Interview with JULIA BERLOVE
June 4, 1976 and June 15, 1976
by Tina Isaacs

Interview I
Tape I
Side A

Q. This is Tina Isaacs. I'm interviewing Mrs. Julia Berlove in her home. This is June 4, 1976. This is Side A, Tape I. Mrs. Berlove, could you please tell me where you were born?

A. Marshall, Texas.

Q. Oh, so you are an American?

A. Yea, quite.

Q. When did you move to Rochester?

A. When I married in 1929. Pardon me.

Q. And, was your reason for moving to Rochester that you...

A. Because I married.

Q. I see. And is your husband a native Rochesterian?

A. My husband was born in Rochester; he's deceased now.

Q. I see. When you moved here in 1929, where did you move to?

A. Well, I moved to a very charming apartment on East Boulevard.

Q. And that is in... off East Avenue?

A. Yes.

Q. I see. So, you always lived in the Park Avenue, East Avenue area?

A. Yes. For a while we had a rented house on Harvard Street, in fact two different ones.

Q. That's where I'm living now, on Harvard Street.

A. But, that's still in that area.

Q. Yes. Could you please describe that neighborhood, the sort of people that
Q. (Continued) lived there and . . . was it an homogenous neighborhood?
A. Not the apartment in which I lived. They were . . . had I ever had time they would have been wonderful subjects for a series of stories because across. . . there were two apartments, the Royal Manor and the Tudor Manor. In the Tudor Manor, next door to us, lived Eugene Goosens and one of his wives. . . We were across the hall from some people named Gleikoph, below us a family, quite well-known in Rochester, the Whitmore family. But this particular couple didn't get along very well, and sometimes we were awakened at night by the gentleman throwing the lady up against the radiator. So, I wouldn't call it exactly an homogenous group.

Q. But, was the neighborhood itself also mixed? Or was it . . .
A. Yes, it was quite a mixed neighborhood.

Q. So, you . . . Did you work when you lived here, or have you . . .
A. No. I, I didn't work. In fact, I . . . the only paid work I did was a brief spat of substitute teaching before I was married. And, then during the crop emergency in World War II, both my husband and I worked at Clapp Baby Food Company because they appealed for professional people and allegedly housewives to help out. And we worked at the night shift, it was interesting. But that seems to be about the only paid jobs I've ever had.

Q. How. . . How much education do you have?
A. I'm a graduate of Gaucher College, which you. . . with a Bachelor of Arts, and I have taken various extension courses.

Q. I see, and. . . and when you were in college, did you anticipate working at all? Or . . .
A. Why didn't you mention my age? At my age level and then economic condition, why it was rather exotic of a woman to anticipate working. Actually I did
A. (Continued) have an opportunity to have gone onto Wellesley for
graduate work in bacteriology that I probably, had I accepted, might have
led to a profession, but my mother had been widowed just before I went
off to college. My going to a first-rate college was such a violent
concession . . . My contemporaries did not do it, and I was all of 15 when
she insisted that she was not going to, what was then known as a finishing
school, and which I considered then and know now to have been a place where
people's education really got finished for good, . . . would not go. Nor
did I care to go to the women's college of Tulane University, Sophie Newcombe,
which is, if you are determined to study and wouldn't have had the social
distractions which I would have had, a place where you can get an education
if you're determined to do it, in spite of being a woman.

Q. Do you have any daughters?
A. I have a daughter, a son.

Q: And, what is their level of education?
A. Well, I can't even measure my daughter's level of education. . . in spite
of the fact that I never even suggested that she go to the same college as I,
she chose to go there and she majored in Government/International Relations,
and her first positions were in Washington, whereupon the government began
to pay for her to have extension courses in. . . at the American University
and she hasn't gotten a formal M.A.; however, she now is at Indiana University
as Program Manager for the seven campuses of the University and on the
President's Committee for Future Planning, long-range planning. And has
had any number of credit courses, I mean actually degrees don't matter that
much.
Q. And is she married?
A. Yes, she is married. Her husband also is at Indiana University. He's in charge of the computer program for the graduate school.

Q. I see. And, did you encourage your daughter to have attitudes that would allow her to work...you know to become a professional, as she has and to seek, you know...?
A. Why, of course. We did the same thing with our son and our daughter. My husband and I feel that everyone should have the opportunity to make the most of one's self. I wouldn't believe if I had a child who was a slow learner or something in forcing him or her into a profession. I happen to think that we don't have enough good plumbers, good carpenters, good people at that level of work who take pride in their craftsmanship or their ability. But, we happen to have two children who were bright, so it was our hope to encourage them to make the most that they could of their lives. And, to choose as independently as possible, my late husband was a lawyer, it never for one moment occurred to us to persuade our son, or even suggest to him, that he be a lawyer. His interests were...were things such as chemistry and things of that sort. He's a graduate of M.I.T. in the industrial management and chemical engineering, which is just fine with me and was with my husband.

Q. Do you have any grandchildren?
A. I have two.

Q. Do you think that your children are raising your grandchildren differently than you raised your children?
A. My children are living in a different world and in different circumstances. One can't expect them to...nor would it be wise or good for them to
A. (Continued) duplicate what we did. But, philosophically and basically in the values that are important and in religion and in all the things that really matter, they're doing a fine job. I'm a grandmother who has no complaints about the way that her grandchildren are being reared.

Q. So, you think that your children are basically imparting upon your grandchildren the same sort of value system that you . . .

A. They're trying, just as I tried. Nobody ever knows whether he or she succeeds.

Q. And, your children then do not live in Rochester.

A. Oh, yes. Half of them do. My son and his wife and two children live here and my daughter and her husband are at Indiana University.

Q. Do you see your son's family often?

A. Yes. If not daily, then three or four times a week. And my grandchildren spend many weekends with me. Or, a Saturday night until they go to religious school, or whatever.

Q. Did you give your children a Jewish education? Did you send them to Hebrew school?

A. No. It never occurred to me to send them to Hebrew school. Nor were there . . . was there too much here in the way of Hebrew school. But, both of my children got, because Temple B'rith Kodesh, to which I belong and to which my husband belonged when I came to Rochester, began to have Hebrew classes. In fact I must tell you, we did better than most of the people at that age for our son was the first boy who was Bar Mitzvahed at Temple B'rith Kodesh. A custom which they had discarded in the 19th century. We saw to it that he got private lessons in Hebrew.

Q. Are all your grandchildren getting Hebrew education?
A. One of them isn't good at languages, so he is not. The other one will when he gets old enough, and he is good at languages and he will get Hebrew education. It would be my wish that they would both get thorough Hebrew educations, not only in religious Hebrew, but also in spoken Hebrew because I'm tremendously interested in Israel.

Q. We'll be getting to that in a few minutes.

A. Well, you can't get to anything about me and not get to that because that's one of the centralities of my life.

Q. So, you would say then that your daughter and your sons' families are as religious as you are?

A. No.

Q. No. Could you explain the differences, please?

A. Yes. Very easily. My daughter did not marry a Jewish person. He did not give up his religion, she did not give up her religion. And they have ended by practicing neither.

Q. What are your feelings on intermarriage? In general, and then specifically as related to your daughter?

A. Well, as in most questions that are vital, there has to be an individual factor taken into it. And, I deplore intermarriage. I wish it didn't happen. I would have been . . . Yes, I feel that the outside world has taken care of the population growth for the Jews; there have been centuries where hundreds and thousands have been killed. You could go much further back, but let's just take the First Crusade where joyfully the Crusaders set off by murdering thousands of Jews in the Rhineland, or the bloodiest of them all, the Children's Crusade, where the native population used this as a method to get rid of the Jews. Whom they didn't understand, want to understand enough, who's education,
A. (Continued) progress and method of life they resented so much. And there has been such terrible attrition of the Jews that I would want. . . since I consider Jewish values of tremendous importance, not just for Jews but for the world, I think that Jewish values are a civilizing influence, and some of the things which I have decried are not in my opinion true Christianity, but the paganism which they took over in order to make Christianity a popular religion, and they succeeded. But, they took the evil with the good. This is one reason the Jews, centuries ago, made up their minds that they would not be a missionary people, converting other people. We accept converts reluctantly. Actually, I have a feeling that since my son-in-law really has no religion and just didn't convert because his parents, particularly his father, would be very upset about it. But, if Lucille had insisted he might have done so. To me that would have been a dreadful thing. And, I don't think. . . I don't know that he has the weakness of character that would have permitted her to do that. I'm sure she hasn't, she's a very strong person and she is Jewish. They don't really practice any religion.

Q. So, in general, you feel that. . . then that intermarriage would cause a loss of the Jewish value system, that. . .

A. Yes, I think that . . . Well, in their case, they have no plans to have children, so it doesn't mean that their children wouldn't have that. And, I can't say if they had children that they would not bring them up Jewish, since Lucille has a strong religious background and Lowell is the victim of such a fanatical one that he has really reverted to that to. . . what I really think is theism not atheism by any means, since my own great hero of history was indeed a theist, Thomas Jefferson, I surely have no objection to that.
Q. OK, well in general, getting just away from your. . .

A. You just. . . You asked me about specific cases. In general, I really regret those cases, and you must understand that I take the complete Jewish point of view that a convert is a Jew, a sincere convert who having been discouraged by the Rabbi against doing it, which is his duty and having been told how many problems there are, who having been through a course of study which is necessary for a real conversion, and knowing all that there is of a negative nature, still chooses to accept Judaism, that person is as good a Jew as was our ancestress, Ruth. Now, as to get back to the other. When a Jewish person marries and there is a . . . in general, and this is not true, specifically it isn't true with my son and daughter-in-law. . . I feel that very often the Jewish person of this mixed marriage is lost to Judaism. Depending on how valuable a person he or she was, it could be a great loss. But, the other thing is, the ugly side of it and this has gone on since, well I'm reading about the Inquisition now because I've been so interested in the Bicentennial. The first Jews who came to the United States were refugees from the Inquisition. I feel that the people who turn from Judaism and convert, tragically, often enough have a tendency to be the most cruel and to visit the most trouble upon Jews.

Q. Could you elaborate on that?

A. Yes. At the time of the Inquisition some of those who were informers on the Conversos, which was the name of those people who had to accept the forcible conversion which the Catholic Church made them take, secretly carried on Jewish customs, rites, and rituals. And, they knew they were doing it at the risk of their lives, they were betrayed by other Jews who were Conversos also, but who really wanted to be more Christian than their Christian neighbors; and therefore enjoyed seeing them burn at the stake. I know that, horribly enough, during the
A. (Continued) Hitler period some of the most terrible things that happened to Jews were the result of people who were running away from being thought to be Jews. And, I think this is true throughout history. I am going to try to restrain myself from discussing Mr. Kreiske of Austria, the Prime Minister, our. . . my own feelings about our Secretary of State. But, I think that in the perspective of history some of the greatest blows that have come upon Jewish communities have come from renegades.

Q. Actually, I'd be interested to know what you think about Kissinger.

A. I think he's a very shrewd man. Shrewdness and wisdom seem to be at opposite poles. And, from the point of view of an American who is deeply and devotedly interested in this country, I doubt that he is the best thing that has happened to us. I think he is a man who is living in the 19th Century, who sees himself as another Meihvig, if not even as another Bismark. And, believes that he alone can change the course of history. I deplore personal diplomacy. And, this is said objectively and not from the point of view of today. But, today, it is much worse because the insurrection of country against country and fought with one another and is so much easier because of the swiftness of communication and lack of the kind of secrecy in which diplomacy in the past was shrouded.

Q. If Kissinger saw himself more as a Jew, then things would be different?

A. Yes. I think he would be less at war with himself, less busy leaning over backwards, less titillated by Sadat's embraces and calling him "My friend, Henry." And, perhaps wouldn't stop and wonder how a Jew who escaped Hitler could have arrived at this peak and then feel he has to go out and achieve something else, no matter what the cost.
Q. Do you think it's... it's important for every Jew to have a concrete Jewish identity, even before, let's say, a national identity?

A. Well, I can see no dichotomy there because you don't ask a person of Norwegian descent to give up his love of, his attachment... I wouldn't say to Henry Jackson, you can't sympathize with immigrants because your parents, as you have told me, are, were poor immigrants from Norway. I think he added a whole new dimension to statesmanship in the United States because of his empathy with people who have come from other countries and brought fine values. And, I know that as a Jew I've been able to do more in the United States. If I didn't have the background of what I really believe in, the ethics of the Prophets, I think that this country would be a very sad place, indeed, if it would question whether or not my being Jewish and feeling a love and respect and great empathy with my... with the history of my people, would diminish my Americanism. It makes it greater.

Q. I see. So, you don't think there's a question of whether you consider yourself a Jew first or an American first, or do you?

A. I'm an American who has a great deal to give because I have Jewish values.

Q. I see.

A. But, I also think that if I took the best of the values which had come with me, and after all unless you're going to take the very much mistreated people upon whom the Americans have visited genocide, the Indians, everyone comes with a background from another country if he is an American.

