

1 ORAL HISTORY OF: Sol Drachler  
2 INTERVIEWED BY: ~~Michael Burke~~ Stephen Sadis  
3 DATE OF INTERVIEW: October 28, 2011  
4 LOCATION OF INTERVIEW: Seattle, Washington  
5 SUBJECT MATTER: Detroit Jewish Community

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7 MICHAEL BURKE: Today is October 28. This is our  
8 second interview with Sol Drachler. Am I pronouncing that  
9 correctly?

10 SOL DRACHLER: Yes. Well, this is the conclusion of  
11 my interview with and for the Leonard Simons Jewish Community  
12 Archives of the Detroit Federation.

13 The questions which were given to me were developed  
14 by Sharon Alterman, who's the director of the archives with  
15 the assistance of Charlotte Dubin, who's a long-time member of  
16 the archival committee, and also a former public relations  
17 director at Federation and Michael Burke, who also sits on the  
18 archival committee and is a former associate executive  
19 director of the Federation.

20 I think it's particularly fortuitous and fortunate  
21 for Federation that Sharon and Charlotte are involved as  
22 deeply as they are because they were among the principals that  
23 organized the Federation celebration <sup>of the Centennial</sup> ~~of the United States~~  
24 ~~Bicentennial in 1976.~~ <sup>BY UNITED JEWISH CHARITIES IN 1999.</sup> Materials were prepared for the  
25 community about the history of the Jewish community in

1 Detroit, going all the way back to some Jewish fur trapper who  
2 was there in early 18th century, and organized a major exhibit  
3 of the history of the Jewish community of Detroit, its  
4 organizations, its leadership, which was open ~~to the public~~ in  
5 the ~~newly completed~~ Jewish Community Center for many, many  
6 weeks. So it's fortunate that they remain associated with the  
7 Archives because they can provide the kind of leadership  
8 that's based on a very deep and long experience.

9           Nearly half of the questions which they presented to  
10 me were biographical in nature or related to society or the  
11 community as it existed at the time that may have influenced  
12 the direction that I took in terms of my occupation and  
13 profession, and I gave them considerable material about my  
14 grandparents and parents and brother, who were all born in  
15 Europe, their odyssey, nearly four-and-a-half year odyssey  
16 cross Europe that finally landed them in the United States.  
17 And then my marriage Leah and our children, our two sons, Paul  
18 and Dan.

19           I have a feeling, I'm not sure that I mentioned  
20 their wives, so I'd better do that now to avoid any kind of  
21 sexist charges. Paul is married to Lisa Jacobs, who is an  
22 attorney, and serves currently as counsel to a union local, I  
23 think in Tacoma, and Dan's wife, Nancy Fegatner, works for  
24 Microsoft, a company that's well-known, being in the Seattle  
25 area. Or maybe Seattle is well-known because of Microsoft.

1 But in any case, she works in their entertainment division.

2 I did talk about Federation's explosive growth and  
3 development in the early part of the interview during the  
4 administration, the stewardship that my predecessors, Isador  
5 ~~Sobalov~~ <sup>Sobeloff</sup> and William ~~Orunnan~~ <sup>AVRORIN</sup>, provided. It was a 40-year  
6 period, and I mentioned various developments that they helped  
7 introduce and absorb into the Federation that turned it into  
8 one of the leading Federations in the country that it became.

9 And I'm sure I neglected to mention many of the  
10 things that particular some of the agencies did. I think of  
11 the Jewish Vocational Service, the community workshop. I  
12 don't believe I even mentioned Sinai Hospital that was  
13 established during their period. And I don't want to go into  
14 any details about that because there is an excellent history  
15 of that era entitled Harmony and Dissonance. It covers the  
16 period 1914 to 1967, and was written by Professor Bolkosky  
17 from the University of Michigan. A good part of it is based  
18 on oral histories, so it's a very interesting history book to  
19 read because it's lively. It deals with some of the tugs and  
20 pulls in opposite direction that the community experienced in  
21 various groups. I would urge people the acquire book. I  
22 flipped through it just prior to this interview, and it's  
23 excellent reading. It's an excellent history. It covers the  
24 period very effectively. And it's very readable, even for an  
25 old-timer like me. So I won't deal with that growth, the

1 absorption and creation and establishment of agencies during  
2 that four-year period.

