well integrated into the . . . these different areas of community expression in my experience over the years. There have been, in the political area, various personalities who have participated, as I recall. When I first came to Rochester in 1942, the mayor of the city was Samuel Dicker, d-i-c-k-e-r. Samuel Dicker was not particularly active or involved in the Jewish community, but he was very much involved in Republican politics and, as I say, was mayor for quite a period of time. One man who was active in the Democratic Party
A. (Continued) ... an outstanding Jewish community leader is Joseph E. Silverstein, who at one time served as vice-mayor of the City of Rochester and also served in a cabinet post in the Democratic administration, I believe it was in ... as the chief financial officer of the ... of the city. I don't recall the specific title of that role, but it was ... had to do with city finance.

Q. Do you know about when?
A. I would say probably about ten years ago approximately. In the sixties.

Q. And when was he vice-mayor?
A. Vice-mayor. ... well, this preceded my coming to Rochester, so it would be prior to 1942. Another man who served in the City Council is Hyman Freeman, a Rochester attorney. He represented his particular district for a number of years in the City Council of Rochester. On the judiciary side, we've had any number of Jews who have been active in various aspects of the courts that preside in this area. Justice Jacob Ark; Justice Harry D. Goldman; Judge Harry L. Rosenthal, who prior to his being a judge was the District Attorney for the area; Judge Hyman Maas, m-a-a-s, who is currently on the bench; Judge Wilmer Ratlow, who is currently on the bench. These are people that come to mind, there may have been a few others, but I don't quickly recall. There was Judge Rosenbaum who then went on ... who prior to his judgeship was the Chairman of the Republican Party in this area, and then he went on to become a judge and then became the head of the Republican Party state-wide, New York State.

Q. What was his first name? What is his name? Do you recall?
A. I don't offhand.

Q. OK.
A. The... well, then there was William Posner who was head of the Democratic Party in Rochester and then got into a number of difficulties which... that is following his chairmanship of the Democratic Party, got into a number of difficulties which resulted in criminal indictments and sentencing and so on. And very sad conclusion to what had started out as a good political career.

Now on the involvement in civic activities, Joseph Goldstein was President of the Rochester Community Chest, now known as the United Community Chest. He came into this position having been President of the Jewish Young Mens' and Womens' Association or JYMSWA as it was familiarly known and is now the Jewish Community Center. The Community Chest then and now was one of the outstanding civic responsibilities of... in the community and to be selected as its president was a great recognition. In the economic field, the outstanding contribution of Jews to the business world in Rochester was the clothing industry. In the clothing industry many nationally known clothing labels have their origin right here in Rochester. I'm thinking of Timely Clothes, Sol Heumann, h-e-u-m-a-n-n, was the head of that. There was Stein-Bloch, b-l-o-c-h. Simon N. Stein came from a family which founded that particular firm. And then related to it was Fashion Park. Then there was Bond Clothing and Hickey-Freeman. These are all well-known mens' clothing firms, most of which have disappeared. Hickey-Freeman and Bond Clothing are the two survivors of the... Let's see, Hickey-Freeman is now owned by Hart, Shaftner & Marks, but operates locally and still utilizes Hickey-Freeman for its particular product.

On the retail scene, there was no large department store under Jewish auspices or ownership here in Rochester, but there were two large specialty shops. One is the B. Forman Company, which was founded by Benjamin Forman and carried on by his sons, Fred Forman and Maurice Forman. And since this firm has been absorbed by McCurdy Company, department store, but the B. Forman Company was
A. (Continued) noted for its women's fashions. And it still has retained its B. Forman Company under McCurdy's auspices and still is outstanding in women's fashions. The National Clothing Company, under the ownership of the Horwitz family, hor-wi-tz. This is a men's clothing... retail men's clothing outlet, also very prominent on the local scene. And this firm, too, has since been sold to Hart, Shaftner & Marks and is now operating in several branches in the Rochester area, though its downtown, which was the original store, has been vacated and no longer is there a National Clothing Company on Rochester's main street. And of course there are many, many other areas which Rochester Jewish community personalities have contributed to the economic and business activity of this community. To list them all would be quite lengthy, but these are outstanding in terms of their volume and their size and the impact that they've had on the total retail business community. In the cultural field, the Rochester Philharmonic Orchestra has been under the leadership of several Jewish conductors. Eric Leinsdorf spent a number of years here as the conductor of the Rochester Philharmonic Orchestra. Theodore Blumfield is another conductor. The current musical director and conductor, David Zinman. And then in the orchestra itself there were any number of Jewish musicians and are still a number of Jewish musicians. I'm thinking of names, without attempting an exhaustive list, names of Mordecai Lurie, Herman Sarasky, Harold Paley, Hy Rudin. These are men who have played in the orchestra over the years and have put in tremendous amounts of time and service as highly respected musicians in the Rochester Philharmonic Orchestra. From the layman's point of view, there have been many people who have helped further the goals and the purposes of the Rochester Philharmonic Orchestra. Current Chairman of the Board of the Rochester Philharmonic Orchestra is Nathan Robfogel, who is an active leader in the
A. (Continued) Jewish community. Dr. Max Presberg is a former president of the Rochester Philharmonic Orchestra. These are two names that come to mind. There are many others who have been active in the Rochester Philharmonic Orchestra in a layman's point of view. In the Memorial Art Gallery there have been a number of Jewish people who have served on the Board of Managers of the Memorial Art Gallery. And one was the President of the Memorial Art Gallery, that is Maurice Forman. I served on the Board of Managers for some nine years. Milton Lee has been a member of the Board of Managers. Leo Kaplan; Jackie Schuman, s-c-h-u-m-a-n; and others. These are people whose names come to mind as members of the Board of Managers of the Memorial Art Gallery. There have been a number of Jewish artists in the community who have made their contribution in the field of the... of art, have been exhibited at the Memorial Art Gallery locally and have had... a number of them had national recognition in their artistic endeavors.