Q. Well, we've been talking, skirting the issue of values a little bit. Could you please explain what you consider to be typically Jewish values. You know, what is it that a Jewish family gives its daughters, its sons, its community, you know, as far as values are concerned?
A. As far as values are concerned, I think that one of the greatest gifts that the Jews have to give is their love, their respect for humanity and for the individual. Their refusal to be cast in a mold. To digress, it has made us not popular because people enjoy stereotypes. And, they surely have stereotyped the Jews into everything that we are not and every unpleasant characteristic, sometimes the characteristics which they themselves have, they cast as Jewish ones. Jews, I think, have the value, the ability, to see a person as a person and to know that he or she is one. Now, to me one of the great things of Jewish life is this saying to which we really ascribe that "He who saves one life is as if he had saved the world." Therefore, the importance of every human life is... is very, very great, and it is a contribution that we make. I think that the honor and the honesty which part of Jewish ethics are also great contributions. I consider that learning the love of learning is something which even Muhammed, who surely didn't like us, he liked us up... liked Jews until he could not get them to convert to Muhammedanism, and then, like Luther, experienced the same thing, turned violently against the Jews. Even he called us the people of the book. I regret any tendency of young people nowadays to lack an understanding of their ethics, of their love of learning, of their desire for freedom for all people, which sometimes leads them, not through the paths of Judaism, but away from it.

Q. Now, I have two questions about what you've said. The first is how do you think this Jewish sort of individualism fits in with the American ethic of if you try hard enough, you can succeed at anything as an individual.

A. Well, I think that it is completely compatible with it. And I know that because I have been so deeply involved in the Bicentennial, I know that this was the philosophy of the founding fathers, who were so well-versed in the Hebrew Bible. Most of whom were Hebrew-speaking, and people have forgotten
A. (Continued) that one could not graduate from Yale or Harvard without being able to read and write Hebrew. And that the great orations given there were in Hebrew. And that these ethics controlled the people who were, what we refer to as our founding fathers. And whatever may have been their human weaknesses, they did have the strength to think the people should be individuals. It has colored our life in the United States and it still will and I hope will continue to do so.

Q. Do you see any drawbacks to individualism?

A. There is nothing in the world that doesn't have a drawback. Of course there's a drawback to individualism. We'll have to learn to tolerate the crackpots, the cuckoos, the far-right, the far-left. I don't like them when they go too far, they must be controlled. The point to me is where it endangers other peoples life, liberty or peace. But, there are drawbacks, there are things that we do as individuals which should be tempered and would be tempered if people really understood the religious significance of it by consideration of others.

Q. That's what I was getting at. Do you think it might stand in the way of social welfare-type programs?

A. No.

Q. Not at all.

A. I don't see where it would. Individualism doesn't mean that in order for an individual to achieve whatever his or her goals may be that they should deny the basic necessities of existence. No. I think that an individual can, perhaps, express himself and many of the volunteers who do express themselves, particularly women, and for this I admire them, though there are many wonderful men volunteers, too. By doing things which help other people, individualism
A. (Continued) doesn't mean that you trample on people. Individual means that you try to realize your potential as an individual. Your potential as an individual is certainly blurred if it does not take into account doing whatever you can to be helpful to your fellow man. To me, that's individualism.

Q. So individualism is basically tempered by, or founded upon, the Golden Rule of do unto others?

A. Which was founded on Hillel's rule. Please, this is one of the things that is quite disturbing because many things which have been taken from the Hebrew Bible are thought of as non-Jewish, when they are completely Jewish in their concept and in their being. Hillel said, "Do not that unto others which is hateful unto thyself."

Q. OK. One more thing about a previous comment and then we'll go on. You mentioned outsiders impressions of the stereotypical Jew. And, I'm just curious as to what exactly you perceive of as their perceptions, you know, of the stereotypical Jew.

A. Oh, their perceptions are that the Jew is a beggar and a rich man and he hates them both. That they are both Communist and the big, fat capitalist, always cigar-smoking. Somehow they don't have women capitalists. I guess the women-libbers should contest against that. But, be that as it may, they regard them as all of the negatives that there can be. And then of course, Hitler did succeed very, very well. And Goebbels tirades against and the pictures of the Jews are now reappearing, by the way, in the textbooks being used for Arab children. Just as the forgery The Protocols of the Elders of Zion have appeared in one country after the other. Syria has just issued them in a serious translation. And that's the scheme allegedly by which Jews were going to take over the world. And now we have that great hero of American life,
A. (Continued) Spiro Agnew, who in his anti-Zionism, since he's now employed and getting a big salary from Saudi Arabia, is using his time to rant against Jews control of the media. If Jews controlled the media, I think the picture which appears of Jews would be quite different than it is now.

Q. Would you elaborate on that a little bit?

A. I don't know why it needs to be. Every age of modern life Jews have been said to control whatever it was, whether it was the money of a country, the finances, and that always gave a good reason for the church or the ruler to confiscate everything the Jews had and drive them from country to country. And, they were, of course, fulfilling their noble duty of seeing to it that the Jew was the wandering Jew. And, I'm coming back to Israel because I can't help it. OK, it was not until Jews had a homeland of their own to which they could go that they could be sure that they would be welcomed somewhere in the world. Because, while it is true that interestingly enough as a country closed another country opened up and Jews did find temporary refuge in many countries, unfortunately, these countries changed too. And then there came a time when, as in Egypt, a ruler arose who knew not Joseph, and they were driven out.

Q. So, do you see a resurgence then of that international conspiracy of Bolsh. . . Jewish Bolshevism. . . I mean . . .

A. There is . . . There is this perception and it is being aided and abetted and paid for with petro-dollars, who are . . . which are being used to buy, perhaps the most unscrupulous but cleverest brains of Madison Avenue, to promote in every subtle way the idea that the Jew is a menace and a danger and that people should watch out for him. This stereotype of whatever is most unattractive continues. The actual form changes from generation to generation. But, basically, there are always some people of ill-will. I don't find that this
A. (Continued) is as pessimistic a view as you might think. Because you've lived through so much of it, sometimes barely lived through, but I don't think the whole world is going to be perfect within my time or yours, nor my great-grandchildren's. And, as long as you have people who are ridden by hate, they're going to find a reason to hate. And the stereotype of the Jew is a very convenient one.

Q. What kind of media do you think is... through... this is now being perpetrated through? Now, you know, in the United States.

A. Every one where they can buy their way in. There are cleverly slanted stories on the T.V. media, which come out from national headquarters. There are a few, but very few, most of the people tend to try to be fair. There is basically a tendency to do the kind of thing where when one Arab girl is tragically enough killed in the uprisings on the West Bank, there's never a comment by even the best of the commentators that rocks and stones and burning tires were thrown on the Israelis. And that rocks, stones and burning tires kill just as dead as does a shot. And, this is given, let us say, three minutes of T.V. viewing time, which is a great deal, and then casually there's a mention that that day there were 92 Christians and 75 Moslems killed in Lebanon then quickly they flash on to something else. And this is the kind of unintentional bias against Israel and the Jews because, you know, this is news if a Jew kills one person. It is news, and for the Moslems and Christians to be engaging in one of the greatest genocidal wars of our times, not greater than... than the Moslems of Nigeria waged against the Christian Epal Tribe, it's hard to measure the kinds of horrible things that are going on in the world. And this... that isn't news, you know, it happens often.

Q. Have you ever personally experienced any kind of anti-Semitism?
A. Yes. As a child when I went to, you asked me where I was born but you didn't ask me where I was brought up. My mother and father lived in a little town in Texas for five years, but my mother's home, her family's home, had always been Louisiana. And, after they'd been married five years, my mother and father went back to Shreveport, Louisiana, which was my mother's home where my grandmother was born in... on the outskirts of which my greatgrandmother was born.

Q. So, you've been... your family's been in America for a very long time.

A. Some of them. My mother's father came from... what from Alsace, which was then German because he was not going to serve in the German Army. And they had forced a conscription of all men. And, interestingly enough, my father, who was French, came from Lorraine, the neighboring province, both of which are always being taken, either by France or by Germany, whichever wins the current war. His family was very French and he did not intend to serve a forced service in the German Army, though he was brilliant enough that he would have been what the Germans call "Einya." In other words, if your grades were of a certain quality, you went into the officer corps and you served one year instead of three years.

Q. When did... When did your father's family, or just your father, come...?

A. Only my father. The rest of the family lives in... in France. Those the survivors.

Q. When did... When did your father come to America?

A. Well, he was seventeen when he came. Conscription began at the age of eighteen, and he went to an uncle in Marshall, Texas. This is why that was the place that he happened to settle. This is true, a pattern which Jewish people
A. (Continued) followed throughout the whole United States. They would go where there were family, moo shpaha. And he came, I have his birth certificate and his naturalization papers, and I must tell you that I don't really remember the exact date.

Q. You were, before I interrupted you, you were speaking about your childhood. I'd like you to go on.

A. Well... My cousin and I had a tutor until she got married just-about the time we were ending grade school. So we went to public grade school. And there for the first time I encountered anti-Semitism.

Q. In what form?

A. I had the misfortune to have a teacher who's father was one of those creatures of a sect so fundamentalist that they were almost like holy-rollers. And she was as bigoted as possible. And in the class there was a boy whom my father, who investigated the incident, found out actually was the son of a man who was in jail, and my cousin and I because we'd had a private tutor had... were three years ahead of our age group as far as classwork was concerned. The teacher had followed the prescribed curricula; however, two children with a fine teacher can't help but advance, particularly when segregation controlled the educational system to the point of disaster. Louisiana was third down in the 48 states, it was 45th in level of education. All right. We couldn't help but do better, so this one particular boy, who was quite encouraged by the teacher, would call us every kind of an anti-Semitic name, during the classroom. Of course, at lunch time, though he was three years older and much larger than I, I considered it my moral duty to try to beat him up.

Q. Has this... Do you think this experience has... oh, in any way affected you know your later life?
A. Yes, because it's made me realize what other minorities go through and helped me to . . . since, I guess, I was what one would call a mendelian sport and never shared the ideas of my contemporaries nor of the whole surrounding civilization, that blacks were inferior. But this kind of experience has helped me to understand how blacks, Chinese, and American Indians have been put upon. How they have been hurt. It was a . . . turned out to be something which could have been negative; however, maybe I have enough self-assurance, and I certainly had enough family and parental support, I didn't say anything about it, but when I came home with my handmade clothes torn and my family tried to inve. . . find out why, I told them. I've always been addicted to truth. I told them, I said, I have to beat up this Edgar every noon because the teacher lets him call me all kinds of names . . . nasty names. I don't know what some of them mean. I'd never heard them in my life. And, my father, who was very good-natured about most things, was infuriated. He went to see the principle and he said this will not continue. I am a decent, law-abiding taxpaying citizen. My daughter deserves the protection that anybody does. And she's . . . it's not going to be if I've got to go to the highest courts in the state or further. The principle, who knew nothing about it, was of course aghast. And, it ceased. However, after that my cousin and I . . . my father said we should never begin anything we didn't finish, so we finished the year and then went to private. He went to a private school; I did briefly. And, I came home; I was 11 years old, and I said to my father, "Daddy, if you want me to grow up knowing nothing but how to catch another . . . how to catch a boy and what to do with him, you'll keep me at Miss Egan's School." I'd rather go to the worst public school in the world than. . . . to go there. I don't, I won't know anything that's happening in the world. What was going on
A. (Continued) was the Russian Revolution, that's how old I am. I'd hear it discussed at my dinner table and with my family, who subscribed to newspapers from all over, but at school, you were being taught how to pour tea and manners and remote history and the history of Louisiana and why you should be proud of it and . . . English and some things for little ladies. I swear this school didn't exist. It was written by Tennessee Williams. From then I went to public school.

END OF TAPE I, SIDE A

Q. This is Side B, Tape I. Mrs. Berlove, we were discussing your family. And, you mentioned that politics was discussed at the dinner table. Did you have a very politically-oriented family?

A. No, not particularly. But, these were world events, they weren't politics. There was very little political discussion at the table, but if a nation is being torn apart by the kind of revolution Russia was. And you have literate parents who are interested in what's happening in the world, naturally it's going to be discussed.
Q. OK. And your family were Reform Jews?
A. Yes.
Q. And you were brought up as a Reform Jew... 
A. Yes.
Q. ... and you have brought up your children as Reform Jews?
A. Yes.
Q. And, you have always... Did your husband's family belong to B'rith Kodesh?
A. No, my husband belonged to B'rith Kodesh by conviction. His family were Eastern European Jews, and they belonged to various synagogues and mostly stayed away from them. They observed Kashruth and various things which almost seemed to be superstitious customs of countries through which they had lived or wandered. And seemed to have less religious conviction then I. I'm a Reform Jew because I believe in Reform Judaism, and I know it and I've studied it. And I, also in order to know about it, had to study the other varieties of Judaism, and I really believe in Reform Judaism.
Q. In your experience in Rochester, were there any conflicts between the Reform Jews and the Conservative Jews and the Orthodox Jews?
A. When I first came to Rochester, in 1929, there was a great deal of conflict and a great deal of resentment of Reform on the part of those who had come from other forms of Judaism are closer to the tradition. I feel I came here when Rabbi Bernstein was already the Rabbi at Temple B'rith Kodesh, and I feel one of the great contributions, and I hope that it will be remembered forever, is what he did to bring the Jews of all denominations together. And the proof of the fact is that it was nationally recognized is that when World War II came, he was the only Rabbi in the whole United States who was agreeable to the
A. (Continued) Orthodox, the Conservative, and the Reform. And he was in charge of the Chaplaincy Program for the whole United States. The feeling of working together, respecting one another, and liking one another tremendously, I think has replaced that of the tenseness, the ... of the remarks that were made sometimes because of misapprehension between the different groups. And I believe that that has been largely eliminated. That doesn't mean there won't always be somebody in each group who won't have something ugly to say, but this is true even in families.