3 But I do want to mention some of the things that  
4 happened within Federation, particularly those that  
5 contributed to fostering Federation's outreach into the  
6 community. First, when I came to the Federation, I was the  
7 secretary of the education division. It was chaired by Louis  
8 LeMed, who played a major role in the direction in which  
9 Federation and the division took in terms of trying to create  
10 a communal school system through the United Hebrew Schools,  
11 which was a member agency.

12 I talked about outreach. The United Hebrew Schools  
13 established weekday afternoon schools in the six Conservative  
14 congregations, one Reform temple. It sort of over-supervised  
15 the central high school for the Yiddish secular school  
16 graduates, and it developed an affiliation with the three  
17 Yiddish secular schools, and also the Yeshiva Beth <sup>Yehudah</sup> ~~Yahuda~~.  
18 The reasons for its growth and its ultimate demise are dealt  
19 with pretty clearly in the Bolkosky history, so I won't go  
20 into that. But it's obvious that that fostered outreach.

21 Now, the schools in each of those locations were not  
22 merely for the children of members. They were also for  
23 youngsters who lived in the neighborhood who were picked up by  
24 their bus system and brought to the school. So it had a very  
25 broad-ranging impact on the community, as well as on the

1 congregation, because if the youngster is at the school, it's  
2 conceivable that the family might be interested in developing  
3 an association.

4 I also want to underscore the establishment of the  
5 Women's Division and the Junior Division. The Junior Division  
6 I think is now called the Young Adult Division. The acronym  
7 is YAD. Interestingly enough, while it's an acronym, it also  
8 is the Hebrew word for the pointer that's used when you read  
9 the Torah scroll.

10 Those divisions were not merely fund-raising units.  
11 They also had a year-round education program. And as a  
12 result, between the fund-raising and the educational program,  
13 they were both highways into the Jewish family, and for many  
14 who were in that division, they were also sort of a road map  
15 to future connections that they might make within the Jewish  
16 community. And they were highly significant, not only in the  
17 campaign in terms of the numbers of people that we reached,  
18 because they secured nearly half of the total contributions  
19 that were made to the campaign, almost 11,000 out of the  
20 22,000 plus, which we were securing in those days.

21 I want to make one comment about that number. We  
22 shouldn't compare that number to the number of pledges that  
23 the Federation currently raises. I know they raise  
24 considerably fewer. A couple of reasons for that, but the  
25 primary ones were, first, that the economic structure of the

1 Jewish community was radically different 30, 40, 50 years ago.  
2 There were many Jewish owners of major retail establishments.  
3 There were four major Jewish-owned supermarkets, there were  
4 many Jewish-owned apparel chains in both women's and men's  
5 clothing, and the executives and the Jewish employees in those  
6 organizations and those businesses contributed to the Allied  
7 Jewish Campaign, and the fact that they were contributing,  
8 their peers who worked in non-Jewish major retail  
9 establishments would say, well, look, you know, we want to be  
10 part of this. We'll go around and collect pledges from the  
11 fellows we know who are Jewish. So this represented literally  
12 hundreds if not the low thousands of additional pledges that  
13 we got. And even more significantly in that period we counted  
14 every pledge that came in. All pledges under \$5: the \$1  
15 gift, the \$2 gift, those were also in the thousands. So let's  
16 not make a quick comparison between then and now.

17           The other item that happened internally in the  
18 Federation that I want to mention is the computerization of  
19 our records. That not only enabled us to do more effective  
20 fund-raising in terms of the totals that we achieved, but it  
21 also helped foster identification, if not with the Federation,  
22 with the Allied Jewish Campaign, because we were able under  
23 computerized circumstances to have more effective, more  
24 meaningful meetings with the core leadership. We have over a  
25 hundred sections. Multiply that by all the multiple core

1 groups that we had, plus the workers and participants who were  
2 the soldiers if not the generals, the officers, it ran into  
3 thousands of people who met as often as, in terms of core  
4 leaders, more than a couple dozen times a year. And many of  
5 the meetings in leadership homes, which was not only good  
6 business, good social activity, but good for the Campaign. So  
7 that process also added to our near-term and more importantly  
8 to our longer-term ability to reach out to the Jewish  
9 community as a whole.

