C-7423 to C-7424 Transcriptions

Wexner Heritage Foundation. Boardroom discussion. 4 July 1994.

FRIEDMAN: [00:00:00] And my natural instinct would be to say better.

M1: Yeah, that's good. (overlapping dialogue; inaudible)

FRIEDMAN: Mr. [Goldman?]?

GOLDMAN: Yes.

FRIEDMAN: There you are. Mr. [Dreck?] just walked in. Goldman. One and two. [Anita Gray?]. Seriously, just walk in. (inaudible).

F1: Hi. (overlapping dialogue; inaudible)

FRIEDMAN: Mr. [Hammerman?].

HAMMERMAN: Yes.

IMMERMAN: Oh, it's [Piri?]. Hello. [00:01:00]

FRIEDMAN: Your name's not [Willow?]. What's your first name?

IMMERMAN: [Carrie Immerman?].

FRIEDMAN: Yeah, I called Hammerman. Mr. [Hillel?] Hammerman.

HAMMERMAN: I'm here.

FRIEDMAN: Mark [Pelzer?]? Here. Carrie Immerman is here. [Kepelbaum?]. There you are. David [Mitchum?] is here. James Samuel, OK. Muriel Weber. [Ubechi?].

M1: In the stripes.

FRIEDMAN: Is that Muriel Weber?

Muriel Weber: Yeah, I put down my email (overlapping dialogue; inaudible).

FRIEDMAN: There goes Weiner. (overlapping dialogue; inaudible) [00:02:00] Is there anybody whose name I have not -- can we have some order, please? Hold on. Class has started so there's no more cross-table conversation, chat-chat-chat-chat-chatter. (inaudible) quiet down and eat your little breadcrumbs.

F1: (overlapping dialogue; inaudible)

FRIEDMAN: I've just asked, is there anybody whose name I have not called? OK. So, Steve, you're not entered.

STEVE: (inaudible).

FRIEDMAN: Isn't that terrible?

STEVE: Maybe.

FRIEDMAN: My name is (inaudible).

STEVE: I feel better.

FRIEDMAN: (laughter) Steve. Is there anyone else here whose name I have not called? OK. A word of apology. I'm terrible with names. [00:03:00] I really am. I can look at you two times and three times and four times and if you're sitting at a

different seat, if you've got a different colored shirt, if you combed your hair a different way, I'll look at you and say, "I know you, I know you, but tell me your name." And please, don't take like the insult (inaudible) or be put out. Just don't. I don't have many idiosyncrasies and this is not an idiosyncrasy. This is just a stumbling block, an inability and illiteracy, call it what you want -- a half a brain. It's just my weakness and all my life I've been teaching people and I don't remember their names. And it's going to happen to us in the next five days.

So you don't have to say your name every time you want to talk, [00:04:00] but if I ask you, "What's your name," don't get so up. Tell me the name. (laughter) And just realize you're dealing with a half-brain. What can I do?

Secondly, let me explain, very simply, the reason for the restriction in registration, namely that if you wanted to come into this particular course, I asked you to stay through the whole five days. I'm not sure if any other instructor imposed such a condition. Because if a man is teaching or a woman is teaching medieval history, and

somebody drops in for one session just because you want to hear that instructor or because you want to hear that particular moment in time, then you're not interested in the rest of it. You just want to know what happened in the 100 Years' War. [00:05:00] So you can drift in and drift out of a course in medieval history and there isn't going to be any serious sequential problem, if you missed something before or you missed something after.

This business of leadership, in the sense that I'm trying to do it here which is the practical aspect of how you function. That's why I called it a [practicum?]; that's what it is. It's not theory. And so if we start talking about how you -- you, the leader -- have got to get to the top, and you haven't sat through that discussion, because, by the way, it doesn't do any good if you think you're a leader and I think you're a leader and nobody else does, and you wind up at the bottom for the next 30 years. And you go slogging away like a good, loyal foot soldier. You better bring a chair [00:06:00] with you. (laughter) Is that Hillel [Hammerman?].

HAMMERMAN: Yes.

FRIEDMAN: Thank you. So what I wanted was for you to get the *gestalt*, the whole picture. And that's why in the material that was sent to you -- I hope that little outline that I wrote was sent to you about the rabbi as the general. General is a military word and we'll talk about that more. And then what? The rabbi as a politician, the rabbi as a fundraiser. The leader as a manager and the leader as a visionary. There are five major functional aspects of leadership, and how do you handle them?

And there's no point in somebody drifting [00:07:00] in to listen to a discussion about the leader as a visionary if that drop-in person hasn't heard anything else. And we will deep in context by three or four sessions from now. And the person would have missed it. So I'm explaining why the restriction, which cuts you off from the opportunity to hear all the other great people in the faculty and all the other great subjects, but I'm sorry. But this is a little bit of professional training, I hope, and I hope it'll turn out to be worth your time.

Those were the two preliminary things I wanted to say. Now, everybody else, move so this guy can get in. (overlapping dialogue; inaudible). Maybe you've got more room up here.

M1: Yeah, why don't you move over a little bit (inaudible). (laughter) [00:08:00]

FRIEDMAN: (overlapping dialogue; inaudible) here. Going to get out of my way; I'm moving to the top. (laughter)

M2: (inaudible).

FRIEDMAN: Well, you just did.

M2: It's all relevant.

FRIEDMAN: (inaudible) the top. Here's the top. (laughter) Are there any comments or questions that you want to make before I get started? Anything you want to ask? OK.

M2: How do you clips for that as a question?

FRIEDMAN: (laughter) That's on your mother.

M3: Are you going to do your own background first?

FRIEDMAN: (inaudible) No, you can't. Am I going to do what, sir?

M3: Well, I'm just wondering, because not all of us are familiar with your bio and so on, and other things. So I was going to ask questions about your own life experience.

FRIEDMAN: Sure. You can ask it. [00:09:00] Next month I'm going to be 76 years old, so there's a lot to tell. But let me

try to knock it all together fast. I graduated from Yale. I did not graduate from the Columbia School of Business because it was in 1939 and a guy offered me a job at $25 a week, which was very good in that immediate post-Depression period. His name was Mr. [Leiderstore?], an accountant in New York. And I didn't want to be an accountant after one year, so I quit. I blew the job, never bothered to get the degree, and went to work at a factory for a year. I worked two shifts, 16 hours, in order to pay back all the debts. Tuition at Yale, in those days, was $450. Next month, [00:10:00] it'll open at $25,120.

So, on the other hand, my father, who was a salesman, had a Model T Ford and it cost $400. The cost of the car and the cost of the tuition was identical. So if tuition today is $25,000, so that's what your car costs. Nothing's changed. (overlapping dialogue; inaudible) The whole escalation in the value of money and goods, and it's interesting.

M3: You didn't have to go business school.

FRIEDMAN: Sir?

M3: So you didn't have to go to business school.

FRIEDMAN: I think not, in retrospect. (laughter) But it was worthwhile. During the year, working on the sewing machine, making army blankets because the war was coming, I decided that I was kind of upset about the fact that all around me there was silence in the American Jewish community, and I couldn't understand it. [00:11:00] We were in 1939, Mr. Hitler is already six years in the chair as chancellor. And he'd written his book in 1925, when he was back in prison in Landsberg. And there were no secrets about what he was going to do. And the Nuremberg Laws were passed in 1936. Everybody knew. I mean, [Eisen?], he didn't know, certainly. There's no television in those days, remember, so you had to read the *New York Times*, and what was in the *Hartford Courant* was going to be minimal. And what was the *Dallas Times Herald*, it was going to be minimal. And so not everybody read the *New York Times*. I'm here, in Utah, in 1994, you can't get hold of the *New York Times* because it isn't flown in from Los Angeles in time. [00:12:00] Or whatever they tell me every morning.

But there were ways of knowing, if you cared about knowing, and there were things you could do if you wanted to do. So

obviously knowledge was minimal and will to act was minimal and the Jews of America were silent. And I thought that I would like to try to do something to wake them up. And that is what started it. It gave me the idea that the one man who was urging action was [Stephen Wise?]. And he was fought by everybody.

The American Jewish Committee said (inaudible) and the Zionist Organization said the same thing, and the B'nai B'Brith said the same thing, and the Jewish Labor Council said the same thing, every major national organization in American. The Federation movement was almost nonexistent or certainly very, very [00:13:00] weak. Although the first Federation in Boston was already old, but they were organized in the very early part of the century.

But the national organizations and the local Federation organizations were all quiet. And Wise was trying to get parades up and down 5th Avenue. And he filled Madison Square Garden in April 1933 -- three months after Hitler came into power -- Wise had 25,000 people in Madison Square Garden and 8,000 out on the street listening over the loudspeaker.

And the governor of New York, Al Smith, came and the mayor of New York, LaGuardia came, and two cardinals of the Catholic Church, and the mass of Jews out there in the audience, and the leadership of the Jews [00:14:00] absent from the stage. Nobody there.

And that wasn't because they didn't know. That was because they decided on a strategy which was 1000% wrong, namely hunker down, keep quiet, low profile, don't raise a fuss, it'll jeopardize your status here in the United States, etc., etc. OK.

M: They were no fools. I mean, they must have had some basis for why they thought that way. I mean, I don't know --

FRIEDMAN: I just gave you all their reasons

M: But some kind of basis for that. I mean, there must have been something --

FRIEDMAN: Yeah, Father [Conklin?] was screaming over the radio from Detroit every Sunday morning, a vicious anti-Semitic. So it scared them to death. Well, what kind of people were they? I mean, in retrospect --

M: Well, you're just saying they're all timid leaders.

FRIEDMAN: Timid, with elaborate rationalizations [00:15:00] as to why not to make any movement, why to keep a low profile. Well, it would be much worse for those Jews in Europe if we had come under attack here, in the United States, by local anti-Semites. I mean, it was the same scale as though Hitler, who said clearly he wants to murder every man, woman, and child who are Jews in order to eliminate Judaism, which is the poison. And secondly, Judaism is the poison that gave birth to Christianity. Which teaches you to love your neighbor, be meek and mild, turn the other cheek, all the doctrines.

So Judaism is the virus which spews forth an additional disease, which goes contrary to our Germanic and Teutonic culture, and which we're going to reestablish here for 1,000-year Reicht. [00:16:00] To get rid of the Christian sloppy mentality, I've got to get rid of the original cancer that metastasized into Christianity. I've got to get rid of the Jews first.

