



chicago jewish historical society

618 South Michigan • Chicago, Illinois 60605 • Telephone: (312) 663-5634

society news

VOL. IV-NO. 4

DEC., 1980

CJHS HOSTS 2ND ANNUAL METRO HISTORY FAIR PARTICIPANTS

THE SECOND ANNUAL CJHS MEETING HONORING STUDENTS WHO PRESENTED PROJECTS OF JEWISH INTEREST IN THE CHICAGO METRO HISTORY FAIR WILL BE HELD FEBRUARY 8, 1981, AT BEDERMAN HALL, SPERTUS COLLEGE OF JUDAICA, AT 1:30 P.M.

Among the high school students who have been invited to make presentations are Irma Romero and Elsa Salazar, whose project, "Synagogue That Would Not Die," relates the history of Congregation Bikur Cholim South Chicago, the oldest synagogue building in Chicago still used as a synagogue. The little known congregation was founded in 1888 and its synagogue was constructed in 1902. The two young women are students at Bowen High School and prepared the project under the guidance of CJHS Board member, Sidney Sorkin, who is Assistant Principal at Bowen.

Ariel Eselevsky, who fascinated those at the CJHS meeting last year with his account of the migration of his family from Poland to Argentina and then to the United States, has been invited to report on his project, "Return to Terror in the Streets." He is a student at the High School for Jewish Studies and studied under Stuart Feiler.

Other students of Stuart Feiler at the High School of Jewish Studies who will make presentations at the CJHS meeting are:

Mimi Fox, "The Fox-Sapher Family History"

Chuck Goldberg, "The Goldberg Family Saga"

Shari Necheles, "Mendes-Necheles 1390-1980"

* * * * *
-program information-

SUNDAY, FEBRUARY 8, 1981

1:30 p.m. SOCIAL HOUR

2:00 p.m. PROGRAM

Bederman Hall, Spertus College of Judaica, 618 South Michigan Avenue, Chicago

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THE PRESIDENT'S DESK

Two recent events have cast a spotlight on the Society's active Oral History Project. The first was an invitation. The Illinois Oral History Clearinghouse, funded by the Illinois State Library and housed at Sangamon State University in Springfield, asked us to answer a questionnaire on our project for inclusion in a Directory of Illinois Oral History Resources, to be published in 1981. Information on our project will thus be made available to those interested in the historic information we are collecting.

The second event was a change in our own organization, when Moselle Schwartz who has so ably led the oral history work for over three years, passed on the chairmanship to our most capable and vigorous Curtis Melnick. The two events came together when Moselle completed her term of office by answering the Clearinghouse questionnaire. The results were something of a surprise; even those of us involved in the project did not realize the extent of its accomplishment. We thought you might like to have some of the details of the fine work being done by volunteers among our members.

Did you know that we have taped interviews with about 35 persons in the Chicago Jewish community? They range in interests and accomplishments, and present a panorama of experiences that together are the start of a profile of our community. Among others, we have interviewed a famous cantor, an outstanding founder and officer of one of our national women's organizations, a civil rights leader, several business organizers and leaders, political figures, eminent rabbis, performers in the arts, and "ordinary" people, whose lives form the fabric of Chicago Jewish history. In these interviews, we have not only life stories, but also the development of neighborhoods, synagogues, schools, and other institutions, and the changes as people moved from one area to another.

During the past three years, the Oral History Committee has trained some 50 interviewers. Some interview alone, others work together, and others prefer to check typed transcripts after their colleagues have done the interviews. While all of the interviews to date have been in English, we have interviewers who can conduct sessions in Yiddish, German, or Russian, as the need arises.

The most time-consuming part of the procedure, typing transcripts of the interviews, done by our conscientious volunteers, moves along steadily. At present, we have transcripts of six interviews completed, with three more in progress. This year we hope to complete considerably more of these transcripts. Also on the docket for this year are the indexing and cataloguing of transcripts so they may be placed in the Chicago Jewish Archives of Spertus College for use in research.

From its small beginning, the Oral History project continues to develop. Now that you have our progress report, you may be interested in joining the fine work in progress. You have an open invitation to participate in this important and ongoing program.

ADELE HAST

Look to the rock from which you were born
הביטו אל-צור חצבתם

chicago jewish historical society
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FAST WORK SAVES BATT'S RESTAURANT MEMORABILIA

BY ELSIE ORLINSKY

"If only I had known. . . ."

