

C-7425 to C-7426 Transcriptions

Wexner Heritage Foundation. Boardroom discussion. 5 July 1994.

M1: -- a package here of the notes. Apparently somebody of our class -- in the note, apparently, somebody asked her if they lost their copy or didn't bring their copy. Does anybody need an extra copy of this? OK. And if you don't -- because this is -- they've got four at the front. That's all they've got. So, they asked me to make sure that you all didn't lose yours. But in case anybody did, there are four copies. That is all. OK.

BECKER: So, in 1948 -- (laughter)

M1: [Becker?], you just came in and you've got a question?
(laughter)

BECKER: What happened to the three boys you brought over from Germany? (laughter)

M1: OK. Would you please open --

DAVID: That actually is a good question.

M1: -- would you please open your sheets. We're through.

DAVID: Are you friendly with them? With the three boys?

[00:01:00]

M1: Yeah, one of them is dead and the other two -- yes.

M2: He shot him with the Luger.

M1: Those three German boys who came to live with us.

(laughter)

DAVID: Becker, come on.

F1: And they stayed in this country?

M1: Sure. Sure.

BECKER: Go back to Germany?

DAVID: They're not going to go back to Germany.

M1: They're not going to go back to Germany. Their parents are dead. Their friends are dead. Everybody is dead. So, they stayed. One of them went to -- worked his way up in the postal service and because a re-- a regional director or something for the states of Michigan or something. He retired in Detroit. That was Walter. Where did [Hans?] wind up? Somewhere in the Southwest. And I haven't [00:02:00] seen him in several years. I saw him once in Santa Fe about -- around five years ago. Anyhow, we're not going to get sidetracked today. We are frozen, David, in 1948.

DAVID: OK.

M1: Frozen. Would you please open to page four of these notes where the 2nd -- March 2nd -- shorthand -- quick designation of the qualities -- the characteristics -- of the leader.

Yesterday, we talked about the leader as a politician and how you have to work your way up to the top. Nobody is going to push you. Other people are going to push you down, not up. That's human nature. And all your dear friends, idealistic, believing in the same cause you do are all going to be fighting [00:03:00] against you as far as your effort to climb to the top because they want to climb to the top. And the point is that not everybody deserves to be at the top. Well, I'll make some work for you. And that may sound very ruthless and let me tell you something, ladies and gentlemen, that I'm not telling you anything you don't know. You see it in the business world, in which you are involved or the professional world, in which you are involved. Idealism carries people so far and self-interest carries them the rest of the way. And if your self-interest wants to carry you to the top, then you have to remember to conduct yourself in a political fashion. And that does not mean -- I want to make sure we've got this clear -- conducting yourself in a political fashion [00:04:00] does not mean speaking lies or hiding the truth as you feel it or being afraid to open your mouth because you think it will jeopardize you politically. I realize I

probably didn't make that point yesterday. Your and my perceptions of politicians is that they are all venal, two-sided, hypocritical, don't mean what they say, hide what they really mean and believe, etc., etc. That is the accepted, conventional wisdom of what professional politicians are. I know there's some little bit of idealism left in all of us which doesn't want to believe that. But if you ask what is conventional wisdom about politicians, that's what it is. [00:05:00] I don't want you to be that kind of a politician. What I'm trying to say is that in the normal process of large mechanisms -- if you've got a synagogue of 1,000 families and you think you can be a very good president of that synagogue and you don't have to worry about getting more members because with 1,000 families you've got a couple million dollars a year annual budget. So, you've got no money problems. But you want to get to be the president because you know in your heart that your school is not really good -- that you want to correct your school. So, you have a dream and a motive of what you want to do. And the other guys and women on the board, whom you've come to know, you don't seem to sense that they are imbued with some symbol or passion. So, you feel you'd made

a better president than anybody, but you know there are a half of a dozen [00:06:00] other people out there who think they would make a better president than anybody. Who do you -- you're part of anybody! And there's somebody else that thinks they're a better candidate for the job. So, all I'm saying to you is you have to build your reputation. You have to build your name to be known. You have to build your following so that you've got a handful of people who will vote for you and start a ball rolling for you. All of that is what I meant by the leader has to remember that part of the things he has to do with his time is build his political face in whatever institution it is that he wants to rise in. That was the point of talking about the leader as a politician.

Now, today, the leader as the general. What does a general do? Anybody got an idea what a general does? [00:07:00] He franchises.

M4: No, strategizes.

M1: Oh, strategizes. (laughter) Well, he also franchises.

M4: That's a colonel. (laughter)

M1: No. No. No. No. We're talking only about generals. That's a four-star general franchising some duties and powers to a three-star general. And a three to a two. And a two to a one. There are four ranks in generals in most of the conventional armies of the world. There is no such thing as a five-star general except that there were two instances granted by congress. George Marshall became a five-star general and Eisenhower became a five-star general. Those are the two exceptions. The Israeli Army [00:08:00] has only three of those ranks. The one-star general is a brigadier. A two-star general is a major general. Israel has both of those ranks. One-star and two-star in conventional positions. There is one -- one three star general. One. He is the chief of staff. Dayan was chief of staff. The present guy, Chief of Staff, is just about finished. Going out of office the presumed successor is a fellow by the name of [Shahak?] who's a very bright and tough guy. And he is the guy who is doing all of the negotiating with the, you know, [Shad?] who was Arafat's deputy. So, Israel has [00:09:00] one three-star general -- no fours and never five -- and certainly no fives. That's the Israeli -- and by the way, talking about Arafat, Arafat

is in Jericho today. He's going through Gaza to Jericho. He's meeting Rabin in Paris tomorrow and from Paris will go to -- and they're going to continue chipping away at all of the unresolved items. There's still an awful lot of unresolved items. Like Rabin wants to know why the hell Arafat hasn't agreed to open up a bank in Gaza so he can get some of that foreign money coming in. Don't block! The other day, Shod came with an attaché case with two million dollars in cash money in the -- to pay the cops. Well, you can't do -- come on. Let's get the place organized. So, they're going to be talking in Paris on -- tomorrow -- Wednesday and Thursday. [00:10:00] Friday, Arafat is going back to Tunis to say goodbye to everybody. And by next Tuesday, a week from today, he's moving to Gaza and that's where he's going to live and he's going to have his office in Jericho. So, he's going to keep his feet in both place. Live in Gaza. Office in Jericho. So, he's going to say to Rabin, "Listen, give me a road. Give me a road." Right now, he's moving with a helicopter that the Egyptians gave him. So, OK. So, the process goes. The process goes. It's going. Oh, yeah, somebody mentioned Arafat -- well, I mentioned our generals. So, general -- so ranks, ranks. OK. The

general strategizes. That's exactly right. It makes all the difference in the world and you have to realize the difference between strategy and tactics. [00:11:00] Tactics are moves -- various moves -- that you make all of which are designed, theoretically, to get you to your strategic goal. OK. Sometimes, you can afford to make mistakes in tactics. But if you make a lot of mistakes in tactics, you'll never get to your strategic goal. Sometimes, you can make no mistakes in tactics. Napoleon didn't make a single, solitary mistake on the road to Moscow. We're talking about the 18th century -- no mistakes. Tactics were superb all the way -- all the way. Tactics involves all the moves you have to make. You have to have enough food coming up, so the soldiers eat. You have to have enough ammunitions, so the soldiers have got bullets to shoot. You've got to make -- have enough fuel, [00:12:00] so your -- well, tanks -- you didn't have tanks. But you see what I mean. Tactics are -- shall we veer off to the left, really, and try to seduce two divisions to come over here and fight with us over here. And if we can do that, then, we can send six divisions in on this side because they'll open up a gap. So, you seduce. You do all -- tactics are steps and moves

on the way toward the ultimate desire objective. You have to think -- the general has to think of what is the ultimate desire objective. Translate all of this military stuff into our daily life in a community, OK? The word that I want to use just as a model word is, "the cause".

Whatever the cause is that you want to do, you want to build a day school [00:13:00], you want to rebuild the old folks home, you want to get more money for Operation Exodus to take Russians out. Whatever your cause is that you're working for, the first thing you have to know is everything about that cause. That cause is your goal. That's the goal you want to get to. So, you have to learn everything you can about the goal. And you can't go out and make a strong, vigorous, successful pitch for turning the day school from grades K to 8 and add 9 to 12. And how many high schools outside of the Yeshiva network -- outside of the Yeshiva network -- how many high schools, grades 9-12 -- Hebrew high schools -- day high schools -- how many do you think there are in the United States?

BECKER: Including some of the (inaudible). [00:14:00] Like a dozen or so?

M1: Everything outside of the orthodox Yeshiva network.

M3: Outside? Maybe like one in two.

M5: Forty or so?

M1: Twelve.

M5: Twelve?

M3: Twelve.

M1: In the whole United States --

M5: That includes Solomon Schechter? How many do they have?

M1: How many Solomon Schechter high schools are there?

M5: I can remember about --

M1: Three. I'm not talking elementary. She says they've got one in Cleveland. I know they have one in Chicago.

M3: Not outside of the orthodox.

M5: That's -- no. No. Cleveland doesn't have it.

M1: Cleveland doesn't have it? OK. So, great Cleveland have -- none. Zero. Chicago -- big Chicago -- one in the name of [Isaac Crown?], [Lester Crown?]'s mother. I don't want to bother you with the details. We've got twelve in the United States. So, the greatest thing in the world would be if, in your term, your cause became that you want to take a good school -- [00:15:00] solid school -- maybe it's 20, 30 years old -- elementary school -- a Schechter school or congregational school. Doesn't matter. And you want to

build a 9, 10, 11, 12 on top of it. That is your cause. And, by the way, it's one of the best thing you could ever latch on to if you're talking about Jewish survival into the future. OK. You cannot become an advocate for that -- you can't sell it to anybody else -- unless you know that cause inside out. If you're just running around saying, "Hey! We need it! We need it! Continuity, blah-blah-blah-blah." You're just making a speech. You're just sermonizing. Who listens to sermons? But if you come in and you start talking about what the curriculum is in the twelve grade and what the curriculum is in the eleventh grade. Or in the four years [00:16:00] of 9 to 12, we're going to teach Hebrew to everybody. They're going to be able to read the book of Genesis in Hebrew and translate it. They're going to be able to read a Hebrew text because they're going to become fluent in Hebrew. They're going to be able to read simple Hebrew -- not Aramaic -- Mishnayot. We've got 25 Mishnayot. Once, I brought Dean [Steinsaltz?] to talk to the Wexner Group in Pittsburgh. And I said, "Bring 25 pesukim -- Mishnayot and I'll Xerox them. I'll mail them to everybody. They'll read them and, then you'll come to class. You have four hours. So, you can do with

four of them. Pick one each hour." I'm very systematic. He's not very [00:17:00] systematic. He's a genius -- an authentic genius, but not systematic. And we didn't get through a one of the level on four because he was giving them Steinsaltz, which is OK by me. Of course, it's Steinsaltz -- it's better than learning one particular mission. But the dream of the school is -- and I'm giving you this as an illustration -- if you learn the inside out -- the in and out and in and out of what you can get done in the four years of that high school, you'll sell it. Not by speeches and not by loyalty, and appeals to loyalty. And vagueness doesn't do anything. You've got to think all the time tactics and strategy. Strategy: build those four extra years. Tactics: how do I do it? Maybe the way to do it is to go through the whole United States of America looking for the best headmaster you can put your hands on and pay the guy \$100,000 to begin with [00:18:00]. There's no school -- no Jewish school in the system that pays anybody that kind of money.

