



chicago jewish history

CJHS Open Meeting Sunday, December 7 “American Heroes: A Salute to Chicago Jewish Veterans of World War II”

An open meeting of the CJHS was held on Sunday, December 7, 2014, at Beth Hillel Congregation Bnai Emunah, 3220 Big Tree Lane, Wilmette, Illinois. The program began at 2:00 p.m., preceded by the election of nominees to the Society’s Board of Directors. (See the names of the nominees on page 3.)

The “American Heroes” program was moderated by Colonel Fred R. Rosenberg, CAP Great Lakes Region, Civil Air Patrol, and Cyndee Schaffer, co-author of the book *Mollie’s War: The Letters of a World War II WAC in Europe* (McFarland Publishing, 2010), which she wrote with her late mother, Mollie Weinstein Schaffer. This book may be the first collection of letters published by a Jewish American WAC.

Colonel Rosenberg gave a talk on American Jews from around the country who served with distinction in World War II. Ms. Schaffer delighted the audience with a presentation about her book. She moderated a panel of four Chicago area World War II veterans with interesting, inspiring stories: Sidney Brichta (U.S. Army Air Corps), Irving Cutler (U.S. Navy), Joseph Groner (U.S. Army), and Allen H. Meyer (U.S. Army).

The program was followed by a social hour with kosher refreshments.



Mollie Weinstein, WAC.
Paris, November 1944.



Norman D. Schwartz at the opening reception of the CJHS 25th anniversary exhibit in Beederman Hall, Spertus Institute, November 24, 2002.
Photograph by David Rigg.

CJHS Past President Norman David Schwartz

Norman David Schwartz, 92, died on Friday, November 28, the anniversary of his wedding to his late beloved wife, Moselle, née Aison Mintz. Services were held on November 30 at Temple Sholom of Chicago, followed by interment in Zion Gardens.

Until his mid-50s Norman was the adored bachelor uncle (called “Unclee”) of his sister Betty Gerson’s daughters, Janet and Dee. When he married the charming and creative Moselle, he became a “grandpa by choice” to the children of her daughter, Marjorie Mintz (Robert) Rosenbaum, and of her son, Daniel (Emily) Mintz.

The grandchildren used Norman as a reference for their middle school history papers. Researchers from near and far could depend on receiving authoritative information about the Chicago Jewish community, often with photographs of relevant sites.

Norman was a founding member of the CJHS and our first vice-president. He served as our president from 1984 to 1988. By profession he was an accountant at the Florsheim Shoe Company, and he called himself a “bean counter.” But as we knew him, and as Rabbi Michael Siegel said in his eulogy, “He made every day count.”

There will be more about Norman, a U.S. Navy veteran of WWII, in the next issue of our quarterly. The books that he co-authored are listed on pages 16 and 20 of this issue. – B.C.

**The Fall Book Issue
Listings begin on page 16**

President's Column



Edward H. Mazur.

THE FALL SEASON IS HARD UPON US.

Before raking leaves gave way to shoveling snow, it was a busy and fulfilling time for your Chicago Jewish Historical Society. Three open meetings offered exceedingly well-received public programs. Elsewhere in this issue of *CJH* you will find reports on the September talk by Dr. Nathan Harpaz, Director of the Koehnline Museum of Art at Oakton Community College, and the October talk by Professor Peri Arnold of the University of Notre Dame. In our next issue you will find a

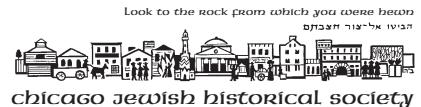
detailed report on our equally informed and illuminating Sunday, December 7, program that honored our World War II veterans.

BETWEEN SEPTEMBER AND DECEMBER we will have observed, each in his or her own ways, Rosh Hashanah, Yom Kippur, Sukkot, Simchat Torah, Columbus Day, Thanksgiving, and Hanukkah. As I read, research, and write about the Chicago Jewish experience, I reflect on how we have observed these meaningful religious and secular occasions. A recent issue of *The Forward* (October 7, 2014) features an article by Jenna Weissman Joselit, "What Does This Photo of *Tashlikh* Say About the Evolution of Jewish Life? Famed 1909 Image Depicts Move From Shtetl to Metropolis." The photo, now in the Library of Congress, depicts Jews standing on a bridge in New York City performing *tashlikh*, the waterside custom of symbolically casting away their sins on the first day of Rosh Hashanah. The writer comments:

"What's most striking about the image...is its juxtaposition of the old and the new, situating an age-old *minhag*, or custom, against the marvels of engineering (the bridge) and the wonders of modern-day technology (the camera). The photograph speaks to the ways in which modernity did not sound the death knell of religious ritual so much as reposition it, a process that was at once a matter of geography and attitude. In its migration from shtetl to metropolis and its transformation from a practice derided by some as silly, superstitious and outmoded into a popular contemporary pursuit, *tashlikh* reflects the modern Jewish experience and the ongoing need for the gestures of community."

The article caused me to reflect on how *tashlikh* was observed by Jewish Chicagoans in the past and how it is observed today. Did West Siders cast their symbolic breadcrumbs into the Douglas Park and Garfield Park lagoons? Did the Jews who resided along the lakefront cast their sins into Lake Michigan? Did my zayde lead my parents, brother, uncles, and aunts to the Humboldt Park lagoons? How about the residents of Albany Park? Did they gather at the north branch of the Chicago River in Eugene Field Park or at the bridge crossing Ridgeway Avenue?

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Election of Members to Our Board of Directors

At the CJHS open meeting on Sunday, December 7, before the “American Heroes” program begins, we held an election of members to a three-year term on our Board of Directors. The nominees are all current Board members.

LEAH JOY AXELROD has been a Highland Park resident since 1957. Her lifelong interest in history led her to become a founding member of the Highland Park Historical Society and the Chicago Jewish Historical Society. In addition, she has been a member of the Historic Preservation Commission of Highland Park and is now a citizen advisor for that commission. She serves on the Board of the Chicago Area Women’s History Conference. In 1975, Leah became affiliated with My Kind of Town Tours & Events, and she has been president since 1979. She is a member of the Chicago Tour Professionals Association (CTPA). She is the Tour Chairman of the CJHS. A Milwaukee native, Leah earned a B.S. degree from the University of Wisconsin. She is listed in Who's Who in America and Who's Who of American Women. She and her husband, Les, have six children and four grandchildren.

DR. IRVING CUTLER is a founding member of the Chicago Jewish Historical Society, and has also served as president of the Geographic Society of Chicago. After serving as a U.S. naval officer in World War II, he went on to receive a Masters Degree in Social Science from the University of Chicago and a Ph.D. in Urban Geography from Northwestern. He served on the faculty of Chicago State University for 24 years, 10 as chairman of the Geography Department. He has also taught at DePaul University. He has been a consultant to a number of government agencies and is the author of numerous articles and eight books including two award-winners, *Chicago: Metropolis of the Mid-Continent* and *The Jews of Chicago: From Shtetl to Suburb*. Dr. Cutler has participated in a number of radio and television programs and has given many bus and boat tours and talks on various aspects of Chicago, including Jewish Chicago. He was curator of two major Jewish exhibits in the City.