So you see? So American Jewish leaders, knowing what Hitler's objective is and worrying on the other hand about

what might happen to them here, in the United States, there's no scale, there's no symmetry. Nobody was threatening in the United States, with all the anti-Semitic poison of Mr. Conklin and of Charles Lindberg, the famous flyer. And there were a whole bunch of nice America-firsters, isolationists. We don't want to take the time here to do every analysis of something that everybody knows, why were the Jews silent. [00:17:00]

M4: Did you come from a different kind of background than the norm to make you feel strongly (inaudible)?

FRIEDMAN: No, my father was born in Vilna. My mother was born in Riga. I am a first-generation born in the United States. On the other hand, it was a pretty Americanized household already because they were married in 1918, and already English was the language in the house. So they had been in the United States maybe -- I don't know, take a round number, 1900 -- so they'd been in this country for 18 years and they were Americanized, and they spoke naturally.

And I never learned Yiddish until I worked in the [DP?] camps in Germany for three years. I had to take my good, solid, excellent *Hochdeutsch* which I learned in university

and twist it into good Yiddish [00:18:00] because the people in the camps said, *(inaudible) Deutsch?* And I would've said *rieden zie nicht, Deutsch spreche*. Well, that isn't what they wanted to hear. They wanted to hear good Yiddish. So I finally learned Yiddish. But the household was English.

Now, was I different from anybody else around me? I don't think so. I don't think so. I had one experience, perhaps, that reveals something. It was in 1936. My mother went to the sisterhood meetings -- she was very active, there, in the synagogue -- and some guy comes in and he tells them that he is looking for ladies who will agree to take into their households German children -- 11, 12, 13 years old -- who could get out of Germany, [00:19:00] whose parents were willing to let them go. The parents gave all their property and money to the Nazi government in order to release the children. The parents knew they'd never see the children again. The parents didn't know that they themselves were doomed to wind up in a cattle cart to Auschwitz. But they did know, in 1936, that they were giving away their kids in order to save their kids' lives.

My mother (inaudible) and she comes home from the meeting. And she's got three U.S. government affidavits in her hand because she had told the guy in the meeting in the *shul* that she'll take three children. We were three brothers: my two brothers. We are, all three of us, in the 70s, clustered. And so she said, "OK, God is good to me and I have three sons. I'll take three of these German boys." [00:20:00]

My father went ape. My father was out of work -- 1936 -- it was the height of the Depression. We had trouble putting food on the table. We three boys, each of us, had one white shirt. And every night my mother washed and ironed the three shirts so we could go to school in the morning properly dressed. That's what it was like in American in 1936.

He said, "I can't sign these affidavits. I am attesting. It's a legal document to the United States government that I will be supporting these children, that I have the mean. That they shall not become public welfare charges. I can't

guarantee that I can feed them, and house them, and [00:21:00] send them to school, and buy their books. And what are you talking about? I don't have a job." Quite an argument between the two of them. Her ultimate weapon, of course, was to throw him out of her kitchen. It was her domain.

"[Izzy?], get out of the kitchen." That was the ultimate insult. (inaudible) We kids heard it. In the morning, he came to the breakfast table and he surrendered. And (laughter) signs the affidavits. She takes them back to the *shul*. And about, I don't know, four weeks later, we got three nice kids: [Helmut?], and [Hans?], and [Waldil?]. And they were relatively close to our own ages, of our three kids. [00:22:00] So we got six. And that may have been a very important thing in the formation of me.

And her answer to him was very simple. She said, "We haven't got enough for three boys, so we haven't got enough for six boys. What's the matter with you? It's more water in the soup. So iron three shirts, so iron six shirts. What's the matter with you, Izzy? I don't understand.

You're giving me these legalities. This is (inaudible)." That's powerful for a kid to get. I'm trying to answer your question.

M3: Yeah, but by that time, you were about 18 already, so you either had it or didn't have it.

FRIEDMAN: Yeah, I was 17. Yes, correct. I'm not sure if you can say that a 17-year-old kid had it or didn't have it. Maybe yes, maybe no. At any rate, I'm trying to think back and [00:23:00] try to answer your question, what were the influences on me. You had the floor.

M3: No, he said before that. Now, we look back, we know that's usually wrong in the 1930s, but even now, one of the faculty members was talking and I asked her about Farrakhan and what do we do if someone says today, "kill whites, kill Jews," and so forth? (inaudible) going to ask you now. Last night was don't inflame it, be quiet, you're giving it more publicity. We have to use these (inaudible) that go way --

FRIEDMAN: So this faculty guy sounds like he's about 90 years old.

M3: I'm saying this is today, last night.

FRIEDMAN: Yeah, but he's talking like then.

M3: But to say is, we look back, we all know it.

FRIEDMAN: Yeah, you know what my answer is to Farrakhan? Forget it. It's meaningless. Farrakhan cannot arouse among the blacks a black shirt army, a brown shirt army. Farrakhan cannot get the industrial base of America behind him the way Hitler got the whole [00:24:00] steel and coal and iron, the whole thing in the roar --

M4: The banking community, everything.

FRIEDMAN: The first month goal that he got, you know who he got it from? The Bechstein family, the great cultural family that makes the famous piano, the Bechstein piano. She gave him a bundle. You know what he did with it? He bought a newspaper in Frankfurt, the *[Franckishe Beobachte?]*. And once you own a newspaper, you can print in it what you want, no matter what kind of illegal or impossible or immoral hate.

So he's got big, heavy dough behind him. One newspaper leads to another. He's building the brown shirt army. He built it very carefully and very successfully by one simple device. In 1934, one year after he was in power, the head was a guy by the name of [Ernst Rohm?], a homosexual, a close friend of Hitler. And one fine day, Hitler decided

[00:25:00] that they would require a little bit of terror in which to get these brown shirt guys in line. And they were all down at a lake, at [Stalengeld?], south of Munich. And 6:30 a.m. he sends a squad in and just -- shoom -- machine guns them all down, including his best friend, Ernst Rohm. Now that is sending a little message down the ranks. Don't anybody mess with me.

M4: So why isn't Farrakhan 1920?

FRIEDMAN: Because he can't do it. It's very simple.

M2: It's a different problem (overlapping dialogue; inaudible) --

FRIEDMAN: In America, in 1994, Farrakhan can't do it.

M4: Can't happen here.

FRIEDMAN: No, it can't happen here.

M2: No one heard of this Muhammad until he spoke at King College (inaudible).

M4: No one heard of Hitler in 1920.

FRIEDMAN: But all wrong, absolutely wrong. No one heard of Hitler? (laughter) What was the date that Hitler made his first push? [00:26:00]

M2: Twenty-two, wasn't it?

FRIEDMAN: Twenty-three.

M2: Yeah, well, (overlapping dialogue; inaudible) --

FRIEDMAN: Five years before that, Hitler was --

M2: It's not as simplistic.

FRIEDMAN: It's very simplistic. You cannot super-analyze history. You've got to make a decision which way you think it's going. And if you think -- and I don't even mean you personally -- if anybody thinks that America could ever go in the fascist, militaristic, terroristic approach with some kind of genocidal goal comparable to Hitler, if anybody thinks that that could happen in America, then I would earnestly and seriously -- and not sarcastically -- recommend that you get your family organized and get yourself a good job in Israel or in Venezuela. Obviously you got Israel, which the Jews didn't have in the '30s. So go buy a second house and that's your insurance policy.

F1: I'm interested in the effort on |00:27:00| the children. You mentioned that your mother took the papers back to the synagogue. What organization, back then, would have organized that?

FRIEDMAN: [HIAS?].

F1: HIAS.

FRIEDMAN: It's a functional organization. I love functional organizations that do something. I hate organizations that talk. Can't stand talk that doesn't lead to action.

M: The problem is, though, when you're seeing it in terms of Hitler versus Farrakhan, though, on a (inaudible) historical level. Let's assume, for the moment, though, that Farrakhan is not a threat to the entire Jewish population.

FRIEDMAN: He's not a threat to the white population, either.

M: That's correct. But how about the kid in Borough Park who's scared to death to walk down the street because 12 black kids --

FRIEDMAN: Get over (overlapping dialogue; inaudible) Borough Park's a ghetto, and the kid feels safe in the ghetto. And if the kid who's got that psychology should --

M: (overlapping dialogue; inaudible) how about Hamas? How about the kid from [Hattern Lawrence?], Long Island (overlapping dialogue; inaudible) --

FRIEDMAN: I'll show you (inaudible) [00:28:00] my family lives there. I know what it's like.

M: OK, but so, at this point, though, I assume we have some obligation due to the inhabitants of the ghetto --

FRIEDMAN: No.

M: -- that are terrified by Farrakhan and --

FRIEDMAN: What obligation can you have for them? You reassure them if you believe the way I do, and you try to strengthen them, and you try to tell them not to worry, and you try to make sure that they get better police protection, etc., etc. You do the best you can. What obligation do you have beyond that?

M: Well, but then (inaudible) you aren't addressing the issue of Farrakhan. In other words, I'm going to cause (inaudible) --

FRIEDMAN: I'm addressing the issue of Farrakhan to this isolated time in [Barramark?]. That's not five million Jews in this country.

M: No, but that is still some obligation, in terms of leadership (overlapping dialogue; inaudible) --

FRIEDMAN: I know, that's fine. Pay whatever attention you think they want. It's not a question of what they deserve. There's no such thing as deserve. [00:29:00] They don't deserve more or deserve less. It's the obligation to give them what they think, they feel they need. If they feel weak or worried or powerless or fearful or whatever, then

the central community should give them whatever comfort, solace, physical assistance, police assistance, monetary assistance. But here, you're talking about a minor matter.

We're talking about whether Mr. Farrakhan can arouse 40 million blacks to build themselves into a structure that can endanger 210 million other Americans, Jews included. And that's why I dismiss it as a historical possibility.

M: I don't mean to press the issue, but what concerns me is that if he were able to galvanize 40 million blacks to threaten 210 million white Americans, you can bet your sweet life that Clinton [00:30:00] and everybody else would address the issue. Because he's only a threat, even in a small way, to the kids of Borough Park or [Hafter or Roman?] --

FRIEDMAN: He's not going to be a threat to the whites, to the Jews. Read the text of the thing. He's talking about the whites, and particularly the white Jews who are the landlords and the exploiters of blah, blah, blah, blah. The man is a fringe -- call him whatever you want -- terrorist, propagandist, call him a military threat if you want, I

don’t care. Because he’s got these nice guys in bowties who’ve --

M: His brown shirts.