Q. What sort of incidents in Rochester brought the three groups together?

Other than Rabbi Bernstein.

A. I really would not be able to tell you except ... Oh, yes I think I do know. Rabbi Bernstein's predecessor had been Rabbi Harris Wolfe. Now, most people don't remember for, unfortunately, he died very young. He was the first Chairman of the Program of Social Action of the Central Conference of American Rabbis, that's the Reform body of Rabbis. He also was a man who believed in all Jews coming together, and he laid the foundations for the United Jewish Welfare Fund. I think the Jewish Welfare Fund working together for others, which is an obligation of all Jews and one of the fine characteristics which I think we have contributed to American society, I know that the Jewish ... National Jewish Welfare Board was the group that was responsible for U.S.O. coming into being, the service organization for enlisted men. I know what Jewish philanthropy has taught the rest of the country. Well, this kind of thing, and when we all began to work together, we saw that there were many of us who were likable, many of us who shared the same ideas, and many of us who disliked the same people for personal characteristics. And I believe that when you come to the point where you're able to accept people, and to know
A. (Continued) that there are going to be some of them who are nice and some who are not nice, then you've passed beyond the unfortunate stage of tolerance and reached the stage of ... of understanding and mutual respect.

Q. How about the JY, which is now the Jewish Community Center?

A. The Jewish Community Center was the JYM&WA. It gave a great deal; it did so much for them; it had a magnificent Americanization program and it also had a kind of service that was given by the more affluent, settled Jews that brought them in contact with those who were newly arrived. And there was always in Rochester, more than in almost any city that I know of, a sense of obligation on the part of those who had made it, to use the vernacular, to share knowledge, advantages, opportunities with the underprivileged. I remember the time when the Council of Jewish Women ran a vacation home, which was down on part of the lake that's now covered by the lake, but it was an opportunity for immigrant mothers to get away with their children. And, they had counselors and they had all sorts of educational and amusement programs for the mothers and the care of the children. And, it was the most beneficent vacation that could have happened, and it was something which, like the JY, gave the young people a start towards becoming integrated and not leaving their roots.

Q. The immigrants, ... Do you think that there were problems between the Eastern European immigrants and those Jews who had been settled here for a long time?

A. Yes.

Q. Do you remember any specific events, or know of any?

A. Mostly kinds of remarks which were snide and ugly. Because in my own situation I just didn't ... I can't speak from the immigrants in Rochester except for
A. (Continued) working with them, liking them, and knowing them. And, having been President of the Council of Jewish Women at the time the vacation home was going, and therefore spending a lot of time down there, and being told of incidents. But, as my late husband, who's a lawyer, would say, "That's hearsay, and I'm not going to quote it." The things that I think... I think that was only natural. It happens with any kind of an "in-group" with those who come afterwards. The German Jews had undergone the same thing from the Sephardic Jews.

Q. Have... Have you read The World of Our Fathers?
A. Yes.

Q. Would you say that in many ways then that Rochester was sort of typical of the feelings...
A. I think Rochester was atypical. I do not... I think there was a much greater sense of obligation to fellow Jews here. And, I think that the kinds of things that were done... For example, let me tell you things I know about. During World War II, there was a tremendous group of immigrants who came here from central Europe and from Germany. Well; instead of just giving them charity, the men's clothing industry leaders got together, worked out a plan whereby they would take people, train them, make them apprentices... They... They followed the highest rule of charity according to Hillel, which is that you make a person independent. And the women, and my mother was among them, and although I was a rather young bride, I, too, worked over there. Opened a place called the Open Door where women who had had their own private frauleins, had been taught to do beautiful painting, and they sold those. Other women who ran their homes, and perhaps large estates, would put up jellies and jams. They would be sold, lunches would be sold there. And these people were first given an opportunity to be
A. (Continued) working along with the women in the established community, who worked just the same as they did as salesladies, and sometimes making things or showing them how things were made in the American rather than in the European way. And, I don't think that was done in many communities. Therefore, these people were integrated as painlessly as it is possible. It wasn't just a case of . . . of having the Jewish Family Service give them a house, apartment, a room, used furniture, whatnot. It was really doing things with them that made them independent. And it was also, excuse me, showing them the respect which they really deserved.

Q. Can you tell me, speaking along these lines, but getting off the subject a little bit, what your reactions were to . . . well, first, what was happening in Europe during the '30's and then to the Holocaust?

A. Yes. I don't know why in the world other people didn't realize it. And, I'm going to give you an example you may want to cut out. When I went to college, I took a very fine course in Contemporary History for which there was no textbook. Our textbooks were newspapers. My college was in Baltimore, so we took the two Baltimore Sun newspapers, the evening and the morning Sun papers. Two of the finest papers in the country. The New York Times, our local paper. And this was our history. This was a time when Jimmy Walker was reigning supreme in New York. And the scandal broke about Polly Adler and all of the brothels and all that kind of thing. Afterwards, I could not really remember anything. It wasn't until I read Polly Adler's book, A House is Not a Home, that I remembered it. I was so aware of what was happening in Europe. I tried to get my French relatives to send the two young boys in the family here to us. They wrote back; I've always corresponded in French with them; you Americans are so excitable, we are only 8 kilometers from the Maginot Line, which is
A. (Continued) absolutely impregnable, and we would not want our children to come, be exposed to the materialism of the United States. OK. The United States finally had to bail them out with all of its materialism and everything else. But, from the very beginning, I was deeply, emotionally, and as far as I could do so, helpfully involved with the fate of the Jews in Israel... in, in the... pardon me, Israel came about because of... that's a fluff, do you want to take it out?... in Europe and their escape and trying to do what I could. I remember going to the picture, Exodus, and sitting with a group of Jews who said, "I didn't know those things were happening!" I couldn't help myself, I said to them, "You were just as interested in the fate of the Jews as I was in prostitution during the Jimmy Walker period. I didn't remember a thing about it. And, you say you don't remember what was happening to the Jews." This is the way I feel about it. I was... from 1933 on, I knew that the... I couldn't contemplate it being as horrible as it was, but I knew that the life of no Jew in central Europe was safe. And, I didn't think it was going to stop at the border of... of Germany. You've read history and you know the story of the 100 Years War and the 30 Years War and how hatred and war can spread.

Q. Did you know any of the people who came over here in the '30's? You know, did you meet... to Rochester...

A. To Rochester. No, we had some relatives who we brought to other parts of the United States. And, I knew many of... you know, after all my family had come from either Germany or France. And, of course, I knew the families of people and knew people. I didn't have any actual relatives close to me who came, though we did bring over relatives of relatives. We tried to help in every
A. (Continued) way we could.

Q. What was your emotional reaction then to the Holocaust? When you found out exactly what . . . When you thought you knew what was going on and then afterwards when you found out exactly?

A. It is one of increasing horror. And, I cannot to this day go into the Yad Vashem, the memorial in Israel, without feeling all of it all over again. And I do not stop for one moment thinking about it and reading about it and becoming better acquainted. This is my current reading, as it happens. In addition to all the material that I get from all the organizations to which I belong, I consider that it was the most bestial, the most terrible thing. And, I cannot get over the Christian world standing by in silence.

Q. Do you think this sort of thing could happen again?

A. I pray that it should not. I don't know.

Q. If it happened, do you think it could happen here?

A. No. I don't think it could happen in the United States. I really don't. I am much too trustful of the United States, of its powers of self-criticism, which. . . they're very Jewish in that. One of the things that Jews do is criticize themselves more than anybody could ever criticize us. And, I think this is true of Americans also. And, it may be one of the values which they learned from the Jews. But, our ability to look at the less attractive sides of our national heros, and yet going on considering that they are heros, because they were heros. And, no man is perfect. No woman is perfect. No human being is perfect. I think that the United States has this ability. And, it's gone through periods where it was exposed to these dangers and rose above them.

Q. Have you, or do you know anybody who might have experienced anti-Semitism in Rochester?
A. Oh, yes. My husband did and when I first came here the University of Rochester was surely as anti-Semitic as any school you can find... you could find anywhere in the world. And, if you don't mind my naming names, the late Rush Rhees was a promoter of anti-Semitism. And, the University of Rochester was notorious throughout the United States for its quota system. It has surely turned completely around, and this is a tremendous achievement. Well, let's go back to what I just said. It's one of the things that gives me faith and confidence in the United States. Realizing its weaknesses, its lack, its injustice, it has done everything it can to correct it. And, I think that it is a wonderful institution for all people, including Jews.

Q. What sort of anti-Semitism did your husband come up against?

A. Well, he went... he grew up in the... He was born on Kelly Street, grew up in Joseph Avenue neighborhood and... Regularly every Saturday night as the people from the Polish neighborhood, which was contiguous, would have their pay and would have a lot of drinks. They would make it a point to follow their traditional pattern where pogroms are a very stylish thing to conduct. And they would come to beat up the Jewish girls and boys. Just seek them out in their neighborhood and beat them up. In high school, there were many incidents that he... about which he told me, and not only he. But, he and his friends have reminisced about it, joked about some of the things, and since he was well able to take care of himself, why he had then many rather amusing things to tell. But, it is part of protection against the really prevalent anti-Semitism.

Q. How long did your husband's family stay in the Joseph Avenue area?

A. Well, it was a large family and many of... my husband was the youngest in the family, many of them had married and moved to different parts of the Uni... to Buffalo, to Cleveland, to other parts of the country. But, I imagine that they
A. (Continued) lived there 30 years or so.

Q. So, so when did they... When did your husband's parents move out of there, or did they ever?

A. Well, his mother died when he was 11 and was paralyzed from the time he was five; his father continued to run a little tailor shop down there up to the time of his death, which was in the 1940's.

Q. I see. So then...

A. He never left it either mentally or physically.

Q. We're interested, you know, in the changing nature of the Joseph Avenue area, which is why I'm pursuing this line of questioning. What was your perception, say in the '50's and the early '60's, of the changes that were taking place in the Joseph Avenue area?

A. Sorry. Just terribly sorry that it was happening. First of all there had been, and I was aware of it, so many little schtepla, little villages destroyed in Eastern Europe. And there was some of that flavor that was there. And, I don't mean this in a critical but an admiring way, there was an exotic nature to it. There was an individualism which I didn't want to see lost entirely, because there were many good, positive values that these people who lived in this area had brought with them. And, I just hated to see them dispersed and sent all over everywhere. The other thing is that I know enough about the social sciences to know that the depressed class moving into the place from which the formerly depressed class has moved has an inevitable hatred reaction to the group who had moved. And, I've been deeply involved and concerned not just through National Association for the Advancement of Colored People, but through a group which I helped from its very beginning, which is the Ralph Bunch Scholarship Group of NAACP. And, the Urban League, and just plain as an individual with black friends. I hated to see the "ugly black," you speak
A. (Continued) of the "ugly American," come. I knew it was inevitable. It is the pattern that history's followed throughout the ages, and it's happened everywhere, and it happened here. And I know why, in my own mind, why we had the race riots.

Q. Could you elaborate on that?

A. Yes. I think it was because many people came here from very much worse conditions. And their level of expectation was too high, and, tragically enough, and I've already told you of my lifelong empathy with the blacks and what has happened to them, but I respect them too much not to give the negative as well as the positive. I've done it with the Jews, and heaven knows I love the Jews. And I have to tell you that those blacks who had made it in Rochester, with a few notable exceptions such as friends of mine, Walter Cooper and my very dear friend, the late Bessie Ham, and Dr. Lutsford. With those, with a few exceptions, most of them did nothing to help their fellow blacks. They were more bitter towards them than any white people were. And this, of course, was a terrible blow to the people who came with ... with a background, which whatever else it was not, was a close, supportive, loving background. And part of their violent reaction against the blacks came because they had been awfully disappointed in their own people. Another part of it came was because Rochester is a smug place and has always presented an ideal of itself as being a very good community. And when they came as migrant workers it was much better. But when they came as settlers they found all the disadvantages and disabilities that there were. And, and more than they had even expected for they didn't have the loving support of their peers that they had had in the South, or wherever it was from which they came. And, therefore, they struck out at everything.
Q. What was your gut reaction, if I may use the vernacular, to the 1964 riots?
A. Sorrow.