ELISE GINSPARG is proud to be a Life Member of the Society and a member of the Board, where she currently serves on the Program Committee. She graduated from Loyola University Chicago with a B.A. in Education and earned a Master’s in Audiology from Northwestern. Since retiring from teaching in the Chicago Public Schools, she has been a lecturer, slide show presenter, and book reviewer, concentrating on Jewish life in cities around the world. She was a speaker on the panel discussing Hyde Park High School and its

Jewish community at a Society open meeting (Report, *CJH* Fall 2007), and she contributed an article to our journal on a trip to Israel (*CJH* Winter 2011). Elise coordinates the annual “Night of Knowledge” at Congregation Yehuda Moshe in Lincolnwood.

DR. RACHELLE GOLD is a clinical psychologist in private practice. Her involvement in the Society derives from her pride in her heritage as a Jew and a fourth-generation Chicagoan. She joined the Board in 2002 at the invitation of President Emeritus Walter Roth. She currently serves as Membership Chairman and Secretary. Her other community activities include being a volunteer professional at The ARK, advocating for Israel, and participating in Jewish Studies groups.

DR. STANTON POLIN is an active member of the Board of the Chicago Jewish Historical Society. He also serves on the Board of the Skokie Board of Health. Stanton is a retired cardiovascular surgeon and a retired Commander of the U.S. Navy, where he served for 23 years. He is an avid Zionist and has two sons and nine grandchildren living in Jerusalem. He is a participant in many local and national Jewish organizations. Stanton attended the Hebrew Theological College and is an active member of Congregation Or Torah in Skokie. He is also a certified mohel. His wife is Leah Polin, a noted adult Jewish educator, public speaker, and former director of the Dawn Shuman Institute.

CAREY WINTERGREEN has been the Social Media Chair of the CJHS since joining the Board three years ago. Carey is a Chicago architect with a lifelong passion for synagogue architecture. Although he has not yet had the honor of designing or renovating a synagogue, he visits and documents each extant synagogue structure ever built in Chicago. In recent years, he was a major stakeholder in the ultimately unsuccessful fight to keep the City from demolishing the former Anshe Kanesses Israel Synagogue in North Lawndale. More recently, he has been involved with other members of the preservation community seeking ways to renovate and reuse the shuttered, but still impressive, Agudas Achim North Shore Congregation in Uptown. Because of his interest and efforts in saving Chicago’s synagogue heritage, he was selected as one of the ten Jewish Chicagoans of the Year 2013 by *The Chicago Jewish News*. Carey is a Rogers Park native, now living in Lakeview. He is a member of Anshe Sholom B’nai Israel Congregation.

President's Column

Continued from page 2

And today, do the residents of West Rogers Park perform the ritual at the north branch of the Chicago River?

YOM KIPPUR. In my family, my mother exceeded her usual Wonder Woman-like efforts to prepare a sumptuous pre-fast dinner. My father came home from work early. We ate, dressed in holiday clothing (purchased for the males at either United Clothing Company on Roosevelt Road or Aidem & Dess on the North Side), and went to Kol Nidre. The next morning, before leaving for shul, my mother set the table for the break-the-fast meal. She stayed in shul all day without any breaks, sitting in the women's balcony, davening and conversing.

At about three o'clock, my father, less religiously observant than my mother, returned to our apartment to make coffee and see that our evening meal would be ready when we came home at about seven o'clock. Once this was done, he would return to services. Did other families have a similar routine?

COLUMBUS DAY, OCTOBER 12. I came into the world on October 13 at Lutheran Deaconess Hospital, located near Leavitt and Division Streets, so this holiday is special for me.

This year, I happened to be walking along State Street when I encountered the Columbus Day Parade. I am aware that the explorer had at least one, if not more Jews, aboard the Nina, the Pinta, or the Santa Maria, and that there may have been monetary support from Spanish Jews, who had survived the Inquisition.

Parades are inherently tribal, and most parades in the United States look back and boast, "See how far we've come!" But the best parades reach out to others with messages of good will.

Chicago's 2014 Columbus Day Parade honored the brave efforts by thousands of Italians during the Nazi era to save Jews from the horror of the Holocaust. Not a single Jew of any national origin under Italian control was handed over to the Nazis until 1943 when Italy was invaded by Germany. "Jews in Italy survived the war at a higher rate than anywhere under Axis rule save Denmark," writes journalist Jonah Goldberg.

Floats in the parade honored individuals and entire communities who risked their lives for their

fellow men and women. One float honored Italian businessman Giorgio Periasca, who is credited with saving as many as 10,000 Jewish lives in Budapest by impersonating the Spanish ambassador to Hungary. He granted them Spanish citizenship. Another green-red-and white-festooned float (the colors of the Italian flag) honored Giovanni Palatucci, Chief of Police in the port city of Fiume, where thousands of Jewish refugees had streamed. He arranged transfers to southern Italy and safe passages to what was then Palestine.

General Giuseppe Amica, commander of an Italian army division in Yugoslavia, refused to deport 140 Jews under his control. He said it would not be honorable. The Nazis shot him.

Many in the CJHS are familiar with the courage of the Italian priest and the villagers who sheltered young Chaya and Gitta Horowitz and their mother. Dr. Chaya Roth is the wife of Walter Roth, our president emeritus; Gitta Fajerstein is a longtime, supportive member of the Society.

THANKSGIVING. The Thanksgiving holiday suits Chicago Jewry. It includes a family gathering and lots of food. Rituals? Thanksgiving "requires" watching a televised football game before or after the feast. But seriously, Thanksgiving is what Brandeis University historian Jonathan Sarna calls the "cult of synthesis" in American Jews since the nineteenth century. Rabbi Emil G. Hirsch of Sinai Temple observed that Thanksgiving had the "Jewish views of liberty and law...in creative concordance with the distinctive principles pillaring American civilization."

HANUKKAH. Ah, the Hanukkah menu: those wonderful, golden brown, crisp, and flavorful latkes! In my mother's kitchen, our latkes were prepared by hand: potatoes peeled and grated; onion, eggs, salt, flour, baking powder, and most importantly, oil—and only Planter's High Hat Peanut Oil!

Today, the pre-holiday food sections of our daily newspapers feature recipes for latkes with unusual ingredients or recipes for "the perfect latke."

Hanukkah features a beautiful family ritual: watching the faces and hearing the voices of the younger generations as they light the candles on the menorah. The shtetl ritual of Hanukkah gelt—a few coins given by adults to children—has turned into a-gift-a-day ritual for many families, and today's coins are gold-foil-wrapped chocolate.

Remembering Carolyn Eastwood

Educator, author, and CJHS Board member Dr. Carolyn Eastwood, 89, died on Sunday, November 9, at her home in Glen Ellyn, Illinois. Carolyn studied and championed working folk in her life, her classroom, and her writing. Her monograph, *Chicago's Jewish Street Peddlers*, was co-winner of our Society's first Minsky Memorial Prize in 1991, and she was invited to join our Board of Directors, where she later served a long term as Secretary. Caroline authored the prize-winning book *Near West Side Stories: Struggles for Community in Chicago's Maxwell Street Neighborhood* (2002). She taught Urban Anthropology at Roosevelt University and the College of DuPage until 2012. Carolyn was predeceased in 2005 by her husband, Tony. He had also enjoyed longtime active membership in the CJHS. Survivors include her son Christopher Eastwood, daughters Victoria Eastwood and Wendy Collier, two grandchildren, and her brothers John Boyd and Philip Boyd.