FRIEDMAN: What?

M: You mean his brown shirts?

FRIEDMAN: His brown shirts. (overlapping dialogue; inaudible)

M: So he has his brown shirts?

FRIEDMAN: Sure, he’s got his brown shirts.

M: And if you listen to anybody in any black neighborhood, (overlapping dialogue; inaudible) [out of control?]. (overlapping dialogue; inaudible)

FRIEDMAN: That’s right.

M: I’m not talking about the brownies who give you tickets, I’m talking about [00:31:00] his brown shirts (overlapping dialogue; inaudible) --

FRIEDMAN: Listen, listen, listen, listen. [Yilla?], you’ve got to put things in perspective. Now, if your normal psychological bent is to be fearful or overly worried, then I can’t change that. But I’m talking about the leadership of community (break in audio) we lived in [Caesarea?] for many years. It was four kilometers down the beach from [Chiseral Zarkat?], a nice nearby Arab fishing village. It

was the beach on which that lady -- the photographer girl -- who was shot and killed when a *[fatach?]* boat landed on the beach shot her, shot their way out to the main highway, commandeered the bus. [00:32:00] It went all the way down. The fight continued to the country club on the Tel Aviv Highway. Remember that? And finally, the army came and just shoot up, chopped up all the terrorists. And 33 people were killed in that battle. But it started on the beach a couple of kilometers from my house.

The boys were, I don't know, nine, 10 years old at that point. And I did the following: I bought my wife a 22 Beretta, which is a weapon of choice when you're fighting in close quarters. That's what the El-Al guards on the planes use because if you fire that particular pistol you will not cause a hole, puncture a hole in the fuselage of the plane, which will decompress the air inside and blow the whole thing up.

: (inaudible).

FRIEDMAN: There is a special -- [00:33:00] (overlapping dialogue; inaudible) for your future information, it's not a carry. It's a 22 Italian Beretta. I had a 9mm Luger left

over from the war. The Beretta was in the night table next to her bed; the Luger was in the drawer in my desk. And I had a 20-gauge Remington shotgun with five shells in the breach, which we stood up behind the front door, OK.

As I said, the boys were nine and 10. I took everybody out on the range and I taught them all how to shoot. The little nine-year-old kid, when that 20-gauge shotgun goes pow, kicks him in the shoulder and knocks him on his can, he understands what a weapon is. Everybody said, “now, how can you leave a loaded shotgun behind the front door?” I said, if my kid doesn’t know, if I haven’t taught [00:34:00] him properly how to use that weapon, so that he’s going to be afraid of using it under conditions where he can make an error, but he’s not afraid to use it under conditions where he has to defend himself. If he sees anybody walking up the front walk toward the house whom he doesn’t know or recognize, or if he’s in the slightest bit worried because there’s a rumble in the neighborhood, or there is anything that he hears over the radio, then he is to take that shotgun and use it.

So I am not a pacifist. And I know what it means to fight back. And I have been in the American army and I have been in the Israeli army, so I am not a victim of any kind of obligatory resistance to the use of arms. No. [00:35:00] If Farrakhan comes back at me, I know how to come back at him. So that's not the problem.

The Jews in this country are not fearful. What happens is we still have, in all of our freedom, the tremendous tendency to think backward, instead of forward. Thinking forward, you have to assess the danger. How real is the danger? And the danger in the United States, of any kind, of nascent, inherent anti-Semitism expanding, exploding into any kind of dangerous -- physically dangerous -- attack is, as I understand it and as I look at the scene, zero. It doesn't exist in the United States. [00:36:00] (coughing)

M: I don't want to dwell on the subject either. (overlapping dialogue; inaudible)

FRIEDMAN: If we've got to get to it, we've got to get to it.

KAUFENBAUM: But I was here a few days earlier and well I heard on the radio, I guess it was Sunday morning driving

in on a four-hour trip, was the religious right talking about how bad the Jews were in this area. On Friday, I heard a person in Park City espousing about his Christian ethics and his wife was trying to tell him to be quiet. And he said, “I can talk about whatever I want, wherever I want.” There’s no evidence of Judaism in this area. Or in --

FRIEDMAN: The Jewish population of Salt Lake City is 6,000.

KAUFENBAUM: I understand. In fact, behind our registration desk is Our Lady The Snow’s church schedule. I’m not offended by it, but what I’m [00:37:00] saying is that there is no -- and outside the ghettos of New York and Los Angeles and Cleveland and Columbus, whatever it is, the rest of the county is susceptible to learning this anti-Semitism.

FRIEDMAN: You hear it all the time in the Bible Belt: Oklahoma, Arkansas. Have you ever driven through Tennessee, etc., etc., etc., etc.

KAUFENBAUM: It scares me to drive through those places and to be in those places.

FRIEDMAN: Why?

KAUFENBAUM: And acknowledge that I’m a Jew.

FRIEDMAN: Well, when you say acknowledge. You check into a hotel, what's your name?

KAUFENBAUM: It's Kaufenbaum.

FRIEDMAN: So can there be any confusion about (laughter) your name? You say identify. You don't have to walk around with a badge here. But when you're driving through Tennessee, you want to go check into a hotel, you put your name on. My, God, you've got secret underground Ku Klux Klan that still exists, gets the word over to the downtown. "Hey, Kaufenbaum's in town. Let's go get him." [00:38:00] I mean, come on. We haven't had a lynching in this country in 25 years. (overlapping dialogue; inaudible)

M: (overlapping dialogue; inaudible) got shot in Colorado.

FRIEDMAN: Come on, the radio announcer for a whole set of other reasons. Would you do me a favor?

M: You're not being consistent. Let's go on.

FRIEDMAN: Yeah, I'm not being consistent. I'm (overlapping dialogue; inaudible) accusing you of that. Anti-defamation League, with all its apparatus, said last year there were 367 episodes. Now, what the hell are we talking about? (overlapping dialogue; inaudible)

M: OK, you were doing the (overlapping dialogue; inaudible) (laughter)

FRIEDMAN: You started it. You asked. (laughter)

M: Well, it's just fascinating. (overlapping dialogue; inaudible)

FRIEDMAN: You asked the question. (overlapping dialogue; inaudible)

M: (overlapping dialogue; inaudible) go back that far with you. It's fascinating.

FRIEDMAN: All right, quick. I had a congregation in Denver in 1943. [00:39:00] I've been --

M: You went from the blankets to a congregation? Where did you go to --

M: How did you get (overlapping dialogue; inaudible) --

FRIEDMAN: I went to Stephen Wise (inaudible) medical school because I believed that he was an activist and I'm an activist.

M: He was a cousin of mine, by the way. He was a cousin of me.

FRIEDMAN: Well, it's awful good (inaudible).

M: My father never wanted me to know it. (laughter) Seriously. My father was Orthodox and --

FRIEDMAN: And he was reformed.

M: -- he was reformed.

FRIEDMAN: Because he was the guy from Budapest. That's where he was born. Anyway, I went to rabbinical school because I said, listen, if I've got to try to wake the people up, I've got to have some kind of platform from which to do it, that's all. That was as practical as that. (overlapping dialogue; inaudible)

M: (overlapping dialogue; inaudible) was your newspaper.

FRIEDMAN: I was my newspaper, right. I needed a newspaper. Good. So I came out of here in '43. And I've loved this part of the country for 51 years. And my cowboy hat is 25 years old. [00:40:00] And then I had one a year in that congregation because the regulation in the army was that they would commission you as an officer and a chaplain only after you had a practical internship in a *gul*. What the devil that had to do with being an army chaplain in the infantry division, I don't know. (laughter) Doctor had to have a year internship in the hospital after he got out of medical school. OK, a clergyman's got to have a year. So I did it.

A very lovely, wonderful year. I had old time German classical reformed congregation and I split it. And that was fun. (laughter) That's a whole other story. I went away -- I went in the army -- I was with the 9th infantry division of the third army, Commander General Patton, who was a totally crazy [00:41:00] man, a totally brilliant general. Finished the war, ran around the woods south of Munich, in Bavaria, picking up refugees. The [*sherit aplata?*]. They were the [*schredim?*], they were the remnants. Broken, smashed, didn't know their names, many of them. Didn't know where they came from. Many of them died the minute we started to feed them food because they couldn't absorb food.

Anyway, anyway, anyways. (inaudible) was total chaos. I mean, you had no idea what Germany was like. I was picking up refugees all around the roads and, one day, I got a telephone. And you can put 50 people [00:42:00] in a truck, a two-and-a-half-ton GMC six-wheeler. And you throw little bits of baggage away and make room for one more person to squeeze in. And after you collect them, you've got to bring

them and put them someplace. And you can't find a building with four walls and a roof. No place.

So you find a half a building; two walls is good also. Break the wind. And then you run back to division headquarters and break open the quartermaster warehouse and just pull out cartons and cartons and cartons of food, toilet paper, blankets. Penicillin was just been invented, but it was only for soldiers who had syphilis. And bring it back to where they were. You've got your 50 people collected somewhere, [00:43:00] in a half a garage or something.

And that became what we called later a DP hint. Displaced persons, DP. They had no citizenship. They weren't going back to Poland or Lithuania or Ukraine or Austro-Hungarian territory. They couldn't go back anywhere because everywhere they came from was a cemetery. And they couldn't go forward because the British were blocking. Israel didn't exist, it was Palestine.

I mean, I get a joke when I hear let's talk about Palestinians today. Because we were Palestinians before (laughter) we were Israelis. I keep saying we because I am a citizen of Israel as well as of the United States, which is perfectly permissible and legal under [00:44:00] all international law. And anyway, I got recruited into the *Haganah*, which was operating on a double front. One was called *Aliyah Bet*, which you know about that. That was the all the illegal immigrants ships that were trying to take people and get them to Palestine. And the British were stopping them.

I mean, I see blank faces. Is that period not familiar to you? I see one or two nods. I see a lot of unfamiliarity with that. That's interesting. Did you ever hear of a ship called the *Exodus*?

M: Sure.

FRIEDMAN: OK. So I helped to load onto the *Exodus* 4,400 people. And the *Exodus* was a ferry boat that went across the Chesapeake Bay, from Baltimore to Wilmington. I mean, you know the geography of the territory. [00:45:00] And she sailed and almost foundered twice because she didn't have a

keel; it was a ferry boat. How do you sail the Atlantic without a keel on the ship to keep it settled into the water?