M2: 135 grand. Yeah.

M1: 135?

M2: Grand. Plus a car. Plus a trip to Israel on sabbatical.

M4: Ridiculous.

M1: So, what?

M3: Take them to (inaudible).

M1: What city is that? Very good. New York is a little more expensive. Fine. Change 100 to 135. Same thing.

M4: And Boston.

M1: Same money. That doesn't mean anything. See, I'm sick and tired of hearing that we can't get good teachers because the salaries are no good. Then, your tactics are lousy. So, change your tactics because it's only a few bucks. When you start to analyze what's wrong. Why are we mediocre instead of being first class, you'll find out why you're mediocre. So, things like that are easy to change. I'm not saying it's easy to raise money, but I think it's easy to raise money [00:19:00] when you know your cause and when you've got a bunch of other people to help you and we'll get into all those other things and when you line up your campaign in a correct way. OK. How are you going to learn your cause? What's on page four? First of all, extensive reading. Let's go away from the day school paradigm model and talk about the -- some big campaign. Let's say you want to build a hospital. Let's say you want to conduct --

Operation Moses comes along and you've got to take a bunch of Jews out of Ethiopia -- something big -- a thing that requires it. You've got to read. You've got to read. Tell me how you get your current Jewish information [00:20:00] weekly. What do you read weekly that gives you your current Jewish information. Not texts or...

M4: *The Forward*.

M1: You read *The Forward*.

M4: *Jerusalem Report*.

M1: *Jerusalem Report* is a bi-weekly -- every two weeks. OK.

M4: The local Jewish news.

M1: What's the name of it?

M4: *The Jewish Times*?

CLASS: *Jewish Week*. *Jewish Week*.

M1: *Jewish Week*. You read the Jewish -- or if you live in Long Island you read *The Jewish World*. So, you read *The Forward*, *The Jerusalem Report*, and *The Jewish Week*. All right.

That's pretty good. You read it consistently? Comes in the mail? You don't leave it lying there and it gets stale and the next week's issue comes and you haven't read this one yet, so you read this one away to read the current? You read it. You read it. You read it. OK. What do you read?

M3: [00:21:00] A number of the same things. I read the *New York Times*.

M1: *New York Times*.

M3: *The Cleveland Plain Dealer*.

M1: *Cleveland Plain Dealer*. Two public newspapers.

M3: *The Jerusalem Report*.

M1: *Jerusalem Report*.

M3: And *The Forward*.

M1: And *The Forward*.

M3: And I've given up on the JTAs.

M1: And on the what?

M3: I used to read the *JTA*. I didn't --

M1: *JTA*. That's daily. That's --

M3: They don't come to the hinterlands daily, which was part of the problem, which was -- (laughter)

M1: Well, I get mine every day -- sometimes three days later. Last week, they had a big glitch.

M3: So, lucky people who are on the board.

M4: No. You can be fired on flat tax now.

M3: Really?

M1: OK. What are you reading?

M5: Other than public newspapers, *The Jewish World*.

M1: Jewish World. That's it?

M5: That's it.

M1: It's not enough.

M5: One comment.

M1: Sure.

M5: I read *The Jewish World* because my sister and brother-in-law are the owner and publisher of *The Jewish World*.

(laughter)

M1: So, you certainly [00:22:00] read *The Jewish World*.

M5: And I'm living in Columbus, Ohio.

M1: I don't care if you live on the moon. If your brother and sister-in-law own it, you're going to read it. (laughter)
OK. That's thin. That's thin. OK. Books. Now, this is tough. I would like to know the most recent book of some Jewish content -- and I'm not talking about a textbook necessarily, but, if that's what you've read, textbook. The book containing some Jewish content about Judaism, Jewish history, people, [Spain?] -- anything at all. A book that you read about Israel. Can be a novel. Can be a [00:23:00] current events book. I'd like to go around the table. I have no intention of embarrassing anyone. I'm trying to make a point. That's all I'm doing -- trying to make a

point. So, we've talked about daily publications or weekly publications.

M5: Not counting the assigned readings? (laughter)

M1: Not counting assigned readings. That's a good one. You can't sneak that one in. (laughter) By the way, let's segue back for a minute. How many people get the *Jerusalem Report*. That's very good. OK.

M6: What is *The Jerusalem Report*?

M1: It's a *Time* magazine-type -- or *Newsweek*-type magazine, which is published every two weeks and, by now, it has a distribution center in the United States. So, it's ironed out all its wrinkles. It started in -- I don't know -- a year or two ago. There were a lot of bugs in it. Now, there are no bugs [00:24:00]. And it comes smoothly and on-time through the mail.

M2: Could I recommend one thing that I get daily, which is *Israel Line*, which --

M1: Israel --

M2: *Israel Line*, which is what the consulate -- that's -- I know in New York -- I know all the regional consulate generals of Israel put out. And what it is -- it's a new summary of Israeli papers of that day's events. And you

should call your local consulate and talk to their publication department. It's called *Israel Line*.

M4: Do you get it by fax?

M2: I get it by fax every day.

M1: Well, your local consulate for the -- for the New Yorkers it's 800 2nd Avenue. But for Columbus and Cleveland --

M3: It's Philadelphia.

M1: Is it Philadelphia or Chicago?

M3: No, Philadelphia.

M2: But they all publish an *Israel Line* now and they deliver it by a fax. And it's superior because you get the Israeli news [00:25:00] headlines with a summary story from the Israeli papers about all the -- about all the headlines. It's two pages and it's...

M4: It's first.

M5: -- (overlapping dialogue; inaudible) *Jerusalem Times*.

M6: Really?

M7: I get the *Jerusalem Times*.

M8: I get [Malmand?], which I like. And I think it's --

M1: Malmand is excellent. Malmand is a monthly.

M8: Yeah.

M3: Yeah.

M8: Well... (inaudible)

M1: No, but it's excellent.

M8: I read it, though, on a weekly basis. (laughter)

M1: That's a good way to do it. That's a good one.

M9: Also, the -- the Jerusalem -- the international edition that you get on a weekend --

M10: *Jerusalem Post*.

M1: Yes.

M10: I think that's good.

M9: The other thing I've been getting. I don't remember subscribing to it, but it could be part of the Wexners is *Tikkun* who certainly now has something interesting.

M1: Well, you mean -- what's -- we -- *Tikkun* -- but, we, in the Wexner Heritage Review have tried time and time again [00:26:00] to ask *Tikkun* for permission to reprint -- we reprint articles from everywhere. You read it. You see it. We can't get permission from *Tikkun*.

M13: [Joe Soprachman?] happened to be speaking with them last night. We were speaking with this fellow, Paley, who is here.

M1: Yes. Yes.

M13: He'll take care of doing that.

M1: Paley will take care of --

M13: Paley works -- he's the second guy in charge of *Tikkun* on the (inaudible).

M1: Paley is the Chaplain of Columbia University.

M13: The fellow here, Paley, that's a speaker here.

M1: Michael Paley.

M13: Yeah. Whatever.

M1: Michael Paley. I didn't know he was l--

M13: He gave his title. He's like second in charge. He said we can do it.

M1: OK. Good. If [Rackman?] can get Paley to get Lerner to give us permission to reprint *Tikkun* articles, we would be delighted to do so. We've tried for two years and failed.

M13: He said it's no problem. It's just a question of --

M14: What would you recommend?

M1: No. No. No. I would add -- I was going to say I would add to the list Malmand. I would urge you all [00:27:00] to subscribe to Malmand. It's the same price as everything else -- what -- 30, 25 bucks -- 35 bucks a year.

M13: You could probably get a subscription through the Wexner because they did that with some other organization -- like a gift subscription for --

M1: Fine. Listen, don't dawdle around. (laughter) If you want them -- (laughter) (overlapping dialogue; inaudible) If you want to subscribe, pick up the telephone, call them up on the phone, and by four weeks later you'll be getting it and that's all. The other way it could take you six weeks. I would urge you to -- if you will find the time to read it, otherwise don't waste energy and money, JTA -- Jewish Telegraphic Agency -- that's what those three letters refer to -- is a daily. It's a four page -- four page daily. [00:28:00] And it's got very broad-based coverage. It's got a network of correspondents all around the world and you'll find -- notice about something that's happening in Rio de Janeiro and something that's happening in Johannesburg and something that's happening in Washington. And I read it every single day at dinner time because it comes in the mail. And by the time I get home in the evening, I open it up and read it just before I eat. Four pages go through quickly. I clip it for things I want to remind myself of. I find that very useful. You can get it through your local federation. Most local federations have -- who said a fax link?

M18: I actually ended the subscriptions to the federations.

Federations get one copy. They don't [00:29:00] send them out to their board members or anyone else now. You'd have to order and pay for a fax subscription.

M1: How do you order it?

M18: Well, the federation can tell you where to get it.

M1: Well, that's OK. Call the federation. Get the address and you order it.

M18: You get it by mail a week late. It just --

M1: You get it by mail -- I get it by mail and I get it one day late. (overlapping dialogue; inaudible) OK. Now, as far as -- as far as getting away from the daily and the weekly stuff -- books. I would just like to get an insight into how much reading you find you can squeeze in and you are people who have way far above average interest in Jewish matters. OK. Shoot. Let's go from here.

M19: *As a Driven Leaf* by Milton Steinberg.

M1: Ah, that's an old classic [00:30:00]. That's, that's super. Yeah, give me a piece of paper, you know, and I've got a pen here.

M: Here you go.

M1: Thanks.

M: Are these as recent (overlapping dialogue; inaudible) --?

M1: *As a Driven Leaf* by Milton Steinberg. Thanks. He's good.

It's an exquisite sort of a novel about four people who -- and it's set way back in rabbinic times, let's say first century, second century -- a time when the mission was being codified. And it's all about one guy, Elisha ben Abuyah, who is a heretic. He cannot -- he cannot accept, he cannot -- he's an Epikoros. And how he works out his problems, and how the community works out its problems with him, and how his colleagues on the Sanhedrin work out the col-- they're all members, these guys are members of the Sanhedrin, and you get a picture of deep -- by Milton Steinberg, who was the rabbi of the Park Avenue synagogue in New York a couple generations ago. OK.

M: The last two that I read were *As a Driven Leaf* and then -- I don't remember the name of it. A woman named Karen Armstrong wrote a book about the God in history, comparing Islam, Christianity, and Judaism. It came out about six months ago, nine months ago.

M: What's the name of it?

M: Some (inaudible) God in history, by Karen Armstrong.

M1: Karen...

M: Armstrong.

M1: Armstrong.

M: It was on the *New York Times* bestseller list.

M1: God and history.

F: May be misquoting the title, I've forgotten -- but by Thomas Friedman, *From Beirut to Jerusalem*.

M: *From Beirut to Jerusalem*

M1: *Beirut to Jerusalem*.