Carolyn Eastwood at the Maxwell Street Market.

Photograph by Anthony Eastwood.



A recent book, *Hanukkah in America: A History*, by Dianne Ashton, a professor at Rowan University, states that, unlike Rosh Hashanah and Yom Kippur, which are sacred, with their rituals more rooted in the Torah, Hanukkah could and would be redesigned for the American Jewish masses.

Hanukkah's rites were developed in the Talmud, a few hundred years after the event. Draydels are believed to have been set spinning in the 1500s in Central Europe. The most famous traditional holiday song, "Maoz Tsur," was written in the thirteenth century; its English version, "Rock of Ages," was penned in the nineteenth century.

Ashton's research finds that by the mid-nineteenth century, the holiday's themes had already surfaced in the debates among rabbis in the U.S. over tradition and modernization. Traditionalists wanted to use the story of the second century BCE revolt of the Maccabees against the Syrian Greeks and the subsequent rededication of the Temple in Jerusalem to highlight the need for American Jews to return to Jewish practice. Reformers wanted to de-emphasize the role of God in favor of a more America-friendly story of liberty and revolution embodied in the Maccabees' struggle against religious persecution. Others saw Hanukkah as a

"simple, joyous holiday that could easily be made grand," as a way to lure children, and by extension, their parents, into active Jewish life.

Each American Jewish generation has reinvented the holiday. Abraham Cahan, the founder-editor of the Yiddish *Forverts*, saw Judah and his cohorts as models for modern day Socialists; Zionists saw the Maccabees as nationalist prototypes.

In the 1960s and 1970s, *The Jewish Catalog*, the "Bible" of the Jewish Renewal Movement, instructed its readers to "forage in the wood to find your own menorah." Chabad has made Hanukkah prominent in American cities with their huge public menorahs. Currently, we see the holiday celebrated in the White House, gubernatorial mansions, and city, town, and village halls.

The records of Chicago's Jewish communities reveal that by the late 1800s and early 1900s, public Hanukkah concerts and synagogue-based celebrations proliferated. In our time, Jewish bookstores and mail order merchants enlarged and diversified their stock of giftware, and sisterhood-run synagogue gift shops benefitted. Some day, a graduate student may write a research paper about the place of the American synagogue gift shop in the history of the Jewish businesswoman. ♦

On behalf of the officers and Board of Directors of our Society, I wish all of our members and friends a wonderful holiday season. Gift memberships in the Society are meaningful to Chicago natives who may have relocated beyond the reach of the polar vortex, but retain a strong bond with their home town and its fascinating Jewish history. And remember to encourage your history-minded children's and grandchildren's interest with gift memberships. We will welcome them into the CJHS *mishpokha* (family).

CJHS members... YASHER KOACH!

To all our activists, achievers, and honorees... the Hebrew phrase means "More Power to You"...



At the recent annual conference of the Southern Jewish Historical Society, held in Austin, Texas, October 23-26, **CJHS Past President Rachel Heimovics Braun** was awarded the Saul Viener Award for Outstanding Career Service in the Field of Southern Jewish History. This honor was presented to her as she

retired as managing editor of *Southern Jewish History*, the annual peer-reviewed journal of the Southern Jewish Historical Society. Rachel served in this position since the journal's first volume in 1998. She was named Founding Managing Editor, and her name will continue to appear on the masthead of the journal.



On Sunday morning, November 23, at Congregation Rodfei Zedek, there was a dramatic reading of excerpts from *Toni and Markus: From Village Life to Urban Stress*, the newest

memoir by **President Emeritus Walter Roth**.

The performers were Roslyn Alexander, the acclaimed Chicago actress, and Ari Roth, Walter and Chaya's son, the artistic director of Theater J in Washington, D.C., and a distinguished playwright and teacher. The performance was followed by a lively question-and-answer period and refreshments. Walter tells us that a Jewish student drama group at Northwestern University is planning to create a play based on the book.

Photo of Walter (at left) and Ari by Michael Bier.

Tour Maven Leah Axelrod (left), Editor Bev Chubat, and indulgent White Sox fan **President Ed Mazur** represented the CJHS at the Illinois State Historical Society's gathering at a Cubs game on Friday afternoon, August 22, to commemorate Wrigley Field's 100th year.

Abner Mikva was honored with a Presidential Medal of Freedom from Barack Obama, a man he helped school in Chicago politics ("We don't want nobody nobody sent"). The award is the nation's highest civilian honor. Mikva, 87, a Democrat, is a former Illinois congressman and state legislator, who worked in all three branches of the federal government. He also served as chief judge of the U.S. Court of Appeals in Washington and was White House counsel for President Bill Clinton. Ab and his wife Zoe were longtime member of the CJHS.

Board Member Elise Ginsberg expertly planned and coordinated the 17th annual "Night of Knowledge" on *Motzaei Shabbat*, November 15, at Congregation Yehuda Moshe in Lincolnwood. As she does every year, Elise gathered eight scholars to lecture on a wide variety of topics of Jewish interest, from "Iran: Deal or No Deal" to "The Jewish Pirates of the Caribbean" to "The Whys and Hows of Doing *Kiruv*" to "Ebola: the Good, the Bad, and the Ugly." The sessions were followed, as always, by a gala *melava malka*.

Many thanks to **Board Member Joy Kingsolver**, whose term is up this year, for the professional help she gave us in her years as director of the Chicago Jewish Archives at the Spertus Institute. She wrote articles for *CJH* (which we hope she will update), in addition to gathering, documenting, and exhibiting the archives' holdings. Thanks to our colleague, Spertus Collections Manager Kathy Bloch, for continuing to make materials available to the Society for publication in our journal.



ISHS photograph by William Furry.

Report: CJHS Open Meeting Sunday, September 21

1937: Chicago Jewish Artists Create a Portfolio of Woodcuts *A Gift to Biro-Bidjan*

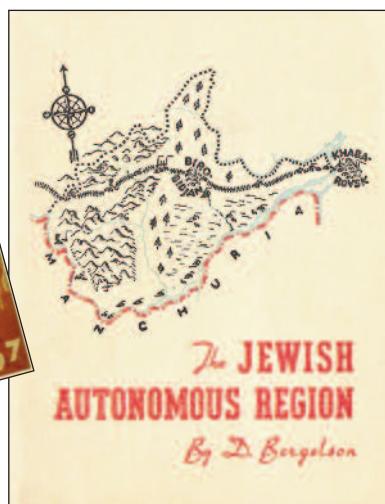


Dr. Nathan Harpaz.

The Chicago Jewish Historical Society open meeting on Sunday afternoon, September 21, was held at Temple Beth Israel, 3601 West Dempster Street, Skokie. Our speaker was Nathan Harpaz, Director of the Koehnline Museum of Art at Oakton Community College in Des Plaines, where he teaches art history and museum studies. He earned degrees in Psychology and Art History from Tel Aviv University and a doctoral degree in Interdisciplinary Studies from Union Institute & University, Cincinnati. Dr. Harpaz is a former art museum director in Tel Aviv, and an expert on the early architecture of that city. He is the author of the book *Zionist Architecture and Town Planning: The Building of Tel Aviv 1919–1929*.



A Gift to Biro-Bidjan
Chicago 1937.
Portfolio cover,
woodcut, Yiddish-
English, n.a.