Q. Did you at all fear for, you know, the Jews or the white people that were living in those neighborhoods?
A. Not particularly. I have a very deficient sense of fear, so don't go by me. I, I really... no... I, I feared for any... everyone during the riots, including the police, whether they were... were the ideal or not. I knew their lives were in danger. And the firemen and the innocent people who lived there and who didn't want to do anything. I was very, very grateful that there was no more loss of life than there was. I did fear for all of these people. As for personal fear, I didn't have any.

Q. Do you think the blacks were lashing out against the Jews or out against the whites or against themselves?
A. They were lashing out against the people who had most recently left the depressed area into which they came. They resented it most because these people had made it. They resented, too, the smugness with which some Jews said to them, "Well, conditions were worse when we came." And they were! But, we made it because we believe in education. You know, there's nothing harder to take than self-righteousness, and when it's true, it's even harder to take. So, this was one of the things. And the other thing was that this is a vulner... we are Jews vulnerable. And, we're a popular group against whom to turn. And, I have to go back again to the church. Some of the images of the Jews that had been given to them and some of the church doctrines that the early church... preaching of the hatred of the Jews, made them turn against their greatest natural ally, the Jews, who had really tried in so many instances that I can't even enumerate them, to be with them, one with them, at one with them help them
(Continued) in every way. There are "ugly Jews" too. And there are some of them who were absentee landlords. However, there were the poor little "Ma and Pa" groceries against whom they turned. There were the people who gave them credit when no one else would give them credit against whom they turned.

But, the other thing is, they were convenient. They were very, very convenient target. And, as I said, all of the teachings that they had had made them see the Jew as a natural villain.

Q. Were you ever connected with the Baden Street Settlement?

A. Oh, yes.

Q. Could you please. . .

A. Well, I actually . . . I became so busy in organizational work that I really can only go back to the very earliest days which maybe, . . . when I came to Rochester. I came here in November of 1929. And, either that winter or the fol. . . sometime the following year, I began to work down there in helping to teach sewing. My mother and her two sisters were magnificent handiworkers and seamstresses and even though I was what was known as a "tomboy", I couldn't escape it. They would make me come in after I'd played baseball, I had to wash my hands and sit down in the . . . learn how to do handwork. So, naturally, I knew how. And I did work down there with all different kinds of groups of people. I saw some of the things that were going on. And then during the time that I was active in Council of Jewish Women, which I no longer am, and was President, the Council of Jewish Women did a great deal with Baden Street Settlement. And there was a long time that the women of Temple B'rith Kodesh would have sewing groups in which they would make layettes for any poor or unwed mother in any one of the hospitals in the community. They would be given a complete layette paid for, made, all made by hand. Perfectly exquisite. Sometimes, the director of . . . Mrs. Jerdolt, who then was the Director of
A. (Continued) the Baden Street Settlement, would say, "This is just so much and so beautiful, I'm dividing it among two mothers." And there was all sorts of things, and of course the ladies never wanted to know who were the recipients. They never expected, nor would have felt right receiving gratitude for it.

Q. What other sorts of projects were you involved in on Baden Street?
A. That was it.

Q. You were... You've been active in many community projects in Rochester.
A. Oh, yes. During World War II, I was assistant to Mrs. Shumway and Mrs. Van Wee, in charge of volunteers for the whole of the County of Monroe.

Q. Could you talk about that for a while?
A. It was very interesting. The women set up a system which I think few people could have improved. Interview... Having... Well, we were given quarters and downtown, near the four corners, part of the old Powers Building, and we screened various volunteers for all sorts of jobs. And then sent them to the proper kinds of places, and they weren't Red Cross. Some of them were stuffing envelopes. Some of them were people who could go and help in the crop emergency. Some of them were people who could work at U.S.O. Some of them were people who could drive and could be referred to Red Cross Motor Corps. Or others were people who could attend to children of working mothers. And the opportunity to work with the leaders of all the... the organized groups in the city was great. And the kind of people who weren't in organized groups came in as individuals, and they'd never done anything in the community in an organized way was an eye-opener for all of us because the amount of human resources that had been wasted up to then was phenomenal.
This recording of oral history interviews may be used by researchers in accordance with procedures established by the University of Rochester libraries. It is understood that the following provisions apply during your lifetime. Initial those that apply and cross out those that do not.

The recording may be used only with my written permission. \( \text{J. M. } \)

The recording may be cited or quoted only with my written permission. \( \text{J. M. } \)

This tape may be reproduced in whole or in part only by my written permission. \( \text{J. M. } \)

(signed) \( \text{Julie Michal Berlow} \)

(date) \( \text{June 15, 1976} \)

Understood and agreed to

(identified) \( \text{Tom Koons} \) (interviewer) \( \text{June 15, 1976} \) (date)
INTERVIEWER: Tina Isaacs

DATE(S) OF INTERVIEW: 6/4/76 and 6/15/76

SETTING: The interview took place in Mrs. Berlove's home in Brighton. No one else was present. Mrs. Berlove is an excellent subject for an interview because she is intelligent, articulate and extremely well informed. She seemed quite at ease and used to being interviewed.

BACKGROUND OF INTERVIEWEE:

Mrs. Berlove has participated, and continues to participate in every phase of community activity in Rochester, Jewish and non-Jewish. She is an Hadassah leader in the community and serves on the national board. She has travelled to Israel 19 times both as a private person and as a representative of various organizations. She is the President of the Rochester Chapter of the National Council of Jewish Women, and Chairman of the Israel Committee of the Jewish Federation.

INTERVIEW ABSTRACT:

Both interviews went very well. The first was the less structured of the two; we spoke about her family background, attitudes towards the family, Jewish identity, the Rochester Jewish community, and certain key events of the past fifty years. The second interview consisted of discussion about the various phases of her community work and her participation in Jewish organizations.

INTERVIEW INDEX (CORRESPONDING TO TAPE NUMBERS, SIDES OF TAPE, AND CASSETTE RECORDER NUMBERS):

- Social history
- Family
- Demographic/residential
- Economic
- Political/civic
- Zionism/Israel
- Jewish community
- Community relations
- Religious life
- Jewish education
- Anti-Semitism

Interview log:

1. Corresponding to tape numbers, sides of tape, and cassette recorder nos.
2. Including references to others in the Rochester community
3. --see following para(s)--
Origins
Neighborhood
  *Park Ave. Area
Work experience
Education
*Family
  attitudes within: education, values
*Jewish training
**Intermarriage
  Jewish person in marriage can be lost to Judaism
daughter is married to a non-Jew
Kissenger: diplomacy
*Jewish identity/National identity
**Jewish values: learning, freedom for all people
*Individualism
*Stereotypical Jew/anti-Zionism
*Media bias against the Jews
*Personal anti-Semtic experience as a child
Family Background

*Reform Judaism
**Conflicts between Reform/Conservative/Orthodox Jews
  Berstein brings the Jews together
  United Jewish Welfare Fund
  Rabbi Wolfe
  JY and Vacation Home
Problems between the Eastern European immigrants and the
settled Jews
Rochester as a most giving community
*WWII immigrants
Americanization Programs
  self-help as the first priority
*1930's and the Holocaust
could it happen here?
*Anti-semitism in Rochester
  UofR quota system
  Rush Rhee's
*Husband's experiences as a boy in the Joseph Ave. area
*Joseph Ave.
**Blacks and the 1964 riots
*Baden Street Settlement
  taught sewing
  *In charge of volunteers for Monroe County during WW II
**Active outside the Jewish community
  crucial for Jews to participate outside of their community
  values must be brought to the whole community
Women's Association, Jewish Community Federation
**Woman's Movement
  sympathetic
  last few seconds are missing.
LOG: Julia Berlove (cont.)

Tape II side A

***Zionism
becomes a Zionist in 1934
***Hadassah
rescue the children program
14,000-16,000 dollars raised by Rochester group
Youth Aliyah
Medical Program
building hospitals and medical facilities
National and Local Positions
National Board (20 years); National Service
Committee; National Vice-President
Rochester Chapter
Education Programs
1914 national convention in Rochester
Fund raising program

**Changes in attitudes about Zionism
American Council for Judaism
Bernstein
Jew-Zionist?
*United Nations
attitudes towards, in the late '40's: Worked for creation
Work to educate people about Israel
Colgate Conference on foreign policy
Rochester Association of the United Nations
Change in opinion of U.N. : self-destructive
Trips to Israel
impressions and significance
23rd World Zionist Conference, Jerusalem, 1951

***Community Activities in Rochester which relate to Israel
Chairman of Israel Committee, Jewish Community Federation
activities
**Speaker's Bureau, Jewish Community Federation
Interfaith Committee on Israel: Stephen May
Rehovat
Yearly public seminar
Personal speaking activities
*Gentile involvement in Zionism
Federation Chairman, Bicentennial Committee, 1976
Independence Day (Israel) activities

Tape II side B

*Corporation activity for Israel
Arab boycott: Kodak and Xerox?
**Local politics; attitudes towards Israel
local leader's attitudes
Democratic/Republican differences
*Anti-semitic politician in Rochester ca. 1940
Anti-semitism in U.S.
P.L.O.
in Rochester
Non-Jewish community activities help public relations for Israel
*Soviet Jewry
Q. Now, this wasn't a Jewish organization?
A. Oh, no, no. This is everybody. Every person, whether man or woman because there were some retired men who could give very good advice on such things as the Victory Gardens that they grew, or on how you go about making garments for Red Cross. Because, many of them were made here, you know, the hospital gowns and . . . By the way, there were all kinds of things. I remember that Michael Sterns cut the heavy flannel, maroon-colored, cloth that was made into the robes for the . . . for the men in the Veterans hospitals. There were . . . This takes . . . And the unions, by the way, donated free time to that because there is a great big plywood master pattern, and it takes tremendous skill and strength to go through, heaven knows, fifty layers of cloth and cut them to one pattern. There were people who could give advice about home canning. All kinds of things. But there was . . . this was the whole county, it was nothing to do. . . . there were tremendous numbers of Jewish volunteers.

Q: So, there were a lot of Jewish people active in non-Jewish community projects?
A. In the U.S.O. and the Jewish . . . JYM6WA had a regular contingent who worked over there. And, actually Marjory Braiman was so good, she was their representative and she became the chairman of the local U.S.O. And the other kind of things that . . . well . . . the Jews excelled because we've always had a history of self-help and philanthropy.

Q. Do you think it's important that Jews participate in projects . . .
A. I think it is so important that I would not feel free to participate in Jewish life if I didn't give my share to non-Jewish life. I feel that I am the recipient of great good and freedom and the ability to choose what I want to in this country. It requires a similar responsibility on my part to give to this country, and not just to Jewish organizations. I spoke earlier of feeling that
A. (Continued) I have certain Jewish values that I could bring. If I kept them locked up in the Jewish community, I wouldn't be bringing them to the community. I've worked on practically everything from music drives, Community Chest to being a Division Leader for the St. Mary's Hospital Drive, and the joint-hospital drive, where I was Division Leader, even though my daughter was quite ill at the time. She had polio. But, I feel it's a debt which I owe continuously, and I still keep involved in the overall activities because I would not be worthy of my Americanism if I didn't. Or of my Judaism.

Q. Do you . . . So, then your circle of friends, say, social relations are not simply Jewish people?

A. Oh, no. They're Catholic and Protestant and black and white. . . And, at one time, I had a very good friend of one of the fine Indian tribes, unfortunately, Ethel Montaugh moved away. But, we lived next door to a Chinese family on Harvard Street, and they were good friends. And, you know, people are nice people or they're not nice people and I. . . And I'm very lucky that I have a large circle of friends.

Q. Do you think your experience is typical or atypical?

A. I'm frightened to say typical. Not altogether. There are plenty of people who do many things. Unfortunately, most of them tend to do one or the other. I don't think that that's sufficient. I think that one must complement the other, must supplement it.

Q. So you think that the best way that Jews can fulfill their Judaism, their values, is to participate not only within the Jewish community but outside of it.

A. I have to tell you that I think that through such things as the Women's Association of the Jewish Community Federation we are as a Jewish community growing more into cooperation with other groups. And, I think one of the positive
A. (Continued) side of the Women's Movement is that it has brought us in contact with women who have like goals. And who want to approach this in a sensible, non-theatrical, non-dramatic way. And really try to accomplish something in raising the estate and status of women. 

Q. What other reactions do you have to the Women's Movement? 

A. Well, I think that there are so many urgently important things which are being neglected by people who are out to catch the news and who do foolish kinds of things. I think bra-burning and that kind of thing is so destructive to the Women's Movement. What... I... We need every kind of a legislative protection that we can get, but we need more than that. We need to try to reach into the professional groups who are, sadly enough, some of the last ones to give women their rights and for whom... with whom women still have to struggle to achieve the kind of recognition which their abilities deserve. I am very opposed to those who feel that women should, just as I am to those who feel that blacks or Jews should be given according to a quota, I am violently against quota systems. I feel that an individual should make it because the individual is deserving and I hate for women to be discriminated against in all sorts of subtle ways that... some of which have been corrected now. I know in regard to mortgages and loans. But it's only... But it was only the result of women's consciousness and their fighting and struggling for it. But it was not the women who went out and demanded that they be called "Ms." or that you can't say humanity you have to say "humanity". That kind of silliness detracts from the great goals that we still have to gain. There's a long way to go and I want to go that way. And, I want women to go that way. And, I don't want to be distracted by... by foolishness.
Q. What do you think of the ERA?