M: What's it about?

M: Did you read the whole thing?

M: *God in History* was Jewish book, or --

M: It's a comparative religion --

F: I try to get (overlapping dialogue; inaudible).

M: It's pretty boring.

F: Yeah.

M: It had a great introduction and then it --

M1: Which?

MULTIPLE: *From Beirut to Jerusalem*.

M: It just got very repetitive.

F: Very plodding, yeah. It was very typical --

M1: Listen. I read it, I know every single thing he's talking about -- I found it interesting journalistic writing. It earned the Pulitzer Prize.

M: (inaudible)

M1: You didn't like it.

M: I liked -- I loved the book when I picked it up, and it was sort of like -- I find this with a lot of these *Times* guys -- you know, Hedrick Smith wrote the book *The Russians*, it starts off great, and these guys just aren't used to writing this long. (laughter) And (inaudible) it is. It just -- it (overlapping dialogue; inaudible) very differently.

F: But it was still worth the time?

M: No, it was worth it -- it was certainly worth it.

F: It was hard reading for me to get through, but a good book.

M1: Right.

F: A few months back my public library happened to stumble on the book *The Seventh Million*, by Tom Segev, and it is about what was going on in Palestine during the Holocaust, like, all the pre-Holocaust, and then during the -- you know, with the government that was in place and so forth, and then also about, you know, the resettlement when the Jews

came in, when the survivors came in and experienced this, things were going on -- it's really very controversial in Israel, because it doesn't --

M1: *Seventh Million* -- the thesis of *The Seventh Million* is that the Zionist movement and Ben-Gurion particularly and all the other early founders of the state paid no attention whatsoever to the Holocaust because that was, to use the Yiddish word, *farfallen*. Those people were doomed. There wasn't a thing you could do about it. Therefore, forget about it, and look forward, not backward, to founding a state which will be the best defense that the Jewish people will ever have as far as one can predict human history. So who is the seventh million? Six million were killed. Who's the seventh million? Is the people [00:34:00] in the -- in the Yishuv who weren't paying any attention to the six million. That's the thesis of the book. And sure, it provoked tremendous controversy, because it's a condemnation. And, like, we condemn the generation here of the 1930s in the United States who didn't do enough or didn't do anything, so this author is condemning the same generation in the 1930s in Palestine who didn't do anything and who focused and concentrated only on getting a state,

and how do we get the British out of here and how do we get our independence. That's what they were thinking about in the '30s and '40s. OK. That's Tom Segev's book. Next.

M: First of all, I'd say that between the Wexner Group and family and work, I don't have that much time for reading outside of the --

M1: Outside of *The Jewish World*.

M: It's true. Well -- (overlapping dialogue; inaudible)

M1: (laughter) I'm kidding, I'm kidding.

M: -- (overlapping dialogue; inaudible) [00:35:00] about a dozen Jewish magazines.

M1: I'm kidding.

M: Numerous different types.

M1: OK.

M: I read one by -- on a -- [book up?] from someone in Long Island, and either it was Heinrich or Heimle who interviewed survivors of the concentration camps -- those who survived Nazi Germany, who survived -- as to what their stories were. Why they thought they survived, and why they -- how they felt --

M1: So what's the name of it?

M: It was -- I don't know the name of it.

M1: A book -- a book of stories of survivors.

M: And why they thought they survived and how and what they were doing with their lives afterwards. It was interesting.

M1: OK. Steve?

STEVE: I read trash.

M1: (laughter) (overlapping dialogue; inaudible)

M: What names?

M1: Do you have time -- you don't have time to read.

STEVE: When I'm not reading this stuff and everything in the office, I'm traveling, and that's when I read trash. But I occasionally get serious stuff, but it's not always -- usually it's not Jewish.

M1: OK.

M: This last Grisham book has a lot of Jewish things.

[00:36:00]

STEVE: I haven't read it yet. (overlapping dialogue; inaudible)

M1: It's trash. I just read it on one transcontinental flight. You know, it's trash. It's -- you know, it's trash. It's easy reading. It was interesting.

F: The Grisham? (overlapping dialogue; inaudible)

M1: Yes, ma'am.

F: I read *Sotah*, which sort of borders on Jewish trash in a way.

M1: Yeah.

F: (inaudible) And *Schindler's List*. And I read another account of the Holocaust that my son had to read for The March of the Living, a book, but I don't remember the title of it. Also a survivor's story.

M1: OK. Where are we?

M: I caught a break because I had surgery, it was after a week --

M: That's a break?

(overlapping dialogue; inaudible)

M1: I hope you're all -- I hope you're all right.

(overlapping dialogue; inaudible)

M: Yeah, that's right, so the kids didn't bother me, it was great to be alone. So I read *Nuremberg*, just to -- the new mystery, *Nuremberg*, just to get that picture of it, [00:37:00] and then I read *Friends in Deed*.

M1: *Friends in Need*.

M: *In Deed*.

M1: *Friends in Deed*, yeah. Yeah, I just finished that. That's a book about alliance between America and Israel over the

course of a very long period of time, and what the connections are, and again, it was largely journalistic. But revealed a lot of things that most people don't know.

M: Yeah. (inaudible)

M1: He didn't go back far enough for me. For me, my knowledge of the relationship between the United States and -- let's call it Palestine -- goes back to Theodore Roosevelt, at the very beginning of this century, when he intervened in Russia with the czar regarding pogroms against the Jews. He actually personally intervened, [00:38:00] and connected with that, segue to it, was that there is a movement which, you know, when was the first Zionist Congress? 1897. When are we talking about Theodore Roosevelt? Five years later, eight years --

F: (inaudible) two.

M1: -- 1904. So this little movement that he heard about, about rebuilding a homeland somewhere, and he said, "That's good, that's correct, that's what we should do, we should help." The tradition goes back to Theodore Roosevelt.

M: It's a one-volume history (inaudible) Theodore Roosevelt that (inaudible) and he devotes a portion of that --

M1: Right.

M: -- to discussing (inaudible).

M1: And the real push, the real push came from Woodrow Wilson. Because Woodrow Wilson was deeply involved in the actual writing of the text of the Balfour Declaration. Balfour Declaration, 1917 -- [00:39:00] Lord Balfour, the foreign secretary, was communicating by wireless with Wilson about the wording. Wilson was a Presbyterian minister, and the rebuilding of Palestine is Bible, and Bible, to a Presbyterian minister, is holy. I mean, the support relationship between the United States and Israel is based on Puritan and Pilgrim morality compounded by Protestant Bible-centered attitudes, principles in that Protestant religion, and only very recently on common strategic interests. The roots go back very far. [00:40:00] AIPAC did not create the interest in Israel that its strongest advocates like to believe. Congressmen coming from Iowa and Illinois and Kentucky and Arizona and Idaho and places where -- you know how many Jews are in the state of Utah?

M: Six thousand.

M1: In Salt Lake City, the Jewish community is 6,000 and there ain't any anywhere else. There are no Jews in Provo, there never were, but why grow the names of a few cities? You

know how many people there are in this entire state of Utah? [background overlapping dialogue] One-point--six million, fewer than in metropolitan New York by far.

M: 'Cause they're off on missions, though, so --

M1: (laughter) Well, the Mormons -- (laughter) the Mormon presence here is declining. Declining.

F: Do they have a better age for them?

M1: Sure they do. The Mormon presence here is -- not here.

[00:41:00] The Mormons have turned themselves into an international movement, which is why they were so eager to build a college of theirs in Jerusalem, which they have now. Because the proselytizing that's going on around the world is very, very vigorous. The Mormon movement is growing like mad in many other European countries -- South America -- and declining in population and in influence here in the center.

M: It's very much like Lubavitch.

M1: (laughter) OK.

M: The Chabad --

M: Maybe we should take over Utah.

M: (overlapping dialogue; inaudible)

M1: That's right. We should take over Utah.

M: My theory in Lubavitch (inaudible) --

M1: Listen, the British once offered us Uganda. Lot of uranium in Uganda. Lot of gold. Lot of good stuff. And it was OK with Herzl, as far as he was concerned. But the Jews in Poland didn't like it.

M: Too hot.

M1: Not too hot. (laughter) [00:42:00] They didn't like it because it -- because it wasn't in the tradition. You don't pray three times a day for the rebuilding of Uganda. So... (laughter) (overlapping dialogue; inaudible) OK. So anyway, I didn't get it down, what you said. *Friends in, in...*

M: *Friends in Deed.*

M1: *...in Deed.* (inaudible)

M: (overlapping dialogue; inaudible) And I'm trying to plow through Sachar's *The History of the Jews in the United States*. I don't trust him -- it would take 12 more operations.

M1: All right. (laughter) (overlapping dialogue; inaudible) Well, your choice --

F: How does it end up, by the way? (overlapping dialogue; inaudible)

M1: Yeah, but Sachar is a solid, solid historian. Solid. Now, your choice is that Henry Feingold at Brooklyn College has produced a -- one, two, three, four-volume history of the Jews in the United States, so if Sachar's one volume [00:43:00] is too tough, try Feingold's four volumes. And, and, and, at the Hebrew Union College, a professor by the name of Jacob Marcus, who next year will be 100 years old and still teaches every day, has just finished his fourth volume of his four-volume history of the Jews of the United States. They're two big new ones that have come out. Sir?

M: After my first trip to Israel, which was with Wexner last year, I was --

M1: Your first trip was last year?

M: Last year.

M1: You're so lucky.

M: I'm very lucky.

M1: No, because it's like falling in love for the first time.

M: It was. (overlapping dialogue; inaudible)

M1: It's great. We're all jaded. (laughter)

M: (overlapping dialogue; inaudible) As soon as I got home, I went out and got *Cast a Giant Shadow*.

M1: OK.

M: And I read it right after that.

F: The video or the book?

M: No, no, no, no, not the movie, the book. [00:44:00] And somewhat later than that last year I read *The Hope*.

M1: The which?

M: *The Hope*. Herman Wouk's book. (overlapping dialogue; inaudible)

M1: Oh, yeah, yeah, yeah.

M: Oh, *The Hope*?

M1: I haven't read that.

F: Which one?

M: *The Hope*.

F: Oh, *The Hope*.

M: How is that?

F: Was it good?

M: It's good, it's -- you know, it's another nice story. But got a lot of detail, and he's very thorough in what he does.

M: It was good.

F: I read trash, but among the trash, a fictional book was *Acts of Faith* by Erich Segal.

M1: By whom?

F: Erich Segal. It dealt with the issue of intermarriage.

M: Is he the *Love Story* guy? (overlapping dialogue; inaudible)?

F: Yes, he's the *Love Story* guy. (laughter) (overlapping dialogue; inaudible)

M1: So you're saying it was good.

F: Am I the only one (overlapping dialogue; inaudible) sequel to *Love Story*?

F: It was good, because it dealt with it --

F: Yeah, (inaudible) *Story*?

F: -- a Hasidic Jewish background for the girl, and a boy who was actually becoming a priest.

M: He was the *Shabbos goy* in the house --

F: Right.