10 I want to make maybe one more comment about the  
11 Federation at that time, in the '70s and '80s. During that  
12 period the Jewish community had moved from inside Detroit to  
13 the suburbs outside, not exclusively but in very large  
14 measure, probably approaching the 90 or 95 percent benchmark.  
15 The Federation remained downtown. And there <sup>were</sup> ~~was~~ a lot of  
16 questions and criticism as to why we remained there. It  
17 certainly wasn't the most efficient way for us to be operating  
18 when the people we wanted to work with were so far removed.  
19 But in that period the Federation represented the Jewish  
20 community to the political and philanthropical leadership of  
21 Detroit. We were the representation of the Jewish community,  
22 and it was very that we maintain that image, based on a lot of  
23 the things that were happening in Detroit. The early '80s was  
24 when the automotive industry began to downsize, and all kinds  
25 of problems developed. So our continued presence there was

1 important.

2           Also, the United Foundation -- the United Way -- its  
3 headquarters was in downtown Detroit, and during those years  
4 the Torch Drive, which was the name of their fund-raising  
5 effort, contributed somewhere between \$1.5-2 million to Jewish  
6 agencies, and they weren't planning to go anywhere and we felt  
7 it was important for us to be at their side. Ultimately, in  
8 the late '80s, '90s things changed both in Detroit and within  
9 the Jewish community, and a move was made possible, and  
10 certainly the movement of the Federation into the heart of the  
11 Jewish community in the suburbs certainly made that outreach  
12 process much easier, and one which was enjoyed mutually by the  
13 residents who were active in the Federation as well as the  
14 Federation leadership and staff itself.

15           I want to focus on that process of Federation  
16 evolution and change. We were viewed originally as kind of an  
17 amalgam. We banded together in order to make fund-raising for  
18 our member agencies more efficient, more productive, and in  
19 order to provide some kind of appropriate community planning  
20 for those agencies, but we were limited to dealing strictly  
21 with the problems and concerns of the agencies that dealt with  
22 concerns of the larger community, but there were other  
23 interests that weren't represented. As I mentioned earlier,  
24 the Jewish Family Apartments, which I think now has seven high  
25 rise buildings for senior adults, didn't exist until late into



1 the '60s.

2           So then a number of things happened. This was all  
3 pretty much pre-war and early post-World War II, and what  
4 developed -- take the community I grew up in, a community  
5 within a community. And there were numbers of communities  
6 within communities in the '30s in Detroit. It was a community  
7 probably the size of a small community, a few thousand people,  
8 who spoke Yiddish or who were Labor Zionists. We had  
9 programs, we had events, we owned buildings. It was pretty  
10 comprehensive. And it offered for me and for hundreds if not  
11 thousands of others a pretty good environment, a pretty full  
12 environment, a pretty rich environment. There were other  
13 groups as well.

14           But post-World War II, number one, the Holocaust  
15 destroyed the sources of Yiddish, and also the Yiddish-  
16 speaking immigrants that might have come at some time to the  
17 United States. So the Yiddish movement shrank dramatically.  
18 And the establishment of the state of Israel and the enormous  
19 resources that were required to handle the voluntary and  
20 involuntary exodus of all the Jews from North African  
21 countries, Jews from Eastern Europe, from Rumania and  
22 ultimately from the Soviet Union, were beyond the capacity of  
23 those small independent organizations to deal with. So the  
24 leadership gradually turned their face toward the Federation  
25 and became involved.

1           So that was an important element in developing  
2 mutual relations between Federation and the larger Jewish  
3 community, which we didn't reach directly. We reached  
4 individuals. We didn't reach them as community organizations;  
5 we reached them as individuals when they came to various  
6 community services that were part of the Federation  
7 organization.

8           The other factor that played an important role in  
9 the changes in the evolution of Federation was that as the  
10 emergencies confronting Israel and these huge outpouring of  
11 immigrants that were absorbed within the country as well as  
12 its requirements to build a nation, as those became smaller,  
13 as those countries were emptied out, and those were the  
14 sources of their future citizens, the country became stronger,  
15 socially, politically, economically, massive funds diminished.  
16 Traditionally we would allocate about 50 percent of the  
17 Campaign total for domestic purposes, largely local, and 50  
18 percent for overseas, with frequent occasions when we had  
19 special campaigns and special funds for emergencies that were  
20 created overseas, whether it was the absorption of hundreds of  
21 thousands of people who were coming or the wars, the Six-Day  
22 War and the Yom Kippur War. As that diminished, when you look  
23 at allocations at the last decade, decade and a half, it's a  
24 two-to-one ratio, two-to-one for local needs and one-third for  
25 overseas needs.