Those are some of the most distressing words an Archives Chairman can hear because they are invariably followed by, ". . . but I just threw everything away." And into the garbage went part of our history.

Occasionally, though, we get lucky! One of our very aware members notified us recently that Batt's Restaurant, an old Jewish-family-owned establishment, was going to close.

We immediately phoned Mr. Batt who answered with the sad refrain, "If . . . " However, not much had been destroyed and we salvaged a great deal. We now have, among other things, a picture of Mr. Batt, on opening day, going into the restaurant, old menus, silverware, much memorabilia, business documents and records of employee benefits.

One of our members, Dr. Abraham Simon, photographed the closing auction of the restaurant property, and we have an appointment with the two Batt brothers to make a tape recording of the history of Mama Batt's Restaurant.

And best of all, the Batts were very cooperative and happy to have the history of their business preserved.

Every member of a historical society must be constantly alert to the opportunities to gather material for the Archives and particularly material that is in danger of being lost.

Just notify the CJHS office (663-5634) or Elsie Orlinky, Archives Chairman (643-9666) with any information.

COMING IN APRIL

CURTIS, JANE & SAM MELNICK

will give a talk with slides on

"GHOSTTOWN:

THE ENGLEWOOD JEWISH COMMUNITY"

(Date & Place to be announced by mail)

GERMAN-JEWISH EMIGRATION PROGRAM

PUBLISHED IN BOOK FORM

The long-awaited transcript of the Society's outstanding, history-making program of November 18, 1979, on "The German-Jewish Emigration of the Thirties: Its Impact on Chicago" is at last ready and will be mailed to all members in good standing in the coming weeks.

As work progressed over the summer on readying the transcript for print, the Board of Directors of the Society decided to publish the document professionally. A Publications Committee was formed in July to oversee this project, as well as the many future ventures in the publication of original manuscripts which the Society hopes to undertake. Roberta Bernstein is chairman of the Committee. Other members are: Charles B. Bernstein, Dr. Irving Cutler, Judah L. Graubart, Mark Mandle, Richard Marcus, Dr. Curtis C. Melnick, and Sidney Sorkin.

Curtis Melnick, who has edited and produced numerous documents of all kinds in his professional career, has served as Editor of the booklet. He has brought to the project professional skill and dedication of the highest level.

Additional copies of the booklet will be available for sale from the Society. Details in next bulletin.

TODAY'S HISTORY MAKERS

IN OUR MAILBAG

NOTABLE DOINGS OF SOCIETY MEMBERS

ROSE ANN CHASMAN, designer of the Society's logo and well-known Chicago artist, gave a mini-course at Spertus College every Tuesday morning from Nov. 11 to Dec. 9 on "The Art of Hebrew Calligraphy." The course may be continued in the spring. Call Spertus (922-9012) if you are interested.

DR. BABETTE INGLEHART of Chicago State University gave three of the eight lectures on Jewish American Culture in the Chicago Public Library's "America's Ethnic Heritage Series" at the Lake View Branch, 644 W. Belmont in November and December. On Nov. 4 she spoke on "The Jewish Immigrant Experience in American Literature"; on Dec. 10 on "Two American Novelists Explore the Jewish Condition: Saul Bellow (The Victim) and Bernard Malamud (The Assistant)"; and on Dec. 17 on "The Jewish Writer in Chicago."

ELSIE ORLINSKY, Archives Chairman of the CJHS spoke to the South Side Group of Hadassah on Dec. 9 on the importance of saving personal and organizational memorabilia. Her talk was poignantly entitled, "If I had Only Known." Of course, none of our members can say that because we're all busy gathering our documents together for the Chicago Jewish Archives. Right? Of course, right.

Membership Information

Membership in the CJHS is open to all. The dues categories are the following:

- \$ 5.00 Students & Senior Citizens
- 10.00 Contributing Membership
- 25.00 Sustaining Membership
- 50.00 Patron Membership
- 100.00 & up -- Sponsoring Membership
- 25.00 Minimum contribution for synagogue and organization membership

To become a member, or to increase your membership contribution, send your check to the Treasurer, Chicago Jewish Historical Society, 618 S. Michigan Avenue, Chicago, IL 60605.

Dear Roberta:

I just read the Oct. issue of Society News. It keeps growing! However, I must bring to your attention . . . two mistakes in Mark Mandle's "Book Nook" article.