A. I think ERA has some of the worst sales people in the world.

Q. Could you elaborate on that a little bit?

A. Yes. I think that for ERA to stoop to answer the foolish, diversionary things they did, made women turn against them. They were defeated by women. There is nothing wrong with a woman who chooses a career as a mother and a housewife. And, if in addition to that she adds a very noble dimension of being a worthwhile professionally-minded volunteer, this is what this country needs. And it does need women lawyers and women doctors, but it also needs women steam-fitters, if they wish to be so. And women jockeys. But don't answer that you are . . . the woman shouldn't have the responsibilities of motherhood. The responsibilities of motherhood are something biological that you cannot really transmpute into being exactly the same as the responsibilities of fatherhood. Surely, dwell on the responsibilities of fatherhood and those of motherhood and the cooperation that comes when people can respect themselves. But, don't, for heaven's sakes, make women feel degraded if they don't do what you want them to do.

Q. Do you think that women should share the responsibility for decision-making in the home, or . . .?

A. I always did and I always expect to. And my husband and I understood this very well. In fact, I wouldn't have married a man who didn't respect my right to . . . to make decisions. Once in a while I would say "Don't leave it all to me to decide. You should have a part in this." And I think it should be a mutual thing.

Q. And, do you think you imparted this sort of socialization onto your daughter? Does she also have that same sort of . . .

A. I know. . . yes. Yes, my daughter . . .
Q. And your daughter-in-law?

A. Well, actually my daughter-in-law has so many qualities that I admire that once in a while, I'm not nearly as beautiful as she, but once in a while my son says "I married a mother-image." So, her... there's no question of the fact that some of these outgoing qualities which I like and which I purposely... .

END OF TAPE I, SIDE B

Interview with JULIA BERLOVE
June 15, 1976
By Tina Isaacs

Q. This is Tina Isaacs interviewing Mrs. Julia Berlove in her home. It's Tuesday, June 15, that's 10:00 A.M. And this is Tape 2, Side A. Mrs. Berlove, I'd like to talk with you about Israel for a while because I know you're so involved. Have you always been a Zionist?

A. No. No.

Q. When... When did you become one?

A. Unlike most people, I can tell you the exact time I became one. It was shortly after 1934... . I think I said in my last discussion with you that I didn't understand why people didn't realize what was happening with Hitler. Well, I come from a family which was quite reformed and somewhat assimilated and always
A. (Continued) very proud of being Jewish and of those Jewish values which they thought valuable to retain. It didn't seem to me that there was any opportunity for Jews to continue to live in Europe. I will repeat what I said before, I didn't have the imagination to conjure up anything as dreadful as what did happen, but I did know that they were in danger. When Hadassah, which is the Women's Zionist Organization of America, took the program of rescuing the Jewish children from Germany first and then from all the countries of Europe that Hitler invaded, I decided that was the time for me to join the only group I knew of that was doing something positive to save the Jews. Well, having joined it for intellectual reasons, I had to learn more about it. And the learn... the more I learned about it, the more deeply involved I became as a Zionist where... to the point that I now would say that... after being Jewish being Zionist is the most important thing. Or, perhaps the two go together because they're completely insoluble, as far as I'm concerned.

Q. When did you first learn about this Hadassah program?

A. Oh, I... I knew... I knew about Hadassah even before I came here. No one in my family belonged to it. But, had been approached about belonging to it, and I certainly knew what it was. But it was when they officially adopted that program of rescuing Jewish children, until that... up until that point, I belonged to one of those families that were perfectly willing to contribute to Palestine, but for other Jews. When I joined Hadassah, I became completely involved in every phase of the development of Palestine and the bringing about of the statehood of Israel. Completely involved. And, interestingly enough, involved my husband, my mother, my children. I converted my mother to Zionism.

Q. How big was the program in Rochester itself... the bringing the children over?
A. Oh, they don't bring them here to the United... 

Q. No... 

A. States... 

Q. No, I know. 

A. They take them to Israel... that's the... 

Q. No, I meant... 

A. That's the phase of Hadassah's program and... the... it's a national organization. Therefore, the local chapter does it's part... its parts. Fair... fairly considerable... raising something like $14,000 to $16,000 dollars a year, which it contributes towards the national program, which takes care of the children in Israel. But, the other thing that we do is to try to teach people, tell people, about the program. 

Q. Now, how has this program changed over the years? Is it... Do you still have a children's program? 

A. It's... I said it's Youth Aliyah, and it's not children. It was during the first years of Hitler a necessity to rescue children and to train them. Actually, the program was set up originally by Henrietta Zoe. An idea conceived by the wife of a Burlian Rabbi, rachufreya. Youth, youth who no longer could go to school in Germany, who had no future, came to her and begged for something that would help them. And, she conceived the idea of getting them out to the land of Palestine. However, she was not the organizer and the Jewish Agency asked Henrietta Zoe, who was in her seventies, to organize it. With complete courage, she always was a woman who had no fear, she went into Germany, met the parents and the children, and helped to bring them out. But, I'm on only the one minor... I really would like to tell you... answer your questions, but I just feel you have made me bypass the Hadassah program, which was
A. (Continued) started as a medical program. And Youth Aliyah is only one phase of it, a tremendous phase going on and changed now to where the program takes in the children of Russian immigrants and the children from... from North Africa... soo... summer... analphabetic, don't even know the alphabet. But this is just one phase of Hadassah's total program. Our most important work is medical work.

Q. Could you please tell us all about...

A. Well, Hadassah was organized in 1912. And, it's first work was to bring two nurses to Palestine to take care of the needs of the children, the women, the people of Palestine for whom Turkey, who then owned Palestine as a colony and treated it as a very much oppressed and downtrodden colony, provided no health services. And it... they were desperately needed. From those first two nurses, we've gone to a program which has a complete medical center and that means a school of pharmacy, a school of dentistry, a school of... of... nursing school that is superb. And a medical center and... Yesterday, June 13 the group left from New York City on El Al to go to Israel for the dedication of the Moshe Sharef National Institute of Oncology. Oncology is cancer and all allied diseases, tumors, pre-cancer signs, everything of the sort. And, then on the 27th of June there will be the dedication of the rehabilitation part of Mount Scopus, the hospital which Hadassah built and occupied for only 9 years when they lost it when the old city of Jerusalem was taken. And at that time, we swore that we would return to Mount Scopus and now we are doing it. And the beautiful, beautiful building has been expanded and rebuilt, but in such a way that... one of the things that Hitler sought to destroy still exists. The original Mount Scopus Hospital was... designed by one of the
A. (Continued) A famous art architecture school in Germany known as the Bauhausgru. And Eric Mendelsohn was the architect and it was not easy to build a much larger institution with all modern facilities and still preserve that wonderful facade, but it was done because it is one of the architectural gems of the world. And, where it is located is so interesting. I was at the dedication of the building, which took place last October. And, one of the most moving parts . . . speeches was that made by the national president of Hadassah, Mrs. Max Matskin. Rose Matskin said "To think that we stand today at the very spot where Titus stood in the year 70 A.D. and looked out over the city of Jerusalem, which laid below him, and planned its destruction. And that we have overcome that destruction and all the others and have returned to bring health and healing and to show that hatred cannot last, that love and healing will overcome those negative elements."

Q. So, you've been a member of Hadassah since 1934?

A. Yes.

Q. Now, you've served national positions. What have over the years, what have been your national and local positions in Hadassah?

A. You're going to use a lot of tape. Every member of . . . who is an elected member of a region during the term of her presidency of that region serves as a member of the National Board. I was President of the Upper New York State Region, which is where Rochester is, for three years. And then after that we have what is called a National Service Committee, originally a group of 18 women, now 25 women, who serve at the President's appointment. Don't have votes, but have all the other privileges. And, frankly, even when I was a National Vice-President of Hadassah, I didn't give any more service
A. (Continued) than I did as a member of the Service Committee because I was called on to go all over the country and to speak or to organize leadership training courses or to do whatever was required. And to go to National Board meetings and to express my opinions even though at that limited time I did not have a vote. Following that I was elected for two three-year terms, that means six years. And during part of that time, I served as one of Hadassah's National Vice-Presidents.

Q. When was this?
A. I'm sorry, I just don't even remember because I've been a member of the National Board now for some 20 years. After one has been a member of the National Board from the country, that means everything outside of the metropolitan area, where the requirements are even higher, for 15 years, one then is elected to the National Associates for life. Therefore, I'm a member of the Board, National Board of Hadassah, for life. And have been for a long time.

Q. How active is the Rochester chapter?
A. Extremely active, very active. It has a wonderful education program. This is might be interesting to you. Hadassah was started as an education group. When Henrietta Zoe returned from her first trip to Palestine, she went to the course that she was conducting at Temple Emanuel in New York, and told them about it. And from that group of about 13 to 15 women grew the organization which is Hadassah. It's first national convention in 1914 was held in Rochester.

Q. Really?!
A. Yes, it was there that... that officially the name Hadassah was taken. Up to then they'd been called Daughters of Zion and the New York Chapter was called Hadassah. Some of the others were called Deborah or other heroines from the Bible. But, it was here that the name Hadassah was adopted.
Q. Do you know why Rochester was picked? Do you have any idea?

A. Yes, because they were having at that time... Hadassah was a very small organization and the Zionist Organization of America was having a meeting in Rochester at the old JYM&W, which was their headquarters for the Conference. And according to the records of the minutes of National Hadassah, there were so few people who were delegates... all the chapters except Boston had representatives, there were seven at the time. And I must say I think Rochester was progressive, one of the seven. But one of reasons was that the late Hillel Rosen, bless his memory, was a friend of Henrietta Zoe, an ardent Zionist, and got this chapter started. Now, in addition to education, we do every kind of thing which is possible in our fundraising programs. But we have tremendous quotas, particularly for medical organizations and for the building and development of... of Mount Scopus rebuilt, the Oncology Department, Child Psychology Department, some of the things which are... are rather recent additions. So, that's the building and development program of medical organizations, and while I don't like to make it sound mercenary, I'll tell you that here in Rochester we raised over $72,000 last year. This is a group of volunteer women, not... not professionals.

Q. How many women belong to Hadassah here?

A. One thousand three hundred and forty to one thousand three hundred and seventy-five.

Q. I see. And, has this membership grown over the years?

A. Yes, of course it has.

Q. And, have there ever been times when it's grown an awful lot? What I'm asking is...
A. Yes, certainly. We had our biggest sprint, as did many Jewish organizations serving Israel, at the time after the Six Day War.

Q. I see. How about in 1948?

A. In 1948, it still was a difficult thing to sell, quote to sell, Zionism to many Jews. There ... you don't know because you're too young, but there was a group meant to destroy any hopes of life for Israel that was called the American Council for Judaism. There were active Jewish groups, this one in particular, other fringe groups that died out, but trying to prevent Israel from coming into statehood.

Q. Why?

A. They felt. ... their positions were threatened. You know, surely you must you know that you are interested in history, there were Jews who ... who could see nothing except that Germany was going to be all right. These people were just as blind and even more indifferent because they thought maybe their Americanism would be questioned. They didn't have enough self-assurance to know that, just as a Norwegian has a right to support Norway, and an Irishman to support whatever he believes in in Ireland, so, too, do Jews. It was actually, you see, they wanted to be Jews of religious persuasion. Most of them were not so persuaded of their Jewishness, they were not really religious people. Most of them were very, very wealthy who thought it might affect their financial position, their social position. And they were like the Germans who ... German Jews who were 900% German.

Q. Do you think that Rabbi Bernstein was instrumental in ... in converting his congregation to Zionism?

A. Yes, positively. I think that he had a tremendous influence in his quite, persistant, and very courageous way. He spoke out for Zionism. Actually, at
A. (Continued) that time we had some people leave the congregation because they objected to Rabbi Bernstein's being so Zionist and quote so Jewish. And interestingly enough, they set up another congregation and when that congregation started on a building campaign, they left to... They, it's not worth talking about. The one thing that is positive is the leadership which Rabbi Bernstein has given, not only locally but nationally for, I think something like, 70 years. He was the President of the American Israel Public Affairs Committee, the most effective lobbying committee there is in Washington. Openly registered as lobbyists for the interests of Israel. They publish the Near East Report, which is just about the best and most factual information one can receive on the conditions in Israel and all the countries around there. Even Lebanon because the papers don't publish half of it.

Q. I have one more question before we get back into your activities. That is before you said something about being a Jew and being a Zionist. Do you think a Jew can be a non-Zionist?

