

**FRANK KREITH.** Born 1922.

**TRANSCRIPT of OH 1835V**

This interview was recorded on February 26, 2013, for the Maria Rogers Oral History Program. The interviewer is Katherine Bernheimer. The interview also is available in video format, filmed by Marvin Woolf. The interview was transcribed by Christina Ostrom.

**ABSTRACT:** Frank describes his experience of leaving Austria with the kindertransport just after the Nazi invasion of that country. He tells how he came to immigrate to the United States and details his education and other experiences that brought him to Boulder in 1959 to work for the University of Colorado in the field of engineering. Frank discusses his Jewish identity, his interactions with the Jewish community in Boulder, and the ways in which the Jewish community has grown in numbers and variety since the 1950s. The end of the interview includes video of numerous family photos and photos of Frank with President Jimmy Carter.

**NOTE:** The interviewer's questions and comments appear in parentheses. Added material appears in brackets.

[A].

00:00

(I'm Katherine Bernheimer, and it's my pleasure to be here with Frank Kreith for an interview for the Boulder Jewish Community Oral History Project. I'm delighted to have Frank Kreith here to tell his story of life in Boulder. We are going to start in 1959, even though the journey that got you here in 1959 is an interesting story that we will hopefully touch on later. I'd like to just start by asking what you found when you arrived in Boulder in 1959, and we'll take it from there.)

Well first of all, I want to thank whoever it was that thought of starting a history of the Jews in Boulder. Because I think that there are not very many of us left who were here at that time. I think 1959 is an appropriate time to start because—not only because I came, but to imagine what Boulder was like and to imagine that Boulder didn't have a real Jewish community yet at that time.

So, it's an appropriate time to begin imaging a city of about ten thousand people—who was dry, who did not permit liquor to be sold anywhere except in the Harvest House, which was declared out of the city boundary by the city fathers, who I think included the owner of the hotel at the time.

The Jewish community had really not formed to any appreciable extent at the time. The typical story, for instance Professor Zubrow, who wanted to have his son bar mitzvah'd, had to go to Denver to find an appropriate place for the bar mitzvah of his son.

(And you're talking about Ruben Zubrow, who was the economics professor at CU?)

Yes, yes.

(Of quite a renown.)

Yes. He was one of the favorites of the students. One of the stories about him, which is not exactly unrelated to Judaism, however, he was a—he loved riding in huge convertibles. Often times he exceeded the speed limit, and then the officer arresting him would say, "Oh, Professor Zubrow, remember me? I was in your class last year." And that's how he got off having a ticket.

(I think you also told me when you arrived, there was one Duncan Hines? Tell me a little bit more about Boulder. What else was here?)

We lived at the time in Bethlehem, Pennsylvania. Our parents, both of our parents, lived in California. If you remember the greasy spoons, there were many of those on the way between Pennsylvania and California. Duncan Hines usually picked the least greasy, and the one that he picked for Boulder was the drug store. That was the place where we had lunch.

The Jewish community probably began to take root at the university with the Hillel Foundation. Hillel, of course, had branches in virtually every university, and so they did start one at the University of Colorado in Boulder. We, at that time, did not have any branches yet.

I would say that the beginning of the Jewish community [in Boulder] was probably not auspicious, because the students that came here probably came more for the skiing than getting a Jewish education. The rabbi selected initially was an orthodox rabbi. I think he was a wonderful person, but the interests of the students were not in harmony with an orthodox tradition.

05:23

(So the first Hillel rabbi was an orthodox rabbi?)

Yes. And um—

(Do you remember his name?)

Elefant.

(Elefant, Rabbi [Milton] Elefant.)

Yes. I don't know how many children he had but I think at least five. He had a wonderful

wife who entertained and tried to show the students what a Jewish household might look like. So, on that score, I think it was really a success story. In terms of interesting the students in Judaism, I don't think it was as successful as nowadays. Hillel, I think, is much more able to attract a lot of students.

(Then you would have certain holidays and things, and Hillel would find rooms? How did the community grow from there? How did the community engage with Hillel?)

It started to have holidays, but most of the holidays were celebrated at that time in the homes of one of the faculty members and certain neighbors who also were one of the families that entertained for the holidays.

I personally was not religious, which I think made it more comfortable for me not to have a Jewish community. But as soon as our children were of age that they would have liked to go to a Hebrew school or Sunday school we began to feel the lack of a community here in Boulder.