First, the correct address for TOLEDOT: THE JOURNAL OF JEWISH GENEALOGY is 155 E. 93rd St., Suite 3C, New York, NY 10028. . . .

I might add, also, that the Spertus Library is not the only area library that subscribes to TOLEDOT. Hebrew Theological College in Skokie, Winnetka Public Library, Newberry Library in Chicago, and the Mormon Branch Library in Wilmette also subscribe.

Under the heading "Jewish Genealogical Society" there is mention of "starting a Chicago regional chapter." There is indeed already a Chicago Jewish Genealogical Society, under the guidance of Stuart Feiler of Niles. . . .

Cordially,
Steven W. Siegel, Ed.
TOLEDOT: THE JOURNAL
OF JEWISH GENEALOGY

(Ed. note: Thanks, Steve, for the corrections. We apologize for the oversights and errors. Readers, take note. By the way, Stuart Feiler is one of our active members and can be contacted in care of our office.)

10% DISCOUNT

TO ALL CJHS MEMBERS

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JEWISH MURAL DEDICATED

BY MARIAN CUTLER

"Fabric of Our Lives," a tile mosaic mural commemorating the Jewish immigrant and labor experience in Chicago was dedicated on Sunday, November 16, at the Bernard Horwich Jewish Community Center, 3003 W. Touhy Avenue, before a large and enthusiastic audience.

Featured at the dedication was a program of Yiddish music and poetry, and a special ceremony honoring Jewish veterans of the labor movement which included an address by Morris Bialis, noted labor leader, and former Vice President of the International Ladies Garment Workers Union.



The unveiling.

The mural project was organized by the West Rogers Park Jewish Mural Committee, Heidi Levin (Secretary of the Board, Rogers Park Jewish Community Center) and Stan Rosen (Chicago Labor Education Program, University of Illinois, Chicago Circle Campus), co-chairmen. Committee members include Richard Lew, Dave Schacter, Sol Brandzel, Rachel Abramson, Adar Rossman, Dr. Jeff Mallow, Dr. Ed Mazur, Lester Schlosberg, Walter Schonbrun, Craig Thoresen, and Al Gordon.

The mural was made possible in part by grants from the National Endowment for the Arts and the Illinois Arts Council, and by donations from various Jewish individuals, businesses, unions, and many organizations including the Chicago Jewish Historical Society.



Close-up of the Mural

The mural, designed and executed by artists Cynthia Weiss and Miriam Socoloff, and a team of community volunteers, using the medium of Venetian glass tiles, was recently installed on an exterior wall of the Horwich Center. It depicts immigration, work, labor organizing, community life, and Jewish culture through the use of symbolism and scenes.



The artists Cynthia Weiss (l.) and Miriam Socoloff hear their praises sung.



SID SORKIN DELIGHTS

LARGE AUDIENCE DEC. 7

WITH TALK ON VEREINS

A large crowd turned out Sunday afternoon, December 7, at Temple Sholom to hear Sidney Sorkin talk about his original research on the landsmanschaften vereins of Chicago in a chatty, informal, but very informative talk entitled: "From Mariampole to Chicago: 100 Years of Vereins." For anyone who has ever attended a verein meeting or had parents who did, it was a pleasant bit of nostalgia. For those who knew little or nothing about this hitherto unstudied aspect of Jewish communal life, it was a charming introduction into a fascinating part of our community's rich and diversified Jewish history.

Sid's original research into the history and role of the verein movement in Chicago started at an early age. His parents were Dvinskens, and he tagged along to countless picnics, banquets and meetings. He has been involved in serious research on the vereins for the last four years, most of it in previously uncharted waters. His model for his study of the vereins has been the Mariampoler Aid Society; hence the title of his talk.

Sid's work on the vereins is a natural outgrowth of the confluence of his professional training and life-long interests. Having earned his master's degree in history from De Paul University in 1954 with a thesis on "Samuel Insull and His Chicago Based Companies," Sid has been a history teacher all his professional life. For thirty years he has been in the Chicago public school system, currently as assistant principal at Bowen High School. For 22 years he has served the Jewish educational field as a religious school teacher, principal and social studies consultant for the Board of Jewish Education. He has received wide recognition for his professional work. He was nominated as one of the ten finalists for Teacher of the Year in Chicago in 1970 by the Citizens School Committee. He also was one of 16 teachers throughout the country--and one of two from Chicago--selected by the American Anthropological Association as a consultant to the Association's Curriculum Study Project funded by the National Science Foundation.