M: -- and they fell in love. [00:45:00]

M1: You didn't say you would write it. (laughter) (overlapping dialogue; inaudible)

M: She leaves it on the shelf by the toilet. (laughter) (overlapping dialogue; inaudible)

M: Only have to do with them, (inaudible) ever read -- *From Beirut to Jerusalem*, which has been some time, because

lately it's just been basically in the trash because you don't have a whole lot of time to (inaudible).

M1: OK.

M: I was fortunate -- my son was doing a term paper, so I helped him out, and I -- we read an older book called *The Road to Nuremberg*, how they got to Nuremberg, as opposed to just --

M1: Right.

M: I learned a lot of things I had no idea. The Russians (inaudible) -- the British wanted to just kill them the top hierarchy, I mean, the Russians wanted to kill 50,000 to make a good start, you know, that kind of thing. And then I read another book, which is out of print -- my son got an A+, but --

M: (laughter) What did you get? [00:46:00] (overlapping dialogue; inaudible)

M: No, this -- I took over this term paper, and it was like -- (laughter) Truly --

M: Where does your son go to school?

M: Don't tell.

M: SAR. (overlapping dialogue; inaudible)

M: You see the kids -- these kids, you know, they do their work, and they have no idea, like they say, like -- and I don't do it as often. Then I read it and I'm like, "Yes, he does it --" he gives all these, like, checking lists of who the people on the docket were and who of them happened to get hanged, but he doesn't, like, go into, like, why they did what they did, or what they said, or what the defense was.

F: He's only in third grade, what do you want?

M: But the other one I read was called *The Fugu Plan*, which I'm sure you've heard of.

M: What?

M: *The Fugu Plan*?

M: I read that also.

M: I had the Chinese dinner, but --

M: My father had been living in Shanghai and went through Japan -- there was a book -- the fugu fish is like a blowfish, which the Japanese today, they sell it as a delicacy. And the idea was, if you handled it right and cooked it right, it's a delicacy. [00:47:00] If you handled it wrong --

M: It's a point.

M: It's poison.

F: Does it have scales?

M: I have no idea. But they still -- I was just reading an article about it in the *Times*, about what a delicacy it is here, even. But anyway, before the war started, before World War II, the Japanese were under the impression that Americans dominated public opinion. And -- that American Jews dominated public opinions. And they felt that, when they were invading, I think, Manchuria at the time, they thought that if they could put a Jewish colony in Manchuria and they treated them well, this was the idea of treating them well, handling them delicately, that it could help them in terms of dealing with America. And that was what the book was about.

M: But it was called *The Fugu Plan* because it could backfire. Just like the fugu is a delicacy --

M: Like the fish, yeah.

M: -- they thought that the Jews would overrun all of Japan.

M: How do you spell that?

M: F-U-G-U.

M: P-L-A-N.

M: (overlapping dialogue; inaudible) The Japanese are afraid of --

M: A rabbi (overlapping dialogue; inaudible) --

M: -- (overlapping dialogue; inaudible) Jewish people.

M1: [00:48:00] A rabbi named whom?

M: Marvin Tokayer.

M1: He was a Navy chaplain.

M: Yeah.

M: And he was the chief rabbi in Tokyo during the war.

M1: Yeah.

M: I heard of a similar incident, by the way -- 20 years ago, friends of ours were going to Argentina, when the military were there, and they told them, "Look, when you go to Argentina, somebody somewhere's going to say to you something -- 'Is it true that the Jews control the banks? Is it true that the Jews control the press in America?' And what you should do is encourage that." Because they wanted these dictators there to feel like, yeah, the Jews have power. They thought that they'd (inaudible) that rather than if they say, "Oh, we're only, you know, 2 million out of 220 million."

M1: David? Interesting.

DAVID: Two books recently, one last year that -- one of --
the writings of Josephus Flavius --

M: *The Wars*.

M: *The Jewish Wars*.

DAVID: Well, no, *The Wars* I looked at, but there's a new book
out, and I wish I could remember the editor of it -- Barnes
and Noble had a special on it, and it covers -- it covers
it in almost a chronological fashion of his interpretation,
and then also his recanting of certain issues which he
wrote about, so. And the other that -- was this *Kissing
Through the Glass*, by Joyce Starr.

F: Oh, I read that book.

DAVID: And then last year, and it's a book I sent you, is *A
Nation Among Equals*, by Benjamin Netanyahu.

M: Did you read it?

DAVID: What? I sent it to you, but --

M: I know. Did you read it?

M1: Are you asking him whether he read it or whether --
(overlapping dialogue; inaudible)

M: No, whether you read it.

M1: I always read everything that every -- I read everything that anybody gives me. Some I read, some I can only skim. I skimmed it.

M: Well, that's enough.

M1: Yeah, sure, you got --

M: I didn't even count that. It's part of my trash. (laughter)

M: Ooooh. (laughter) [00:50:00]

M: I read -- I also read *The Hope* -- *The Hope* I read most recently. Before that, *Chutzpah*, which --

M1: The great Mr. Dershowitz?

M: I tell you, I was --

M1: Trash.

M: -- (overlapping dialogue; inaudible) I didn't go into the book being a big fan of his, but I really gave him a lot of credit when I finished it. I thought that he really altered my point of view on things.

F: He was very frank about talking (overlapping dialogue; inaudible) --

M: Yeah, no, I thought it was a very useful read.

M: (overlapping dialogue; inaudible) His point of view about anti-Semitism's very on the mark.

F: Absolutely.

M1: Very?

M: Very on-target. I mean, his way of saying -- you know, particularly when he goes into, like, "They hate the Jews whether they're doing good, like Einstein, or if they're bad like Lansky. You know, it makes no difference, so go do what you're going to do anyway. And I'll defend you."

(laughter)

M: And given the book (overlapping dialogue; inaudible) --

F: You just wiped out the whole community relations movement.

(laughter)

M: I think it's important reading for a lot of Jews who have become apologists and --

M1: Apologists for what?

M: For being Jewish. And a lot of people have a lot of trouble with that. You don't see that [00:51:00] in Wexner, but just when you go out in the mainstream world -- you know, I grew up in Charleston, South Carolina -- a lot of people are sometimes very quiet about being Jewish, they don't want to be (overlapping dialogue; inaudible).

M1: And so they disappear. And you think that Dershowitz's book is going to hold them in line and keep them from disappearing?

M: No, I think that maybe it'll give them a different perspective at how they can look at themselves, and the sort of reaction that they have (overlapping dialogue; inaudible) --

M1: Well, do you remember the foreword to the book?

M: Yeah.

M1: The foreword to the book has got his basic premise in it, at which I find it hard not to vomit. The basic premise that he's got there is: Jews are second-class citizens, and the only way you're going to overcome second-class citizenship is to have enough chutzpah to stand up for yourself.

M: Well, that's one way -- I think he's saying --

M1: Those are his exact words.

M: Yeah, no, I think he's saying that Jews believe themselves to be --

M1: He believes them to be.

F: I don't believe (overlapping dialogue; inaudible) --

M1: [00:52:00] That's what comes through it. So --

M: It still doesn't offend me. I think that --

M1: It offends me terribly.

M: I think a lot of times, Jews have become second-class citizens. (overlapping dialogue; inaudible)

M1: I don't see America that way. You see, and I don't see the Jewish community --

M: Well, you're an idealist. You're already in the next step.

M: No.

F: Do you feel like a second-class citizen? Do you feel like a second-class citizen?

M1: I'm a practical person.

M: Not a, uh --

M1: I'm pragmatic. I can get into any university I want -- I, the Jew. I can get into any industry I want. Banks and insurance companies which used to be closed are open.

M: I can't get into any club I want.

M1: What club do you want to get into that you can't get into?

M: In California --

M1: And if you really want --

M: -- (overlapping dialogue; inaudible) that I looked at that --

F: Would you want to be a member of that club anyway?

M: Why would I want to be a member of it?

M1: No, no, no, no, that's not the issue.

M: Just because I thought it was important from a business point of view. From a business point of view --

M1: No, that's not -- he wants to get in.

M: -- I thought it was important.

M1: The reason --

M: I want to get in just because I don't (overlapping dialogue; inaudible) --

M1: I don't care your motive.

M: All right. AMERICAN JEWISH

M1: There's no club in the country that if you honest to God want to get in, you can't crack. And if there's only one way to crack it ultimately, [00:53:00] then it's through the court system.

(overlapping dialogue; inaudible)

M1: Yeah.

F: (laughter) (overlapping dialogue; inaudible)

F: When you join, I can assure you you won't find anybody that will eat with you.

M1: [BJ?], you --

M: I don't think that's (overlapping dialogue; inaudible) --

M1: You are the Jew I (inaudible) -- no, not me. I said, the Jew. I said, the Jew who wants to get into anything in this

country, nothing is closed. Because the court system can back you up --

F: But that's begging the issue, though.

M: No, no, but you -- that's a --

F: The reality is is that there's an entire entity that in fact doesn't want you, and that you can squeeze in --

M1: I don't give a damn whether he wants me.

M: No, but that --

M1: It's a question of what I want.

M: But that's a loss for me. That would be a loss for me. You see, getting into the club on equal terms would be fine. Getting into the clubs by notorious means and creating a tr-- you know, creating problems and so forth would be greatly resented and would defeat the purpose for joining it.

M1: What are you talking about? How do you make any social progress? [00:54:00] How do you get black kids into schools? How do you get women to have abortions?

M: They have a different -- different -- (overlapping dialogue; inaudible)

M1: All major social problems --

M: Right. Look at her.

M: He's not interested in social progress. He's interested in having business affairs at a club.

M: That's what --

M: Exactly.

M: He's not interested in (inaudible) Jew.

M: That's exactly right. That's not my --

M: That's exactly right.

M: -- you said you didn't care what my agenda was, but that's what my agenda was.

M1: So if you calculate --

M: And the way I wanted to do it, my agenda was closed to me.

M1: So isn't that tough, that you could force your way in, but you don't want to force your way in.

M: It wasn't expedient for me to do it.

M1: It's because you weren't invited in.

M: It wasn't expedient for me to do that with that club. But -
-

M1: But don't you understand?

M: But this is not totally open society, [Herb?], and if it were, then we wouldn't have to discuss what sort of unusual means I would need to take to crack that club.

M1: I'm trying to say that the court system is not unusual.
That's the blessing of this country. This country has a
vehicle and a system --

M: But that's the connotation, once you've used it to get in.

M: No, no, I'm afraid that's not right. I'm afraid that's not
right. That's what you --

F: But isn't the larger question that there is no real
equality [00:55:00] for anybody. But to me, I mean, you
asked a question -- who feels second-class here? Does
anybody at this table feel like a second-class American
citizen?

(overlapping dialogue; inaudible)

M1: It's semantics, though. It really is semantics. Because it
-- the reality is --

F: You really feel second-class? Ooh.

M: Outside New York, it's different, too.

M: He should.

M: Yeah, I think that's --

M: Where the Jewish population is. When you're in a place --

F: That's very true.

M: When you're in a place where the -- most of the people
around you are not Jewish, and you're one of the few Jews

there, I think it's different when you're -- you know, whether a third or a half of people around you are Jewish. You do feel like a second-class citizen, yes.

F: I felt more second-class when I wasn't Jewish.