(But you had friends initially, friends in Hillel, that was the beginning?)

Well, the rabbi I think was a good—we were on good terms with Rabbi Elefant, yes. When you say, "Did we have friends in Hillel?" Well, Hillel was a student organization. So it was not a place where the Jewish faculty would meet or get together. I don't know how many Jewish faculty members were at CU at the time. The only one I knew of before I came here was Joe Cohen, who was in charge of an honors program here at CU. That program was known to Jewish professors at Lehigh University. Particularly professor Grinbaum [?] of the philosophy department at Lehigh. Joe, I don't think was particularly religious, but he certainly made it known that he was a Jew.

I think I belong to that same Jewish commitment of being proud to be a Jew but not being religiously committed. I think, I really don't know of anyone that I would say was Jewish religiously committed at the time here in Boulder.

(So when you were on the faculty at CU in the early '60s, how would you describe the climate? Was there anti-Semitism? What was the climate at CU for a Jewish professor?)

Well, I think there was a hesitation among some of the faculty who were Jewish to admit that they were Jewish. In fact—I won't mention the name right now—there was a professor in a civil engineering department, and I once came to him with one of those boxes for um—

10:20

(Tzedakah?)

Contributions, yeah, Hadassah. And he essentially said that he did not wish to be known as a Jew, and that I should not return with any Jewish causes. As far as he was concerned

he belonged to Boulder, and that's it.

There were—well, I mean, this was not typical but—here was another Jewish professor, also in civil engineering, whose father had been a rabbi. His name was Kurt Gerstle. He was married to a non-Jewish East German woman.

He was also rather hesitant to engage in Jewish affairs. It wasn't until long after his wife died that he came to me and wanted to sort of find a Jewish companion. That was the time he told me that his father had been a rabbi. I didn't know that until long after his wife had passed away.

So you can see that the Jews did not go out of their way to proclaim their Jewishness at the time.

(Um-hm. As the '60s went on, we're moving towards the years when Har HaShem formed. How did that come about?)

Well, I think there were at least five or six Jewish faculty members and two or three Jews in the community. I know that the, I think, Vice President or President of one of the banks was Jewish. And they decided to start Har HaShem.

We were among the founding members of Har HaShem. Hoping at the time that with Har HaShem would come an education for the children. But this was not to be. The rabbi that was selected, again, was quite strict and orthodox. I don't—I think he saw his role more in bringing the Jewish consciousness of the community out of the group of semi-committed people. He was far less interested, if at all, in providing education for the children, which was very disappointing to us at the time. Well, as a result, our main reasons for being members of Har HaShem were not realized and we sort of slowly became less active and then dropped out.

(So your children, tell us how your children were raised here in Boulder with Jewish identity.)

Well, they had quite a number of Jewish playmates. For instance, my younger daughter was interested in dance, and the prominent dance professor, Professor Cohen, was Jewish, and her husband, who lived in this neighborhood, and I think were one of the earliest people to build a house, buy a house, right here in this neighborhood.

14:37

(This neighborhood being above Chautauqua?)

Yes.

(Close to the university?)

This neighborhood was started by a economics professor, not Ruben Zubrow, but he—as best as I know—owned many, many acres in this area and subdivided them and started a comm—not a comm—well, it was a community at the time. We were quite friendly, but it is located close to Chautauqua. It is located above Boulder, you look down on Boulder, and you can see the Flatirons on the other side. So it was a very lovely place to live.

(Your children, so we'll pick up again with you. Okay? So you were telling me about your children growing up and having Jewish friends, including the dance professor's children?)

Yes. Well, the daughter of Professor Cohen also was a dancer and the same age as our Judy. The two were very good friends and still are best friends. I have many photos of them being involved in dance concerts here in this area.

(But they didn't have the benefit of a Jewish education you're saying?)

No. They did not.

(So after you moved away from Har HaShem, and the children were already getting older, did you engage in Jewish life in any way in Boulder?)

Well I think we participated, certainly we participated whenever someone invited us for one of the Jewish festivals. We did have small groups at our house in a semi-religious fashion, more to celebrate Jewish history than Jewish religion.

I think Jewish festivals, at least some of them, lend themselves to the concept that you are proud to be a Jew, without having a religious commitment. Quite frankly, having grown up at a time when many of our friends and relatives were taken to concentration camps, and many of them perished there, I am not—it is not easy for me to be a very Jewish, religious person.