1           That's a reflection of what I've said earlier but  
2 also a reflection of the Federation beginning to think  
3 communally and looking at the problems that existed in the  
4 community and with a need to deal with those problems across  
5 agency lines. The Jewish Vocational Service by itself  
6 couldn't deal with the problems that normally confronts it,  
7 and there were larger problems involved, economic problems.  
8 So the Federation began to allocate funds and establish pools  
9 of money that assisted the agencies in dealing with some of  
10 the problems a little beyond their normal range of services,  
11 and even dealt with the synagogues in that context, largely in  
12 terms of providing scholarship funding, substantial  
13 scholarship funding, as well as beginning to provide services  
14 with the end of the communal school system. The community was  
15 able to establish a kind of bureau of Jewish education who  
16 used what had been the allocation for the United Hebrew School  
17 communal system to provide services to the synagogues,  
18 training, supplies. They put in a computer system, whatever  
19 else was needed in the schools.

20           When this occurred, Federation wisely, even in  
21 relation to Israel, began to direct funds not just to a single  
22 agency to be distributed in Israel, but began to identify  
23 areas, an area in Israel where it would take sort of  
24 responsibility for, above and beyond what the government  
25 provided. Well, that meant in an area in the north we had a

1 people-to-people relationship with Israelis and Detroit Jews.  
2 It fostered by a communal outlook on the part of the  
3 Federation that we want to be involved, and we wanted people  
4 to be identified with the things that the Federation was doing  
5 and the Jewish agency in Israel was doing to strengthen their  
6 identity with the Federation, and to strengthen their sense of  
7 responsibility for the problems that were confronted overseas.

8           There was an effort to relate individuals to Israel  
9 called Project Renewal, where well-to-do individuals would  
10 provide a major gift beyond their gift to the Campaign to name  
11 a school or a program, and then relate to it personally  
12 overseas, and when they visited Israel and had some  
13 communication with that school or program while they were  
14 still here in the States.

15           **MICHAEL:** Like the sister city program?

16           **SOL:** Right. And it was mutually beneficial. There  
17 were Israelis who came to the United States, to Detroit, to  
18 meet with our committee, and there were Detroit Jews who went  
19 to Israel to have direct contact with them. So Federation  
20 became no longer merely an amalgam, which was very important  
21 because it certainly was able to provide that way more funds  
22 and more planning, and allowed the agencies to perform their  
23 mission without being involved in those elements as well.

24           So the disappearance of the community within the  
25 community and the change overseas in Israel made it possible

1 to do that, and fortunately at a time when we recognized so  
2 many of the problems that confronted the Jewish community and  
3 Detroit, both in terms of what was occurring in the community  
4 as well as some of the natural factors that were occurring  
5 within the Jewish community in terms of intermarriage and the  
6 inability of some synagogues to maintain themselves, closing  
7 up and things of that nature.

8           There was, however, one community within the  
9 community which did not diminish, and that was the Orthodox  
10 community. They were pretty much as strong in the post-World  
11 War II period as they were in the pre-World War II period.  
12 Not quite the same numbers, but in terms of strength in that  
13 regard. It was obvious that they didn't diminish because it's  
14 an organic life that the Orthodox lead. It's one which has a  
15 full life regimen. So it completely enriched and enclosed  
16 their existence.

17           I mention it because it's important, partly because  
18 I'm pleased by the relationships that I see developing between  
19 the Orthodox community and the Federation. And also because  
20 in my years and that of the executives who preceded me, there  
21 was not that kind of a relationship. On the contrary we tried  
22 to establish a central fund for traditional institutions that  
23 was requested by donors who contributed to representatives of  
24 Orthodox institutions in the United States and Israel who came  
25 to their businesses for a contribution. There could be two

1 dozen such visitors during the year. It was inconvenient and  
2 sometimes intrusive. They didn't want the visitor to sit and  
3 wait or to come back, so they interrupted themselves and gave  
4 them a contribution. There were Orthodox who said we are  
5 commanded to do mitzvahs, to do good deeds, and when we write  
6 two dozen checks, we've done two dozen good deeds. When we  
7 write one check to the Federation and they distribute it, then  
8 we've done only one good deed. That's what the members of my  
9 committee carried back to me as to why they rejected it at the  
10 outset, the Council of Rabbis.

11 I had to point out to them, partly with the help of  
12 our two Orthodox leaders, Phil and <sup>Freda Stollman</sup> ~~Freda Stalman~~, that look,  
13 for the individual and for the institution it was more than  
14 just getting a contribution. They talked a little Torah for a  
15 little while. They learned about the good work that the  
16 institution was doing within the American or Israeli  
17 community. It was part of the fabric of their lives, and we  
18 shouldn't feel that because they first agreed and disagreed  
19 and then ultimately were influenced to agree that it's just  
20 too hard to deal with them.