Q. Has there been... ever been a show at an art gallery of... by Jews specifically or about Jewish...?

A. Well there are two shows that I think would be to what your question implies. One...

Q. One second. Let me repeat the question about art exhibits in the Rochester area. Have there been any shows specifically by Jews or about Jewish culture in the past decades to your recollection?

A. Yes, there was a show on the occasion of the celebration of Jewish settlements in the United States, the tricentennial, 300th year of Jewish settlement in the United States. This was a show that was developed by the National Committee which had been established to observe this anniversary, 300 years of Jewish settlement in the United States or in the world, what is now America. And it traveled around the country. We had arranged for it to be exhibited
A. (Continued) at our local museum, the Memorial Art Gallery. And it opened with a very fine program. Steven Kaiser, who was chairman, or director I believe is probably the more accurate title, of the Jewish Museum was invited to speak at the opening ceremonies. He gave a talk about Jewish art in the United States.

Q. Is there any record of that? Has that been put into a pamphlet or . . .?
A. Well, I'm sure that there was a catalog . . .
Q. Right.
A. And this catalog is probably in the files of the . . .
Q. Memorial Art Gallery.
A. . . . Memorial Art Gallery and perhaps the files of the Jewish Community Federation because it was the Jewish Community Federation that represented the Jewish community involvement in this exhibit and had actually approached the Memorial Art Gallery about having this exhibit, which was traveling across the country at the time. Of course in those days it would have been called the Jewish Community Council, but the . . . at the time of this exhibit the Jewish Community Council was the organization that was doing this kind of thing. That's one exhibit. Then there was an exhibit of Israeli artists, I don't recall the exact year, I'd have to kind of go back in my memory or at least in my historic notes, but this was also at the Memorial Art Gallery. And it was a . . . an exhibit which included Israeli artists, although it wasn't exclusively Israeli artists. And then there was an exhibit . . .

Q. Was this publicized as Israeli artists?
A. I believe it was . . . I . . . I don't recall frankly just how it was publicized, I don't have all the detail in mind. But, . . .
Q. But there was an effort to collect their work?
A. Yes, there were Israeli artists plus other Jewish artists, it wasn't limited,
A. (Continued) as I mentioned, just to Israeli artists. Then there was an exhibit which has a very personal relationship to me in that I helped sponsor it. There was an exhibit which was done in cooperation with Temple B'rith Kodesh and the Memorial Art Gallery. And it was dedicated to the memory of my wife, Ida. This exhibit included various Jewish symbolic pieces, Menorah, Passover plates, spice boxes, et cetera. These were made available through the Hebrew Union College collection as I recall. And then there was an exhibit of sculpture by Louise Kaish, k-a-i-s-h. Who is the one that did the design of sculpture for the arc at Temple B'rith Kodesh. And her sculpture was on display on this particular occasion. There is a catalog of this. I happen to have one personally, of course, but I'm sure that there are others in the Temple B'rith Kodesh, for instance. Now this exhibit with Louise Kaish's sculpture we selected with... in cooperation with Memorial Art Gallery, one of her sculptures to be presented to the permanent collection of the Memorial Art Gallery. And it is a sculpture of Abraham and the Angel and is part of the permanent collection, and is very often on display at the Memorial Art Gallery. Then in more recent years, I'd say maybe seven, eight years ago approximately, there was an exhibit devoted specifically to Israeli artists. And this was brought about through the interests of Harris Pryor, a late Director of the Rochester Memorial Art Gallery. Harris Pryor had visited Israel several years before this exhibit and became quite familiar with the art expression in Israel, had contacts with a number of people heading up museums in Israel. And had met Miss Bertha Urdang, u-r-d-a-n-g, of Israel who had her own gallery in Israel devoted to Israeli artists. And through Midge Urdang Harris Pryor arranged for this exhibit of Israeli art at the Memorial Art Gallery. This included paintings, drawings, prints, and sculpture. And as I recall this was my first exposure to actual work other
A. (Continued) than reproduction through the actual... to the actual work of Agam, a-g-a-m, who has become a... an internationally known artist today. But, this was a... a very fine exhibit. Again, the opening event was quite glamorous if you will. It was... the exhibit was sponsored directly by the Memorial Art Gallery but they enlisted the cooperation of the Jewish Community Federation in publicizing and making known the exhibit. And the Jewish Community Federation sponsored an opening night reception, which was attended by great numbers of people. These are the exhibits that I can think of. There may have been others, but these stand out in my mind as having particularly the Jewish orientation to the exhibits.