A. Yes. First of all, an atheist can be a Jew. You know, it's not like the Japanese thought control. There is...it's perfectly possible for a Jew to be a practicing Jew or a non-practicing Jew and not be a Zionist. It's not a moralithic kind of thing. There's Zionists of all points of view, all varieties of religion or lack of religion. And, it's perfectly possible to be a Jew and not be one. And many Jews find out that even when they don't want to consider themselves Jews, they're Jews to the rest of the world.

Q. OK. I'd like to just talk about some of the political occurrences around Palestine and the founding of Israel and your reactions to them and what the community programs did. During the U.N. debates and such over Palestine in... in the late '40's...
A. Yes.

Q. . . . What sort of community activities were going on here and how did you feel about the U.N. at that time?

A. Well, I was much more hopeful about the U.N. at that time. First of all, it insisted . . . I may have the number wrong, but something like 56 to 58 states. Most of them were states that had been . . . had self-government of some form of sophisticated government for a long time. They were not a bunch of people thrust into a governmental form for which they were unprepared.

I had worked on the United Nations creation. I was active in the League of Women Voters. In fact, one time I was even the First Vice-President of the League of Women Voters at the same time that I was First Vice-President of the Council of Jewish Women. So, it was up to me to make my decision as to which way I would go. But, I did work for the creation of the United Nations from the time of Dunbarton-Oaks, therefore, I surely had hope. . . . hopes for it.

I did what a person who is politically minded, a deeply committed Zionist, and I hope a good Jew, I used every bit of influence that I could with every kind of a statesman with whom I had had any contact. And since I had been attending conferences on foreign policy at various universities and so forth, I had come in contact with some of them. And, I worked with those groups in Rochester and they . . . there was such a group here in Rochester using its influence to persuade the United States. There were many things that I did in the form of letter-writing, telephoning, personal visits. I can't even. . . .

I wouldn't even want to recall them all, it would take the whole page. But, whatever it was that I could do, I did do and that turned out to be many things. The other thing that I did was to set about, what I still think is one of the most important Zionist tasks, and that is to educate the Jewish
A. (Continued) and non-Jewish people to the importance of Israel and the importance of the oneness of the Jewish people. That seems to be the hardest thing for non-Jews to grasp. It was the thing that the American Council for Judaism never could understand, that all Jews are one and that the fate of the Jew of Afghanistan is... is inevitably bound up with my fate and the fate of other Jews here. That really what is said about our being responsible for one... for our brothers is true.

Q. Now, when you were trying to educate the people of Rochester and... I take it you traveled outside...

A. I did, yes, I went many places.

Q. What sorts of things were you doing? Writing letters, giving speeches, that kind of thing?

A. All that.

Q. Do you have any interesting experiences to...?

A. Nothing that I think is particularly noteworthy. I think that most of the experiences were positive. I found that people were receptive and were willing to listen. I tried to be reasonable, I try not to... to overlook the negative situation... negative things in a situation. And I surely answer questions honestly. So, I found while there were people who violently differed with me and sometimes they would lose their heads, particularly since I often had to discuss things with Arabs. But, by being calm and cool and having facts, the most important is to know what you're talking about. After that you can make a joke about it, you can turn the person, as in ju-jitsu, his own open emotions into overthrowing him, that kind of thing. Nothing can be done without knowledge. Knowledge and conviction are essential.
Q. When and where were you talking to Arabs?

A. I told you. I attended well. . . this was at the Colgate Conference on Foreign Policy particularly. For all the years that it was conducted. And I went as a Zionist, individual of course, but they had representatives of each state. There was one Israel against I don't know how many other Arab states. Sometimes there would be as many as twelve, sometimes there would be only ten. It differed according to the years. And those are in-depth learning. . . were in-depth learning conferences with free discussion back and forth. So that it was discussing it almost at a forum, an open forum with many people listening. And most of the people who went were school teachers because. . . or principals of schools or administrators or people like myself, deeply interested in foreign policy, as I always have been. Or people who were in the United Nations or supporters of the United Nations. A number of people from the Rochester Association of the United Nations would go. It was a marvelous experience and the State of New York gave three units of in-service training for any educator who took that. That's why I said there were so many of them there, educators of various sorts.

Q. How has your opinion of the U.N. changed over the years, or has it?

A. It has changed to the point where I think that it has done what the League of Nations did, destroyed itself. I think that it is a tragic, tragedy, I can't even say a tragic farce because when they can let a murdering Idi Amin, who kills off his people at the slightest lack of provocation and certainly now he has provocation since there've been assassination acts on him, get up and proclaim their policies. When they won't even discuss Lebanon, when they. . . try to ignore the fact that there's a genocidal war going there, when the
A. (Continued) whole Nigerian situation, where the Moslems in Nigeria were determined to eliminate the more educated, the smarter and the finer Ebo Tribe, who were converted to Christianity and taught by missionaries, and therefore had the middle-man position in Nigeria, when they were being eliminated the United Nations did nothing. The United Nations, I had hopes for the specialized agencies and now those, too, won't help organizations. And I know that... that Hadassah and that the State of Israel serves Arabs with no discrimination. I've gone into the hospital room in... in Jerusalem and seen the El Facha man there who had been trying to kill the Jews. There is a policeman sitting by his bedside, because God knows what he'll do if he gets a chance and it won't matter that he's been cared for and cured, in the same room with three or four Israelis who may have been border police or soldiers attacked by him.

Q. When... When did your opinion of the U.N. start changing?

A: When the U.N. started becoming cretorious to every ideal for which we had worked when we were building it up. When it proved that it was very, very able to censure small nations and completely unable to do anything against the great powers. And then from that, I could tell you the history... I'm not here to tell you the history of... of the United Nations, but when they gave way to power blocs, that really was the end of it. But, it didn't start that way. It started with their refusal to recognize that big nations can do wrong as well... wrongs as well as small nations.

Q. When did you take your first trip to Israel?

A: In 1951.

Q. 1951. And what were your initial impressions?
A. Well, they were almost overwhelming. In '51 one came down at Lud, Lud Airport. And the war had ended in '48 and the village around there was still Arab. The odor was something I haven't forgotten to this day. It's been cleaned up, it's perfectly clean. The... to fly over Israel, to see the green spots and know that those were places where Jewish National Fund and the early Zionists had made the land blossom, was to give one an almost prophetic idea of what could happen and has happened since then. And then we went right up to Jerusalem. I just cannot ever tell you the impression of seeing Jerusalem for the first time. I don't envy anybody anything, but I do wish sometimes to be in the skins of the people who see... who go for the first time to Israel. Because a first trip to Israel is a wonderful experience. And to go to Jerusalem that... even then the city just seemed to be a pinkish stone mirage floating out on the tops of the hills. The air is very clear. It's quite high. One goes up to Jerusalem, there's no way to go to Jerusalem except to go up in any direction. And it has so much significance, so much religious, so much historical, so much significance for the future. You live in so many dimensions at once that it's almost more than... than one can take in at the time. It takes a long time to sort out all one's feelings.

Q. And did you go as a private person or were you an... 

A. No.

Q. No.

A. I went because I am part of Hadassah the one Zionist organization of America. And I had the good fortune to be a delegate to the 23rd World Zionist Conference. The first one was held in 1897 in Basel, Switzerland. There had been 22 of them prior to the establishment of the state. It was they who set the "impossible dreams" which were realized. It was they who fought the... the battles for
A. (Continued) the one Jewish people, whether they were suffering in the Crimea or wherever it was. And this was the first congress to be held in the established State of Israel in the City of Jerusalem. Theodore Hetzel had prophesied that it might someday be when he held his first congress, the one that he called in 1897.

Q. How many times have you been to Israel since?
A. I think it's nineteen. It's...you know, you lose...one loses count after a while.

Q. Do you usually go over in an official capacity?
A. Well, I've gone several times as a private person with my mother and with my husband. And with my husband and one time with mother alone, my husband and she and I went to Europe first and then he had to come back to get back to his business and mother and I flew on to Israel and she stayed there till time for another one of the congresses to begin. I've attended four World Zionist Congresses. But, I've also gone as an individual. However, most of my trips have been official ones.

Q. Do a lot of people from Rochester go to Israel...
A. Yes. Tremendous numbers and quite a few Rochesterians...former Rochesterians live in Israel.

Q. I see. So, you have many...obviously you have many friends in Israel?
A. I have many friends but they're also friends who came originally from South Africa or from England or from Rumania or from wherever it may be. I have many...very close friends.

Q. I'd like to talk a little about the community activities in Rochester which are related to Israel. If I'm not getting at the subject, I wish you would just, you know, make up questions and answer them because, you know...
A. Yes.

Q. Because I want to talk about what you want to talk about.

A. Well, let me start off by telling you that in addition to my activities with Hadassah, I am and have been for I guess about 20 years the Chairman of the Israel Committee of the Jewish Community Federation, representing the entire Jewish community. Which means a long... that we've come a long way when the whole Jewish community, through its separation has a strong Israel Committee.

Q. What type of activities does this committee sponsor?

A. We have seminars; we arrange to send Christian clergymen on the American Zionist Federation's tours of Israel. And before the American Zionist Federation came into being we sent many clergymen one at a time on the American Israel Public Affairs... I mean, pardon me... the American Christian Palestine Committee Joint Hebrew University Study Tour. Then we also send people from the media on the media tours of Israel. We are very active in trying to carry out suggestions made by the American Israel Public Affairs Committee of meeting with our Congressmen and talking, writing to our Senators, or if possible, talking to them. And we have various kinds of projects. Now, this... the way... I don't want to go into the explanation of the Federation, but the... it works closely with other committees. For example, there's a Speakers Bureau in the Jewish Community Federation where all groups... high schools, churches, Rotary Clubs, women's groups, you name it, both Jewish and non-Jewish, ask for speakers and a list is sent... a nice little pamphlet is sent out. Cut that off for a moment and I'll show it to you. This pamphlet is sent out. As you see it lists all the kinds of topics on which we are prepared to send speakers.
A. (Continued) And one of the most popular, if not the most popular is the qu. ... various questions concerning Israel. Not only I but members of my Israel Committee are trained to this. This year, the Speakers Bureau had a seminar to train teachers and give them materials, sources, and also provide literature for those who are interested in it. We have established a group called the Interfaith Committee on Israel, which is non-Jews who are very, very strongly Zionists and extremely helpful. Stephen May is the chairman of it, he was preceded by the former President of the Federated Churches of Christ United, George Hill, Dr. George Hill. And his predecessor was Richard Hughes, the Reverend Richard Hughes. Fortunately for the rest of the country they have gotten calls to big ol. . . pulpits and have all of them left here, as have some of the others. But, we do know that they leave here with a great deal of information and ability to know where to get the information. We have helped them by bringing in speakers. At least once a year someone from the foreign office or some prominent Christian Zionist, such as the Reverend Edward Flannery, whoever it may be, . . . so they have. . . This is one of the other things that is done. The Israel Committee also writes letters and sends telegrams when necessary concerning the important bills which may affect Israel. Our . . . unite with the Federation's Committee on Soviet Jewry on sending letters and getting petitions signed for the help, we hope, of the Soviet Jews. We have many ideas of things that we are going to do in the future. But, then when there is something in the community where Israel is to be represented, we do our part. For example, Mayor May when he was the Mayor, chose Rehovot as our Sister City. Well, that a sub-com. . . there's a committee working with Rehovot is a sub-committee of the Israel Committee, of which Mr. and Mrs. Leon Sturman are the chairmen. But, when they were here members of the Israel
A. (Continued) Committee, as well as Mr. and Mrs. Sturman, did everything that they could to make their stay pleasant, to see that they got to places that they should and to speak to various groups, to do everything of the sort. We bring in . . . we have at least once a year a completely public seminar where we bring in outstanding person, and that person always has . . . we arrange a meeting with all the media . . .

Q. What sort of people have you brought in in the past?
A. Well, we've brought in the kind of people who would be Consul General of New York, or the head of the Department of Information, or another fascinating man who's the foreign office and in charge of information, who is a Grooze, which is an Arab group in Syria and in Israel, and they have a pri... a very secret religion which no one knows, and they are non-Moslem and the Moslems have . . . have really persecuted them greatly and . . . those who are in Israel are such loyal citizens of Israel that they came and asked for complete male service in the armed forces. They still keep their women at home and they, unlike the Jewish women, do not serve in the armed forces. But this was the request of this very fine minority in Israel.

Q. Do you ever . . . Are you one of the speakers?
A. Oh, am I one of the speakers. Yes, and it seems to me sometimes that I spend more time in Christian churches speaking on the subject of Israel than, . . than I thought possible last year. Yes, I am one . . . one of the speakers who gets many calls. Sometimes they even ask for me specifically.

Q. Are there many Gentiles involved in this sort of activity in Rochester?
A. There is a . . . There is a surprisingly large number.