The Jewish Autonomous Region of the Soviet Union was designated in 1934 by Josef Stalin. It rests between the Biro and Bidjan rivers in a remote taiga of Siberia. It was meant to satisfy the national aspirations of the Jewish people as an alternative to Zionism, and some thousands of Jews did set out to clear the forests to make the area liveable. The talents of Jewish artists, writers, filmmakers, and actors in the USSR were used to cast a rosy light on the venture. A Bauhaus architect made plans (never realized) to move the settlement to a hill to escape the frequent floods.

In 1937, a group of 14 Chicago Jewish artists (perhaps the group informally led by Todros Geller, and called "Around the Palette") created a portfolio of woodcuts as a fund-raising project for Biro-Bidjan. Their themes reflect world events and personal concerns: the Great Depression, the Nazi rise in Germany, Jewish life past and



The new Birobidzhan Synagogue, 2004.
Images courtesy of Dr. Nathan Harpaz.



Above: *Neylebn (New Life)*. Yiddish language magazine, July, 1939. On shirt: "108,000 Biro-Bidjantses." Art by William Gropper.
Left: *The Jewish Autonomous Region*. Promotional booklet by David Bergelson, English translation, 1939.

present, lots of pitchforks and smokestacks—subjects they used as WPA artists. Printing was done locally by L.M. Stein and sold by subscription only, so in a time of economic hardship the fundraising effort failed.

Dr. Harpaz presented slides of the woodcuts and related material with insightful comments (such as correcting far downward the population number in the Gropper illustration), and he projected photographs of Birobidzhan (the current spelling) as it looks today. A complete portfolio is in the permanent collection of the Koehnline Museum. See all the prints online at www.oakton.edu.

There was an organization of American Jewish activists, including some Chicagoans, called Ambijan, founded to aid settlement in the region. Walter Roth wrote about it in the Winter 1995 issue of *CJH* which is posted on our website.

Report: CJHS Open Meeting Sunday, October 19

Jacob Arvey and His 24th Ward “Jewish Fortress”

The Chicago Jewish Historical Society open meeting on Sunday afternoon, October 19, was held in the social hall of Kehilath Chovevi Tzion, 9220 North Crawford Avenue, Skokie. We were warmly welcomed by Rabbi Shaanan Gelman, the synagogue's spiritual leader. He invited us to visit the two sanctuaries—one Ashkenazic and one Sephardic—in the building.

The Society had gathered at KCT once before, last December, and we

were impressed with the exquisite new building where worshippers can choose the sanctuary that accommodates their traditions, and where there is respect for their individual rituals. The nine-year-old congregation is celebrating its first year anniversary in this building.



Prof. Peri Arnold.

Photograph by Rachelle Gold.

Professor Arnold teaches and researches American politics and the Presidency. He is author of *Making the Managerial Presidency* (1986, 1997) and *Remaking the Presidency* (2009), along with numerous articles and essays and three edited books. He was educated at Roosevelt University (B.A.) and the University of Chicago (Ph.D.). He grew up in North Lawndale, hearing tales of the impregnable Arvey Machine. His lecture reported his recent research on Jake Arvey, inspired to an extent by those tales.

Professor Arnold began his PowerPoint presentation with this statement: “Jake Arvey was the most gifted figure in American Jewish political history.”

Corrections and Clarifications

In CJH Summer 2014 (page 6), we wrote that the former home of the Austrian-Galician Congregation, 1357 North California Avenue, had been demolished. The Humboldt Park building is still standing. It is now home to the Upper Room Pentacostal Church.

In CJH Summer 2014 (page 15), we stated the reason for the split in the Israelite House of David and the establishment of Mary's City of David. Mike Eliasohn, historian of Temple B'nai Shalom, Benton Harbor, MI, corrected us: “Benjamin and Mary Purnell established the Israelite House of David in 1903. Following his death, there was a split in the colony between those who believed his second-in-command, Tom Dewhirst, should be the new leader and those who supported Mary Purnell. Dewhirst's supporters prevailed, so Mary and her followers went a short distance down Britain Avenue and established Mary's City of David.”



Rabbi Shaanan Gelman

Photograph by Rachelle Gold.

The era of Jewish immigrant insecurity was the 1920s-1930s. Henry Ford's newspaper, *The Dearborn Independent*, was spewing anti-Semitic vitriol, and the rants of Father Couglan were heard on the radio. There were German-American Bund rallies. Arvey's eye was always on Jewish security, on creating a “Jewish Fortress” in his 24th Ward North Lawndale neighborhood.

Jacob M. Arvey was born in 1895, in Chicago's Maxwell Street neighborhood. He dropped out of high school, but was later able to graduate from The John Marshall Law School. He married Edith Freeman in 1915 and began his law practice in 1916. From 1920 until 1977 he practiced law in Chicago.

Arvey's political rise began in 1923 when he was elected Alderman of the new 24th Ward, which was controlled by the Rosenberg organization—tough guys! Alderman Arvey distinguished himself as floor leader for Mayor Dever, and then, in 1931, as leader of Mayor Cermak's new Democratic Organization.

In 1934, Arvey replaced Moe Rosenberg as 24th Ward Democratic Committeeman.

The 24th Ward was the most densely populated non-black ward in the City of Chicago in the 1930s. It was an area of “second settlement,” after the Maxwell Street immigrant entry area. With its ninety to ninety-five per cent Jewish population, Jacob Arvey called it “a Jewish City.” President Franklin D. Roosevelt is said to have called it “the most Democratic ward in America.”

How was Arvey different from his predecessors, the Rosenbergs? Professor Arnold counted the ways: Arvey appealed to his constituents’ Jewishness and their anxieties. He was an over-the-top activist for the Jewish community, serving on the boards of synagogues and other Jewish institutions. He was an early activist in national and local Zionist organizations. He proposed a north-south “L” line to connect the Lawndale and North Side Jewish communities. He eliminated the intense activity of Christian missionaries in Lawndale. Despite their First Amendment right to free speech, Arvey claimed, “They don’t have a City License.”

In 1936, there was a crisis in Arvey’s Jewish leadership. The Democratic Machine rejected Governor Henry Horner’s bid for re-election because he had vetoed legislation to permit open gambling in Chicago. Instead they nominated City Health Commissioner Dr. Herman Bundesen. What was Arvey to do?

Two days before the Primary, he went on “The Jewish Hour” radio program and argued, “We must remain loyal to the Party that protects us.” Arvey was able to appeal to his 24th Ward patronage-dependent constituents to vote against the Jewish candidate. The Jews on the South Side did vote for Horner. He was nominated and re-elected.

Arvey was to make another important radio speech. On November 30, 1940, he used the “Jewish Hour” again to announce that at 45 years of age he was resigning his office to join the Army.

Arvey served with the Illinois National Guard as judge advocate general and a civil affairs officer,

stationed in the Pacific. He rose to the rank of Lieutenant Colonel. Thereafter he was known as Colonel Jack Arvey. In 1946, he was elected Chairman of the Cook County Democratic Central Committee.

In 1948, Chairman Arvey wisely chose candidates Paul Douglas for U.S. Senator and Adlai Stevenson for Governor, and helped President Truman win Illinois. But in 1950 a disastrous nominee for Sheriff led to the Party’s defeat, and Arvey lost his chairmanship. He was named Democratic Party National Committeeman from Illinois, a title with no power, and as a member of the Board of the Chicago Park District, Prof. Arnold said, “He was able to get boat slips for his friends.” Arvey turned his attention to the new State of Israel.