He authored a teacher's guide for a career guidance series which was published by Follett in 1968, and took Society News readers on a nostalgic trip down Roosevelt Road in a heart-warming article in our October, 1979, issue.

He continues to do research on the vereins of Chicago and hopes to bring his material together in a book in the near future.

CAN YOU HELP?

One of our exciting historical acquisitions is this group picture of the 1892 kindergarten class of the Jewish Manual Training School. The donor had no information about the school. Do you know anything about the school? Can you identify anyone in the picture? Call our office (663-5634) or our Archive Chairman, Elsie Orlinky (643-9666) with any pertinent information.



UNIQUE CHICAGO JEWISH CULTURAL TRADITION

THE GREAT DEBATE: THE LATKE VS. THE HAMENTASH

BY RABBI DANIEL I. LEIFER

Every year on a Tuesday evening before Thanksgiving 400 to 500 people gather in a large room in the student activities center at the University of Chicago to hear five or six distinguished members of the faculty present academic papers on the metaphysical, historical, sociological, psychological, economic, medicinal and sometimes religious virtues of the Latke and the Hamentash.

These debates have taken place with only a single interruption since 1946. How does one account for such "foolishness" at one of the most serious academic universities in the world? How does one explain this display of ethnic Yiddishkeit at one of the most secular institutions of higher learning? What are these debates? Who started them and why? Why do they "work," without fail, year in and year out? And why have they spread from their place of origin at the University of Chicago to universities throughout the United States?

The Latke-Hamentash Debate is the creation of the late Rabbi Maurice Pekarsky, the founder and first Director of the B'nai B'rith Hillel Foundation at the University of Chicago. It was born out of a conversation between Rabbi Pekarsky and two eminent Jewish professors, historian Louis Gottschalk and anthropologist, Sol Tax, which took place on a street corner in the Hyde Park neighborhood of the University of Chicago.

Originally, it was in the style of a formal debate with teams of academics defending either the latke or the hamentash. Today, it is a symposium with each person choosing his/her preference while some participants reject both latke and hamentash in favor of some other Jewish delicacy such as the bagel or the kreplach. The participants are drawn from all the disciplines of the university with an effort to bring to bear upon the subject as broad a range of scholarly expertise as possible. Once, participation was controlled by the senior prestigious faculty but the younger faculty revolted and now a balance of age and seniority is maintained. Once, the event took place in the Hillel House; now the crowds it draws barely will fit into one of the largest halls of the University. Nevertheless, everyone squeezes back into Hillel after the symposium to subject the lofty arguments and discourse of the symposia to the ultimate scientific test: the eating of latkes and hamentashen.

If truth is in the eating, the experience of the symposium is in being there, in hearing and responding. Excitement is in the air, anticipation and tension; a yearning for release in laughter and applause; a devilish glee in watching those lofty professors perform their academic trade in an absurd idiom; a contagious ethnic warmth spreads through the audience as Jewish jokes and Yiddish culture are openly celebrated in the halls of academe. It is an evening of theatre, of high drama, of ritual-academic and Jewish.

Rabbi Daniel I. Leifer, the current Director of the Hillel Foundation, welcomes everyone and speaks as the historian and archivist who jealously guards the treasury of previously presented papers and tape recordings of the programs. He then introduces the moderator who, in turn, will introduce the symposiasts. All introductions are specially written parodies of academic vitae which describe the experience, research and publications which qualify the professor to speak on the subject of the latke and the hamentash. Here is an example from 1973:

Mr. Stephen Z. Cohen is an assistant professor in the School of Social Administration. His fields of special interest are group dynamics, community mental health, long term care and aging.

He has authored such works as Psychotherapy or Chicken Soup: The Treatment of Choice, and the now classic Studies in Rejection: On Being Traife in a Kosher World.

Mr. Cohen began his career in the second grade Hebrew class at Congregation Rodfei Zedek when he was a hamentash in the Chanukah Pageant. It was there he learned the biblical traditions of irregularity related to ethnic gastronomics. The knowledge that Cain wasn't Abel and that Moses had to go to Mt. Sinai for a couple of tablets, was an important contribution to his early development.