Q. You mentioned the Israeli art, is there two such exhibits? Because I know you mentioned...

A. Yes, there was one...

Q. OK.

A. Yea.

Q. Just to clarify that.

A. That's right.

Q. Were... were there to your recollection any book shows or exhibition of books either by Jews or going back in years?

A. Well, books... book fairs have been held over the years almost annually. The temples have had book fairs, the Jewish Community Center has had book fairs where exhibits of Jewish books... books on Jewish themes, by Jewish authors are made available and I think that this has been held rather frequently.

Q. OK.

A. This kind of thing.

Q. I know that also some of the synagogues, I know specifically B'rith Kodesh,
Q. (Continued) has a permanent, their own permanent, art exhibit.
A. Yes, well Temple B'rith Kodesh has a very fine museum. There are a number of women primarily who have taken responsibility for this as volunteers and have achieved national reputation in terms of Temple B'rith Kodesh's museum.
Q. That's unusual.
A. Yes, they put on exhibits I think maybe about every month or so they change exhibits. Mrs. Lester J. Berlove has been a prime moving spirit in this project. Mrs. Norman Pelton is another one who has given it great leadership. And since Julia Berlove has left Rochester I believe Mrs. Pelton has taken on the direct leadership of that museum's program. It's... it's very well done and there's a fine expertise. Mrs. Philip Bernstein is another one who has given this a lot of fine guidance and leadership.
Q. OK.
A. Well, I believe that we've covered cultural in terms of music and art, at least to some extent.
Q. Let me ask you one question before we go on.
A. Yes.
Q. We had intended to interview with Sam Adler and perhaps we will at a later point but possibly not. Do you have anything to say about him because, of course, he is nationally known. Here in Rochester he's very important because he contributes to Jewish liturgy, some of the Jewish music here. Do you have any... any comments to make about that, anything you might recall that will help us?
A. Yes, well Sam Adler has, of course, not only a fine reputation in terms of his being a composer and a teacher, but I'm very happy to say that he has participated in the Jewish community interests and concerns, particularly lending his talents to programs which have been enhanced by this kind of
Continued) knowledge and expertise. He has conducted musical programs sponsored by Jewish organizations, Jewish Community Federation, Jewish Community Center. He has served on the planning committees for these...for these celebrations or public events. He has really identified himself very nicely and very effectively from our point of view with the Jewish community. That...

Q. That's rare in any community to find somebody with this kind of prestige also actively involved in Jewish community affairs. I think that's just a unique... A. Yes, and he has a unique talent to bring which is very helpful...

Q. Right.

A. Raises the whole thing to a splendid level.

Q. It's marvelous, yea. He also, I know, gives at least during the high holydays some talks on his work and even not on his work. He leads discussion groups, which I found very important.

A. Yes.

Q. So he's quite important this way.

A. Yes, I...I don't know if you will get to interview him, but certainly he's worth aiming at because he has, I think, some good insights in terms of Jewish aspects of music and certainly would know a good deal about personalities in the field and so on.

Q. OK. So, this particular segment of the interview about Jews in the general community, we've covered the important areas?

A. Well, I would say so. Of course the University of Rochester is a whole story in itself, the role of Jews in the University of Rochester. I can think of very prominent faculty members who have each contributed to the academic field in their particular specialty. I'm sure you get...you'll probably get this from other sources, the Jewish faculty membership here at the
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A. (Continued) University of Rochester. From the layman's point of view, I know that Emanuel Goldberg is a member of the Board of Directors, or Board of Trustees is it, of the University of Rochester. He is also Chairman of their Investment Committee I believe it is, associated with the endowment program of the University of Rochester. Then, too, you're probably... you've probably heard some detail about the fairly recently established Chair of Judaic Studies, the Rabbi Philip Bernstein Chair of Judaic Studies, which of course provides a very important part of the curriculum of the University of Rochester. And Rabbi Abraham Karp, Dr. Abraham Karp, is the head of that Department of Jewish Studies, Judaic Studies, here at the University of Rochester. I think that in mentioning people who have contributed to the culture of Rochester and to the culture of the nation in fact, we ought to say something definitely about Rabbi Abraham J. Karp. I don't know if you picked that up in the process here, but sometimes the man who directs a... a project doesn't get mentioned.