21 And the same thing happened when we were trying to  
22 get the Yeshiva Beth Yahuda to become an affiliate of the  
23 Hebrew schools. They rejected it, and then their lay  
24 leadership said, well, you got to give them a hearing. So  
25 those of us who spoke Yiddish went to a motel downtown where

1 three internationally famous rabbis were present to hear our  
2 presentation. I say international because if happened Rabbi  
3 Salavaczka was in the United States and he was the chief rabbi  
4 of the English Jewish community, and he was going to come as  
5 well, but it happened that he had to go back to England before  
6 the meeting took place.

7           It was a full day of meeting. The rabbis considered  
8 the proposals presented by the Federation and by people from  
9 the Hebrew schools. And when we concluded, they felt it  
10 couldn't be an affiliation. As one of the rabbis said to me,  
11 in Yiddish, young man, where the money and oversight comes  
12 from, it's like a tree along the banks of a river. While you  
13 say it's not going to influence the programs at all, its  
14 leaves and its branches turn to the source of its funding, and  
15 sunshine, and that influences what takes place.

16           Well, it then went to the board of the Yeshiva.  
17 Their leadership made a presentation which was accepted. It  
18 was a night meeting, well after midnight. The remaining board  
19 members rejected it. The headmaster of the school went east  
20 to meet with one of the most prominent Orthodox rabbis in the  
21 United States, Rabbi Feinstein, who I think had the Lakeside  
22 Yeshiva; I'm not sure of that. Finally, we did come to an  
23 agreement. But the agony didn't outweigh the ecstasy of  
24 achieving a goal.

25           And there, too, we had to explain to people that,

1 look, there are many layers of leadership in the Orthodox  
2 community. One level of leadership, where there's greater  
3 scholarship and greater eminence, has more authority than  
4 those layers below it. So you have to understand why this  
5 process took place.

6 Today there is a close relationship between the  
7 Federation and the Orthodox community, and it speaks to the  
8 success that Federation has had in becoming a genuinely  
9 community institution.

10 MICHAEL: You said you did the whole meetings in  
11 Yiddish?

12 SOL: Yes, I spoke Yiddish. I could do, as I said,  
13 a report in Yiddish in my younger days. Since then I don't  
14 read or speak it anywhere.

15 MICHAEL: It seems like there would be more  
16 opportunity to come to the same page when you're speaking the  
17 same language.

18 SOL: Well, that's why he said you're a fine young  
19 man.

20 The other factor that I want to mention with regard  
21 to what I see going on in the Federation and in the city of  
22 Detroit is the wisdom of the alliance that Federation has  
23 developed with the synagogues. Today the synagogue is one of  
24 the few places where Jews congregate in any numbers, and it's  
25 important to have a relationship there, and it's important



1 that they be able to perform the mission for which they're  
2 established. I'm hopeful, and while I think I mentioned  
3 earlier, that Federation assistance includes allocations for  
4 scholarships for member students at the congregations, I'm  
5 hopeful -- and I believe -- that alliance and that  
6 relationship, which is as I said mutually beneficial, will  
7 continue to grow. And maybe even they'll do some work on the  
8 hope that I had that you could develop a program between the  
9 Federation and the synagogue, where children who live in the  
10 neighborhood of the synagogue can attend, even though their  
11 families aren't affiliated.

12           There are different ways of working that out, at  
13 least for a two-year period. And then if they don't become  
14 members, that too can be dealt with in one way or another.  
15 It's important in terms of the larger Jewish community, and  
16 it's certainly in terms of the congregation. We know there  
17 are a significant number of empty seats in their educational  
18 programs, and they should be filled.

19           Also when I talk about the neighborhood school, I  
20 think of a recent study that I read about, which was done of  
21 what degree of Jewish retention of the children is there in  
22 intermarriage, and I was particularly <sup>interested</sup> in the responses. The  
23 highest percentage of retention was in marriages between an  
24 Asian and the Jew. And I was interested in the comments that  
25 many of the Asians made about why that occurred. They said,

1 you know, beyond the fact that we have many similarities in  
2 the sense that we revere the elderly and education is  
3 important, one of the reasons was that it's so easy. There's  
4 a network of institutions that we can turn to that doesn't  
5 exist in the Asian community. So therefore, schooling, family  
6 service, you name it, it was easy for us to make a contact.  
7 And when you have to make a decision between two equally  
8 important things, that which can be done more comfortably is  
9 frequently the one that the person would accept. It was a  
10 small study, and whether that would apply if we should ever  
11 work out this neighborhood school idea. I'm not sure.