On the other hand, the accomplishments of Jews I am very proud of, and I'm very proud of being able to call myself a Jew. So the kind of orthodox outlook initially of Har HaShem made it difficult for me to feel comfortable.

(Well, this is probably a good time to share a little bit of your story. You're born in Vienna, and your experience with the kinder transport. Why don't you tell us a little about your childhood and your early experiences of being Jewish.)

Well, I was born in Vienna. My parents were the beneficiaries of the loosening of restrictions to Jews in Austria under the Kaiser Franz Joseph. I think he was in his eighties at the time—he lived to be quite old.

Around the turn of the century, universities opened up to Jews. My mother was one of the first women to get an MD. She was a dental surgeon, and my father was a lawyer. My father came from a very poor family. His father, my grandfather, passed away when my

father was, I think, nine or ten years old. His mother earned a living, bare living, as a seamstress.

He had to work his way through school. He was member of a Jewish fraternity in Vienna and fought several duels. He had several scars from the days of his dueling, and he was quite proud of those scars. [laughs]

He was also a officer in the Austrian army. I have photos of him and my mother in a setting that was more becoming of a Austrian officer than a Jewish person.

20:46

(Highly assimilated, as was very common at the time, right?)

Yes.

(Very assimilated.)

I do \_\_\_ [tape skips, so this word is unintelligible] if you'd like to.

(So you were born in 1922 in Vienna, right?)

Yes.

(And you're telling the story of your family.)

On my mother's side, the family was very religious. In fact, I would not call them orthodox, but they kept a Kosher home and their origin was in Slovakia, where my grandfather owned some cattle, and from what I heard, was a horse trader. I mean real horses, the big horses that were used in those days for agriculture.

(Draft horses.)

My mother was not brought up very religious, or she at that time was probably a free thinker. She had deep, deep religious roots that I think created some real problems for her and for her children.

We were, you might would call middle class. When Hitler came to power in 1938, my father was still convinced that as a former officer in the Austrian army, the anti-Semitic laws and the anti-Semitic attitude of the Hitler regime would not affect him. But of course--

(As an Austrian? He thought as an Austrian.)

But of course he was dead wrong. Very soon after Hitler took over Austria, the laws prohibited both my father from practicing law and my mother from having patients that

were not Jewish. So that meant pretty much giving up her practice

So, at the time I was going through high school it became very clear to me that my future in Austria was in jeopardy. I started looking for ways to leave Austria, which was not something that my parents—I wouldn't say disapproved, but they didn't share that urgency that I had. I am going to get out come hell or high water.

So when I learned of what today is called the kindertransport, it was an opportunity to leave Austria and be taken in by a family in England. I immediately signed up.

25:00

(How old were you?)

I was fifteen at the time. My aunt, who was married to a rather famous man in the opera field, he was the librettist for Puccini, and he had friends and connections all over the world. My father persuaded him and my aunt to leave the night Hitler crossed the border.

They had a car, they left and went to Switzerland, and then to America, to the United States. She had, well, a business friend in London who gave the necessary affidavit for me to be part of the children's transport. He arranged for a family in London to take me in.

(Uh-huh. How long were you in London?)

Well, I arrived in London the night Hitler marched into Prague.

(March 13, 1939.)

Yes, March thirteenth. I think when I looked out the window of the train that took the children to Holland, I could see the panzer, I could hear and see the airplanes. I knew that this was the beginning of war—that Hitler would not stop. He had taken the Sudetenland, he had taken Austria, and now he was gobbling up the rest of Czechoslovakia. And that was after he had promised Chamberlain peace in our time. Well, there would be war in our time.

(So you were in London in—during the war years.)

I was, during the beginning of the war. Actually, I was not in London. I think that the family that selected me did not expect—I was a sixteen-year-old at the time. They did not feel too comfortable with an older boy in their family.

There was an opportunity when the war started—actually before the war started. The fact that war was coming was clear, and the British began to call up some of the eligible people. They needed help in the agricultural field. If you volunteered to go as a field hand to some farmer, you were allowed to work. Because all the children had to promise not to

work in England because that was one of the conditions of the transport, it would not impinge upon the British unemployment picture. So I went and lived on the farm in Wales.

(And then you arrived in the United States.)