Anyway. One job was *Aliyah Bet* which was to smuggle immigrants, illegally, across borders. And I ran my trucks out of Berlin every night at dusk. Six trucks driven by six Palestinian guys from the brigade and six others riding shotgun, with machine gun out the window. Rode 150 miles up through the Russian zone of Germany, from Berlin up to Szczecin. If anybody ever heard of that town, it's a big Polish town up near the Baltic.

And the *Haganah* guys on the other side were shepherding everybody from Uzbekistan, Tajikistan, [00:46:00] Azerbaijan, wherever they were hiding, way out east, far, far away from Hitler. The Russians took them out there -- hundreds of thousands of Jews -- and worked them to death as slave labor. But the ones who were alive, we brought them all brought back east, crossed over into the American zone of German. That was the destination. Because the

American zone, where the American flag is flying, that represented freedom, and safety, security, free food.

So from Szczecin down into Berlin, we used to leave Berlin at dusk, get up there by midnight, load 50 Jews in a truck -- six trucks, 300 people, threw the baggage overboard -- little suitcases they were carrying -- get more people in, and get back down into Berlin by dawn. In other words, operation is all in the dark. And you've got 300 people. [00:47:00] And so I had to get a camp established in Berlin. And I did, in the western edge of the city, a place called [Flachten Zee?], which was a former camp where the Germans kept Russian prisoners of war. And there wasn't a bed in the place, and there wasn't a chair in the place. It was one whole, huge, like a stable where you would keep horses, and it had straw on the ground. And that's where we snuck the people.

And then stealing all the food out of the army warehouses in order to feed them, until the army regularized it and agreed to give the Jewish refugees 2,000 calories a day. And by that time, the joint came in because one port in

Europe opened up (inaudible) and ships could come into Antwerp. And more important than the food, which would come in large quantity, and the joint added 1,200 calories a day. [00:48:00] So we were feeding 3,200 calories a day which is a pretty good diet. And we strengthened them up pretty quickly. And we got control of most of the disease and the illness. And it didn't take long to get them back into human condition.

More important than the food was the problem of how to maintain this whole thing. We had to pay a bribe. We paid one carton of cigarettes for each Jew. Now, a carton of cigarettes on the black market was $150. A GI could buy a carton of cigarettes in the PX, in the army store, for $0.70, no tax. So in a carton, there's [00:49:00] 10 packs of cigarettes. One pack of cigarettes, therefore, had a black market value of $15. So one pack of cigarettes would buy you a bottle of whiskey. One pack of cigarettes bought you a woman for the night. One pack of cigarettes could buy you a used Leica camera. We were buying things out of the German market with cigarettes, which were the best currency.

The other currency was occupation Marks. If you wanted to take your carton of cigarettes and not smoke it yourself, go out and sell it on the black market for paper money, you could get the equivalent of $150 worth of German occupation Marks, which you then took over to the army post office and used it to buy a U.S., an American [00:50:00] postal money order for $150 in dollars. And mail it home to your wife or your mother. And you could become a half a millionaire after one good year's worth of work.

M: It's just a currency arbitrage.

FRIEDMAN: Yeah. But I needed 300 cartons of cigarettes every night. I got 300 people. Never mind the few bottles of vodka (inaudible). Three hundred cartons of cigarettes is $45,000 every night. (laughter)

M: You could donate it.

FRIEDMAN: Donate it from whom? (overlapping dialogue; inaudible) Yeah, I had 2,000 Jewish GIs in Berlin. I had 600 Americans. I had 400 Russian Jews. Well, I had a *Seder*. After the liberation, I ran a *Seder* in that big [*Schoenebier, rathaus*?], the city hall. You remember when

Kennedy, he went to Berlin, and [00:51:00] he made a speech?

F: *Ich bin ein Berliner*.

FRIEDMAN: Yeah, well, you know what a Berliner is, by the way? It's a doughnut. It's a doughnut.

F: Not anymore.

FRIEDMAN: It was a doughnut. (laughter) (overlapping dialogue; inaudible) If he wanted to say, "I'm from Berlin," yeah, "*Ich bin aus Berlin*." Or "[*ven burne from?*] *Berlin*." But a *berliner* is a slang word for a doughnut. (laughter)

F: One less speechwriter.

FRIEDMAN: Yeah, one less speechwriter is right. Anyway, we had a *Seder* in that city hall. It was fantastic. There were 2,000 Jewish soldiers in there singing like mad. And three generals were up in the front -- American general, British general, French general -- and I went to see the Russian (inaudible) each one. They also said yeah, I'd be glad to come. Because I told him, "Your men, your troops are going to be there." The Russian general I went to see -- [Katukov?] was his name -- "Yeah, yeah, yeah, yeah." Well, the guy didn't show. And there was his big chair up on the (inaudible) with the Russian [00:52:00] flag and 400

Russian Jewish GIs out there in the audience. And they kept (inaudible), “Where’s Katukov? Where’s Katukov?” So finally, I made a public announcement: “I don’t want to embarrass anybody but I have to explain, General Katukov accepted but, for some reason, is not here.” Period, finished, nothing more to talk about.

OK, how many cigarettes are you going to get from the GIs? You know, you’ve got 10 packs a week rationed. You’ve got seven days in a week. You smoke --

M: You should give up one.

FRIEDMAN: One. So he gave me one, fine. So I got a pack of cigarettes. So I got a couple of hundred packs of cigarettes. I haven’t got enough for the first night’s operations. (inaudible) my father sent me carloads full and that was some help. But really, what saved it was the joint. And, as I said, [00:53:00] when the ships came in, I could begin to get freight carloads full of cigarettes; that was the quantity that I needed.

Anyway, to make a long story short, we pulled 100,000 Jews -- almost exactly -- through the Szczecin-Berlin route in the calendar of 1946.

M: How many made it to Israel?

FRIEDMAN: Ninety percent, 95%.

M: They got through the barricades there?

FRIEDMAN: No, no, no, no, no, no, no. They made it to Israel when Israel was born. They sat in those camps in Germany until 1948.

M: That's amazing.

FRIEDMAN: Now, on the illegal ships -- we ran 56 ships -- and the British caught them all. And took the people and put them on the island of Cyprus. In the same ships, we had the weapons that we were collecting, because the other part of the *Haganah* operation was called [*Reichish*?], which meant accumulation of arms. And we couldn't load heavy stuff, like 155mm artillery or big Howitzers or stuff like that. But 50-caliber machine guns, water-cooled, air-cooled. Millions of rounds of ammunition. And M1 carbines and M16s and all the what we called the light stuff.

But we did make one heavy hit. Outside of Prague, there's a very large ammunition plant, Skoda. Skoda was manufacturing

Messerschmitt planes on license for the Germans. So we found 11 of them; 11 brand new Messerschmitt [00:55:00] Me 109s, never used. Best airplane in the war; nobody had anything like it. Those Germans. I mean, boy. We got them to Palestine.

M: It was the Czechs, actually. The Germans really didn't manufacture the planes until they took over Czechoslovakia.

FRIEDMAN: OK, but they were manufacturing them, according to German plans and German specs, and the Czechs did it on license for the Germans. Took the wings off, got the fuselage inside of it. We stole three large trans four planes from an American airfield. And that's the only way you could do it. And the irony of life is it's life, you know, you can't predict. The first aircraft of the newly-established Israel air force were 11 German Messerschmitt airplanes. [00:56:00] And the British were using British, fine. The Egyptians were using British Spitfire airplanes, which were a good plane. And this was 1948 already. I mean, the war of independence in Israel, [*Milkhemet HaShikhrur*?]

Your memory takes you back eight years, from 1948 to 1940 -- 1940, September -- Battle of Britain in the air. The

Nazis are trying to conquer England. And the British handful of pilots, when Churchill said, “so many owe so much to so few,” he’s talking about 500 British Spitfire pilots. And those Spitfires just shot the Messerschmitts out of the sky. And that was the way that England was never invaded. Hitler couldn’t invade England. So he turned around and he went the other way to invade Russia. [00:57:00]

Eight years later, those two airplanes are fighting each other. Messerschmitts are in the hands of the Israelis, Spitfires are in the hands of the Egyptians. And this time, the Messerschmitts took these Spitfires out of the air. So a lot of it has to do with who’s flying the airplane and why he’s flying the airplane and what’s the motivation and the morale in the whole business.

(inaudible) you are guilty. You cost an hour of time, here. And --

M: I only got you to 48.

FRIEDMAN: See, if you want to keep going.

M: Well, when you spoke about your relationship with David Ben-Gurion. It was just so fascinating. Because you were almost there.

FRIEDMAN: He recruited me. And I didn't know who he was. He called me -- His secretary lady, she called me on the telephone [00:58:00] and I was in a little town near Garmisch-Partenkirchen, in Southern Bavaria, the Alps. And this woman gets on the phone. She says, "You're Friedman?" "Yeah." "Well, will you meet me in room 203 of the Royal [Monceau?] Hotel in Paris, Avenue [Osch?]? Right near the [Etoile?]." So I was 27 years old. I'm not married. Why not? Yeah, OK. Take a shot. (laughter) (overlapping dialogue; inaudible)

(inaudible) get there, freezing cold. I had no idea what that winter of 1945 was like in Europe. My God, everybody was a frozen icicle, including soldiers who didn't have food in the barracks, either, or heat. I knock on the door. The door opens. I take a look. I say, "this is a wasted [00:59:00] trip." And (laughter) (inaudible) middle-aged lady (inaudible), we got to be wonderful friends. Her name was Ruth [Pluger?]. She was an officer of the same shipping

line. She was Ben-Gurion's secretary, in quotation marks. He didn't spend much time with women anyway.

And he is in this hotel and it's the British headquarters. I came walking down the street and see the British flag is flying here. What is this? Do you remember when you read in English literature -- American literature -- Edgar Allen Poe, "the purloined letter." Where do you put something that you're trying to hide? You put it right in the middle. So Ben-Gurion was in hiding, together with [Moshe Sanar?], the commander of the *Haganah*, in British headquarters' hotel. He had [01:00:00] a disguise, he had a mustache, he had I don't know what. (laughter) And that was the safest place for him to be.

So she calls me, I go, she keeps me out in the hall. And she says, "Will you work for us?" And I said, "Who's us?" She said, "*Haganah*."