Q. He has been mentioned.

A. He has been. Well, I would assume so, but one can not be sure.

Q. Sure.

A. Well, I do know, of course, that he has created a splendid cultural tone in this community, an awareness of Jewish culture. And his influence on the national scene, as a former President of the American Jewish Historical Society is well known. And, of course, his writings have been well recognized in the field of Jewish history. His compiling of materials, as well as his own original writings on the subject have been highly regarded. And then Mrs. Abraham Karp, Deborah Karp, has made contribution in her own right as a writer. She has particularly addressed herself to the young people's area of
A. (Continued) literature and has produced some very interesting and informative and at the same time entertaining books about Jewish history with the young people's audience as the objective.

Q. Would you comment a bit on . . . this we haven't had, perhaps you can help us here, on the initiative behind the Bernstein Chair and who was perhaps responsible, one person or a group of people?

A. Well, the prime moving force was Emanuel Goldberg and Mrs. Emanuel Goldberg, Nathalie Goldberg; they were the prime moving force. And I think the fact that it came into being and was established, accomplished, great credit must be given to these two people. However, it can readily be said that because of Rabbi Bernstein's status and prestige and the high regard in which he is held in this community that they got very good response to their initiative. And the result is that we have today a very fine program at the University of Rochester, very fine head of such program. And the Goldbergs deserve full recognition and appreciation for what they did. There's one other gentleman I want to mention in terms of cultural contributions and that's Hazan Samuel Rosenbaum of Temple Beth El. He is a very talented cantor, but over and above that he's a very creative person in terms of utilizing music in original ways, stimulating interest in Jewish culture, not only in music but in other areas, in composing and in writing literally: speaking. I'm talking about writing. So that we have a resource here which is quite unusual. The cantor has a very important job in any synagogue. Here is a man that not only fulfills that very well, but brings a great creativity in the whole cultural expression of Jewish interests through. . . through writing, through music, through . . . through stage presentations, through concerts. And I've been very much impressed with his abilities, with his talents.
Q. Very good. Let's move on then to the . . . to the next segment of the interview. We talked I think in passing only about the response of the Jewish community to the World War . . . World War II, and even more specifically to the refugees program that was established after the war. We want, though; to have more information about this. And we can begin. . . begin perhaps with the response, the earliest response and continue chronologically perhaps with the refugees program.

A. Yes, well the response of the Jewish community to World War II, I'm sure, is not unique in Rochester. I think that this was true throughout the country. We all had very deep concern about the devastation of the Jewish communities of Europe under the annihilation program of the Nazis. And we had great emotional feelings about it and a desire to do whatever could be done when all this came to light. The Jewish community of Rochester participated in many aspects of civic responsibility during World War II. The various programs that were: city-wide in the general community in behalf of World War II, when the displaced persons problem following World War II was . . . was revealed, the Rochester Jewish community, of course, responded to that as did Jewish communities throughout the country. I think that you're probably aware that Rabbi Philip Bernstein served in a very crucial capacity, in several crucial capacities, during this period. To begin with, at the beginning of World War II, he was selected to be the head of the Chaplaincy program, the Jewish Chaplaincy Program for Jewish men and women in the Armed Forces, which was under the auspices of the National Jewish Welfare Board. And following that he became advisor on Jewish affairs to the commanding generals of the occupying . . . the U.S. Occupational Forces in Europe. And saw first-hand the situation of our people in displaced persons camps and concentration camps that had been liberated. So that his story I'm sure you have or will have
A. (Continued) in great detail. And it should be a most interesting one in terms of a first-hand experience from a person in a position of great responsibilities. Now on the local scene, just from the point of view of one way in which a Jewish community could respond to the situation of displaced persons, I think of our United Jewish Welfare Fund campaign in the year of 1946, which was the year when the whole displaced persons problem was brought dramatically before us. In order to raise the money which would help make possible the rehabilitation or the resettlement of displaced persons our United Jewish Welfare Fund campaign went from a, I believe, about a $400,000 figure the year before to about a million and a half. That is in one year. A million and a half in 1946 dollars, I don't know what the inflation translation would bring it to in terms of 1977 dollars, but it would be quite significant. The... that campaign was under the very fine leadership of Jack Rubens, r-u-b-e-n-s. I've mentioned him before. Here was a man who gave tremendous dedication to... to the launching and the planning and the overseeing of this United Jewish Welfare Fund drive. And due to his great devotion and dedication and effort this campaign was successful to the extent that I have indicated. In fact he also that year got interested in the United Jewish Welfare Fund campaign a Citizens' Committee representing leadership in the general community, which succeeded in raising as I recall about $200,000 on a selective type of campaign among corporations and individuals in the general community. This was Jack Rubens' inspiration and he got very ready cooperation from the non-Jewish leaders whom he approached about it. So, that was the fund raising aspect of trying to help the needs of displaced persons. Then, of course, came Rochester role in actually helping to resettle some of the displaced persons right here in the Rochester area. And this was taken on in terms of the day-to-day work by the Jewish
A. (Continued) Family Service, then known as the Jewish Social Service Bureau. It had the responsibility of receiving the new immigrants, helping them in finding housing, in employment, and helping them in adjustments, learning and speaking English, and helping the children to adjust to new school environment and so on. I'm sure that Mike Boyer, current Director of the Jewish Family Service, could give you statistics involved. I'm giving you the spirit that was gendered by this and the very fine... fine work that was done in the community. Not only was the Jewish Family Service available from the point of view of professional casework techniques in adjusting the families, but any number of lay people volunteered through the Jewish Family Service to make these people feel at home, to help them resettle and be part of the community.