He died in 1977, leaving his papers to a library (which few local politicians would dare to do), and an Ethical Will for his three children. Arnold concluded, “The ghetto walls did fall, ‘Jewish Lawndale’ came to an end, and our people moved out into America. City political machines were, and are, dominated by the Irish. That is why Arvey was such an exception.” –B.C.



**Former President Harry S. Truman
with Jacob and Edith Arvey. November 28, 1953.**

Covenant Club photograph by Lawrence-Phillips Studios.
Courtesy of Spertus Institute.

Arvey Chairs “Jerusalem Festival” at Chicago Stadium

[In 1953, Jacob Arvey paid his first visit to the State of Israel and wrote a series of reports that were published in the *Chicago Sun-Times*.] When “journalist” Jacob Arvey returned to Chicago, he soon capped his efforts on behalf of the Israel Bond campaign by chairing a spectacular rally at the Chicago Stadium. It was billed as a festival in observance of the three-thousandth anniversary of Jerusalem. It was held on Saturday night, November 28, 1953. Former President Harry S. Truman was the guest of honor and principal speaker. The festival was preceded by a tribute dinner in the ballroom of the Covenant Club, held “as an expression of appreciation from the Jewish people of Chicago to Mr. Truman...for his contributions to the creation and development of the State of Israel while President of the United States of America.” ...—CJH Fall 2008.



“Henry Horner For Governor”

Campaign Poster in Yiddish, 1932.

The Jews of Chicago From Shtetl to Suburb, by Irving Cutler.

“Unknown Shtetl” Lawn Manor Holds Reunion

BY RACHELLE GOLD

Lawn Manor apparently was the best kept secret of the Jewish community in Chicago. We were the largest and most unknown shtetl in the Chicago area... our shul was the focal point of all Jewish activity in our corner of the city. Lawn Manor was our identity for almost everything.” Gerald (Gerry) Silberman, an organizer and the master of ceremonies at the first-ever Lawn Manor reunion, used these words to describe the beloved community in which he and more than 380 others grew up.

The reunion took place on August 24 at Beth Hillel Congregation Bnai Emunah in Wilmette. It was attended by an enthusiastic crowd of 117 Lawn Manorites ranging in age from 62 to 102 and residing in 10 states. The event was the outgrowth of what began as a small monthly social gathering of Gerry and several of his Hebrew School classmates at Lawn Manor Hebrew Congregation, the synagogue led by Rabbi Mordecai Schultz *z”l* from 1930 until his retirement in 1974.

Dating from 1925, the synagogue was first located at 6641 South Troy Street. It was known as Lawn Manor Community Center and then Lawn Manor Jewish Community Center before it became Lawn Manor Hebrew Congregation and moved to a new building at 6601 South Kedzie Avenue in 1956.



**Lawn Manor Jewish Community Center,
6641 South Troy Street, n.d. 1950s.**
Courtesy of Spertus Institute.



**Lawn Manor Beth Jacob Congregation,
6601 South Kedzie Avenue, 2003.**
Courtesy of Spertus Institute.

Lawn Manor Hebrew Congregation became Lawn Manor Beth Jacob after its merger with Beth Jacob of Scottsdale in 1974, the year Rabbi Schultz retired. He was succeeded by Rabbi David Tamarkin. Ephraim Prombaum was the congregation’s last rabbi.

In 2003 the Congregation disbanded and sold the building to the Beth Shalom B’nai Zaken Ethiopian Hebrew Congregation led by Rabbi Capers Funnye.

The reunion ceremonies began with a welcoming address by Gerry Silberman, whose family lived in the community until 1976. He noted that the synagogue served a 24-square-mile area of the southwest side (with a north-south spread from 47th to 95th Street and Evergreen Park) and for many years was the only synagogue in the area. Gerry fondly recalled his formative years in the community, centered around the synagogue and anchored by the warm, non-judgmental leadership of Rabbi Schultz. The synagogue was a

hub of activity, with a Hebrew School, Sunday School, junior congregation, Jewish Youth League chapter, BBYO groups, Cub Scouts and Girl Scouts. In addition to fond memories of Rabbi Schultz, Gerry mentioned other memorable synagogue figures: Cantor and choir leader David Squire, Cantor Jack Levy, office manager Dave Giffin and assistant Mrs. Weimer, and teachers Dr. Steiner, Mr. Duchon, Ms. Twersky, and Mrs. Ethel Kass.

Then came a presentation by Rabbi Mordecai Schultz’s son, Rabbi Joseph Schultz, Ph.D., of Brookline, Massachusetts, and a greeting from his daughter, Ruth Schultz Heckelman of Skokie. Rabbi Joe, a congregational rabbi, author, and founder of university Jewish Studies programs, summarized the history of the synagogue and the role of his father in making it the central, binding force of the community.



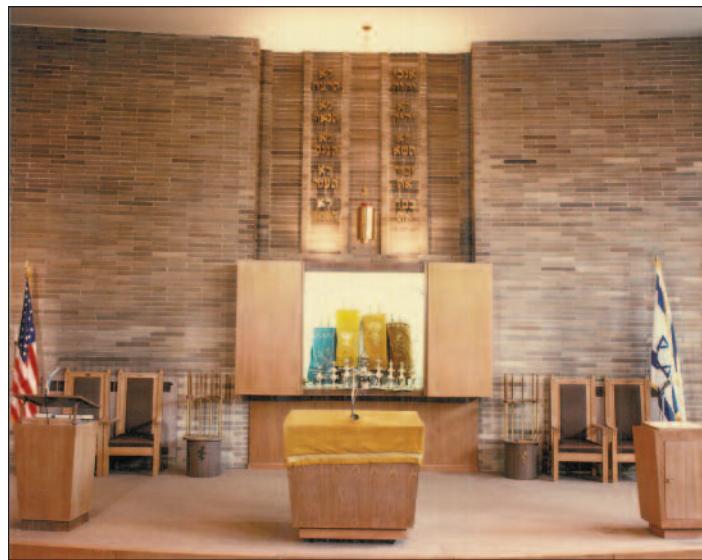
Rabbi Joe captivated attendees with his memories and insights, from the amusing to the bittersweet, about life in the synagogue, his family, and the community. His father was a master of good relations and was well respected, but the presence of anti-Semitism in the neighborhood presented challenges for the Jews living there. One significant incident, showing his father’s support for civil rights and his “acute political sense and intuitive street smarts” became clarified only in recent years.

At the request of one of the associates of Dr. Martin Luther



Groundbreaking for the Kedzie building, May 20, 1956.

Courtesy of Spertus Institute.



Sanctuary, Kedzie building, n.d.

Photograph by Laurence Stern. Courtesy of Spertus Institute.

King, Jr., Rabbi Schultz agreed to allow the synagogue to be used as a safe house in the event of violence during Dr. King's civil rights march down Marquette Boulevard in the summer of 1964—but only if the agreement remained private. The rabbi wanted to support the march, but he publicly distanced himself from it so as not to put the synagogue and the Jewish community at risk. Unbeknownst at the time to Joe and his sisters, their parents' annual summer vacation was cancelled that year so that their father could be in town during the march.