Well, when the war started, I foolishly wanted to join the Royal Air Force. They kind of were not exactly thrilled by having this sixteen-year-old come to the office where they recruited people. But the woman on the farm, a wonderful person, knew someone who had a factory that made parts for the Royal Air Force.

I had gone to school to learn a little bit about machinery, so I applied, and they took me, and then I became a machinist. I was working on what was called the spanners of the Blenheim bomber [the Bristol Blenheim bomber]. They tightened the propeller on the shaft.

So I did get a chance to help the war effort and in the meantime my parents managed to get to Portugal, and on the last ship—America was not yet in the war—and on the last ship that left Europe for America. And they were able to come to America.

30:36

(And then you joined them?)

Well—

(Eventually.)

Not for a while. I had brought my small sister, my youngest sister Suzie [?] on another children's transport to England—they were—a doctor in Brighton took her in. We stayed in England for a while. But during the war, we managed to then come to America.

(Why don't you tell us a little about your academic career. Because then you moved to the United States. I know you worked swing shift and finally got engineering degrees at Berkeley. Tell us—)

Well, I had not finished high school. When I arrived in the United States, my parents were in New York. There was a black high school. We lived on eighty-ninth street and Central Park, and that was close to Harlem. And there was—

(Harlem, yeah.)

And Harlem was a black community. There was a high school called Harlem Community—no—

(Harlem. Harlem High.)

Harlem High School. My mother somehow managed to get me enrolled. I had gone through part of *gymnasium*, but I knew more than the seniors in high school. So after three months I got a diploma from an American high school. That allowed me to start college, and I worked for many years on a night shift for various companies that made cameras, mostly for Hollywood.

Now at the time I had moved from New York to Hollywood, where my best friend from Vienna had moved to with his parents, and so I started going to college and managed to get enough credits to qualify for a junior level entry at an engineering school.

[pause]

As soon as America entered the war after Pearl Harbor, I wanted to somehow become involved with helping the war effort. But I was declared what is known as 4F, due to an asthma condition that I had developed. So I was declared unfit to become a regular part of the Army.

I decided that I would try and finish my engineering degree. And to do that you had to move to Berkeley, because the University of California did not have an engineering program in Los Angeles at UCLA where I had been going to school. That's when I moved to Berkeley and started my degree program in mechanical engineering.

(Which eventually led you to Boulder, first to Lehigh, and then to Boulder. I understand going cross-country you'd stop in Boulder.)

Well, that is, yes.

(And you always asked for a job?)

Our parents, that is my parents, had moved from New York to Los Angeles. In Los Angeles they met Marion's [his wife's] parent's, who had been there for some time, after immigrating from Cuba, or immigrating from Germany via Cuba to the United States. I'm sure Marion will tell you more about—

35:24

(Yes.)

—her story. But our parents knew each other. After I graduated with a bachelor's from Berkeley, I got a job at the Jet Propulsion Laboratory of Cal Tech, and I was there for about four-and-a-half years and then received a Guggenheim fellowship, and I went to Princeton.

([break in recording]—from when you were teaching at Lehigh?)

—was at Princeton and during vacation always visited my parents in Los Angeles. And after I completed my Guggenheim fellowship, I was offered a faculty position at Berkeley. On the way from Princeton to Berkeley—stopped in Los Angeles, and met Marion. Now, you might say—it was not exactly an arranged marriage, but our parents certainly were quite pleased that we met.

I moved on. I had to move up to get started at Berkeley. So we decided that we would get married half way between Berkeley and Los Angeles and met in Monterrey a few weeks after I started at Berkeley, and got married.

(Okay. So let's move ahead to—you had stopped at Boulder, you'd always wanted to get a job here, you were offered a job, and that's how you wound up coming to Boulder. Is that the story?)

That's right.

(That's the story.)

On my way to visit my parents I always had to drive over the pass—which was the pass that was open at that time? Loveland Pass—

(Loveland Pass.)

Yeah. So we had to drive over Loveland Pass and on the way I went through Boulder, saw the skiers, saw the mountains, and fell in love with the place.

(And you managed to get hired. Tell us the story of how you managed to get hired at CU.)

I unfortunately did not get tenure at Berkeley. I went to teach at Lehigh University. And on the way to visit our parents every summer, I would stop at the University of Colorado and ask whether they had a faculty position open, and they told me no.