Prior to coming to the University, he worked for the Department of Mental Health's Acute Dyspepsia Center, treating addicts suffering from symptoms of Latke withdrawal.

Mr. Cohen has long been known for his observation that if he had to live his life over, he'd like to live over a delicatessen.

After his/her introduction, each symposiast rises in turn to read a ten to fifteen minute paper which weds a discussion of the latke and hamentash with some analysis, research problem, experimental exercise, demonstration or theory from his/her academic discipline. Consider the range of scholarly discourse upon which we have feasted over the years: the latke as a major dynamic in world history; the hamentash and the origins of civilization; the childhood influence of the latke on Richard Wagner and the references to it in his music; the psycho-sexual symbolism of the latke and the hamentash in the writings of Sigmund Freud; the relation of the latke and the hamentash to modes of production and the economic theory of value; a gastro-enterological analysis of the latke and the hamentash; the latke and the hamentash as code symbols for the conflict between the two major literary strands and cults of Biblical and Rabbinic Judaism; the hamentash as a hermeneutic tool to reveal the true identity of Shakespeare and the meaning of his plays; the application of the latke and the hamentash to social work theory and practice. It is in the juxtaposition of opposites, academic scholarship and Jewish foods, that the heights of humor and parody are attained.

The Latke-Hamentash Symposium is an exercise in parody; parody of the academic enterprise in a Jewish setting and parody of Jewish gastronomic ethnicity in an academic setting. Parody is defined as "the use of a recognizable literary form as a vehicle to ridicule or mock something or someone. The writer takes a well-known, serious work as his model and invests it with new and amusing contents, at times in order to deride the original or its author, at others to express his views and criticisms of contemporary political and social issues. . . . Parody. . . is in fact a literary genre in its own right and one of the keenest weapons of satire." (Encyclopedia Judaica 13:124).

The Latke-Hamentash Symposia are a grand and broad satire of the academic enterprise, of its seriousness, its forms, its self importance. What Purim and Simchat Torah are to Judaism and its rule of law and study of Talmud, the Latke-Hamentash

is to the University and its norms of deportment and the life of the mind. Parody, satire, reversal; the legitimized once a year spoofing of what is most seriously affirmed at all times is the key to the humor, the comedy, the release experienced in the Great Debate. The Latke-Hamentash Symposia work best, take hold and last, at academic institutions of high seriousness. Where the pressures for academic excellence, for research and publication, for creation of new knowledge are at its highest, there the chance to "take a night off" and play a joke about one's daily lot and ultimate destiny is most needed, appreciated and relished.¹ Of course, even in reversal, even in the production of comedy and foolishness, one is being tested and evaluated by the community of scholars, one's peers. Faculty respond to the invitation to participate in the Latke-Hamentash with a clear recognition that it is an honor to be asked and that expectations of performance are high. Many have said that it was the hardest paper they ever had to write. The audience of faculty peers, students and local community is both friendly and critical. It wants to laugh. It will laugh at jokes that, in another setting, would never get so much as a smile. One almost need only open one's mouth and read one's lines well to bring down the house. Nevertheless, performances are evaluated and comparisons made. Experience has shown that the difference between a good paper and a superior one is the ability to choose one theme which joins one's academic discipline with the Latke and the Hamentash and to sustain the conceit throughout the paper. In a University which lived every day on the level of Latke-Hamentash, it would not be difficult to award tenure on the basis of one's performance in The Great Debate.

It was not the American University, rooted as it is in English and German academic traditions, which originated this parody of itself. The idea and the forms of legitimized parody of one's most sacred tradition is a Jewish creation. In Hebrew literature, parody is an ancient genre dating back to the Bible (I Kings 18:27) and the Talmud (Talmud Jerusalem, Moed Katan 3:1); though as an established literary form it dates for the most part from the 12th century. The father of parody in the style of the Talmud was Kalonymus ben Kalonymus (b. 1286) who wrote the first Massekhet Purim. Written in the language and form of a Talmudic tractate, and containing a humorous debate regarding food, drink and drunkenness on Purim, this work served as a model for other imitations of talmudic tractates, liturgical poems and especially the Passover Haggadah. I. Davidson in his Parody in Jewish Literature (1907) includes a list of 500 parodies, 21 of which are Purim tractates. Though not as common as the former, there are several extant Hanukkah Tractates modelled on the former genre and concentrating on the food and entertainment aspects of that festival (cf. Encyclopedia Judaica 13:124-140 for a full discussion of the tradition and forms of Jewish Parody).