And sometimes you're going to get caught in a situation in life where somebody asks you a question and you're going to have to give an answer. And you haven't got time to go

reflect. OK, you haven't got time to perambulate the pros and cons, get the data. Should I? Shouldn't I? What is involved? Who is the *Haganah*? Who's going to be my boss? Do you pay me, you don't pay me? Am I going to be in danger? I don't even know what I'm supposed to do. So that's the normal tendency of normal people. But a leader has to be abnormal enough [01:01:00] to say yes or no. Because no is also an answer.

There's a nice little motto in Hebrew: [*loz a gak anchurah*?]. No is also an answer. You say no, then the other person's got to go look for somebody else. Don't stall, don't delay, don't procrastinate; say yes or say no.

So then she calls from another room and this little, short, stocky guy, light hair, comes walking across. And she says, "Friedman says he'll work for us." This guy shakes hands, looks me deep in the eye for one second, and he says, "thank you," turns around and walks out. So I said to her, "who is that?" She says, "that's David Ben-Gurion." I said, "who's he?" [01:02:00] So I say he recruited me, which he did. But he didn't have a clue who I was; I didn't have a

clue who he was. But there was, in the air around us and in the circumstances in which we were working, a mutual trust. And a mutual sense that we were dealing with something very serious.

And you people, all through your lives, have to have that feeling. You're dealing with communal affairs. You have to trust each other, you have to trust the cause for which you are working, and you have to realize that you are working for something crucially important, seminally in your lives, because your identity as Jews is at least one-half of your personality. If you have both American -- (break in audio) -- the Greeks are gone and the Romans are gone and everybody's gone and we're here, still [01:03:00] kicking around.

Anyway, anyway, anyway. I came back and we're only in '48, as Steve says. And I spent '48 accumulating all the dynamite which DuPont could possibly produce in their factory in Delaware, and shipped it to myself in Denver, to the temple. Repackaged it, went down to California to a little town called Del Monte -- that makes fruit salad and

peaches and all that stuff -- and in those cartons -- we stole the cartons -- to pack in the dynamite bricks. And had a shipping company selling fruit to Hong Kong. And took the stuff down in trucks, from Denver to Tampico, bought a whole tramp steamer, put the cartons, loaded thousands of [01:04:00] tons of dynamite into the steamer. But she didn't go to Hong Kong. She turned east instead of west (laughter) and went to Haifa.

That was the heavy artillery of the War of Independence. The FBI was on my tail. They knew I was doing something. The embargo was on in the United States. It was against the law. The cleverness with which Teddy -- Teddy Kollek was the *Haganah* chief in the United States in 1948, and he was my boss. And he said, "you set up a mining company. That's what you're buying the dynamite for. You conduct mining operations and you have a full set of records, of ledgers for your company. You have your company make a reasonable amount of [01:05:00] profit. You pay taxes on this reasonable amount of profit." A nonexistent company, a nonexistent profit. But the books were immaculate. And every time those guys from the FBI would come into the

temple office, which was about once a month, 12 more freight cars got up there in the freight yard at Boulder.

I used to use Boulder, north of Denver, as the freight destination because I had a mineshaft. And I used to take the stuff out of the freight cars, pour it into the mountain, on the tracks, in those little ore cars, and then pull them out of there, and repack them as peaches and pineapple, and send them to Mexico.

And Teddy said, "If your books are immaculate, they'll know you're breaking the law and they'll never be able to do (inaudible). So watch your books." And I did. [01:06:00] So they knew it nicked me and I knew it nicked them. (laughter)

By the end of '48, we knew pretty much that the war was over. The third truce was one. The Arabs were without power and without strength and without will. And by spring of '49, the armistice talks were going on the Island of Rhodes. All right, end of story.

I mean, after that, I finished in Denver and went to Milwaukee, second congregation. Finished that. Took the [UJH?] out, ran the UJH for the whole country for 25 years. Went to live in Israel for eight years. Came back here about 13 years ago [01:07:00] and have been with the [Wexner?] thing for 10 of those 13 years.

Move. Get up. (laughter) (inaudible) Let's go. Any other questions? OK. Let's take this two pages of notes we got into the matter of politicians. The leader as a politician. Let me tell you something, I have seen so many good people wither on the vine because they never got up on the hierarchy to exercise their full potential. And the reason they didn't get up there is because they didn't think as politicians have to think.

You can be the most idealistic person in [01:08:00] the world. You can want to save every Jew out of Ethiopia, but what you have to do is get yourself in a position where you've got the authority to do that. And if you haven't go the authority to do it, you can [*try haich buh guy-um*?], it isn't going to help you. You'll be just another cog in the

wheel down below in the machinery. And it's the whole question of how to take the talent that you have, and the drive, and the motivation that you have and work your way up through the hierarchy of the machinery to get to the top, where you can make the decision, and you can fight in your federation, and you can say, "I want another $100,000 allocated to this, that, or the other thing because I think it's more important, and that's my sense of priorities. And I would like to try to convince all of you. And let's go along with this."

So whether it's in the allocations |01:09:00| committee or whether it's in the long-range planning committee, where you make decisions about how you're going to go in the future, or whatever you're on, you've got to get up through that committee system and you've got to get up into the officership, and you've got to get up into the top executive committeeship, and then you've got to get into the kitchen cabinet of the two or three or four people who really decide everything anyway, in the long run.

That's what I mean by functioning as a politician in order to achieve that. He's laughing; he knows. He knows (overlapping dialogue; inaudible) --

M: (overlapping dialogue; inaudible). (laughter)

FRIEDMAN: There's only one. No, there's not. (overlapping dialogue; inaudible) Seven, fine. Fine. He's an honest guy. He's a good (inaudible). And he knows exactly what I'm talking about.

M: That means working within the bureaucracy rather than outside.

FRIEDMAN: In. [01:10:00] If you're prepared to say I am by nature a revolutionary, I cannot work inside, the process chokes me, I cannot sit through dozens of endless meetings that don't arrive at any conclusion except to set the date of the next meeting. That's all the ever day. I can't stand that, I can't live that way, so that's not for me. Well, then, you have to work outside. But you still have to work as a politician. Take a look at this health reform thing. Moynihan finessed Clinton. Moynihan, a solid Democrat, an intellectual liberal, a guy who Clinton thought naturally would come behind all of the principals that he was trying to get across in that whole thing. [01:11:00] And Moynihan

says, “No, I’m not going to fight in the most important committee, the Senate finance committee. I’m not going to fight for universal coverage. I’m not going to do it. I don’t believe it’ll pass,” what all the rationalizations. So he wasn’t going to go out on a limb.

Supposing you are a zealot and you can’t work in that process and you go crazy with the caution, the moderation, the compromising, and you’re going to fight from without. Then you have to choose your battles and you still have to function as a politician in the sense that you’ve got to get some other votes in your pocket. You’ve got to get some other guys who have got the same kind of hand grenade in the back pocket that you’ve got. Because you want to try to blow something up. But if you’re all alone, you’re dead in the first two minutes. And if [01:12:00] you haven’t got any troops behind you -- or, to put it in political terms, if you haven’t got any votes in your back pocket -- then you can’t accomplish anything from the outside. Revolutionaries who have different ideas -- and my ideas are always different -- have got to get support for those ideas. I was always known, all my life, as a revolutionary.

In 1959, when I wanted to start the Young Leadership Cabinet of the UJA, there was a lady by the name of Rose [Halperin?], who was the chairman of The First of Hadassah and, then, of the World Zionist Organization, and then the American Section of the -- she was an *apparatchik*. She always held office. And she always [01:13:00] made sure that she was present at every policy making decision. And she stood up, and she cut me to ribbons, and she said, "what are you doing trying to create an educational institution?" Because that was the way the Young Leadership Cabinet began. They got a book every month and I sent them. We used to test them on the book. They used to have to follow the rules: make 10 solicitations in their own city cabinet, take one assignment a month going outside of their own city. And in order to get them to do that, I just spent an enormous amount of time and personal energy educating and educating and educating. Saving a life, it says in the Talmud, blah, blah, blahs, etc., etc., Israel being the center of the Jewish people. That's where we were born, that's where we'll die when the messiah [01:14:00] finally comes and we don't have to stay on the stage anymore.

Education, education, education about the basic things out of the Jewish tradition, out of heritage, and why it meant -- in your life, today, in 1960 -- you got to know how to do the following things, and you have to believe in what you are doing. And you have to keep reading and keep studying and keep listening to speeches and learning. And I made that presentation, and she gets up and says, “that’s the job of the Zionist Organization.” So I said, “Madame Chairman, I wish the Zionist Organization all the success in the world. I hope you do it 10 times better than I could ever do it. But meanwhile, you’re not.” Whoa. (laughter)

And I started lobbing a few more insults and a few more accusations, and she began to fulminate, and we had a knockdown. |01:15:00| This went on for about an hour. At which point I said, “Mr. Chairman, this is nonsense and I haven’t got any more time and nobody should waste any more time on this. The United Jewish Appeal is going to start an educational program among 25 to 28-year-old people who have shown any ability whatsoever that we might define as leadership. And I’m going to spend one whole year going

around this country, with a little black notebook in my pocket, and every time I see somebody of that age who's one millimeter above the crowd, maybe because they gave a gift which a 25-year-old kid doesn't give, or maybe because they have some remarkably good communication skill and they spoke well. Whatever reason, they stood out. And Mrs. Halperin, I'm sorry, I'm not trying [01:16:00] to compete with you and so don't you try to compete with me. Stay out of my business. I'll stay out of your business."

OK, now you can say that's rude, that's aggressive. I was a revolutionary. And I had to fight the establishment to a standstill. She had a bunch of *apparatchiks* with her in this meeting. Because she was fighting for what she thought was the survival of her organization that I was challenging. Well, if I had blown into that meeting without a few guys backing me up, my revolutionary instincts would have been aborted and thwarted.

Mr. Edward M. M. Warburg -- M. M. stands for Max Moli; it's the famous banking family in Germany -- he used to say it means more money. (laughter) Mr. Warburg [01:17:00] stands

up and says, “I think that there’s no problem here.” He’s trying to calm the thing. But he’s obviously backing me. And Mr. William Rosenwald stands up and you know who he was. He’s still alive, by the way; he’s 90-something years old and he’s blind.

M: Sears-Roebuck.

FRIEDMAN: His father, Julius Rosenwald, was the owner and chief stockholder in Sears-Roebuck and Company, the famous Sears-Roebuck catalog. Julius Rosenwald, in the early 1920s, gave the JDC $9 million in dollars for building a Jewish colony in [Birobidzhan?], if you ever remember that project.