Q. OK. Very good. We have yet to talk about the... you work, the Jewish community and this interview in... in broader strokes. I think it's appropriate to bring these interviews which have been extremely informative and helpful to a close by doing this. And we can begin perhaps just with an overview of the Jewish community, or even more specifically some of the notable, salient changes in your... during your tenure that comes to mind.

A. Well my coming to Rochester was in 1942, as I have mentioned. At that time there was no full-time executive director of either the United Jewish Welfare Fund, which was our fund raising instrumentality, or the Jewish Community Council, which was our community relations instrumentality. I think I have mentioned in a prior interview that these two positions, Executive Director of each of these two agencies, these positions were filled by people who were doing a full-time job in other areas. One having to do in this case with a Jewish social service bureau. So I was the first full-
A. (Continued) time Executive Director who came in to assume these posts. And I was the only professional. We had several people on the stenographic, clerical staff. And the sequence of years has brought the Jewish Community Federation to some five or six full-time professionals and perhaps a dozen stenographic, clerical, fiscal employees. So I think just the . . . the contrast in terms of staffing from the beginning to the current situation can give you at least one idea of how the role and the volume and the scope of the Jewish Community Federation, which embraced both the United Jewish Welfare Fund and the Jewish Community Council, how that has enhanced and multiplied and the services, requested of it, required of it, have just ballooned in terms of comparison with the original situation. In the Jewish community that I first met in 1942 I found a group of very devoted Jewish community leaders, people who were concerned about the Jewish community, people who gave a good deal of their time and a good deal of thought to the Jewish community. By the time I came into Rochester, the . . . what had been a kind of rivalry situation in the . . . between the German and East European Jewish community leadership had pretty much resolved itself into a spirit of cooperation. Here and there you'd find a little outcropping of this, but it was the exception. When I came to Rochester the leaders who emanated from the East European Jewish community and the leaders who had come through from the German Jewish community were on a very friendly basis, very cooperative basis. And they were acting as one leadership and not as two. . . two leaderships.

Q. Right.

A. So that from this kind of setting we were able to develop and go along in many areas. The fact that finally they had a full-time professional made it possible to embrace many additional programs as we went along, giving it the
A. (Continued) kind of service that it required and helping recruit additional volunteers in various areas of community service. I think I mentioned the first campaign that I directed raised $212,000. The highest campaign figure that I experienced as the executive director was in 1973 when we raised $4 million, so just from the financial point of view, this gives you an idea of what has happened in terms of Jewish support of ... of vital Jewish causes on the local, national, and overseas level. Of course, again, this is not unique to Rochester. This happened in terms of Jewish community involvement over the whole country. And based upon the tremendous needs that have been confronting us, particularly as regards Israel.

END OF TAPE I, SIDE A (Interview VI)
A. (Continued) which is an interfaith committee. This and our concern for Soviet Jewry... this whole community relations program developed greatly, and I think that we have without being too boastful I hope, we have one of the best community relations programs of any community our size in the country. And I think it's recognized nationally by others in the Jewish community world. One... another development which was very important, the development in social planning and coordination. When I first came to Rochester... the... there was no social planning function. Each agency, the Family Service, the Jewish Orphans... the Jewish Orphans Home, the Jewish Home for the Aged, Bureau of Jewish Education, they were all... and the JYM&WA of course, now the community center, they were all on their own in terms of their own Board, their own staff, and they would pretty much do what they felt had to be done without any great relationship one to the other or in terms an overall master plan for the Jewish community as a whole. It took quite a bit of doing over a period of years to bring together these agencies under the concept that we all have one common aim, and that is to serve the total Jewish community of Rochester, each in his own particular speciality. And that, therefore, we logically relate one to the other because we do have this common aim. We developed a Council of Jewish Agencies under the auspices of the Jewish Community Council, and we began to begin some dialogue and some cooperative thinking on various aspects of Jewish community planning, social planning and coordination. One of the basic things that we did, which served as a background for all community planning, was our Jewish Population Study, which the Jewish Community Council undertook in 1961, I believe.