At that time the University was not interested in the research. They wanted teachers. And clearly I had published in the peer-reviewed literature, so I wasn't exactly the person they were looking for. But lo and behold, after five years of trying, I got a letter saying that, yes, there would be a faculty opening, not in mechanical, but in aeronautical engineering, and they would offer me a full professorship if I came.

So I came to Boulder.

39:27

(So you already told us a little bit about what Boulder was like when you arrived here. So here we are all these years later from 1959, what do you think are the biggest changes you've seen both in Boulder in general and in the Jewish community and the university?)

Well, that's quite a mouthful.

(You can take 'em one by one, the Jewish Community, the bigger community and the university.)

Well, let's talk about the university and Jewish life at the university.

(Okay.)

I think that with the growth at the university, also the quality of education improved, particularly after Quigg Newton declared, so to speak, that this would become the heart of the Rockies. A lot more Jewish faculty members were hired and a lot more Jewish students came to the university.

(What years was this?)

Well, I would say that was in 1963, '64, '65.

(That early, okay.)

With it also came, of course, growth, both in size, and in sophistication and quality of Boulder. The first big event was the National Bureau of Standards, which was brought by President Eisenhower to Boulder. Then the National Center for Atmospheric Research. And I suppose with each of these centers of learning came a lot more Jewish engineers, scientists, what have you, that wanted a more traditional Jewish life in Boulder.

Of course, Har HaShem moved, and I think when Rabbi [Deborah R.] Bronstein came to take over the congregation, that was a marvelous new infusion of the kind of enthusiasm for Judaism that fitted the community. I did know Rabbi Bronstein personally quite well, and we considered joining Har HaShem, but we didn't do it, I guess partly because our children had grown up and the need for which we perceive a Jewish community had gone.

(What other changes have you seen in recent years in Jewish life when you look at—do you come to the JCC [Jewish Community Center] programs a lot, how've—what do you see going on in Jewish life today?)

I think Jewish life in Boulder has mushroomed incredibly. Well, we have now three different communities, maybe four, I don't know.

(Or five or six, right?)

They range from very orthodox to ultra liberal and accommodate virtually any kind of Jewish orientation. I think that Jews are accepted without the kind of hesitation of acknowledging your Jewishness that existed when I came.

There a lot of different ways a Jewish person can participate in Jewish life. Including the film program that you're running.

(And all the other wonderful programs that Boulder offers in the congregations and around town. You feel like at this point your Jewish life in Boulder has been a journey, sort of back, right, to more connection than you—)

Yes. It gives us an opportunity to connect more easily with other Jewish people to have the films and programs and lectures that are of interest and that fit the kind of background that both Marion and I bring to Judaism.

45:03

(Well, we need to get Marion in here, so is there any [break in recording] Jewish life in Boulder over from '59 to 2013? [answer not intelligible] Okay. So is there anything from 1959 to 2013, any other conclusions or observations you want to make about what you've seen in the Jewish community?)

Well, I think there is, of course, the existence of Israel that has given the Jewish community a focus. Both Marion and I believe that the creation of Israel has been for us living in Boulder, has given us the kind of assurance of Jews being treated with respect, and having their own country makes a lot of difference to us.

I think, probably as Jews are concerned, the memories of the Holocaust, although we are not Holocaust survivors, and not many of our family were victims of the Holocaust, the knowledge of the Holocaust and the existence of Israel are the cornerstones of our Jewish history, life, belief. Boulder offers a lot of opportunities to be a part of activities that have to do with those two events.

Those are the big events of Jewish life in my lifetime.

(Well, thank you very much, and I appreciate hearing those thoughts about how your Jewish identity has been able to find a place in Boulder and share your memories.)

([Recording apparently continues with filming of photographs. Male voice heard is the voice of Marvin Woolf, the videographer] Describe what you see in that photograph, first upper photograph.)

(Why don't you point to it so we know what you're seeing.)

I think that this one—

(Not that one. Upper left.)

I don't know what that really, you can—

(Is that you in that picture?)

Yes. All of those are me. Okay.

(Okay, you're the person to the left?)

Yeah. Okay.

(Now, the other picture to the right of that—somebody's talking in a microphone?)

Oh, that's President Carter speaking to—Sun Day.

(What's important to you about that picture?)

Um, okay, let me collect my thoughts.

[pause]

(Are you in that picture?)

No. But it has another significance.

(What about the picture just below that.)