M1: Well, I just, I'm sorry for you, that's all. My -- I'm a first-generation immigrant born in this country. Told you, I'm a Litvak. My father came from Vilna.

F: A Litvak, that explains it.

M1: Yeah. And I have never in my entire life, not for one second, felt like a second-class citizen.

M: You ever get beaten up for being Jewish when you were a kid?

M1: Beaten up in school?

M: Yeah.

M1: Yeah, I had a fight once in the third grade, I think it was. I don't know.

M: But that doesn't make you second-class? [00:56:00]

(overlapping background dialogue; inaudible)

M: No, but I'm just, I'm telling you, it's different.

M1: It's -- it's -- [pounding table] It's what you feel inside of yourself, not what you believe is in the society outside of yourself.

M: I agree. I agree with that.

M1: That's where that chutzpah's got to begin.

M: And that's what I thought was important about the book.

M1: But chutzpah is what you don't want to use. You don't want to force yourself into that club through the court.

M: No, in that particular one -- in that particular circumstance I didn't want to do it. In others, I would.

M1: It's your option.

M: No, that's right, it was.

M1: OK, next.

M: But I think it was a -- that's why I liked the book.

M1: OK, but that's why I didn't like it. Next. (laughter)

F: I got the chutzpah -- it was like, yeah, here we go again.

M1: Yeah, here we go again. Oh, it's right, it's good, it's good, yeah.

M: (overlapping dialogue; inaudible)

F: I have always wanted the Book of Psalms. I never read it. I recently got a beautiful leather-bound copy.

M1: Book of Psalms. Wow.

F: It's on my nightstand, and I read it every night --

M: Who's the author? (laughter) (overlapping dialogue; inaudible)

M1: We're not sure. (laughter)

F: It's beautiful. But the book I read before that [00:57:00] was a cheap copy of *Inside, Outside*, by Herman Wouk. I picked it up.

M1: I don't know that one.

F: *Inside, Outside*?

M: Oh, that one's very nice.

F: Oh, (inaudible).

M: I read *The [Holloman?] Diaries*, because I was --

M1: Didn't I say a book of Jewish content?

M: Well, I thought it --

M: (overlapping dialogue; inaudible) Jews.

M: -- I thought this was -- (laughter) That's exactly why I read it. I also read, in the -- just finishing *The Arab Mind*. *Arab Mind* --

M1: *The Arab Mind*. Yeah.

M: Well, what happened after the last three pages? (laughter)

M1: You fell asleep?

M: I don't have enough time for trash, but my great-uncle moved to Israel and I looked through his books, and I took them, because he was going to throw them out and there were a lot of books about Ben-Gurion and Herzl and (overlapping

dialogue; inaudible) -- [00:58:00] that I looked through,
and I --

M: (inaudible)

M: What?

M: I said he loves that Ben-Gurion.

M: Oh. No, no, it was interesting. I just don't have enough
time to read them, although I do plan on reading a book
that's not out yet. I was at a UJA march a couple of weeks
ago -- fellow by the name of [Loftus?], who was -- can I
tell about it for a second?

M1: Sure.

M: He wrote a book -- it was like Indiana Jones. He worked for
the government in the law department, and he was asked to
look into the situation about how the United States
supported the immigration of Nazis at the end of the war.
And he was sent down into these vaults that, you know,
where the Ark is supposed to be stored in Indiana Jones,
and he literally found, in an obscure place, because he
found a right instead of a left, a sealed file that was to
be opened in 2015 that detailed how the British Secret
Service worked in conjunction with the CIA in getting out
60,000 Nazis into the United States, and resettling them

first in Brooklyn and then in South River, New Jersey. And he -- after years of pushing, he got the right to bring to trial one of these commandants that had been resettled here. Unfortunately, the guy died two weeks before he brought him to trial. That resulted in a whole expose on *60 Minutes*, which I think was the longest segment that they'd ever done, and a lot of other press. And what this -- what the file that was sealed was was the memoirs of a camp inmate who went there -- his name was Saul, I think -- who, to show his appreciation for the UJA and what you did [01:00:00] in saving these people and feeding them out in the woods and bringing them to the United States and giving them a new life, even though he had lost his family and everything, in a way of repayment, he wanted to write his memoirs on this camp where he went. After a year there were 5,000, then there were 500 (inaudible), and then they were liberated with a couple hundred people.

M1: What's the name of the book?

M: I don't -- I think the name of the book is to be -- it's coming out in November, I believe, and I think it is *I Am a Jew*. He's an Irish-Catholic from New England, and he -- this fellow Saul came -- he was identified to him through

the press, through the -- he identified himself, but what's very, very important to me is when -- Loftus is on the speaking circuit now, I guess, not only for himself but for the UJA, and he's very much [01:01:00] involved in, I guess, in prosecuting the, whatever Nazis are left, the war crimes. This fellow Saul kept his anonymity for all these years, and Loftus agreed to, and when Loftus was speaking to schoolchildren in South River, New Jersey, about the Holocaust, they said after his speech -- they were saying, "Well, my parents were there, my grandparents were there, and it didn't happen. They didn't -- it didn't work, it wasn't like that, and we did nice things," and Saul got up -- he was in the audience -- and he said to Loftus, he said, "Tell them who I am. Tell them what my name is. Tell them that I was there."

M1: That's very melodramatic.

M: Yeah. And he -- Saul just passed away, I guess, last year, he said. But the way he described it --

M1: The name that was mentioned. And that's about par for the course, that's about it, that's where the interest of people of your stage of development, [01:02:00] that's where your interest is. Let's move on. That first -- whole

first section A, Learning the Cause, talks about what you have to read, where -- how you have to travel abroad, how you have to listen to tapes of other people who've made speeches, how you have to listen to speakers and take their notes -- take notes while you do it: all this is things that you have to do, and you have to find time to do, in order to keep yourselves up to speed about the cause you believe in.

Now, let's go to B. We're talking about strategizing a campaign, and I don't care what the campaign is for; the campaign can be for the synagogue, the federation, the JCC, doesn't matter. Or the local art museum having nothing to do with the Jews, because you may get caught up in some city venture, some part [01:03:00] of your life that you have to pay your dues as a citizen of the town in which you live -- an American, not a Jew. How to strategize a whole campaign. So the overall strategy is what we're looking at. Number one, you have to have a goal. Should a goal be exactly the amount of money that you need to do the particular project? Should the goal be more than that amount of money so you'll leave yourself a little cushion?

Should the goal be less than that amount of money so it won't appear to be too big and scare everybody off? All these arguments and questions about the goal are very serious questions. Can you avoid having a goal? Can you run a campaign through something without a goal? Let's take about three minutes to discuss this business of a goal. Do you have to have a goal, yes or no? [01:04:00] Should the goal be larger than the need, the same as the need, or smaller than the need? Those two questions. How many people think you can run a campaign without a goal?

M: When you say "goal," is that a plan or -- (overlapping dialogue; inaudible)

M1: A goal. A number. A goal is a number.

M: A financial goal.

M1: A number. A financial goal. A number. Two million. One hundred thousand. Sixty-four thousand. Four and a half million.

M: Oh, I think you need a goal.

M1: Is there a -- I put the -- I think you do too, so I put the question the other way. Is there anybody who thinks that you can run a campaign without having a goal? I'd like to hear if there are any arguments in favor of that. Well,

there aren't any, obviously. So now, the nature of the goal. There are discussions back and forth on this question. How many people think that the goal should be, the financial goal should be, exactly the amount of money that the planning committee has decided? You're the general, [01:05:00] you had a planning committee, they've been working, they looked at their architects' drawings or they looked at the payroll, if there are no buildings being built -- whatever it is, they've come up with a number. Your planning committee has reported to you, "General, the number that we need to achieve this goal, this social goal, is the following financial goal." And they give you a number, one million dollars.

M: Does that have a cushion built in it?

F: Is it a last rule?

M1: Well, I'm asking you. So you're the general.

M: Sometimes they do.

M1: So you're --

M: If you're the general, you give the instructions.

M1: You're the general. If you gave them instructions to figure out everything that's needed and then put a 10% contingency addition, they'd put it in. If you didn't tell them to do

that, they didn't put it in. So they came to you with a goal, and you, the general, knowing what instructions you gave, you know whether there's a built-in cushion or whether there isn't. So let's say, suppose there's no built-in cushion. They come and they tell you that we need exactly \$1 million to achieve our objective, OK? What do you say now? Do you think that the goal should be \$1 million? If there's a built-in cushion inside the goal, then are you in favor of reducing their \$1 million to the reality of \$900,000? And then kick it back up and say "The goal -- the money we need is \$900,000, but we're going to set our goal at \$1 million because we're going to give ourselves the cushion"? So whether the cushion's built-in or whether you're going to add it later is only a very small matter. Are you going to give yourselves a large cushion? Are you going to make the goal a million and a half, a million and a quarter? [01:07:00] Or are you going to say, "All of this is way out of line," and you send the report back to the -- your planning committee, and you say, "I want to set a goal of \$500,000 because I want to do this in two bites over a two-year period, so I only want -- I, the general, I only want a goal of \$500,000 now, so go

back, tailor the thing, cut it down in size -- cut it in two pieces." Yeah.

M: I think it depends what your fundraising market will bear. It depends on what you have to work with.

M1: Yeah, but we can save our time. Quickly. You, the general, have to have those estimates, those appraisals, in your mind. So sure, it depends on that. Let's leave all that out, let's take that for granted.

M: You can take Robert Moses's thought.

M1: Which was?

M: I'm sorry, what was that?

M: Robert Moses was, I guess, the -- from New York State, the --

M1: He built all the -- [01:08:00] (overlapping dialogue; inaudible) Built all the tunnels and all the bridges.

M: He didn't care what the price was. He just started the project, because he knew once he started it would get finished.

F: That's right. Every road in New York City except two were built by Robert Moses.

M: And Long Island, (overlapping dialogue; inaudible).

F: Every one except two.

M1: Well, he didn't have to -- he didn't raise his money that way. He went to the bond market. He went -- New York City issued its municipal bonds.

M: He also (overlapping dialogue; inaudible).

F: But he invented -- [inaudible, pounding noises]

M: My thought -- my reason for bringing it up is he had a plan and he knew that he would not be able to complete his plan with the number that he got --

M1: No, no, no, no, no, no, no. I'm trying to tell you. This was not fundraising. This was Robert Moses, authorized by the city of New York, which said to him, "You want to build a Tri-Borough Bridge? Build the Tri-Borough Bridge, that's all, and afterwards we'll see how many bonds we have to issue to cover it, and the public will buy those bonds and the City of New York will pay the interest on those bonds, and the tolls will come in [01:09:00] and will pay the --" so it's not fundraising. See, that's not an analogy. He didn't -- he was a great visionary, because what he had to do was think in terms of how do you lay out a Tri-Borough Bridge and how do you tear down buildings or how do you condemn lands so you never are going to build buildings on it, and how do you get across all those rivers, and what's

going to happen with traffic patterns? And this guy thought architecturally, urban planning, conceptually of the movement of business traffic and residential traffic, and he built -- he spun that whole web and he got you to LaGuardia Airport and to Idlewild, which is the old name before Kennedy. And then after several years of planning, planning, planning, he comes back to the city council and says, [01:10:00] "OK, fellas, this is going to be about four billion dollars." He hasn't got a clue if it's going to be three, three and a half, five -- "it's going to cost about four billion." And the city council authorizes the creation of the New York Port Authority -- New York and New Jersey Port Authority. And the Port Authority then obtains authorization to issue its bonds. And so, OK, he didn't care. It turns out to be four, it's four. It turns out to everybody five, the city council screams and yells, and "How are we going to pay the interest on five?", and so he makes them traffic projections of how much toll income there'll be, and after 25 years, the city of New York has got, what is it, two tunnels and three bridges and etc., etc.