Q. '61, yea.

A. And I mentioned this before, I believe it was directed by Professor Richard Rosette, who is an economitrition and familiar with the whole aspect of
A. (Continued) gathering statistical data on population characteristics and trends. This served as a base, then, for social planning and we established many cooperative programs among the Jewish agencies that led to eventually the study on leisure time needs, which came up with a recommendation of the need for a new Jewish community center, which has now been established and is very active. This was the basic recommendation of our leisure time study, which was effected in this way. This whole social planning area began to be concerned with the needs of Jewish college students in the Rochester. We found that we were getting statistics from the University of Rochester, for instance, that perhaps close to 40% of the student population was Jewish students. And we began to look into this and did a study in cooperation with the national B'nai B'rith Hillel Foundation, and we came up with a recommendation of the establishment of a full-time Hillel Foundation for the school and the Rochester area, the U. of R. and the other college. . . colleges in this area, with a full-time director and financed by the United Jewish Welfare Fund of Rochester. This was the first time that a local community actually took over responsibility for financing a Hillel Foundation. This pattern has since been established in other communities, but we had the pioneering role in that particular development. So that this plus programs we have for the aging. . . we found that our population study showed that we had a fairly significant proportion of our Jewish population 65 years of age and over. We found Jewish Home & Infirmary interested, obviously, in services to the aging. We found the Jewish Family Service interested in such programming. We found the Jewish Community Center establishing programs for the elderly. And we felt that here again in bringing together these agencies that have the interest in serving the aging, so that we could do a coordinated, planful kind of programming was important. And this was done with a program
A. (Continued) for the aging, with all the agencies concerned relating
to each other properly. It was developed and is currently being carried out.
I suppose the most recent development being the eventual building of an
apartment house for the elderly to be held... or to be built very close
to the present Jewish Community Center building so that the people living
in this apartment house would have the advantage of the recreational leisure
time facilities of the Jewish Community Center, as well as having adequate
and suitable housing. These are some of the things that have happened over
the years from a fund raising point of view, from a social planning point of
view, from the community relations point of view. And then in addition,
of course, we began a... about twenty years ago, a very planful program of
developing Jewish community leadership. We felt that it was important that
Jewish community leadership be not acquired by happenstance and by accident,
but that it be developed on a planful basis with proper background and
education for people who seemed to have a potential for Jewish leadership.
And we developed our young leadership training program, which again has served
as an example across the country. And all through the years I recall getting
inquiries from other communities on what... how we went about it, what was
the content of our training programs, who were the people that were able to
present various aspects of the training program and so on. So that we have
achieved quite a reputation as a community that has really developed a fine
leadership development activity. We could go on endlessly really as to what's
happened over a period of thirty-three years... .

Q. This is actually quite good, though.

A. ... But these are some very selective highlights... .

Q. Yea.

A. ... which gives you some idea of the kinds of things that we are concerned
A. (Continued) with.

Q. OK. Before we go on, let me ask you one question that has been... if there has been any major theme for this project... that is to say everyone that we've talked to either brought it up themselves or it's come up through questioning, it has been the broad idea, and we broached the topic before but perhaps you have more to say or in the way of summary, of the amalgamation of the community, which you have just talked about, versus a feeling among many Jews in the community of disintegration. That is to say there... there seems to be less investment, and I'm talking only about financial but in other ways, among the younger people. Religious life seems to be less intense. This has come out from a number of people. I guess these come to mind. This oscillation between consolidation of the community and disintegration of the community. Do you think that... well, what are your thoughts generally about that kind of pattern that people have observed and talked about... talked about?

A. Well I think that any time, at any period, you can find people who are concerned and interested and involved and feel a sense of responsibility, and you will find the people who are not that involved and don't feel that closeness. I think this will happen in any... in any period of Jewish development or history.

Q. OK.

A. I think we... we have today people who are intensely interested and feel a great responsibility and are very active. This can be true in their synagogue or temple, and it certainly is true in the community organizations such as I have been talking about, like the Jewish Community Federation and the service agencies. I think that it depends who you're looking at at a particular time when you made your judgment. My overall assessment is that
A. (Continued) it's very heartening to see the concern and the interest of young people, particularly in the . . . in the activities and the programs of the Jewish Community Federation. I think that we have a fine responsiveness there. Now whether a particular synagogue or temple is experiencing a lack of participation compared to another period and so on, I'd have to look at that a little more closely before I give a . . . a general judgment on it. I'm sure that you've had expressions that have indicated that. I don't know if the synagogue type of affiliation seems to be weakening or not. I've heard this, too. But there are all kinds of ways to relate to Jewish life and to Jewish interests, Jewish concerns. And certainly the religious affiliation is a prime and important one. There are other ways in which people do express their . . . their "Jewishness" if you will. Their oneness with the Jewish community. I think the Jewish Federation has many examples of that and many, many people who do express themselves through that, in addition to their religious activity specifically.

Q. So your description of the increasing services provided by the Federation, by social planning, in . . . in community relations, et cetera, are some of the manifestations of Jewish interests, interest in their Jewish life and experience in Rochester. So that even if there is perhaps a weakening, and again, this is a broad statement, it may not be true, but if it were true, there are these other areas that the Jews in the local community have demonstrated support and, therefore, supports your general feeling of growing and increasing activity?