¹Prof. Ted Cohen (Philosophy), a former Symposiast and Moderator, added this helpful comment: "Since talking with you last week it has occurred to me that the University of Chicago is a nearly perfect setting, not only because of what you call its 'high seriousness,' but also because the place is nearly devoid of pursuits besides those of academic seriousness. We have no serious intermural sports, no department of theatre or performing music, none of the outlets from scholarly rigors provided at most universities and colleges. This makes the Latke-Hamentash all the more welcome, for it is not only a marvelous opportunity for relief, it is nearly the only opportunity."

The Latke-Hamentash Debate or Symposium is one of the modern forms of this ancient tradition of the Purim Parody; sometimes called Purim Torah. In this tradition, the intellectual enterprise of Talmudic debate is turned topsy-turvey and the language and methodologies used to analyze matters of sacred and ultimate importance are used to discuss the delights of the palate. In Jewish culture, achievement, status and recognition was measured by intellectual acumen and creativity in Talmudic learning. At carefully selected and approved moments in the liturgical cycle of the year (most notably on Purim but also on Simchat Torah and Hanukkah) it was permitted to parody sacred Knowledge, the scholarly enterprise and the bearers of that tradition.

What a stroke of genius it was for Rabbi Maurice Pekarsky to combine the Jewish tradition of intellectual parody with the tradition of academic scholarship of the secular University and to give the task of parody to the Jewish practitioners of the new forms of "Talmudic learning." Who better was there to engage in the comic critique of the secular-universal traditions of the University of Western Civilization than those metamorphosized Talmudic scholars so recently admitted to the genteel halls of academe? For by satirizing the institution and its enterprise, into whose halls they had striven so hard to enter and to be accepted, these Jewish professors affirmed their separate ethnic-cultural identities. To engage in parody, satire and comic relief is to stand somewhat apart, on the periphery looking in; it presupposes a measure of distance and disengagement. This stance well suits the Jewish intellectual in Western society and characterizes at least the first generations of Jewish professors in the groves of academe. Indeed, the early Latke-Hamentash Debates were characterized by more extensive use of Yiddish and Jewish ethnic references than they are today.

The Jewish academic is often ambivalent about his/her Jewish identity. The very pursuit of critical scholarship and a universalistic ethos introduces a measure of distance from traditional faith and a particularistic identity. Such a person is well suited to engage in parody of the sacred traditions of both the university and Judaism. The Latke-Hamentash Symposium allows the Jewish academic not only to do this but, at the very same time, to affirm his/her Jewish identity in a non-threatening legitimized public forum before one's colleagues and one's students.*

Extensive Jewish knowledge and serious engagement of matters of belief and practice are not required. What is called for is a willingness to stand up and say, "I belong to the Jewish Club." One does this by telling a few Jewish jokes and by lacing the parody of one's academic discipline with a few Yiddish words and evocations of Jewish ethnic life: the food and drink, the stereotypes of family life and Jewish-Gentile relations. Indeed, it is the custom to allow one gentile professor to participate in the panel each year to lend, as it is said in a most revealing remark, "a note of gentility" to the proceedings.

The Latke-Hamentash works. The form never grows tiring. The content is annually renewed. Each year, there are many professors, Jewish and non-Jewish, to choose for the panel. The only requirements are a modest sense of humor and a willingness to affirm and to parody one's academic enterprise and one's Jewish

* And what better time to do this than close to the Hanukkah season as an antidote to the celebrations of Christmas; a holiday which even the secular University celebrates with pageants of oratorios and departmental parties.

ethnic identity. The audience keeps coming back and growing larger each year. It is always great fun; a form of humor which is a healing release and a redeeming **made** whole again; the achievement of a cosmic balance between work and play, between the University and Yiddishkeit.

Words of description are too poor to convey the reality of the Latke-Hamentash. You must experience it directly. If you can not come next year, you can purchase a tape of the program for \$7.00 by writing: Mr. Robert Heitsch, Office of Radio and Television of the University of Chicago, Center for Continuing Education, 1307 East 60th Street, Chicago, Illinois 60637.

(Rabbi Leifer is the Director of the University of Chicago B'nai B'rith Hillel Foundation and a member of the CJHS.)

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