M: Three tunnels.

M1: Three tunnels.

M: That's (overlapping dialogue; inaudible) -- your explanation comes in at the end (inaudible). When we did the Jones Beach and River Parkway, it was for the state, and he had this vision of the whole project and what it would cost. And he knew that once -- he figured out after he got it started with whatever projection he would give them, he'd (overlapping dialogue; inaudible) finish.

M1: Right, right.

M: And that's the only analogy I was trying to bring here --

M1: I see.

M: -- is that you get -- if you have a -- whatever your goal is, if you want to cut it in half, and once you get the project going, somehow you're going to find a way to fund the balance of it.

M1: OK. Now, after you've got a goal, how many people, then, just for the heck of it, how many people are in favor of taking the expert -- expertly arrived-at goal and kicking it up? One, two, three, four, five --

M: Not too much.

M1: Well, (overlapping dialogue; inaudible) --

M: That includes the small cushion we talked about?

M: (overlapping dialogue; inaudible)

M1: It includes two cushions already, maybe.

F: Two cushions.

M1: Yes, it -- [01:12:00] So that's most of you. That's the majority, yes?

F: I don't agree on this one because --

M1: You don't agree.

F: No, I think you have to be honest. If you increase it above -- let's say you're building a building, OK? You can increase it by saying, you know, it's going to be a three-year project, we know some of you won't want to pay for this -- the cushion we talked about, inflation costs, whatever. I think if you inflate it too much, then you can't honestly sell the program. You can't stand up in front of people and say, "Look, we can't do this unless we have 1.5 million," when really the building cost is 900,000. Unless you say to them, "We want a half million dollars for endowment. We plan on building this for a million dollars, but we know we're going to have to, you know, operate it, utilities and this and that, we need that other half a million dollars to keep it going -- our goal is 1.5 million."

M1: Well, that's not kicking the goal up. That's changing the context.

F: That's right.

M: That's right.

F: But I'm saying, I don't think it's fair to say -- you know the building is 1 million, or 900,000. You announce that your campaign goal to build this thing is 1.5 million, I think that's being dishonest.

(overlapping dialogue; inaudible)

M1: I would like to give you some advice -- [01:13:00]

F: Well, your cushion can't be half the cost of the project.

M1: I would like to give you some advice for the sake of your future lives. I would urge you -- never, never, never, never build anything without the endowment fund. Don't build it. And if you think that the cost of the building plus the cost of the endowment fund is going to be X, and you think that that X is too large an amount to go for, then do not be tempted and seduced by cutting the endowment fund away, because then you'll never have scholarship money, you will never be able to fight the rising cost of Jewish education and bring it back down to some sensible level. So without the endowment fund, you're going to have

problems all the rest of your life. Therefore, when you start out at the beginning, you must have the courage to go for the whole thing as one package. [01:14:00] And you must raise the money as one package. And I would never solicit anybody and say, "Look, the building plus the endowment fund is a million and a half bucks, and that's what we're trying to raise and I'd like \$100,000 from you, please." And the guy says, "No, I'm not going to give you any money for the endowment fund, I'll give you money only for the building." You have to have the courage to say, "I'm not going to take the money. I could take your 100 grand, I could just throw it into the pot, you'd never know what it's going to be spent on, but I'm not going to lie to you and I'm not going to cheat you. And if you don't want to buy the whole project, endowment plus building, thank you, find, goodbye. Or give me whatever you want to give me, and don't give me 100. Give me 20 cents, if you want to be a part of this.

Communities and individual organizations buy themselves a pack of trouble if they don't think forward to the need [01:15:00] for -- an endowment fund is maintenance money,

that's what it is. Where do you expect to get the maintenance money? The most expensive maintenance of a school is the tuition, and the kids that can't afford it. And we close our kids out when we -- by -- it's absurd. Tuition's getting up eight, nine, ten thousand dollars a year -- what is this? Yale University's \$25,000 a year now, September of this month.

M: Room and board also, I think.

M1: What?

M: That includes the room and board, though.

M1: Yeah, sure. So you -- you know about the pa-- and how much the room and board is of that package?

M: No.

F: Just a couple (overlapping dialogue; inaudible).

M1: What do you think? Less than \$3,000.

F: Yeah, it's about \$2,500.

M: Room and board?

M1: Yeah. (laughter)

F: About \$2,500.

M: (overlapping dialogue; inaudible)

M1: Twenty-five hundred dollars, she's exactly right.

M: How could that be?

M1: How can it be is because it's all subsidized. Come on.

M: They don't pay more than a \$100 (overlapping dialogue; inaudible) --

M: Oh, that's not an honest cost. That's the subsidized cost.

M1: That is what they charge. And the amount that's allocated for the room and board is what I just said. When the parent says, [01:16:00] why are you charging me 2,500 bucks? What are you charging me for? Or when they print it in their brochure, they say tuition, x, laboratory costs, x, da-da-da, athletic costs, blah-blah-blah-blah-blah-blah-blah-blah. Room's so much and board's so much, and those two items come to \$2,500. They're throwing endowment money, and Yale University has got \$2.5 billion in an endowment fund. So the income from the endowment fund, they throw into annual operating costs that's maintenance costs.

M: It was (overlapping dialogue; inaudible) typical of a lot of the upscale colleges there.

M1: Sure.

M: I mean, it's very similar to many of them.

M1: But on the same thing you have to do on your local day school, and bring that tuition down: you have to have a pot of money which is communal funds, donated funds, solicited

funds. That's why raising money is one of the single most important facts [01:17:00] about your leadership role. You've got to make your strategic goal, but then you've got to go out and raise the money. So you have to -- in figuring out the goal, you have to put in it your strategic objectives. If your strategic objective is to make day school education available in your town at a cost of \$1,000 per student per year, that's a strategic decision that you would like to arrive at. Now, how can you get there? First you've got to set your strategic goals, and then you've got to make things work to fit them.

F: (inaudible)

M1: OK. Number two on that item -- segment the goal into workable subdivisions -- that's a fancy way [01:18:00] of saying when you're conducting a campaign, you've got to divide a campaign up into bits and pieces. And you all know it but you don't really think about it, and you have to start thinking about it that way. I was arguing with one of the women from Columbus the other day about their women's division. Their women's division is calibrated on this \$5,000 women's thing, the [pin?], whatever they call it.

F: Lion of Judah?

M1: What is it?

F: Lion of Judah.

M1: Lion of Judah, yeah, OK. I said, "What is the highest category of giving that you have in your women's division? Do you have a \$25,000 category?" Because she was talking about all the rich widows in town. And I said, "Well, I'm really all in favor of that -- 70% of the wealth of America is in the hands of women. Seventy percent. That's an accepted statistical fact. [01:19:00] You have five years' more longevity of life than we do, than men do, and it's during those five years that you pull it all in. So I said, "Do you have a \$25,000 level?" She said no. I said, "Do you have a \$10,000 level?" She was beginning to get impatient. She said, "We have the Lion of Judah." I said, "Well, that's a \$5,000 level, as I understand it." She said, "That's right." I said, "Well, why don't you have a \$25,000 level? Do you have any woman in town now giving that?" She said, "Yes, two. There's Columbus." So I said, "Fine. Start the \$25,000 luncheon with those two women and the hostess, the lady in (inaudible) house, and bring out the best china and the best crystal and the best silverware and you have a lunch for the two, and the hostess is three, and the

speaker, bring in a speaker, [01:20:00] bring in Abba Eban for the two people. I don't care. Because you will stress the importance of it. It's a significant, official, established event in the community, and you report it later on in your *Cleveland Jewish Times*, whatever the name of the paper is. Next -- and invite to the \$25,000 luncheon every lady in town who is giving \$10,000 and up, or \$15,000 and up. So she says, "well, between 10 and 25, we have four." I said, "Fine. Invite the four. Tell them on the telephone, send them a letter. When you invite them, you put on the invitation, \$25,000 minimum. You print it, black and white." I once ran a luncheon at the 21 Club, and on that card I printed "\$250,000 minimum." Black and white.

[01:21:00] And everybody who got that invitation knew that that as the floor. And I sent it to everybody who had given over 10,000 bucks to the campaign. And everybody in the 100 to the 250 moved up very substantially. They didn't all get up to 250. And I'm not crazy, and I didn't stop them at the door and say, "Are you going to give the 250, or if you don't, you can't come in." You kick the campaign up in layers and in levels. And another way you do it is by professions -- trades and industries and professions, the

lawyer's division, the doctor's division. We're back at the -- we're back to the, to the military term. Division. A segment. A section. Has power in it. Force [01:22:00] in it. Energy in it. Momentum in it. If you train your solicitors that way. So you gotta die -- you gotta work -- cut your goal up into what I call workable subdivisions, areas in which you can solicit money. You've got to create a calendar -- altogether too many campaigns. Have an opening date, have a beginning -- they don't have a Cleveland date, a closing date. And I say Cleveland because Cleveland invented the business, and I don't know why Steve want to tell us if they still do it or not. Of setting a closing date, setting a closing date so everybody knew when the campaign was going to close, and it didn't schlep and schlep and schlep and schlep so that other things could go on in the community. The goal might not yet have been achieved by the date. They used [01:23:00] to have the following tactic -- if they don't they don't anymore, but I thought it was a great system and I urge everybody to accept it: if you come close enough to your goal so that you think that within a couple of three days, some very short period of time, you can stretch and make it by a re-

solicitation of a small, selected group of people, and the figures have to be in balance. If you've got a \$20 million goal, and you have raised already 15, you can't raise 5 million more dollars in two, three days of resoliciting the best givers. But if your goal is \$20 million and you're at 18 and three quarters, or 19, and you want to be able to announce that 20 [01:24:00] as a success, because that's going to guarantee high morale, everybody's going to be pleased, and your next year's campaign is going to get started with a great good feeling -- the last year was a big success and we did 20, so now we can do 23. If you think you're within an approachable distance of that goal, then the old system was, you made a selected list of people you could go back to who've already pledged, long time ago, months ago, and you ask them if they will contribute to the completion sum. And what you promise them is that the extra sum that they're giving you will not be added to their base so that when you come back to them over here later for their next year's campaign, if a guy's giving you \$20,000, and you ask him, "Would you -- could you throw another five into the pot?" next year, then, we promise you, we're not going [01:25:00] to tell you that your base is 25. Your

base is 20. Very honest, very straightforward: "We need an extra chunk, and we need it because we want to hit that goal." And almost year after year, they -- whenever they decided that the figures were right, that they could do this tactic, they did this tactic. But the important thing i-- and I don't -- Steve, do they still do it?