Q. Do you usually speak at church-sponsored organizations or meetings or . . .?
A. Yes.
Q. So, you . . .
A. Also, there are a number of Jewish organizations . . .
Q. Yes, no, I . . . I realize that, what I'm asking . . .
A. Particularly this year. I was the Federation Chairman of the Bicentennial Committee and therefore spoke in many Jewish organizations on the role of the Jews in Colonial and Revolutionary times. But, you . . . you're really wanting to know about talks that I've given non-Jewish groups and those are almost always on Israel. Sometimes on other subjects, on interfaith things.
Q. The talks you give to the Jewish groups, do those differ? I mean, do you speak less about Israel? I mean, what are . . . How do . . .
A. Well, if I have to come to talk about the Bicentennial, I don't talk about Israel.
Q. No . . .
A. No.
Q. What I mean is do you think the requests from the Jewish organizations topically are different than those from the Gentile organizations in proportion?
A. This . . . I . . . I . . . have to make this year distinctive from all the others on account of the Bicentennial, otherwise they run . . . Topically, the Jews . . . many Jews want to know what is happening in Israel now and what is up to date. But, there's a group of non-Jewish people to whom I spoke for about 20 years, and I . . . one of my favorite groups. I really love them. They're the blind people. And, every year I'm asked to go and talk to them about Israel. One year I went to Mexico and I just spoke to them about Mexico and they were disappointed. They wanted to hear about Israel. I had to go back and give another talk on Israel. These . . . I think this group has one Jewish person in it and, of course, it changes over the years. Because, unfortunately, in
A. (Continued) those 20 years, these people who were blind have many of them
died and others have replaced them.

Q. This Speakers Bureau is certainly one very good way of reaching the whole
community. What other ways have... has there been a dissemination of
information to the area?

A. I tried to tell you about the meetings and the seminars and then always the
Independence Day observance, which the Israel Committee is deeply involved in.
Our responsibility is for Independence Day. We've tried having youth parades,
but, unfortunately, the weather of Rochester is against us. And, after kids
have worked for a month covering a float with paper flowers or building a
shofar out of plastic and then it gets all rained over, it's pretty sad. So,
I don't... we haven't had those. We've had indoor celebrations, too, and
with singing and dancing and we have had seminars that the Zionist Federation
has put on just purely on... on aspects of Zionism, typical Zionism, Zionism
in the pre-state period, Zionism for today and tomorrow.

Q. Do you speak in the public schools also?

A. I do... have occasionally. We have another... We have two other members
of the Speakers Bureau, Rabbi Judea Miller and Merwyn Kroll, who seem to have
gotten more calls for the public schools than I have, though I have spoken in
them.

END OF TAPE II, SIDE A
Q. This is Tape II, Side B. Mrs. Berlove, you mentioned that there are a lot of Gentiles active in community-related projects to Israel. I'm curious what you think the corporate... the corporations in this city think about community projects that relate to Israel. Do they participate? Is there any help?

A. As corporations they do not participate. As individuals some of the people who are in the corporations do participate, are sympathetic and, I hope this won't change with the Arab Boycott, which is the most insidious and, I'm afraid, effective way of getting at Jews in this country as well as Israel. It's just really a blind when the Arab countries say they're against Zionism but not against Jews because they're against Jews. And, their activities in this country go as far as banks... getting banks not to lend money to companies which do a completely different kind of business with Israel. It is a danger, and it may cause anti-Semitism among those who never thought about it before. It's one which the organized Jewish community is working on very, very hard. And I'm very grateful for the Congressmen and the Senators who also are doing this and trying to get the State Department, which wants to do nothing to stop the Arab Boycott, to enforce those laws already on the books, which the State Department is unwilling to enforce. And, has done so sometimes only when suits have been brought by the organizations chosen to do this, the Anti-Defamation League. Great results have been obtained.

Q. To your knowledge, are Kodak and Xerox on the black list?

A. Not to my knowledge at all. And I do know perfectly well that both of them. I've been in their stores or outfits or whatever you want to call them in Israel. They're still doing business with Israel. I don't think they've given in to
A. (Continued) this at all. But, I don't think that there may not be
concerns in Rochester or banks which may not ... which have.

Q. Do you care to name names, or...?

A. I don't know them ...

Q. Oh, I see, OK.

A. I have no idea. I just don't know. But, you asked me whether I thought
Kodak and Xerox had done so and I told you that I do not think so...and that I
absolutely know for a positive fact that they do have sto... outlets I guess
you call them because it's more than a store... in Israel. And that in many
a small store, even in a development town, Kodak film is sold and developed
and so forth.

Q. OK. How does local politics deal with Israel and your campaigns?

A. Local ... The local politics; ... politicians on both sides have been
understanding, sympathetic. I told you that Mayor May adopted Rochester as a
city... sister city and Mayor Ryan has been just as cooperative. And local
Congressmen, Frank Horton is one of the leaders of those who fight hardest for
Israel. And on most matters concerning Israel Congressman Conable is very good.
He is completely with the administration and the State Department in being
opposed to the Jackson amendment and the Stevenson rider to it, which were the
ones... Jackson amendment was the one asking for some evidence that Russia
would have a more liberal emigration policy towards the Jews and cease to
persecute the Jews who were there. Adlai Stevenson's amendment was to limit
the amount of trade credit that the Soviet Union gets up to $3,000,000 if the
Soviet Union did not relax those policies ... Actually, I think it was the
Stevenson amendment which was the reason that they said they would not accept
A. (Continued) this trade policy and cut off their dealing. I noticed they're still buying wheat, though. But they're not getting... they're not getting the subsidy to it... for it that is the one thing the House controls. You see, the House can control financial subsidies.

Q. Has there... Has there ever been or is there now any difference between the local Democrats and the local Republicans in their attitudes towards the Jewish community and towards Israel?

A. I don't think so. And, if I did think so, I wouldn't tell you because I have to continue to work with both of them. And... but I can honestly say I don't believe so. It's been a very helpful policy on the part of all of the local ones.

Q. And this has been pretty much through... through the years? Was there a time when you thought that local politics, it doesn't matter what party, was less sympathetic to Israel than it is now?

A. I think that they... well... First of all, when Keating was my Congressman and then the Senator, few people could be found who would be more understanding and sympathetic. And his brilliance made it all the better because he knew so well what he was doing. That is why I'm going to say it depends on the individual. It doesn't depend on, actually on the... I haven't found that it depended on the party, it depends very much on the individual.

Q. Were there any anti-Semitic or less sympathetic politicians in Rochester that you can remember?

A. Is so, they sure kept themselves hidden from me.

Q. Mrs. Berlove, can you remember any anti-Semitic political occurrence that might have happened here in Rochester?
A. The one that I . . . the only one that I remember goes back so long that it was when President Roosevelt, Franklin Roosevelt I don't mean Theodore Roosevelt, was alive. And it happened at the Rochester Club downtown. There was a political meeting, one of the parties, and one of the politicians was feeling no pain and he got up and made some very anti-Semitic remarks. Most of the lawyers, almost all of them were lawyers who were there, got up and walked out. He tried afterwards to apologize, he did everything he could but the Jewish community never forgot it nor anyone else who remained in the room.

Q. I see. So you think that basically when anti-Semitism has occurred . . .

A. The community has cleansed itself.

Q. I see. Do you think anti-Semitism still exists either in Rochester or in the United States?

A. I definitely know it exists in the United States. Tragically enough, the clan is getting bolder, Ku Klux Klan, is getting bolder. And though Gerald L. K. Smith died, he was too long in doing it, he . . . I must tell you was a product of Shreveport and not one of which I was proud . . . and he became anti-Semitic for lucrative means. At first he wasn't, but then he found it paid so well because he could get the discontented, the non-educated, the bitter, and this is what he wanted, and he could collect from them. Now there are going to be people who are going to feel more courageous about anti-Semitism and I know that this is one of my causes for bitterness at the United Nations. Recognizing the P.L.O. and their right to come as murderers wearing . . . with Ara. . . Yasir Arafat wearing his pistol and making threats have made those crackpots and malcontents who find it good to have someone upon whom they can
(Continued) look down, feel much freer and more brave. Then there is the other side. There are the very wealthy who are going to look for a reason that will excuse their complete mercenary actions in acceding to the Arab Boycott. ... and when you do something despicable, you have to have a person or a thing that you can hate. So, I am very apprehensive about these two ... to the far, far extreme of poverty and ... and deprivation and those who are so rich that they want to be richer. And this is what is my fear for the future.

Q. To your ... To your knowledge, does any of this exist in Rochester?

A. If so, it's so latent I don't know about it. I don't say it doesn't, I don't say it does. I don't think it does. But, I think one of the reasons is I ... in our interview have given you some idea of the many years of ... of hard work that we have done in the Jewish community to bring an understanding. And we have worked cooperatively all the faiths together, and we're still doing it. For which I'm very thankful. And when you work together and you get to know one another, then it's more difficult to have anti-this or anti-that.

By the way, there was a time when our state was so anti-Quaker and anti-Catholic that Peter Stuyvesant wrote to his bosses in ... in ... masters in Holland, the Dutch West India Company, that their decision to grant the right to serve in the state militia and in the, it wasn't a state, and in the militia of the Colony of New Amsterdam, and to trade freely, was going to open to Catholics and to Quakers. So, it's anti-many things.

Q. Now, you've participated in a lot of activities that have been community-wide. Now, do you think that your participation in the larger community has helped public relations for Israel? You know, you personally.
A. It might not sound modest to say it, but I think it has becasue I've made. . . made it very clear at all times that what I'm doing was just a joy to me and I was doing it as a Jewish person and thought that it was one of the things that Jewish people could contribute. And, I've been accepted that way, too. And, I know it because I know the reactions of my friends in the Church United, the women's group, and in the . . . among the clergymen in the community with whom I have very good, on-going relations and many friends. And I know that they're more comfortable with the Jew who's comfortable with himself than they are with one who is apologetic. I feel terrible when I'm with people who are apologizing for what they are.

Q. What sorts of activities are going on in this community about Soviet Jewry?

A. Oh, there's a constant on-go. . . There is a committee, of course. There . . . it is an active committee and Miriam Widenfeld is the Chairman of it under the Jewish Community Federation. And then there is a Youth Committee for Soviet Jewry, and they have done all sorts of things, such as rallies, and then they've had people from different organizations have in. . . have as individuals. . . I mean it's been brought to them through the organization. . . adopted specific Jewish prisoners of conscience and written to them and, in some cases, even gotten letters from them. And when you don't write to. . . they're sent registered and when you . . . one doesn't hear for a while and is fearful that one's prisoner of conscience or activist in some cases may. . . that the activist may have been imprisoned or the prisoner of conscience had had his rights to have letters taken away from him, one can always complain to the. . . ask that the letter be traced also complain to the Soviet diplomats in the United States. Then there is a column which is published weekly about
A. (Continued) Russia being a hard place for Jews to live and a hard place to leave. And there are articles and there are meetings when somebody else is taken as a prisoner of conscience. And there've been all sorts of rallies and the youth have . . . have had many kinds of events to show that Russia is not only imprisoning its Jews for no reason but is not allowing them to have Rabbis, rabbinical schools, no printing of . . . of any religious, Jewish religious text. And even those which they agreed . . . nor the promises which they made when they signed the Helsinki Agreement for reunification of families and a lessening of the torments that they have brought upon the Jewish people. So there is a very active, on-going program. And, of course, there's encouragement of those who are in Congress or the Senate and introduced legislation which is intended to help the Soviet Jews.

Q. I see. Do you think the same people are involved in activities to help Soviet Jewry as those who are involved in Zionist organizations?

A. There is a core that are the same people. But, then there are others who have deeper personal interest, let us say. Their family has come from Russia, they know of some of these people, they've been to Russia, they've seen this. They feel that the violation of human rights is so terrible that . . . I don't know how large a grouping it is . . . it's very large community-wide in the Jewish community. I don't know that we have been as successful. We haven't been at it as long in awakening the total community to the needs of Soviet Jewry. There is sympathy on the part of the leaders in the Christian movement, but if they're not doing anything about their fellow Christians in the Lebanon, I just don't know how much they're going to do about Jews in the Soviet Union. I think they're more superficial. Maybe because we haven't educated them as well.
Q. How long has this group been active?
A. Oh, I couldn't tell you . . . it has been active for four, five, six, seven years.

Q. Now there are two very important things that we've been discussing. One is what we've spent most of the time on, which is how you're disseminating information throughout the community. But also another very important part of all the programs is fund raising.
A. Oh, I didn't say that we also use radio, T.V., all media to disseminate . . . before we leave this.

Q. Oh, I see.
A. We do. And I did mention that we send people from the media, and that we also bring, and this is very important, we bring important people for briefing of all the elements of the media, including the college newspapers and everything that we can do that will create a climate of opinion.

Q. I see. OK. Is there anything else about that sort of thing that you . . .
A. Oh, I'm sure I've left out a great deal simply because that one can't do it all.