Rabbi Joe added to the list of notable synagogue personalities mentioned by Gerry Silberman: Ralph Levin, the program director whom his father had recruited from Congregation Anshe Emet, where Ralph was an assistant to Ben Aronin; Mr. Fadden, teacher-principal of the Hebrew School, cantor and choir director; and Rabbis Moshe Koppelman and David Fox, his father's former students at the Hebrew Theological College, who succeeded Mr. Fadden as educational directors.

Ruth Schultz Heckman, an integral member of the reunion committee, thanked the crowd and emphasized the closeness of the community, "Lawn Manor was truly one family. You were part of us and stayed a part of us." I refer our readers to Ruth's article on Lawn Manor in the Summer 2011 issue of *CJH*, posted on the Society website.

The formal ceremonies concluded with the sharing of sharply etched individual memories. One former Lawn Manorite recalled the anti-Semitism of her high school classmates. Another speaker, my brother, Alan Gold, remembered our father Jacob's involvement in the synagogue's Israel Bond campaign, headed by Morris Zemsky, in the 1950s. As a young boy Alan accompanied our father and a delegation of other synagogue members to greet Abba Eban, then Israel's ambassador to the United States and representative at the U.N., upon his arrival in Chicago.

There was animated socializing throughout the event. Old friends reconnected, and attendees of different generations became acquainted. A center of attention

was the large display of memorabilia contributed by Lawn Manorites. Thanks to the reunion organizers, the community had an opportunity to remember and celebrate its beloved rabbi and Lawn Manor's importance for its members and for Chicago Jewry as a whole. ♦

DR. RACHELLE GOLD lived in Lawn Manor until age five, when her family moved to the up-and-coming Jewish "shtetl" of West Rogers Park. Dr. Gold is the secretary and a Board member of the CJHS.



Eleanor Roosevelt and Rabbi Mordecai Schultz, January 22, 1958.

Mrs. Roosevelt was a guest speaker in a lecture series sponsored by Lawn Manor. Courtesy of the Heckman family.

Group and individual photos were taken at the reunion and will eventually be viewable on a website.

Beth Torah: the Congregation that Held Services in a Castle

BY ERROL MAGIDSON



**Flora Lee Lisse.
(1908-1987).**

In the summer of 1953, at the urging of Flora Lee Lisse (née Hyman) of Chicago's Beverly Hills neighborhood, Jews living on the far southwest side of Chicago and in several south suburban communities, including Evergreen Park, Blue Island, and Oak Lawn, decided to create a Reform congregation they named Beth Torah, meaning "Temple of Learning." All but one of the new officers, including President Morris Price, lived in the Beverly-Morgan Park community.

Their first services were conducted in January 1954 by visiting rabbis and lay members. They met in a building in Beverly at 10244 South Longwood Drive that is perched atop the highest natural feature in Chicago, a building known to area residents as "the Castle." Looking like a medieval stronghold, it is three stories high, built of Joliet limestone, and has crenelated towers.

It was built in 1886 and 1887 for Robert C. Givins, a prominent real estate developer, a founder of what is now called the Chicago Association of Realtors, a citizens' advocate, and a popular novelist. Since 1942, the Castle had been home to another liberal religious group, Beverly Unitarian Fellowship (renamed Beverly Unitarian Church in 1957). Beth Torah held services there on Friday nights beginning in January 1954.

The congregation's first Bar Mitzvah, that of Alan Goldberg, was held in the Castle on March 25, 1955. Alan recalls giving a short speech so quickly that the rabbi commented, "Welcome to the Jet Age." The first Torah was obtained by the congregation in honor of Alan's father, who had passed away a few months earlier. The congregation also held some fundraisers at the Castle. Larry and Rhonda Wollheim were part of

the twenty or so members of the Beth Torah youth group. They fondly remember Friday night services in the Castle, especially for the opportunity it afforded them to socialize with other teenagers after the services. Most of the young people of Beth Torah attended public schools where there were few Jewish children.

Special events that could not be accommodated in the Castle's sanctuary, such as High Holiday services,



The Castle, 10244 South Longwood Drive, Chicago, 2010. Photograph by Lloyd DeGrane.

were held in Beverly's Trinity Methodist and Bethany Union Churches. Summer services took place in members' homes. Harve Bogolub remembers that his father, Hyman, blew the shofar during the High Holiday services.

The congregation was quite active. Beth Torah held religious classes first in a building at 10546 South Western Avenue, and for several years, beginning in 1955, at Sutherland Elementary School, a public school in Beverly. Classes met on Sundays from 10:00 a.m. to 12:15 p.m. Alan Goldberg remembers having confirmation classes in members' homes. (It should be noted that Reform congregations have confirmation ceremonies that are separate from and in addition to Bar and Bat Mitzvahs.) Beverly resident Barry Finkel recalls attending Hebrew school classes at Bethany Union. The Sisterhood of Beth Torah sponsored activities such as a fashion show at Bethany Union in 1958 and a dinner dance at the Sheraton Hotel in 1959, the same year they held a membership drive party. The Sunday Evening Club sponsored various events, including a hay ride in Palos Park. In 1961, the congregation raised money by putting on a play, "Very Precious Cargo."

Barry Finkel recalls watching religious programs on television that were led by Beth Torah's Rabbi Daniel Silver. *The Chicago Tribune's* television guide of February 18, 1956, noted in its "Sunday Highlights" a half-hour program called "Faith of Our Fathers" on WGN Channel 9. The information indicated "Rabbi Daniel Silver conducts the services from the Beth Torah congregation of Beverly Hills, Chicago." The program was broadcast at the same time as the Ed Sullivan show. There were only five television stations in Chicago then. On June 22, 1958, Rabbi Leonard Devine, Beth Torah's second and longest-serving rabbi, was the host of a fifteen-minute, Sunday morning TV show called "The Pulpit." His topic was Marriage and the Family.

Of course, a major goal of the congregation was to have its own synagogue, to which end Caesar Wollheim and Eric Otten led the building fund drive. By 1959 there were about 125 member families. That same year a site for the proposed \$200,000 synagogue was found. It was a triangular-shaped strip of land wedged immediately south of the intersection of the

Rock Island suburban railroad line and the old Panhandle tracks (now Major Taylor Trail) at 91st Street, the base of the triangle following the east-west line of 93rd. (This land may have been purchased because its price would be reasonable, as building a home on that awkward lot would not have been particularly desirable.) Though the building was given an address of 9200 South Vanderpoel Avenue, the street did not run north of 93rd, so the number actually fell on the short driveway constructed up into the property from the south.

Acquiring the land for the synagogue was not a simple process. Permission had to be obtained from the Chicago Zoning Board because lot lines fell so close to the construction. In addition, and not surprisingly, families living in nearby homes protested that inevitable heightened activity there would result in too much traffic on adjoining streets. The congregation prevailed, however, and work began on June 30, 1960, following about two and a half years of fundraising.

The new one-story temple was designed by the firm of Jewish architect Albert R. Belrose, who later designed Malibu East, the well-known condominium building on Sheridan Road. The synagogue included a sanctuary that could accommodate about 180 people, a religious



Beth Torah, 9200 South Vanderpoel Avenue, Chicago, 1968.
Courtesy of Judith Holz.

school with seven classrooms, a social hall, library, study, kitchen, and rabbi's office. The design of the new building, particularly the sanctuary, included sound insulation that muffled noise from passing trains. A portion of this grand space included a bump-out where the organist and choir could perform. The parking lot

Continued on page 14

Beth Torah *Continued from page 13*

fell between the library/classroom side of the structure and the railroad tracks to the east, with the building's main entrance facing south.