A. Yes. Very definitely. I think that there's also another very heartening kind of development in . . . in this manifestation. And that is that many of the people who rise to the challenges, if you will, of the current Jewish scene and develop interests and partake in leadership roles, I'm speaking of the young people now, also add a feeling of wanting to know about their
A. (Continued) Jewish heritage and their Jewish background and the history of the Jewish people and the philosophy of the Jewish people and the... the religious background of the Jewish people. They... they feel that this is a... an important base for their current involvement in Jewish community life. And I might say that our young leadership development programs have recognized this interest and the desireability of this kind of background, and have incorporated programs, lectures, discussions, seminars, roundtables, and formal... informal discussions, which bring this kind of background and knowledge and information to the fore. We've had some outstanding scholars here. Dr. Mervin Verbit; Yitzchak Greenberg, who is the head of the Judaic Studies at the City University of New York. These are people who we have brought into the community to develop programs with our young people who are going through leadership development training activities. So that our heritage, our background are important as them impinge upon the leadership roles that young people are willing and interested in assuming in the Jewish community. I think this is a very positive development. I think it's a very positive kind of phenomenon, and very... a very hopeful phenomenon.

Q. OK. Good. Always a difficult question, but again always an important question. If you had to do it all over again, would you make changes, would you go about it differently? Would you assume more or less the same course? Or are there some... some things that you regret perhaps, this kind of question? It is difficult.

A. Well, I... I don't know how to approach that. I think that in this kind of work at least... at least from my perspective, you work with the situation that's before you with the individuals who are available and interested. And you try to evolve and develop in cooperation with your volunteer lay people, lay leaders, programs and activities and concerns which
A. (Continued) fit the situation that you're dealing with at that particular

time. There is an evolution. There is a... you build one upon another. You

build one thing upon another so that you get what we call progress I hope. And

that this is a process that is continually before you. Yes, you may make a

little mistake this way or that way, but in the overall perspective I don't

think that is... is the important issue. I think it's the evolving of a

continuing program of concern and interest and activity and positive achievement

on the part of Jewish community at various stages of development. And I think

we've had a good experience here. I think our total result today is one that

we can be proud of. I'm sure that it will continue to improve and evolve.

And nothing reaches perfection, and we have many years ahead of us hopefully,

and there will be many things that will develop to meet then current

situations, if future current situations. And I think the community will be

alert to what has to be done and will do what has to be done because of the

pattern that's been set here over the many years.

Q. Right. OK. Let me respond to that and perhaps we can get into then your

feeling about the future of the Jewish community. Are there areas of Jewish

dear that haven't been tapped to your satisfaction? Or perhaps another way

of saying it is are there perhaps, again the younger people I have in mind,

that seems to be a concern for many Jews in the area, could there have been

better programs for... for the youth of the community, appealing to their

interests and needs which is always so difficult to gauge since time changes

so quickly?

A. Well, I do think that Jewish education is very important program and

activity. I think that Jewish education, we all have a great concern with

it. Certainly the Jewish educators have been stressing the importance of

community support for Jewish education. And in the synagogues and temples
A. (Continued) Jewish education has received recognition as one of the vital activities of the temple, the synagogue. But, I do think we're going to see a greater stress upon more intensive Jewish education so that young people by the time they reach the age of potential leadership in Jewish community life, that they will come into it with a background which perhaps many . . . many have not had in recent years who have come into Jewish community leadership. Have had to acquire it, you might say, in their adulthood rather than getting it naturally as a assimilation process during their childhood and youth. So that I think this is one area, certainly, which . . . which is recognized. I'm not creating any great new insight here, this . . . this is something that's happening across the country. And I think that the result of this concern, interest, will begin to manifest itself positively.

Q. OK. That's one area certainly that needs to be given more attention. I know that my own experience has been a Wednesday after school, and I believe it was Sunday morning, Sunday school. And it doesn't leave a very good impression. I can say this. I have, again, as you mentioned, a kind of resurgence in an adult life.

A. Yea.

Q. For some reason, maybe there's a feeling of . . . of absence or . . .

A. You missed something.

Q. Yes, something's been missed. And I think actually quite a few Jews my age more or less go through this at some point. Some more intensely than others. But I think Jewish education would be an accurate area of Jewish life that deserves more attention. to reflect on what you've just said. I would agree with it. What about concern for Israel in . . . in the local community? I know it's very strong. Do you think it could be stronger? Do you think there are
Q. (Continued) ways of making it stronger? Or are you fairly satisfied with it?
A. Well, I think concern for Israel is something that we all have. I think that it . . . certainly with a kind of crises that Israel has been going through ever since its inception that the Jewish community has tremendous empathy and feels one with Israel. Certainly this has manifested itself in the fund raising area. It's manifested itself in the community relations area where we attempt to interpret Israel to the general community of which we're a part. It's manifested itself in the many, many activities that revolve around Israel as the central core of interest. I think that also it's important at the same time recognizing the primary . . . the primary . . . the primacy, let us say, of Israel, to realize that at the same time we must do all that can be done to build a strong local Jewish community. Because unless you have a Jewish community that is responsible and concerned and strong, you're not gonna have any base upon which to support Israel. In other words, you've gotta have a strong local Jewry which has its important institutions, religious and social service and educational and so on, so that people have the feeling of awareness and responsibility and oneness so that Israel comes into its purview with . . . with all of the impact that's required. If you have a weak Jewish community on the local level, you're not gonna have the kind of resources or the strength that will help Israel in times of need and in terms of its importance in the world Jewish scene.