F: OK, he was the guy --

FRIEDMAN: Yeah, it was the guy way out in far eastern Siberian Russia. [01:18:00] Lenin wanted to build a colony of Jews. That was to take advantage of their brains but to keep them locked up in a big jail which was called an independent province. You talk heavy money, you’re talking heavy responsibility. And when Warburg and Rosenwald stood up and said, well. And they didn’t fight with Mrs. Halperin. They didn’t even address her. They sort of simply made kind of a general statement to the crowd that, well, this is a good idea; let’s try this idea.

So I've got no problem with revolutionary conduct outside of the establishment, so long as you've got to some responsible people backing you up. And you might have to use revolutionary tactics, but they're your heavy artillery behind you. [01:19:00]

M: But then you're not really a revolutionary, right? You're more an originator, aren't you? Because you're effectively isolating one idea and then bringing in all the people that are there anyway to enhance to one idea.

FRIEDMAN: Well, you can play semantics, I don't care. You can call (laughter) them an originator, nothing wrong with that. (overlapping dialogue; inaudible) Well, diplomat is politician. You are not a diplomat; you are a politician. A politician fights and struggles in the arena. And the politician is fighting all of the time. (overlapping dialogue; inaudible) No, sir. It his only weapon --

M: Well, it's one of his weapons.

FRIEDMAN: Except that one of his weapons is (inaudible), absolutely. But his first weapon is direct attack. Direct attack. And most people don't use it, are afraid to use it. Let's go down [01:20:00] the items there. How to reach the

chair. Your goal, as the politician, is to reach the chair. You've got to become the chairperson. How do you do it? Understand the political structure of your federation and work your way through it. A, you begin with committee work. That's on the bottom of the ladder. You come in through the leadership development department or whatever it is and, after, they give you whatever kind of training they want to give you. They put you on the board as an observer, probably, even without a vote. (laughter) They put you on the board of the Jewish Family Agency, fine.

It's a good agency, nothing wrong with it. Don't try to avoid it. Put in your time. Get your stripes. Don't take it too seriously. Don't let yourself stay [01:21:00] there too long. But you're showing that you're a good soldier. That's the first thing you've got to show.

And by the way, let me take one word. We're talking about a campaign. What kind of a word is campaign?

M: Military word.

FRIEDMAN: Military word. I just said, "show that you're a good soldier." What kind of a word is that? The captain of the

lawyer's division. You've got two military words right in that one sentence. (laughter) What's a captain? What's a division? So the whole thing has to be organized in such a way in your head that you are part of a large machine to win a very important battle, in an ongoing war that goes on year after year after year, whose purpose it is to save the Jewish people [01:22:00] and build the Jewish state. If you wanted to put in just two simple objectives. Because every war has to have an objective. And if you haven't got an objective, forget it, you're fuzzy. Everything you do has to have a specific goal attached to it. Otherwise you're just making another speech, you're just making more talk, more pretty words.

So be a good soldier, do your committee work. But get up to be the chairman of that committee pretty fast and move up from that committee onto the board. Now, the board of the ordinary usual normal federation is pretty useless. It's 100 people, it's 75 people, it's whatever the number is, it doesn't matter. Names on the front [01:23:00] of the letterhead, more names on the back of the letterhead. You know perfectly well that it's a purely [retirostan?], a

body of people who have to give a [*gushpanka*?], give the approval to some policy decision, which requires a resolution to be written into the minutes. And so the board is the legal body to pass that resolution.

It's the silliest meeting in the world to go to. Absolutely no innovation takes place. No change can take place from what's brought in onto the chairman's agenda as having been decided by the executive committee or whatever the smaller body is called. And you could say why the devil does that meeting ever have to be called? Why don't they send me the resolutions? |01:24:00| Like when I owned some stock in AT&T, I don't go to the board meeting. I send a proxy, that's all. I get it in writing. I see the two, three resolutions they want to pass. I send in my slip, approve or disapprove. So that's a perfectly legitimate position. I never saw a board meeting that was worth anything, literally.

But understand the necessity for all of it. Because it's a legal requirement. And I would recommend to you that any federation or any organization that you get mixed up in,

where you get close enough up to the top to help make decisions, make sure that your bylaws are altered so that you can convene board meetings by proxy and or telephone consent. Now, that's a legal requirement and the lawyers among you know. Am I right, that it's called telephone consent? [01:25:00] You can get decisions made that way.

F: Yes.

FRIEDMAN: You say yes?

F: Yes, it's been done on a number of different mergers and different business acquisitions recently. You have to have precedent. (overlapping dialogue, inaudible) Excuse me?

M: But you can't do it in government.

F: No, but you can do it for any business.

FRIEDMAN: And see if you could do it with your federation. Because at some time it will save you a lot of unnecessary stuff. The bonding that takes place at a board meeting is nonexistent. Because a board meeting consists of 95% followers and 5% people who already made their minds up as to what the decision's going to be. So no bonding takes place between the mass and the lead. There's no value to the board meeting, as I see. Steve, I'm sure --

M: Yeah, but can't you use the board meeting to begin to cultivate the guy sitting next to you? You sit near a different guy each time.

FRIEDMAN: Oh, come on. Take the guy next to you out to lunch and take him out, take 20 [01:26:00] guys next to you, not just the one sitting next to you once every few months at a board meeting. You want to cultivate guys? Take them out to lunch and talk to them for a whole hour by yourself, no noise of a board meeting all chattering around you. I believe very much in that. And so when I said to him before, "be sure you've got some votes in your back pocket for anything that you believe in," where do you get those votes? You get those votes on the golf course, at the bar mitzvah, at the individual lunch that you invite him to, at the wedding reception that you have to go to, at the big synagogue dinner where the ad journal is revealed, etc. (inaudible) occasions when you bump into all the people who you want to try to persuade to your point of view. They're endless. They go on all year. (laughter) A good politician does exactly that.

[01:27:00] Once you're on the board, do your time, but your target after that is getting into that executive committee. And again, if the board's got 100 people, executive committee has got 15 people. And then, e is what Steve describes as being seven people. And that's the guts. And out of that seven people are going to be, let's say, two future presidents of the confederation and maybe a future campaign chairman, and that's where you have to be.

Now, how long does it take you to reach that (inaudible)? That depends on you and your drive and your skill in accumulating followers and your -- how shall I put it? [01:28:00] Your --

M: Your love. Your love.

FRIEDMAN: I never established that as a necessary criteria. (overlapping dialogue; inaudible) I never did. I never did. I'm a great believer. I learned a lesson a long time ago in the city of Baltimore. Baltimore had one of the big, big, big, biggest gifts in America from a many by the name of [Jacob Blaustein?], long before [Meierbaum?]. Meierbaum was a much better Jew, a more generous person, a much more overview, a much more lover of Israel. Blaustein didn't

like Israel at all. He went over in 1952 and had a big fight with Ben-Gurion on the question -- when they want to pass the Law of Return, in the *Knesset*. The Law of Return gave every Jew in the world the right to come to Israel and become a citizen upon landing. If that's what you wanted, you could do it. [01:29:00]

But Blaustein, for a chairman of the board of Amoco, lord of gas and oil, nobody laughs. Jacob Blaustein said Ben-Gurion is jeopardizing my status as an American citizen. I don't want to have another country say to me that I can become their citizen and, by implication, that I must become or I should become their citizen. Nothing doing the whole business of dual loyalty is at stake here, and I'm going to fight with him, and I'm going to get it, and make that the *Knesset* doesn't pass such a thing.

F: Was he a lone voice in that?

FRIEDMAN: Are you kidding?

F: Were there others jumping on that bandwagon?

FRIEDMAN: Come on, there were 100 rabbis in America who formed an organization called the American Council for Judaism, who defended that. Do you know who the chairman was? The

chairman was Mr. [01:30:00] William Rosenwald's brother, who lived in Philadelphia (laughter) who took 180-degree opposite position. Lessing Rosenwald was his name. And he backed Blaustein all the way. But Mr. Jacob Blaustein was the largest contributor in Baltimore -- $400,000 in those days was just a totally mind-blowing gift. OK.

M: (inaudible) said you learned a lesson in Baltimore.

FRIEDMAN: So the lesson was that the chairman of the campaign in Baltimore -- the chairman of the campaign -- was a guy who had a shoe store downtown. And the most he could ever give was $8,000.

M: That's a lot of money back then.

FRIEDMAN: Sure, it was. And everybody [01:31:00] knew that for Elkan Meyers -- that was his name -- E-L-K-A-N Meyers -- to give $8,000 was like Blaustein's $400,000. And Elkan Meyers used to solicit Mr. Blaustein every year for his gift. That principal, Steve, which became so operative -- and I don't know how it did, because it doesn't fit logic. If there was somebody else in town who gave $500,000 but who was a lousy Jew, and didn't have the innate love of Zion, love of Israel [*avata Yisroel*?], [*avata Ha'aretz*?], those figs that are so rich, so deep. But he just had a lot of dough so he

gave $500,000. And the normal thing got to be that you sent that guy to try to solicit [01:32:00] Blaustein. Mistake.

In my judgment, over decades of watching how this thing works. You've got to get the man or the woman who's got the sincerity, the love, the devotion, the honesty, the integrity, the knowledge behind what he's advocating. The performance in his own life of living as a good Jew. And I learned that lesson in Baltimore and I have tried to follow it all my life, looking for people. And someday I will tell you the story of Edward Ginsberg in your Cleveland, whom I wanted as the national chairman for the whole country. For the whole country. And Edward Ginsberg is a lawyer in Cleveland and he's giving $35,000, which was a remarkably good gift, in Cleveland.

But to be the general chairman of the whole country? [01:33:00] But the qualities in that man are so good. The belief was so honest. The lack of ego was so refreshing. And I wanted him as the general chairman for the whole country. So I went to him. I said, "Eddie, look, got to ask you a question. Can you afford to give $50,000? Because if

I can make you the chairman, I'm going to have to ask you to increase your gift to $50,000. And I want to embarrass you, so I want to settle this with you right now, from the start, before I even ask you to take the office."

(laughter)

Well, that's been my rule in fundraising. I never ask anybody to take an office unless I've got his gift in my pocket. Or sometimes I do it simultaneously. I ask for the gift and would he take the office at the same time. But you have to -- (break in audio)

-- in the Greek islands [01:34:00] during that war. And Ginsberg ran the campaign from my office. The two of us sat there with old campaign hats on, Australian-style, where you cock up one side of the brim, you know, and 50 telephones on the table. By the way, in that '67 war, there was one gift of $1 million in the United States. One. Anybody want to guess who it was?