Dedication of Beth Torah, October 13, 1961.

Rabbi Devine and the ministers of the three churches where services had formerly been held. Courtesy of Judith Holz.

The new temple was completed by October 1961, and during its dedication on the 13th, Rabbi Leonard Devine awarded plaques of appreciation to the ministers of the three churches where services had formerly been held. For the High Holidays in the 1960s, the congregation paid a choir comprised of mostly non-Jews. Larry and Rhonda Wollheim recall that one of the non-Jewish women in the choir, who had five children, was converted by Rabbi Devine. Judy Holz, Rabbi Devine's eldest child, reminisced about the synagogue and the Hebrew school:

"Looking now at the photos, I see that it was a small congregation, away from the large Jewish population centers...and that the building was quite modest and bare-bones, although I never thought that at the time. It managed to be an active, even thriving congregation."

"There were probably at least three classes, based on age and previous years of Hebrew. They met for an hour or an hour and a half, twice a week. My dad prepared the Bar and Bat Mitzvah kids with their Torah and Haftorah portions. The Hebrew school teacher and youth advisor was Dan Kaufman."

One of the problems the congregation faced was vandalism. In 1966 Rabbi Devine noted that the temple had to spend about \$1,200 to repair damage, particularly to the windows of the synagogue. They decided

to do away with larger, more costly panes, dividing them into smaller sections that would be less expensive to replace. This challenge was not unique to Beth Torah. Public buildings and several churches had also been targeted. Rabbi Devine led a group of ministers to deal with the problem. The group started a letter-writing campaign to members to alert and enlist the help of parents to stop the youthful offenders.

By the late 1960s, the major problem for Beth Torah was its aging membership coupled with a decline in the number of Jewish families living in the Beverly area. Helene and Steve Gabelnick recall moving to Beverly in July 1970, in part because of Beth Torah. They were enthusiastic and committed members, and Steve became its president in 1971. Within a short time, however, only a handful of the ninety-five member families were active, and because so many were older, there were fewer children in religious school.

As a consequence, on September 7, 1974, about a third of the Beth Torah congregation affiliated with the Reform congregation Anshe Sholom in the southwestern suburb of Olympia Fields. The merger brought a new name to the synagogue: Anshe Sholom a Beth Torah. After holding a special service at Beth Torah, members drove to their new home taking with them religious symbols and artifacts of the congregation.

Helene and Steve Gabelnick report that Sabbath services were still held in the Castle once a month for about a year after the merger for those members living in or near Beverly who chose not to attend services in Olympia Fields. Either Anshe Sholom's rabbi or assistant rabbi led these services. A bus picked up children in Beverly for Sunday school classes at Anshe Sholom.

The Beth Torah building also served as a non-sectarian school before and after the merger. In September 1972, the Beverly Learning Center rented the classrooms of Beth Torah. They held a contest for children to sketch the outside of the Beth Torah building. The drawings were on display at Standard Bank at 2400 West 95th Street in Evergreen Park. On December 31, 1974, the Chicago Board of Education, which had rented the building for classes, purchased it. At that time the building was used as a school to prepare eighth graders for high school, and in 1976 the Board considered using it as a district headquarters. Information obtained from the Chicago Public Schools indicates the building was used through 1978. Anna-Marie Brodsky, one of Beth Torah's members whose family joined Anshe Sholom after the merger, indicated how upsetting it was to see the building deteriorate

under the CPS's tenure. Eventually the building was torn down, though CPS has no record of the date.

The Spertus Institute for Jewish Learning and Leadership held an exhibit in 1983 featuring photographs of more than fifty synagogues that no longer had congregations. Robert Packer wrote *Chicago's Forgotten Synagogues*. Beth Torah was missing from the exhibit and the book. Sometimes the history of special places and people is lost, but in this case, we are fortunate that the history and images of Beth Torah will live on.

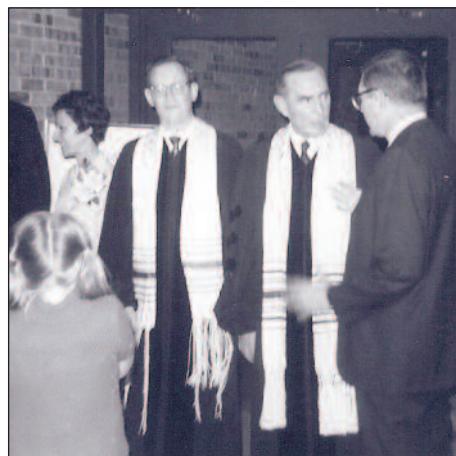
Four rabbis served Beth Torah from 1954 to 1974: All were graduates of Hebrew Union College–Jewish Institute of Religion in Cincinnati, where Reform rabbis are ordained. The first was **Rabbi Daniel J. Silver**, who served from 1954 to 1956. He was a graduate of Harvard University, which has a fellowship named in his honor, and the University of Chicago. He left Chicago to join his father, Rabbi Abba Hillel Silver, at Temple-Tifereth Israel in Beachwood, Ohio, a suburb of Cleveland. Abba Hillel Silver was a renowned Jewish spiritual leader. The Temple-Tifereth Israel congregation had a membership of over 2,000 families when Daniel Silver became rabbi in 1963, and it was highly influential in the Reform movement. Daniel Silver remained there as senior rabbi until his death in 1989. He wrote several books, including *A History of Judaism* (1974, Basic Books).

The rabbi who served the longest at Beth Torah, from 1956 to 1969, and who was spiritual leader when the congregation moved into its new building in 1961, was **Rabbi Leonard Devine**. In March 1958, Rabbi Devine led an interfaith workshop on Basic Beliefs of Judaism and Christianity

sponsored by the South Cook County Interfaith Institute, held by the Inter-Faith Institute at Temple Anshe Sholom, which was at that time located in Chicago Heights. Rabbi Devine's sermons at Beth Torah were on such topics as Israel, the Jewish view of marriage, tests of character, and Reform Judaism compared to Conservative Judaism.

Rabbi Devine spent several years teaching Judaism to those interested in conversion, and also served as a rabbi at the UAHC camp in Oconomowoc, Wisconsin, where he helped start a tenting program (*Tzofim*). Rabbi Devine and his family became friends with Beverly Unitarian Church minister Vincent Silliman and his wife, Elizabeth. The Church purchased the Castle in 1942 and continues today as steward of the historic building.

Rabbi Jonathan Brown served from 1969 to 1972. Rabbi Brown graduated from Yale University in 1961 and was ordained from the Hebrew Union College in 1967. When he came to Beth Torah in 1969, he invited his uncle, Dr. Nelson Glueck, President of the Hebrew Union College and a famed biblical archaeologist, to install him in the pulpit, and later wrote a biography of his uncle.



Installation of Rabbi Brown (left) with Rabbi Nelson Glueck, 1969.

Courtesy of Rabbi Jonathan Brown.

Rabbi Brown served Ohev Sholom Congregation in Harrisburg, Pennsylvania, for four years. After serving a number of other places, including Temple Israel of Long Beach, California, he retired from the pulpit of Beth El Congregation in Winchester, Virginia, where he now resides.