Q. OK. Let me ask you a couple of questions related to the broad topic of reflection and prognosis. I've heard from a number of people that the Jewish Community Center, which is I think a remarkable structure and it serves a remarkable function in the community, especially of this size, is nevertheless experiencing some difficulties. Maybe the obvious difficulty is in financing.
Q. (Continued) I assume from what people are saying and from what I've heard this is perhaps the most important difficulty. Do you see that working itself out soon? Or perhaps it may take a few more years, maybe extra efforts have to be made to help the JCC this way?

A. Well the Jewish Community Center building still has a fairly large amount still owing on it, there's a certain debt yet that's involved with the actual struct. ..construction of the building. There is currently a campaign underway for raising the funds necessary to pay that off. It's a. .., the total amount of the total cost of the building was quite a sizeable one, considerably over what was originally recommended as a total cost for the building. And therefore, the large debt that has accumulated. But, I think eventually it will be taken care of. I think there will be a good portion of that debt liquidated as a result of the current campaign, perhaps all of it. But, if not all of it now it will significantly be reduced and eventually will be paid in full. It does. .. it does have a strain in terms of the community financial resources to be confronted with this, but I don't know what recourse there is now. You can't rebuild the building and do it for less. For whatever reason it's. .. it's there.

Q. Right.

A. And it serves an important function in the community. It has a program which is vital to the Jewish community. And the financial aspect of reducing and eliminating that debt is one of the things we have to do that's on the agenda.

Q. Right. Provide that strain, but you feel that there are ways. ..

A. I think it will. ..yes, I think it will eventually be taken care of. In fact, as I said, the current campaign I think will take care of a good portion of it.

Q. Right. Another question that comes to mind is. .. perhaps this goes back to the younger generation, there seems to be an increase. .. this is a concern
Q. (Continued) for Abraham Karp as well as myself and many other people, in intermarriage. The figures for Jews... or even related to that the ZPG. You know, the Jews seem to be always in the vanguard of liberal movements. One movement today is to lower the size of the families. Jews are there and statistically ahead of most ethnic groups, endangering the... the survival in a dramatic sense, but the growth of the Jewish community. Is there concern expressed in the local area about this problem? And it's difficult to say how you encourage people to increase their family sizes, but perhaps there are messages that are being given?

A. Yes, well the... the statistics have existed for many years, the Jewish birthrate is lower, considerably lower, than the average birthrate in the country. This has been recognized. It isn't a... something we discovered this year, it's been going on for any number of years. I remember we had a speaker here once on Jewish population characteristics, this goes back a number of years, Marshall Sklar, Professor Marshall Sklar. And he made a presentation and pointed out that this low birthrate of Jewish families compared to families in the general community. And I think he said... I don't know, was it he or somebody who commented, said that the one of the... this was a meeting we were holding one evening with the... with Marshall Sklar speaker, you see? And he said one of the reasons that... to which this is attributed... one of the reasons for having a lower birthrate is that Jews have too many evening meetings. (Laughter) So maybe we ought to eliminate evening meetings.

Q. That's good.

A. But, at any rate, this has been a factor. How you... how you deal with it, whether you deal with it, whether you should go on a counter... counter program to encourage greater reproductivity, I... I don't... I haven't
A. (Continued) even thought that through too much. I know it's a concern certainly in terms of the survival of the Jewish people if you will in the years ahead.

Q. Right.

A. With the intermarriage factor, too, it's part of it. I don't have any solutions if that's what you're after.

Q. It's interesting I think, and vital to this question.

A. Yes.

Q. But that the... the general breakdown of the family in American culture is more devastating for Jewish people because the family is such a central part of Jewish heritage. This is another reason why, why I think it's being felt among the Jews in Jewish communities. But I would suppose there wouldn't be any active or... there has been a number of engagements, speaking engagements. I know, I went to a couple myself. This is one way to at least alert Jews in the area that there is a problem and I think that's, of course, vital.

A. Yes, it's recognized. Low birthrate and its possible effect upon future population. Yes, it's recognized.

Q. OK. Well, I've exhausted my questions. I get the very strong sense that your feeling about the Jewish community is extremely positive. And that your feeling for the future of the community is also quite positive.

A. Yes. Based upon my experience, I can't predict and anticipate what happens two or three or ten years hence. But, I can only base it upon my... my experience and whatever perspective this gives me looking a little bit ahead.

Q. I found these interviews very enjoyable and very informative.

A. Well, thank you. It's been a pleasure.

END OF TAPE I, SIDE B (INTERVIEW VI)