DAVID: (inaudible).

FRIEDMAN: You must know the story, David. (laughter) Yeah, Walter [Annenberg?]. And do you know who asked him for that gift?

DAVID: (inaudible)

FRIEDMAN: Who?

DAVID: Judge.

FRIEDMAN: No, no, no. No, a lawyer in New York. Nice, simple guy who happened to have a legal connection with him through whatever the channel was. Modest, meek fellow. He gave about $50,000. [01:35:00] But he called his friend, Walter Annenberg. Let me send a friend to somebody to solicit. I don't care what the friend gives, I don't care how high the level of the gift is.

F: Maybe he should ask again.

FRIEDMAN: What, now? (laughter) What have we got to ask him for?

F: I could think of plenty.

FRIEDMAN: Sure, but I'm talking about what would touch the mind of that man who lives in a different sphere than you do. Not just because he's rich. His mind works differently from yours. He deals with kings and queens, presidents and ministers. And he's got a scale of what he thinks is important. You want to ask him for something for $100

million? Yeah. Yeah. Because if it's something that he really considers important, he'll give to you. Because that's how he thinks.

F: That's clear.

FRIEDMAN: Because that's who he thinks.

M: But he's also one of the few very wealthy that's giving away from principal, I think.

FRIEDMAN: [01:36:00] Oh, sure. Come on, he's 85 years old.

M: Yeah, but a lot of people don't give from principal.

FRIEDMAN: Yeah, but he's smart enough to know that you can't take it into the little box with you.

M: And he's probably still haunted by his father's reputation, to a degree.

FRIEDMAN: Not haunted. (overlapping dialogue; inaudible) He loved his father. He loved his father. He had a big terrible with the Philadelphia federation decades back. They wanted to build the Jewish hospital in Philadelphia and he was willing to fund it if they would name it the Moses -- that was his father's name -- Annenberg whatever it was Memorial. And those jerks turned him down. And they turned him down on the basis of the fact that he was a

convicted felon and they didn't want to name the hospital after him. Finished.

But there's a principle in law and in equity that --

M: (overlapping dialogue; inaudible) contributors have collected those.

FRIEDMAN: When you have paid your debts to society. Seven years Moses Annenberg was in jail. [01:37:00] Then the slate's clean. The slate's clean. We don't carry vengeance. Anyway. (overlapping dialogue; inaudible) it had to do something with the racing --

M: He owned the biggest bookmaking outfit.

FRIEDMAN: That was it. That was it. That was it. (overlapping dialogue; inaudible)

M: He owned a racing pool also. (overlapping dialogue; inaudible) (laughter)

FRIEDMAN: So let's back to the track.

M: But Steve's point, is it in certain groups? You automatically exclude them unless you're in that large donor (inaudible)?

FRIEDMAN: Well, so change that. This is what I'm urging all the time. Change it. Change it. Listen, I am not a Democrat, by

nature. [01:38:00] I do not advance the argument that democracy requires that everybody be equal. Everybody's not equal. Some people are smarter than others, some people are more honest, some people are more sincere, some people are more skilled in communications. No, ma'am, no, sir, everybody's not equal.

M: (inaudible) let me give you a qualification on that. If you can't contribute the equivalent of $50,000 in 1967 dollars, which today would be $100,000, give or --

FRIEDMAN: Well, probably more than that. (overlapping dialogue; inaudible)

M: -- I'm saying the threshold is $100,000 for that kind of thing today. If you can't be one of them, one a local level, maybe the number is $25,000. I'm just pulling it out of the air. Then the only other way I see it [01:39:00] is if you become that guy or gal who goes and gets it from the others. In other words, you either have to be able to give it yourself, and to be in that league with people, or you have to be someone who is capable of getting it from others.

FRIEDMAN: I've got no problem with that. Because the talent, the ability to have the talent and the skill and to have become

a practitioner of the art of getting money. Because this is an art, this is not a science. Fundraising is not a science. There are rules and regulations that you have to follow and, if you don't follow them -- if you break them -- then the fundraising is going to suffer. But you, as an individual -- as an individual person -- if you develop the art of soliciting well and strongly and leaving the door open for [01:40:00] next year, and all the other precautionary things that you have to think about, then that's my point.

And your own buck, your own financial means are limited and you can only give $5,000, I would give you $50,000 cards to solicit and $100,000 cards. That is no limit, in other words. No limit. So you just said something about a limit that was implied in your state. If you simply say a person to rise into leadership has either got to be able to give or get, that's OK by me.

F: For those of us, though, who are not involved in UJA or federation, those are organizations, I would assume, whose purpose it is to raise quantities [01:41:00] of money in order to spread out and do other things. But for those of

us who are involved in organizations that have specific goals, whether it be within the community or schools or universities, that doesn't hinge on money. Is it the same idea though, that if you can't do it, then you rise up to a position of leadership, unable to accomplish, but facilitating the other people who can?

FRIEDMAN: That's not leadership, that's followership. Anytime anybody says to me facilitate, facilitate means what? What's the Latin meaning of the word? [overlapping dialogue; inaudible) Help somebody along. So you're a follower. That's good. We need followers. (laughter) But you're not a leader.

M: But I think he's asking you something else. There are other ways that people are involved in organizations. For example, [APAC?]. APAC is very much a giving organization, money wise, but there are people that are, let's say, at the top that are [01:42:00] there because they give a respectable amount of money, enough for the $10,000 a year or so. But because they're active politically, raising money for candidates (inaudible) -- (overlapping dialogue; inaudible) -- but not every organization we're talking

about revolves around -- every organization, money is there.

FRIEDMAN: I was just going to say, you [show me?] an organization with --

M: Well, I was going to say, I think federations maybe more so, though.

FRIEDMAN: Federation is the center of the community. When you talk about the community, what are you talking about? What are you talking about? You can begin to delineate. You can say the community consists of 12 synagogues, three community centers, two day schools, one high school, (inaudible), etc., etc. One family agency. [Maya?] can list a whole group of institutions and say does that [01:43:00] constitute the community? Absolutely, yes it does. OK.

Then, if you use the word community, as it is commonly used, the community doesn't want to have another day school. The community intends to send a mission to Israel. When you use the word community in that sentence, you are obviously referring to some central core, somewhere, among all that list of organizations which has, over the course

of time, accreted to itself by the willingness of the population, the power to make the central decisions.

If a community decides to build a hospital -- well, nobody does anymore, thank God -- but in the old days, when they did -- [01:44:00] if the community decides that neighborhoods have shifted, Jews have moved over here, we have to build another day school over here. That's a community decision. That's not just a decision of the board of directors of that one day school. The board of directors can make the decision, but then the board of directors has got to go out and raise $15 million, which involves everybody in town, not just a closed circle of people. And somewhere there's got to be some central authority and that resides in every city in America in the central federation.

M: But maybe I don't understand the grand rules of this series of sessions, but I assume that there are what I'm thinking of in terms of leadership right now is obviously UJA and federation. But if you're living in a community, small city, perhaps, and suddenly you see the need for a new school, that the current school [01:45:00] is not addressing the demands of an increasing population. And you

want to develop a new school or the proverbial second synagogue. You know, the offshoot of the one that exists. This requires a level of leadership that obviously you're going to need funds.

FRIEDMAN: Well, don't dismiss it. No funds, no second school.

M: Well, that's correct. But in terms of getting the funds, somebody's got to know I want $15 million or $15,000 or $1,500 because I know you're a Jewish guy from the way you run into me. (laughter) The thing is, when the person says, "for what," somebody has to develop what the school is going to stand for or what the thrust of that [is going to be?] -- (overlapping dialogue; inaudible) or what kind of rabbi is going to lead that synagogue. And ergo, if I want $15 dues or $15 million to build the building, somebody has to be the leader to create that whole stock of services that isn't necessarily thrusting on how you recruit the $80 million. [01:46:00] You can get yourself a treasurer who can -- (overlapping dialogue; inaudible)

FRIEDMAN: So what's the problem? I mean, what's the question?

F: Think power, then money.

M: Well, so what we have (overlapping dialogue; inaudible) --

F: Talk (inaudible). Can you have power with that money? Is that a prerequisite, to be heavily involved in (overlapping dialogue; inaudible) --

FRIEDMAN: I'm not sure of the question. What do you mean, can you have? Who's the you? Can you have power without money? You said, "can you have power without money?" (overlapping dialogue; inaudible)

M: -- advice for a TV. The leadership of that entity, that about-to-be-created synagogue, that about-to-be-created school, can you assume the leadership of that effectively if you're not the guy who's coming up with the big bucks?

FRIEDMAN: If you're Elkan Meyers, the answer is yes. If you are that type of individual, of course. What I am talking about here are, I think, universal principals. If you're going to go out and raise $15 million from the synagogue -- and that's essentially a closed operation with a small c -- from the synagogue community, you may later on want to go to the federation and get an allocation. [01:47:00] There's a new shift taking place in American Jewish life. Federations are aware of the fact that maybe they ought to get more closely involved with their synagogues, and even

maybe allocate some money to help synagogues put certain kinds of personnel on their staff.

So you are a small community advocating a small, specific objective, and you don't have to worry about the large community, with a capital c, or the capital f, federation -- except if you intend to go out and have a citywide campaign for some substantial of money, which then might possibly harm the larger fundraising effort. And the larger fundraising effort, by the way, you didn't delineate what its goals were. But the larger fundraising effort of $25 [01:48:00] million that you're trying to raise in town is for saving lives of Russians, or Iraqis, or whoever is coming into Israel.

The larger objective of strengthening and building the state of Israel, those are the things -- plus all the other needs in the local community, beside the one particular synagogue that wants to have a split. So there are some kinds of individual organizational campaigns which really should obtain federation approval in order for them to be successful. And there are other times of individual

organizational campaigns that don't require any federation approval.

M: Maybe I'm just missing the point here. It just strikes me, though, that before you can have $15 million or the $15 [01:49:00] donation to federation, that at some point you have to have people who are dedicated to the principles that are --

FRIEDMAN: (overlapping dialogue; inaudible) your guys inside your synagogue have the dedication.

M: But if I don't have a synagogue --

FRIEDMAN: Well, you can't do it.

M: That's right.