STEVE: Yeah, essentially.

M1: Still do it. Bravo. The important thing is they set a closing date. See, that's the trick. You're working against the date. Every time you're working against the date, the opening dinner, you can send the card out six months in advance, save the date, the opening dinner is such-and-such. Everybody does it. So an opening date is no trick. It's the closing date that's a trick. And that's what puts the needle into everybody, all the workers and all the solicitors, to get it done.

M: What happens if you [write?] 15 [01:26:00] and the closing date is a week away and your goal is 20?

M1: You don't do this tactic. Ask -- you close your campaign off at 15, so.

M: So you never meet your (overlapping dialogue; inaudible) --

M1: You can't abuse. You can't abuse. Yes?

M: Some cities, to get to the closing dates, have now begun to march their dates back from the end of the year, which is the de facto closing date, and they take their losses in their campaigns for a one-year basis in order to get givers on a cycle of being in the campaign when the campaign wants to do it. The biggest problem you have in closing is people will tell you, "Oh, I'll let you know in December." That's the single biggest hang-up that people have. And -- but you want to close your campaign and (inaudible) -- you take the loss in pledge value that year, but in cash flow [01:27:00] you haven't changed anything, because the guy's giving it to December. Only when the Federation closes doors forever do you find out you're short that give on a cash flow basis.

M: So -- but you never get that morale boost (overlapping dialogue; inaudible).

M1: You don't get that.

M: No, well, but you see, the first problem you have is getting people to realize that you mean in business in closing, that the closing date's real. So at some point you have to just bite the bullet and say, "This is what we're going to do." And so New York did it, I think. They -- just

a few years ago, I think, they went, they said, "The closing date is really December 31st." And they reported the campaign that went down from \$125 million down to \$110. Something like that. In terms of allocations.

M: Pledges, or receipts?

M: Pledges. Pledges. It doesn't affect the cash, but they chose a date, and now they're pushing people. Washington's done it and [01:28:00] some other cities have done it.

M: And so they've asked for those pledges to be made in the next campaign.

M: Right.

M: I see. So they gave everybody a break.

M: Well, only -- only when they die.

M: Yeah. There is a --

M: (overlapping dialogue; inaudible)

M: He had a leap year.

M1: There's an ultimate point at which you have to bite the final bullet, and you will be minus at that. But, you know, let's -- that's --

M: There is discussion (overlapping dialogue; inaudible) Federation campaign, but what does it (overlapping dialogue; inaudible) --

M1: It applies to any large campaign. It applies to --

M: Well, we ran a Jewish community center campaign that was short. We had a closing date. And we have two options in those things. You can build the building to what you raise, or you can run in the completion campaign, and you delay everything for another summer. But eventually you're done.

F: Not even (overlapping dialogue; inaudible) -- in those kind of school things, how do you tell the community that we needed a million and a half and we just got the million? Do you then make that [01:29:00] part of your next campaign, that we were so short and we really need it? Like, how do you utilize it?

M: We kept the campaign open for a second summer. But at the end --

M: But at closing date, you had a closing date and you said "we didn't meet our goal, we've extended the closing date about a year."

M: Right, right. But then by the second one, on the second one, we brought six families together and said, "Here's the gap, and we're going to close it here, right now." There's a lot of dancing that goes along before you get them in the room. But once you're in the room, the dynamics take over.

And you have to have one person ready to say, "Let's do the right thing."

M: But I would -- in terms of this, if you deal with it by an individual, whether it's a JCC center or school or a (inaudible) school, if you have a goal of \$10 million and a closing date, and you don't come close to it, you -- I guess the only choice is to say, "We're not going to build it now. [01:30:00] We're going to, you know, run another campaign next year, keep this money in escrow or whatever."

M: Oh, you have to keep up and pay it to you, (inaudible) pay it over time. You have to have some closing point though, because if you don't, people will just drag you out forever. Both your volunteer solicitors put it off and put it off and put it off, and the donor puts it off.

M1: Oh, you can't say, "Hey, we'll continue this next year." No. You can't. For all those reasons. You lose steam, you lose momentum, you just lose. And you just have to push it to a close.

M: And I understand that in an ongoing campaign --

M1: Well, you have -- what's your --

M: -- but not on an individual --

M1: What is in --

M: -- an individual's function, if you (overlapping dialogue; inaudible) --

M1: An individual function, do you want a \$5 million campaign for building a school for the synagogue? So, OK. You want to get the 5 million bucks worth of pledges, which are payable whatever you decide, over two years, over three years, over five years, [01:31:00] you've got to get the pledges on the books. You can't --

M: No organization could keep its fundraising energy for capital drives going in perpetuity. We've got to have a fixed time to get everybody for (overlapping dialogue; inaudible) --

M1: OK, so let's take a quick shot down, because the time is going. You create your campaign calendar -- calendar means the opening date, the closing date, and all the dates for all the intermediate functions in between. The major intermediate functions, whatever they are. Dollar-level dinners, \$25,000, \$5,000, tray dinners, doctor's division -- those dates have got to be calendarized, a year in advance, a year and a half in advance. No last-minute improvising. Because you've got other things going on in the community all the time that you have to take into

account. And you've got a central community [01:32:00] calendar being held downtown in the Federation office which shows what all individual agencies are doing in town. So you've got to clear the dates. At the same time you've got to create a long -- fairly long in advance -- your advertising program. Not just because it's a budget matter, how much you're going to spend on advertising, but the program itself and the policy decisions, that's all part of the strategy. What you call in business the pom-- [break in audio] -- as -- is an important top-level policy decision that the general makes. Now, that's the general campaign chairman. Same word. I didn't take the word general out of the air. Your campaign chairman is called the general campaign chairman. That's at least the national UJA designation. [01:33:00]

Number five is a very important point: the general has got to have some divisional officers. The general's got to have a chief executive officer, that's his deputy chairman campaign, or assistant whatever the title is. And you want a commander of the division, you want a commander of the big gifts division, the major gifts division, the minor

gifts division -- the way -- whichever way you've divided the subdivisions up, you've got to find those key officers who you could put in charge of each one of those divisions. Now, this is a crucial point, and it's done mostly by default. That is, it's not done most of the time. But it's a very important thing for you to remember that you must do and should do, because your results are going to be better. Namely, [01:34:00] when you identify the people whom you want to be the divisional officers, when you identify them, you must at the same time rate them for what their gift should be. And when you go to somebody to ask that person to be the chairman of the women's division or the chairman of the I don't know what, feathers and bows division, New York City campaign has got 130 different trade and industry divisions -- 130. And I'm telling you, it's not just the dresses division. It's the handmade dresses division and it's the medium-level division and it's the boutique designers division -- [01:35:00] they're all different. You pick the person you want to be that divisional chairman, you decide on the gift, and I'd like to make this minor, but it's not minor -- how do you -- who decides what the

ratings should be? Who decides what somebody else should give? Who decides that?

M: A group of people who are familiar with the individual. I mean, typically you get a group of leaders in a room who have some understanding of the circumstances of the people you're trying to write.

M1: OK, let's take two things out of what you said. You said the word group. What should the size of the group be?

M: Small.

M1: Give me a number. That's not a number.

M: Six to ten.

M1: How much?

M: I would say six to ten.

M1: What's the magic number in Jewish life?

MULTIPLE PEOPLE: Seven.

M1: Well, that's a number, but there's one number that's more significant.

M: Three.

M: Two.

M1: Ten is a minyan.

M: I understand.

M1: A minyan is a legal entity in Jewish life. A minyan of people has the authority to go out and buy a piece of land and say it's a cemetery, and the community accepts it. Ten people have got the authority to organize a synagogue in terms of legal terms of incorporating it. Ten people can do anything in Jewish -- we always think just ten people, they can get together for prayer. No, no, no, no, no. So if you have a minyan of people who made that rating, and you put their names on a card, a little 3x5 card and you put it in your pocket, and when you go to solicit somebody and the guy says to you, "Who are you to tell me how much I should give?", what's your answer? Ah, it's not me. You want to know who it is? [01:37:00] The minyan did it. The minyan speaks for the community. You want to know who's on the minyan? Here's who's on the minyan. Give him the card. Bingo. He may not like it, but he's going to recognize several of the names on the card, he's going to know perfectly well that you're talking in the name of the community, just not to get your commission for the sale you're about to make -- I mean, you know what -- you're not kidding. Suddenly, suddenly, you are better-armed as a solicitor. OK? Now, at the time, at your picking your top

divisional leaders, that's [*alecha kama v'kama?*], they want to make sure that they're giving you the right gift. Because if they're the divisional leader, how can they impress or inspire all the people down below them in their division [01:38:00] unless they've done the right thing? And don't gamble on it, and don't be so eager or so desperate to get Mr. or Mrs. X to be the chairman that you don't even care what they give. If they could only get Mrs. X to be the chairman, she's the social light in town -- Well, you don't want Mrs. X if she's going to wind up giving you an improper gift. Then she has disarmed herself. I don't care what her social status is. She is obviously not doing right, and right is an abstract word. So we have to translate it into a practical word. To do right means she should do what her community expects her to do. So you are really asking two things at the same time. [01:39:00] You are asking somebody to take a job, and you are asking them to give what is the right amount for them, and you, the minyan, you, the chairman, have appointed the minyan and the minyan has done the rating and the rating says, "Mrs. X, your proper gift for this project is \$40,000."

Now, if we're wrong, we, collectively, the rating, are wrong, tell us. Tell us what you think you should give.

So the basic principle is don't ever appoint anybody to a job, a high-level job, in a campaign without, at the same time, obtaining the gift commitment from that person.

That's point five.

Point six is just to -- you gotta point somebody in charge of monitoring where all your solicitors are going.

[01:40:00] You gotta monitor their progress of a campaign every week. Every week, every week, every week. And I have found that the best way to do it -- and it doesn't matter what it's for, what cause is for, whether it's the big federation campaign or some small campaign, doesn't matter. \$50,000 for a ball field for the kids in the school, whatever it is. You have a short, quick breakfast meeting on Friday morning at the end of the week. And you want to report on what each person did during the week. Quick, oral report, and the secretary is taking it all down, so that you've got a kind of a feeling -- you, the general, have a feeling of how your campaign is going, because each one of

these divisions is like conducting a small battle [01:41:00] of its own. If these divisions are failing in mid-campaign, you'd better know it long before you reach the end. Because you reach the end, you're going to wind up in the snow in Moscow and turn around and go back with your tail between your legs. You'll fail. You have to know early on in the game if there's trouble. And you know that only if you monitor it carefully, and, you know, I just discovered my system works, that Friday -- it's because, because most of these solicitations are usually going to take place when the solicitor sees his prospects, usually over the weekend, in shul, or at the golf game or at the bar mitzvah or at the wedding -- I mean, more work gets done during [01:42:00] social situations, and they're usually over the weekend, than any other time. During the week, the solicitor who's out there is busy. The guy whom he wants to solicit is busy. You cannot solicit big money over the telephone, so you gotta make an appointment to see somebody, and very diligent, diligent workers, soldiers, are going to do that. They'll make the appointments during the week. But you got a better shot over the weekend. So what I want is the stimulation that can come from a Friday

morning breakfast meeting. What did you do this past week, ladies and gentlemen? Whom did you see, what money did you make? And I care a great deal about that, but I care more to give them a shot in the arm for a good weekend's work, too. So that's why I picked Friday morning. I mean, everybody's got his own way of doing business. [01:43:00] If it doesn't fit for you -- but keep it in mind. Find some system of monitoring.