12 By the way, I should say at this point and I  
13 probably should have said it earlier, that much of this  
14 transformation of Federation servicing the community through  
15 its agencies and limited by virtue of that relationship, much  
16 of that transformation occurred during the administration of  
17 Robert Aronson, the executive director who was there for 20  
18 years I believe. His vision of recognition that that was what  
19 was occurring and his utilizing the opportunities that were  
20 available, as well as creating the instruments that encouraged  
21 that kind of evolution and development. For example, rather  
22 than working on endowments for an agency, we should work on  
23 endowing service areas: the elderly, Jewish education and so forth

24 It makes me think of our earlier efforts to create a  
25 medical endowment fund related to Sinai Hospital, and Sinai

1 Hospital is no longer around. There is no longer a Jewish  
2 institution like that. Although it wasn't completely related,  
3 it was expected to also offer broader health services in the  
4 community outside the hospital. But nevertheless, the reason  
5 for its existence, the existence of the endowment fund, was  
6 obviously <sup>MOTIVATED</sup> ~~initiated~~ by events that took place.

7 All of this is part of the image, part of the  
8 picture that has emerged in recent years of a Federation  
9 community that's highly welcomed, that's able to perform much  
10 more effectively. You look at the manner in which allocations  
11 are made, they're made for families at risk, they're made for  
12 heightening Jewish identification. That's the direction that  
13 Federations have to take. And I think they have great need  
14 and appeal in the community and therefore can marshal the kind  
15 of support that is required to perform that function.

16 I repeat my favorite endowment, which is now called  
17 PACE, the Perpetual Annual Campaign Endowment. I'm impressed  
18 that it now has \$65-\$70 million in it, the income from which  
19 goes directly into the Campaign. It's wonderful to be able to  
20 start with three, four, five, six million dollars. Of course  
21 that came when they were getting 10 percent. They're not  
22 getting quite that much money these days. But nevertheless  
23 it's important to have.

24 And it seems so evident that staff and laymen who  
25 are stewards for various donors in the community, stewards in

1 the sense that they deal with them in terms of their giving,  
2 in terms of their activity within the community and on various  
3 boards, it seems to me that that should be a relatively easy  
4 thing to be able to secure from someone who is that involved  
5 and has had a lifetime of commitment to the Campaign. And  
6 therefore I withdraw my concern about the loss of  
7 identification that might occur with the disappearance of the  
8 name Allied Jewish Campaign for the Federation Campaign and  
9 the recognition that there can be equal if not stronger  
10 identification with what's now known as the Federation's  
11 Annual Campaign.

12 I think that concludes the items that I said to  
13 Sharon yesterday that I would deal with today.

14 **MICHAEL:** She also mentioned that you were  
15 interested in speaking to the fact that the tenor changed from  
16 being an Old Boy network to a much more involved network.

17 **SOL:** Right. Once we moved out, we were no longer  
18 Downtown Boys, and once we were so involved across the board  
19 communally, that gradually began to disappear, coupled with  
20 the fact the Federation building serves not only the people  
21 who are active within the Federation in terms of leadership,  
22 but also many organizations that come there. So it is a  
23 philanthropic community center.

24 In dealing with the importance and the feasibility  
25 of PACE fund-raising, you know, I view it partially based on

1 the fact that this is what people have been doing, and it  
2 seems to be it's useful to pursue something which a person is  
3 comfortable with. But also, I think the person has to  
4 understand -- made to understand that when you make a gift to  
5 an individual institution or an individual for a project,  
6 that's one thing. But when you make a gift to the PACE fund,  
7 something which you've been involved in most of your life, you  
8 can feel reassured that the wisdom and good faith of the  
9 community will always be there to provide funds for the kind  
10 of things that you would have wanted the funds to be provided  
11 for. And that's an important factor.

12           You know, you have to view a PACE gift as something  
13 like when you're distributing an inheritance. You do it out  
14 of love. You do it out of a sense of responsibility. You do  
15 it out of a sense of maintaining your legacy. And it seems  
16 like a useful vehicle which can achieve all of those things  
17 and provide you the greatest reassurance that it will always  
18 continue to reflect what you would want to have happen in the  
19 Jewish community with your funding.