FRIEDMAN: Forget it.

M: (overlapping dialogue; inaudible) though, the question --

FRIEDMAN: Forget it.

M: -- in terms of the leadership required to build up that synagogue from scratch, or that the school where there currently is none, or the high schools that we want to build where there currently are none, that is, I'm asking you, whether somebody can forge those institutions and a certain leadership, if they don't have the power of personal (overlapping dialogue; inaudible).

M: It happens all the time. But very shortly after they forge the ideas, they better figure out how to finance it and they better figure out who they're going to turn to finance it (overlapping dialogue; inaudible) --

FRIEDMAN: I really don't understand the question. (overlapping dialogue; inaudible)

M: You can't take the responsibility for the money. Case in point (overlapping dialogue; inaudible) --

M: No, if you don't [01:50:00] --

M: Yes, either raising it or -- I don't think anybody expects you to put up 100% of the money, even if you're the richest man in the world. I mean, but you have to be able to raise the money. And if you're not willing to take that responsibility, as part of the formulation of the entire plan, then you haven't done it. And you can't get it done.

M: And the ideology of the institution you're trying to set up is inconsistent with the people who are willing to give you the money for that institution. You're not going to get it off the ground, you know what I mean? (overlapping dialogue; inaudible) --

M: -- unless you have the power to tax. Unless you have the power to tax, you've got to find a way to get people to voluntarily --

M: So leadership does not transcend money or giving.

F: No.

M: Or the ability to organize.

FRIEDMAN: David, you were trying to say something?

DAVID: I mean, case in point is this program. I mean, if you really want to go back, I think (inaudible) goes back to your school and the Jewish public education system. And they were forged in more critical junctions than this program [01:51:00] and then sort out the person or persons who would later fund it. And it starts with a vision, and then it starts with a battle plan -- military term -- to execute it. And we do it on a very, very high level. So I mean, I think that you need someone who's dynamic and who has the ability to actually to put together a campaign to execute, both on the content point of view but also from a funding point of view.

M: I think I had the same problem that [Ron?] did in terms of the scope of the course. And I thought -- and I still think, though -- that leadership does not require -- one of

the qualities of leadership may be the ability to raise money, but leadership, the way it's presented here is that raising money is a fundamental or a prerequisite to being a leader.

FRIEDMAN: Raising money is a prerequisite to being a father. You've got to put the [01:52:00] bread on the able. What are we talking about? I don't understand it. I mean, we are talking about the occupation in life of every single human being is raising money. You can't live without it. You can't have anything without it. It's not dirty. There are 45,000 Jewish intellectuals in academic positions in this country and you can't get 10 of them to volunteer to do anything. Intellectual snobs sitting up there somewhere who think that dealing with money is dirty. Well, you will pardon me, but so is the product of the food you eat every day. (laughter) You've got to eat that food and you've got to deal with the castoffs of that food.

And that's what money is. It breeds children and it builds schools and it does all wonderful idealistic [01:53:00] things. And it invents medicine that'll help save lives. And I mean, money and the raising of it for a noble purpose

of sustaining life is not dirty, simple as that. And the people who say, well, I can give you a great idea, but I don't get my hands mixed up in all that dirty stuff. Well, you know, thanks, pop. Nice Yiddish axiom: [*mid ace hasbeni has all*?], like I'm full of advice from everybody.

Well, will anybody make these cards and go out and solicit, please? So we can get a little dough? (inaudible) to that. Yes.

F: Basically, what you're saying is a true leader, if they don't have the money, one of the qualities is to raise that money --

FRIEDMAN: That's right.

F: -- (inaudible) you're not a leader. You're a follower.

FRIEDMAN: Yes, my dear. That's exactly it. Now, this first [01:54:00] lesson today is that in order to get yourself into the position where you can raise the money and dictate how the money's spent. You've got to be a politician, get up to the top, get out of the bottom of wasting your time on fairly, relatively useless committees, move up into the ranks. Get all the power that you can. Raise all the money that you can, give what you can according to your own

means. And the point, now, which Steve and I began to look as though we were disagreeing -- but we're not -- is you give what you can and you get what you can in order to achieve the objective of what you believe in.

And you cannot think that just because you're a great idealist and you believe in something with all your heart that you're automatically going to get up into the position where you can be [01:55:00] a maker of policy, which is what a real leader is. And by the way, a maker of policy means a maker of change. Because leadership involves change. And if there's one thing that characterizes a real leader, it's a guy or a woman who's got the imagination to see what change is needed and to have jockeyed himself or herself up into the position where you've got the leverage to make that change. That's what real leadership is.

And to get up there, to get that position of leverage, you have to think in terms of rising up through a hierarchy. I don't care if it's the hierarchy of the federation, which is often massive, or the hierarchy of five guys who want to build a new *shul*. You know, those five guys will sit and

they'll argue for a year every [01:56:00] pencil and every tiny point, and they won't ever get down to the big question of, you know, after we decide who's eligible and how many Kohanim we've got and how many *luvayim* we've got and we've got enough people for *aliyah*, and so on. No, no, no, talk endlessly around 1,000 things and nobody wants to talk about money. Got to face it.

So what I wanted to say is let's look very quickly, for the next two minutes, on page three. You could rise up through the federation, which is the center, the core of the organization. But you can also rise up on any agency or any synagogue or any local chapter of a national organization. But if you rise up through the local chapter in your town of the -- I [01:57:00] don't know what -- American Jewish Committee, and you become the president of the American Jewish Committee, look at point b.

This will bring you to the attention of the federation power brokers. And that means you're beginning to make a name for yourself. Not because you have an ego and you want

to see your picture in your paper; no, your drive is still idealistic. But you have to make a name for yourself.

And if you can make you a name for yourself in a variety of ways. You do a good job as a synagogue president. You do a good job as the president of the JCC. You do a good job and pretty soon everybody knows your name. You're one of the rising stars. That's what you would be called at your age. And 10 years from now, you would be known as, you know, one of the [01:58:00] senior solid citizens of our community.

And when a nomination committee would think who are the half dozen people whom we could nominate to be the first vice president of the *shul* or the first vice president of the federation of whatever. In other words, you're getting up there, real close up to the top. Your name has got to be in a lot of people's minds.

Now, number three, point three: you can attract attention to yourself by a, unexpected monetary contributions. B, any creative piece of work. Doesn't matter. Someday you go out and you say, hey, we ought to have another camp. And you

establish another camp all by yourself. You run around town and you convince everybody.

When I was in Denver, we had a family by the name of Shwayder. [01:59:00] They owned Samsonite luggage. There were five brothers. And then they were the company. Samsonite came from the fact that they took a picture of one of the suitcases they made. They put a board on top of the suitcase and the five brothers, each one of whom was about Mr. Becker's size (laughter) -- five brothers -- standing on that plank. I mean, they didn't even squeeze that suitcase, not by an inch. So this suitcase is as strong as Samson. That's where the name came from.

So one of these brothers, Maury Shwayder, said to me one day -- we were sitting together, I don't remember where -- "I've got a couple hundred acres up in the Rockies and I don't know what to do with it. You want it? Can the temple do anything with it?" I said, "are you kidding? The temple will be happy to take it. We'll build a summer camp there." And Temple Emmanuel of Denver, Colorado [02:00:00] has had a summer camp and as you're using it in a wonderful

educational tool for over 50 years up in the 13,000-foot level of the Rockies.

So go create it, Mike, that's going to bring you to the attention of a lot of people in town. Now, for me, they were taking it as normal. Because normally I'm such a crazy person that I'm toomeling and, you know, there's nothing (inaudible). Gee, what happened? Shwayder give the rabbi 200 acres. He didn't give it to me. (laughter) He gave it to us. So anybody who does is going to get attention.

C, publishing. Either in your local Jewish paper or in the general paper. [02:01:00] Not everybody here is from New York. What's the name of the Cleveland Jewish paper?

M: *Jewish News*.

FRIEDMAN: *Jewish News*. You write a nice article in the *Jewish News* that the editor thinks is worth publishing. You know, we have one of the members here who's the editor of our *Heritage Review Journal*, which you get.

M: [Racklin?].

FRIEDMAN: Joseph Rackman. OK, Joseph Rackman is a lawyer. He works for [Squadrons?] Law Firm? in New York. Joseph

Rackman's got a great skill in writing. He just writes. And any editor of any Jewish paper -- the one in Miami, when we used to live down there, or now, in New York, where he lives -- if Joseph Rackman wants to write an article about Hanukkah, it's going to be humorous, it's going to have information in it, it's going to be really good. And Joseph Rackman is getting to be a known name in New York, where it's very hard [02:02:00] to be anything beside anonymous. I mean, there are so many Jews there, and everybody jockeying for position.

Nobody has come in to knock Joseph Rackman off his perch. He keeps writing and they keep publishing because it's good. It's just simply good. And if Joseph Rackman wanted to move up the route, he belongs to a young Israel synagogue in New Rochelle. He invented something there called a learner's service or a beginner's service; I don't know what the name of it is. How to teach people how to the simple recitation of the morning prayers.

We have here, in the National Wexner Heritage Foundation, for the first time, introduced -- this coming Shabbat

morning -- there will be a learner's service. [02:03:00] And all the people who feel a little bit embarrassed because they don't really know how to read the service should go to that learner's service. So what he's got in New Rochelle, a little tiny suburb, suddenly appears here on the program of a national organization. Then, somebody will get hold of our printed program and will copy it someplace else. And pretty soon, Joseph Rackman's name gets known. Oh, he's the guy who writes the column. Oh, he has a very clever idea about how to educate Jews who are illiterate in prayer. Ta, ta, ta, ta, ta.

What I'm suggesting to you is open your mind as to how you can become known not by faith -- don't hire a PR company; they can't build you up into anything -- by your own ingenuity, cleverness, [02:04:00] sincerity, and skill. Do it. And if you can't do it, if your personality is so shy and so reticent, then get out of the game. Then you're not going to get to the top. Then stop thinking of yourself as a leader and begin to think of yourself as a follower, which is also very good. Because my God, we need hundreds in the ranks of followers.

You people were selected because we thought there was a possibility, because you demonstrated what you've done in your life so far, that you have the top leadership ability. So don't be disappointed if another 10 years go by and suddenly you find out that you're not at the top. Don't be upset by that. So you're in the middle. (laughter) So you're at the bottom. You know the rank of the ones on the bottom is called private in the army. But [02:05:00] there are two other words that are attached to him: private first class.

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