Number seven, special events. Number eight, the leader also must solicit gifts, and number nine, closing the campaign. We talked about.

M: How do you figure out how much people are going to be able to give?

M1: Well, take what he said. He started by saying the group of people who know something about the prospect, right?

M: Yeah, what you do is, I mean, you, you basically go through a rating, and, I mean, it's very -- you know, very subjective. But you sit down and you take a look at the kind of car somebody drives, and what if they belong to a country club, and what if they belong to a synagogue, and what if they belong -- how much they might give to United

Way, whether they're a law firm, how many kids they've got, the ages of their children there, what if they're a private or public school, whether they're involved in Jewish or non-Jewish communal activities.

M: What they've [01:44:00] spent on apartments for a wedding.

M: And there's no -- there's not a science, but you take a look at those things, and then you have a solicitor go out who's in a similar situation, who could say, "Well, you know, I just bought the new BMW myself. However, I'd like you to consider (inaudible) --" you factor all these kinds of things into what you think someone might be willing to do. And what you think is -- now, this is a whole question of whether it's -- you should be asking for -- what they can do for what they'll do that year.

M: What they'll do for that particular --

M: Right. Cause.

M: Cause. That cause may not mean a whole lot to them, even though they can afford it.

M: But that's what you got -- what you've got to -- what you've got to determine in that solicitation, but there have (inaudible). And why -- you've got to find out what's important to them with respect to what it is you're

soliciting the money for. I mean, because if you just wanted to give me \$10,000, and they haven't bought into the particular cause, you've got to find out what in that particular cause is the hot button. And then you key in on the hot button when you're asking.

M1: Well, I'd make a [01:45:00] -- an emendation on that, you see. That kind of a guy who's not at all interested in my synagogue campaign, I wouldn't bother to put him on the prospect list at all. He's not a prospect.

M: But (overlapping dialogue; inaudible) Federation.

M1: He's not -- well, no, if you're talking about the Federation campaign that's a different story. That's a different story.

F: There's a number of angles you can go at it from, you know --

M1: With a Federation campaign, what you're doing is coming to every Jew in town and collecting the taxes. That's what the Federation campaign is. That's Jewish taxes paid voluntarily, not with the authority of the state or the police or the IRS behind them. That's the Federation campaign. That's the only way to look at the Federation campaign, and every Jew was totally obligated, I don't care

what his ideology is, I don't care anything. And there's -- there is no way in the world, anywhere in all of Jewish history, back from the time when the half-shekel tax [01:46:00] was put on Jews who lived in the diaspora to support the temple in Jerusalem. There's no argument in the world that any Jew has which can stand up with any honesty or validity and refuse to give to the central campaign fund. Now, I know perfectly well that 75% of the Jews in this country do not put a dime into the central Federation campaign of their city. The number of givers is only 25% of the Jews in this country, and 75% of them don't care a fig about this concept of total responsibility. It's not -- I don't know what word -- if the word "mitzvah" is a stronger word to a particular individual, stronger in the sense that if you say "this is a mitzvah" and he thinks you're saying "well, it's a nice thing to do" -- if you say to him "this is a mitzvah" and he thinks, "Well, that's God's commandment to do"... Use whatever word you want in order to make clear that this is a commandment, sacred in the entire history of the Jewish people. Always has been, always will be, and if you don't want to take your share of it, well, isn't that nice. You're a fink. You're not in the

boat. You don't consider yourself to be in the boat. And what makes me crazy is when somebody says, "I have my own separate interests," as though the old-folks home to which he gives nice money because he's parked his mother there -- we never had old-folks homes in Jewish life up until very recently. You parked your mother at home. [01:48:00] If that's too damn tough for you to do, living on the twenty-fifth floor of your apartment house, and you haven't got room for your mother, then you have to put her in a home someplace, you ought to feel lousy about it. But feeling lousy about it, and spending the dough to keep her in the home, doesn't exonerate you from the communal tax. Don't tell me you got a special interest over here. And I don't care whether the special interest is your mother in the old-folks or the yeshiva that you're close to with your whole heart and soul and everything, that doesn't give you the permission to walk out on the whole total community. No way. So leaving the Federation campaign out, if you've got a specialized campaign going for a specialized project for one agency, one cause, then you make up your prospect list consisting of people whom you know [01:49:00] are devoted to that cause, or you guess might be or could be seduced

into becoming interested in that cause. But you don't put anybody on that prospect list stomp, just because, "Well, I'll take a shot, and maybe I can get some money from him." You haven't got enough manpower to do that. Nobody has enough manpower to do that. There isn't enough time to do that, and there's no way to rate that guy. No way to rate that guy. I mean, you can go -- the number of shares of stock of General Motors that he owns, if he's an officer of that corporation, because you can get an SEC report on it. You can (inaudible) a lot about people. All kinds of ways. The only thing you can't get on this country is a guy's IRS readout, his 1040. Can't get it. But you can get everything else you want. Just ask me. (laughter) And [01:50:00] so I don't care if he's a billionaire or a millionaire or a trillionaire. If I know that this guy is a dead-set, 100% left-wing atheist, I'm going to go ask him for money for the synagogue campaign? I'm not going to waste my time. I'll break his head as far as the community, the Federation campaign is concerned. I'll take three people to see him, I'll take three more the next week, I'll take three more the -- I won't leave that guy alone. He'll throw me out of his office? Fine, I'll get someone else to go into his

office. Will not leave him alone, until finally he says, and this is the way some of these things end, very sadly -- I'll say, "Well, it's obvious to me you just don't want to be a Jew. You just don't want to be a Jew. Now, you [01:51:00] say it to me, and I'll never see you again the rest of your life and I'll never bug you again. Just tell me, you do not want to be counted as a Jew. Just look me in the eyes and say it, and you're free." You know how few people will ever do that? But that's the reality -- that's the truth of the matter. And he knows I'm saying the truth, and he's not facing up to it.

M: Is your experience that if you get somebody to give that first time, they'll continue?

M1: Oh, yeah. Once you crack it, once you break it. Because then, after that --

M: (overlapping dialogue; inaudible) didn't (inaudible) something?

M1: When that bitter -- that contretemps, that's a confrontation -- when that's over, call a guy up a week later and you say, "Hey, come on, I want you to come to lunch." And you have won. We're talking the case you've won. And you -- and he'll come to lunch. And then -- Jesus,

that was a hell of a fight, wasn't it? You know, and he says, "Boy, you sure pushed me," and I say, "I didn't push you. You finally pushed yourself, because you wouldn't say the dirty words that you were -- that you wanted to get out of the vote. So now that you're in the vote, I want you to read this and I want you to start thinking about what it means to be in the vote. Here's the vote. Here's what we're doing." Then slowly but surely you can begin the process of education, which he never wanted to listen to before. And yeah, then you've got a giver for life, and you've got a giver for a lot of things, yeah. You have to decide if it's worth that kind of very hard sell, and whether you've got people who can do that. That's also the truth. Because most people are afraid. Most people don't want to do that. And I don't blame them. [01:53:00] It's not pleasant. It's not pleasant. IRS, you don't pay your taxes, come and arrest you -- they'll take your boat, they'll take your house, you know, here we have no power except the power -- the moral power of the value of keeping the community going. And I have found that that's a great power.

Look, we're through. I didn't -- we didn't get through the items on page five and number C, where I drew a little teeny diagram there about a typical campaign plan, and how you have to think in terms of upgrading your campaign all the time -- you have to think in terms of layers and levels and how many people you have in each category according to a dollar amount and so on. Point -- I think it's point four, down below, [01:54:00] where I talk about all major gifts are to be rated -- is that point four? Yeah. That's that rating thing, and did I -- I threw a diagram in there of what I think a pledge card should consist of. And a pledge card to me is a campaign tool. Where did we say... oh, about the rating on item four... I put the figure that the guy gave last year -- now I'm talking about the Federation campaign, or I'm talking about any campaign that's multi-year -- school campaigns are, synagogue campaigns are. I put last year's contribution on the card, [01:55:00] I used a big felt-tip pen, one red, one black. Last year's number, I put there, \$5,000, or what did I put? Yeah, 5,000 bucks in nice decent-size letters, in black, and I put this year's number that I want in very much larger letters in red, and they jump out of the card at

you. And I used an example here of the Operation Exodus card, you know, which was payable over three years. I put that on the card. I'm scaring them with a big number, but I'm reminding him that he's got three years to pay that. And a lot of times, when I'm soliciting somebody, especially if I know him and he knows me, I walk in the room, walk over toward his desk, flip the card onto the desk, and say, "Harry, here, [01:56:00] this is what I came for today. You want to sign the card?" Bingo. Just like that.

F: I have a question. You know, here obviously, you've laid out a model, and obviously it's very focused on fundraising and a lot of [MBA?] dimension to it. Are there examples, or do we plug into this same model -- let's say that we're talking about something totally not having to do with fundraising.

M1: Tell me what's not having to do --

F: Let's say that I have a goal, I'm somehow, let's say there's some lay leadership component of Wexner, and my goal is, you know, this coming Saturday, I want 100% attendance at the services, for example.

M1: You want what?

F: A hundred percent attendance, let's say, at our religious services.

M1: You want attendance? You're fighting for --

F: If we articulate those things (overlapping dialogue; inaudible)?

M1: You're fighting for attendance.

F: That's your goal.

M1: Your goal is to get bodies --

F: (overlapping dialogue; inaudible) model?

M1: Certainly. You got to do it the same way.

F: I'm sure people -- I mean, we're involved in CRCs, we're involved in other things that potentially (overlapping dialogue; inaudible).

M1: No, CRC is different. CRC is different. [01:57:00]

M: What's CRC?

F: Community Relations [activities].

F: Maybe it would be helpful to say that end goal is --

F: Anything that's a strategic goal is something that can be measurable, whether it's a numbers, or --

M1: Well put.

F: Or a yes or a no.

M1: Well put. Well put. Well put.

F: It happened, did it not happen?

F: Well, I think that point needs to be made, because, you know, we're talking strictly about raising dollars, and then (overlapping dialogue; inaudible).

M1: You can plug in -- you can plug into this model, yes. If your goal is 100 persons at the services next Shabbat morning, that's your goal. And if you, especially if you know the names of the 100 persons whom you want to come, if they are members already of the synagogue, and you want your members to come, and you've picked out 100 members whom you've targeted, trying to get those 100 members is like trying to get \$100,000. She's absolutely on target. If it's quantifiable.

F: So by definition, it (overlapping dialogue; inaudible).

M1: Absolutely. [01:58:00] All right. Tomorrow morning, next time, we'll do how you solicit that in. How you do it.

(overlapping dialogue; inaudible)

M1: What?

(overlapping dialogue; inaudible)

END OF AUDIO FILE