Yeah, well that is me and Carter, but give me a moment. Let me, I've—

[break in recording]

In May of 1978, in celebration of Sun Day, President Carter, visited the Solar Energy Research Institute, which is now the National Renewable Energy Lab. I had the privilege of guiding the president around the solar thermal installations of the institute together with the director Paul Rappaport.

Here, the president is looking at one of the installations that we were planning, and in this picture he is looking at one of the collectors that were on the mountain where we were hoping to build the institute.

49:49

Here, the president is making his address for Sun Day, which contained the memorable quote, "With the exception of war, the energy crisis is the most important problem that our generation will face." I have used that as the motto for my latest book, *Principles of Sustainable Energy*, which I dedicated to the possibilities of our being able to build a sustainable energy system in the future.

Here, the president is again looking at one of the installations at the institute.

This is my grandson's description of the picture here, and it says here, "My dad is Mike Kreith from Colorado, and my mom is Jo Penda [?] from Offaly, Ireland. My dad's grandparents and great-grandparents, as shown in the picture, were Fritz [?] and Elsa Kreith, and the accompanying picture, taken about 1915, shows them both. Great-granddad is dressed in the uniform of the American Army— [corrects himself] of the Austrian Army.

(On the running board?)

Yeah. These two pictures of—show my aunt, the opera singer, and her husband, the librettist for Puccini, on their touring car, which they used to escape from Austria the night Hitler marched and occupied the country.

(Frank, what's this picture?)

This picture shows me and professor Garroway [?] from Israel in front of one of the large solar collectors, which was built by one of my students and former employees here in Colorado. Professor Garroway [?] and I started a course in sustainable energy at the University of Colorado, a course that is now being taken over by the next generation.

This is a photograph of the fifth class in the \_\_\_\_ Gymnasium, which I attended until Hitler denied access to Jewish students to high schools in Vienna. This picture shows both the Jewish students and the non-Jewish students in a class. And the picture of this professor, Chruby [?] is going to remain with me because Chruby [?] was one of the few people who valiantly stood up to the separation of Jews and non-Jews in the gymnasium.

Here you can see me in the short-sleeved shirt with lots of hair.

(Very good. Wait, now put that back. Say again who they are Frank.)

This is a photo of my parents, Fritz Kreith here, a former lawyer, and Elsa Kreith born Klug, meaning very clever, a former dental surgeon in Vienna. They are visiting us in this photo in Boulder, Colorado, in our home near Chautauqua.

(Speaking in general what is this?)

Um—

54:54

(It's a collage?)

Let's see which birthday was it. Which birthday was it that Marion put this together?  
Uh—[calls to another room] Marion.

[Marion, from the other room] What?

[Frank] The collage was for which birthday?

[Marion] I think it was the eightieth. No. I think it was the eightieth birthday. That collage? I think it was the eightieth birthday. Is there no date indicated at all?

[Frank] Okay. Marion agrees it's my eightieth birthday.

(Okay. What I'd like you to do is pick out—start in the upper left corner—)

Yes.

(And that's a picture of a child?)

Of me.

(Okay. You have to put on your microphone again, or hold it. You can just hold it, Frank, if you want.)

Well it's a little easier to—

Upper left is yours truly at the age of about eight or nine months, and next to this picture is my mother holding me at about the same age. The one further to the right is my parents holding me between them when I was about six or seven years old.

Here at about eleven or twelve in a typical lederhosen, and then there are pictures of me in Vienna, and this picture here I think is of myself in Princeton.

Here is the picture for our wedding in 1951. To the right is a picture of myself and my sister and younger brother.

Below this is a photo of my three children, my son, and his sister, and here is myself holding my first grand—no not my—yes, my first grandchild Sarah, in 1982.

This is a photo of the entire family before there were any grandchildren. Okay.

My favorite occupation when I was younger, which was hiking in a mountains, and there are many pictures I have, but this is just typical of me and my son looking out from one of the peaks that we climbed together.

Those were the shots that my opponents always won.

To the right is a photo of me and my friend on skis—another one of the things that Colorado had to offer.

(Okay. Very good.)

This is a photograph of my giving the talk on the occasion of receiving the Washington Award, which is an award from a consortium of seven different engineering societies. The award was bestowed for my contribution to providing information on energy and the environment to legislators from all of the fifty state governments in the United States.

(Well done.)

59:50

[End of interview]