Q. OK. As far as fund raising goes . . . Now you have yearly drives for all these different committees, I assume. How . . . How does the fund raising . . . How does Hadassah raise funds, say, for an example.
A. Oh, Hadassah raises funds through a number of which are on-going projects and some of which are specialized projects. For example, we run a thrift shop. We have written and published a very successful cookbook, of which we've sold something like 13,000 copies all over . . . because it was chosen as one of the best cookbooks in the country and was written up in the Ladies Home Journal, we've had people from Holland and Ireland and goodness knows what kinds of countries write for copies of it. It's sold tremendously, brought in a great
A. (Continued) deal of money. We've had special projects for Youth Aliyah, that's the youth rescue movement of which I told you. An art show sometimes, different kinds of things, I mean, I'm not going to run through it, it's a whole gamut of things. But, our fund raising in Hadassah goes on continuously year round.

Q. Is there any fund raising attached to the Soviet Jewry movement?

A. No, no. I'll tell you how that works. The... We have one United Jewish Welfare Fund during the year. We're now... just last week ended our long, careful process of allocations. Money is allocated for overseas for Israel, for national agencies, such as some of the ones I have mentioned, and others, for a grouping of Israeli religious institutions called Yeshivport in Israel, for local needs. Under local needs comes the on-going budget of the Jewish Community Federation, the council part of it. And that is the educational part of it. The Bureau of Jewish Education, the Jewish Family Bureau and various other kinds of local needs. The work that's done by the Israel Committee is part of the budget of council, the Jewish Community Council. The work that's done for Soviet Jewry is part of that. No extra fund raising is done.

Q. I see.

A. It keeps everything very orderly and it also keeps people from being annoyed by having special calls made upon them.

Q. This reminds me very much of the fund raising for the UJA. Now...

A. This is the fund raising...

Q. The UJA? Oh, I see.

A. This is UJA. UJA is one of the re... the biggest recipients. They got 65%...

Q. I see.

A. ... of what was raised by the total United Jewish Welfare Fund.
Q. Right. What I was going to ask you was if the fund raising were separate or together.

A. Well. Let me tell you. In addition to that we have what is known as the Israel Emergency Fund. You would be surprised how many people there are who want to know that their money is going directly to Israel. And, therefore, we have an Israel Emergency Fund every penny of which goes directly to Israel. In addition to the fact that the UJA is part of our United Jewish Welfare Fund and this year was allocated 65% of the money raised.

Q. And then the other 35% goes to local . . .

A. Goes to . . . No. National and local.


A. By national I mean a large amount. . . . for example goes to Hillel on the Campus which is part of the work of B'nai B'rith.

Q. Oh, I see.

A. And some goes to the American Jewish Committee and to the Anti-Defamation League of B'nai B'rith and, unlike some communities, we don't give to such national things as the Children's Hospital in Denver or things of that sort.

Q. I see. How long have you been active on the United Jewish . . . Jewish Welfare Fund?

A. I came to Rochester in 1929 in November. And they . . . no one knew me very well so they didn't ask me that first year. So, I can say that since 1930.

Q. Oh, wow. How has . . .

A. And I still am.

Q. How has this fund and the drive changed over the years?

A. I . . . over the years it has become better organized and has brought in tremendous numbers of people. And it has done such a job of education that
(Continued) any group should be proud to emulate them. They have sent missions to Israel, they have developed young leadership, they've had courses of knowledge in depth to learn about what all the local agencies and the overseas agencies and national agencies. They've brought in speakers from these out-of-town groupings so that the people who are young now and are doing the work are trained. And we learned the hard way or chose to educate ourselves through the material which they send out.

Q. OK. Have I left out any other specifically Jewish organizations to which you've been attached . . .

A. Yes.

Q. I knew I had. OK. What . . . What sorts of activities do you have?

A. I have been involved in temple activities, too, since I first came here. I would have expected nothing less because my family and I were involved in our home congregation in Shreveport, and my husband already belonged to Temple B'rith Kodesh when I arrived. I, of course, immediately joined the Sisterhood. But I became more active in the temple really, and I have been a member of the Board for 12 years. You're . . . one isn't allowed more than six years at a time, one three-year term with the possibility of re-election for another three-year term. After being off for a year I was re-elected and have served 12 years altogether as a member of the Board of Trustees. And part of that time as the Secretary of the Board. In fact, I was the first woman officer whom the temple had. Now they would be lost without women officers, and have women vice-presidents and I'm just delighted. And I've got . . . it seems all my projects turned out, whether I want them to be or not, long-term projects. The time of the celebration of the 300th Anniversary of the Jews in the United States, I was Temple B'rith Kodesh Chairman for an exhibit of the Jews in Rochester and
A. (Continued) in the United States for the 300th Anniversary, tricentennary.

From that developed the permanent museum of Temple B'rith Kodesh. And for more than . . . that was in 1954 was the observance of the tricentennary, so ever since then, I've been the curator of the Temple Museum, and we have one which is not only nationally but internationally known. I have a tremendously powerful committee, not a large committee, there are 11 of us, but they're all hard workers and . . . we are a very strong, firm, determined committee who have made of our Temple Museum a teaching museum. We use it for the religious school, we use it for non-Jewish groups who come. We . . . I have change in exhibits about every six weeks, and we've developed a remarkable collection of articles of Judaica. And, I'm very proud to say that we are going . . . our fame has become international, and the head of the Department of Museology at Hebrew University is writing up our museum for his fifth volume of Museums of Ethnic and Folk Lore . . Judaic Ethnic and Folk Lore. And I sent him a xerox copy of our complete acquisitions book. Also I sent some photographs of some displays. He's written back for more photographs, there may even be one or two pictures from our museum in this definitive book which this gentleman, who is not only, Professor Noye is not only professor at Hebrew University, but he's the Director of the Mu . . Ethnic Museum in Haifa.

Q. You must be so proud.

A. Well, the whole museum committee deserves pride . . . in this because it really is interesting. Right now this af . . . this evening Mike Bernhart who is our volunteer photographer, is coming over to show me the slides which he made from . . . we always have each display photographed . . . And we chose, I chose some of those at the request of Rabbi Albert Plotkin of the Central Conference of American Rabbis to show at their meeting, which is going to be in . . . the
A. (Continued) third week in June, of some of our exhibits. It seems that he who comes from Phoenix, Arizona and we, here in Rochester, have the only ones that he's been able to find out which are teaching museums, that are used as adjuncts to the education of the congregation and the religious school.

Q. Temple B'rith Kodesh has supposedly gotten more conservative over the years.

A. Well, "A" do you think it has, and "B" do you approve of it?

Q. I was using it with a small "c".

A. But it has become a great deal more traditional and has adopted many of the things which it did not have in my youth. And some of them I like and find wonderful. Some I don't like, but I do feel that... the return to tradition is a very good thing because Reform in my day, in my parents days, was a very... and even when I first came to Rochester... was a very cold thing and had lost a great deal of the deep, folk appeal that is important to religion. And while there are some things which, with my background, I find disturbing, because I like things very orderly, there are many more things which I believe are to the good. When I was a child there were only two things that were in Hebrew in the whole Reform Prayer Book. And one of the them was the Shama and the other was the Call to Worship, Borahu. Because I can't say the Kodish was in Hebrew since it's in Aramaic, it was done in the Aramaic as it always is done. Now it pleases me that so much of the service is in Hebrew and that I can understand it and have grown to... to know it. And, it makes me feel a closeness with my people for generations. I like that. There are other kinds of parts of
A. (Continued) the service that I find a little disorderly, but I say this probably is a fault of my rigid upbringing. I am not one of those who . . . who feels it's wrong, I think it's good. I grew up in a home that didn't have a Mezzuzah on it. I learned how to light Friday night candles when I was married and came here because I thought it was a lovely custom. I know that my whole family life has been strengthened by our observance of the Friday evening Shabbat and the attendance at service afterwards. And I wanted it for myself and I think it's good for my congregation.

Q. Do you think most of the members of your congregation feel the same way?

A. I can't speak for most of them. I think that the younger ones do feel this way, and I think there are a group of diehards who really want what is known as classic Judaism, and I don't think they're a very large number, I think they're very vocal. And I believe that most people tend not to think very much about their religious services and just to accept what there is. I can't say whether most do one, most do the other, I can speak positively about myself. And I can speak positively about the many young people who have spoken to me about approving it. And I can speak positively about some of the middle-aged ones who feel lost and don't approve. But, it'll work out.

Q. Is there any other temple activity that you'd like to talk about before we go on to the . . . to your community activities?

A. Well, I am active in the Sisterhood. I . . .

Q. What sorts of things does the Sisterhood do?

A. I have. . . they've asked very little of me over the years, and usually it's the line of speaking or education or representing them to the community or, being the thing which I really love, Parliamentarian. Oh, in Hadassah I forgot to tell you that I have also been the National Chairman of Constitution for
A. (Continued) this organization which is a tremendous responsibility, though we have in-house council and a strong committee throughout the Uni... strong throughout the United States. A strong committee consisting of about seven or eight people, most of them are... are women who are lawyers, where I am not one. The other thing that I have done is I have been the Chairman of the National Service Committee. I told you I served on it, but I forgot to tell you that... that for four years I was the Chairman of it. I've held most of the national portfolios that one can hold outside of New York City, where you go... where the volunteers go in four days a week, all day long, which is something you can't do if you live outside of the area.

Q. True. OK. In the... In the time we have left, could you in some... I suppose chronological order would be the easiest... just talk about your activities in the community since you've been here since 1929?

A. When I first came to the community, I was just married and I had more time than later on I did. And I had time for the fun things in the Council of Jewish Women, such as being in dramatics and in other groups doing that. I had time to be extremely active in the League of Women Voters, a group to which I don't even belong anymore. Not that I don't sympathize thoroughly, but I feel they train you and you can go on educating yourself from them then. And I surely have been continuously active in all sorts of political activities for the things which interest me, including local candidates, congressional candidates on whose executive committee I sometimes am, and... whatever concerns the state and the United States itself. I have... I used to have a great deal more time for reading. I still read, but the amount of material that is sent to me by these organizations to which I belong, that's a whole full-time job and I manage to get some in. I have, of course, been a mother and now a grandmother, devote time to my family and I wouldn't feel that I was doing a
A. (Continued) very good job if I didn't devote time, interest and energy to my family, and I still do. And many of the things that I did, I found very enriching for my husband, myself and our children. And even now with my grandchildren, I find that they're interested in . . . they're still young, one of them is only seven, one nine. But they are interested in different things, maybe sometimes they see me on radio on T.V. or hear me on radio. Or, they hear so much talk about it that it permeates. Just as I let us go back, I think I told you about the fact that . . . that I started going to public school because the kinds of discussions that were going on in my home made me know that there's a larger world than the one which the school was opening. And so, too, I feel that these activities. . . I have changed many things. I was extremely active in the Jewish Young Men and Women's Association, I now am on the Board of Governors and I seldom do anything for them. I feel they have a whole group of people who can and should, must do things for them. But I was the Chairman of Camp Sisol. There was one lady who preceded me who was the Chairman in name only. I was the first active Chairman of the camp. I have been on the Personnel Committee during the war years when it was almost impossible to get personnel. And when I was very busy being in the Red Cross Motor Corps and doing . . . tenth at being on the Speakers Bureau of Tre. . . Treasury for the Sale of War Bonds. I worked on Israel Bonds, always on the UJA. I worked on Israel Bonds when they first came out and weren't as popular as they are now. Now their people can do it. One thing that I think that I've been able to discipline myself to do is . . . and that is in spite of the fact that there a couple of jobs that I've kept a very long time, when I can find somebody else who is able and capable of going on, even if not willing at first, I am the most eager to relinquish the chairmanship and to assist my
A. Yes, I know all about Emma Goldwin, but I also know about... let us take University of Rochester and the late Rush Reeves, who was a typical anti-Semite. And the University of Rochester was one of the most non-Jewish oriented universities that one could find in the community... in the community of educational institutions. And now it has gone so much towards, not only the Bernstein Chair, but the Hillel Foundation and the programs... Israel type program, which under Rabbi Levine they developed at the University, the number of Jewish students who are there when one considers the rigid quota against Jews that there was. I think that... that when Rochester was a hotbed of anarchy, it was because it was so conservative that the people who were towards the left became equally virulent towards... towards the left.

Q. What kind... What kind of future do you see for Rochester for the...

A. I come from a long line of people who prophets spoke for them, and I'm not of them.

Q. OK. Well, unless you have something to add... 

A. The only thing I have is... is that I can't tell you what the future will be, but unless it changes a great deal, I think it's got to move forward. Maybe not at the pace of other cities, but I think it's got to move forward and I think it will do so in a sound manner, making mistakes maybe being, if anything I find it too slow to change to new forms. There are things that I feel... I feel we should be a metropolitan area. I know we've outgrown being a city and towns. And I think this is one of our big faults. And one of the facts that we have some of the problems that... And, if I could do something about it, I would do something about it. I try to see what I can do about it, but I think this is something which...
A. (Continued) Rochester isn't doing quickly enough. And there are other things. I'd like to see us have more than the kinds of newspapers that we have that represent one interest, even though allegedly they have different editorial policies. I think a little controversy is good. And there was a time when Athens, that city of learning, needed a gadfly to bring it to life and maybe we do too.

Q. Well, thank you very much Mrs. Berlove.

A. You're welcome. I enjoyed it.

END OF TAPE II, SIDE B