Rabbi Sherman Stein served Beth Torah from 1972 until it merged with Anshe Sholom in 1974. He later served as rabbi at Temple Sinai, Lake Charles, Louisiana, for 20 years, where he created a project to provide meals to the poor people of the community.

Author's Note: I especially want to thank Linda Lamberty, Historian, Ridge Historical Society, for her help with research for and editing of this article. I am also indebted to Helene and Steve Gabelnick, Rabbi Jonathan Brown, Alan Goldberg, Prof. Joel Devine, Judy Devine Holz, Rev. Ian Evison, Larry and Rhonda Wollheim, Anna-Marie Brodsky, Harve Bogolub, Lois Fine of Anshe Sholom, Kathleen Bloch of Spertus Institute, and Elisa Ho of the American Jewish Archives for their input and materials.

Sources for this article also include Ancestry.com, Chicago Daily Tribune (via Proquest Historical Newspapers), research compiled for my documentary DVD, "Chicago's Only Castle," and various online websites. ♦

ERROL MAGIDSON is a retired professor from Daley College, City Colleges of Chicago. He was named Teacher of the Year in 1998 and Distinguished Professor in 2002. From 1965 to 1967 he was a Peace Corps Volunteer in Sierra Leone, West Africa. He produced and co-directed the documentary Chicago's Only Castle (details on page 20). He currently teaches the introductory psychology course at Saint Xavier University. He is a member of Chicago Sinai Congregation.

OUR PUBLICATIONS

HISTORY OF THE JEWS OF CHICAGO. Edited by Hyman L. Meites.

The Chicago Jewish Historical Society's 1990 facsimile of the original 1924 edition and supplementary excerpts from the 1927 edition. With a new introduction by James R. Grossman. Foreword by Thomas R. Meites and Jerome B. Meites. Hundreds of biographical entries; synagogue and organization histories; index. Illustrated with black and white photographs and drawings. 856 pages. **Limited Edition, Sold Out.** Reference copies at the Chicago Public Library, Harold Washington Library Center, 400 South State Street, and the library of Spertus Institute, 610 South Michigan Avenue.

DVD: ROMANCE OF A PEOPLE: The First 100 Years of Jewish Life in Chicago: 1833-1933. Beverly Siegel, Executive Producer-Director, 1997.

Rare film footage, vintage photos, sound recordings, and informative interviews combine to tell the story of the building of Chicago's Jewish community and its impact on the City of the Big Shoulders. Highlighted is the role of the early German-Jewish settlers in the development of some of the city's major cultural institutions, the arrival of Jews from Eastern Europe, and the founding in Chicago of several national Jewish organizations. One of the most moving segments is actual film footage of the Jewish community's spectacular pageant, *The Romance of a People*, presented on Jewish Day at the 1933 Century of Progress. Color and B&W. Running time 30 minutes. DVD \$29.95

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A WALK TO SHUL: Chicago Synagogues of Lawndale and Stops on the Way. By Bea Kraus and Norman D. Schwartz. 2003.

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Reference copies can be found in the library of Spertus Institute and the branches of the Chicago Public Library.

THE GERMAN-JEWISH EMIGRATION OF THE 1930s AND ITS IMPACT ON CHICAGO.

Publications Committee Chairman: Roberta L. Bernstein. Edited by Curtis C. Melnick. 1980. Report of the CJHS symposium held at Congregation Ezra-Habonim on November 18, 1979. Illustrated. 24 pages. Paper \$4.00*

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To make the synagogue listings more readily usable by scholars, entries have been sorted into various categories, and separate lists have been made, i.e.:

1. Master information: *all available information* listed in alphabetical order by record number.
2. Basic information: synagogue name, address, year of record, and record number, in alphabetical order *by synagogue name*.
3. Basic information as above *by year*, with all entries for a given year together.
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6. Basic information sorted by year and *by alphabetized names of congregation presidents*.

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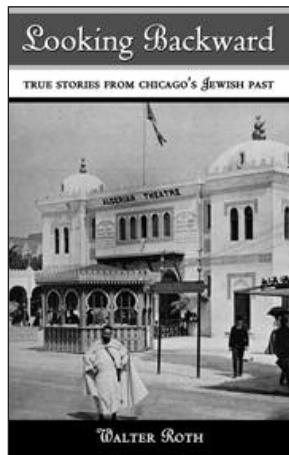
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Walter Roth's Jewish Chicagoans

LOOKING BACKWARD: True Stories from Chicago's Jewish Past.

By Walter Roth. Academy Chicago Publishers, 2002. The unknown story of Jewish participation in Chicago's great fair of 1893 is only one of the fascinating nuggets of history unearthed and polished by Walter Roth in the pages of *Chicago Jewish History*. The material chronicles events and people from the late 1800s to the end of World War II. Illustrated. 305 pages. Paper.

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By Walter Roth. Academy Chicago Publishers, 2008. The second collection of articles from *CJH* by President Roth, who conveys his justifiable pride in the productive immigrants, refugees, and native-born Jews who enriched the life of our city. The "avenger" in the title is Sholom Schwartzbard, who assassinated Simon Petlura, whose followers perpetrated the post-WWI pogroms in Ukraine. Illustrated. 235 pages. Paper.

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AN ACCIDENTAL ANARCHIST: How the Killing of a Humble Jewish Immigrant by Chicago's

Chief of Police Exposed the Conflict Between Law & Order and Civil Rights in Early 20th Century America.

By Walter Roth & Joe Kraus. Academy Chicago Publishers, 1998. The episode took place on a cold Chicago morning in March, 1908. Lazarus Averbuch, a 19-year-old Jewish immigrant, knocked on the door of Police Chief George Shippy. Minutes later, the boy lay dead, shot by Shippy himself. Why Averbuch went to the police chief's house and exactly what happened afterward is still not known. The book does not solve the mystery, rather the authors examine the many different perspectives and concerns that surrounded the investigation of Averbuch's killing. Illustrated. 212 pages. Paper.

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CHICAGO'S JEWISH WEST SIDE. By Irving Cutler. Arcadia Publishing: *Images of America*, 2009. A new gathering of nostalgic photos from private collections and Dr. Cutler's own treasure trove of images. Former West Siders will *kvel* and maybe also shed a tear. 126 pages. Paper.

THE JEWS OF CHICAGO: From Shtetl to Suburb. By Irving Cutler. University of Illinois Press, 1996. The authoritative, vividly told history of Chicago's Jewish community, by a founding Board member of the Chicago Jewish Historical Society. 336 pages. Illustrated with 162 black and white photographs. Cloth and Paper editions.

JEWISH CHICAGO: A Pictorial History. By Irving Cutler. Arcadia Publishing, *Images of America*, 2000. A sentimental snapshot of the city's Jewish community. Includes 230 photos and neighborhood maps. 126 pages. Paper.

CHICAGO: Metropolis of the Mid-Continent. Fourth Edition. By Irving Cutler. Southern Illinois University Press, 2006. Dr. Cutler skillfully weaves together the history, economy, and culture of the city and its suburbs, with a special emphasis on the role of the many ethnic and racial groups that comprise the "real Chicago" neighborhoods. 447 pages. Illustrated. Cloth and Paper editions.

ENCYCLOPEDIA OF AMERICAN JEWISH HISTORY. Edited by Stephen Norwood and Eunice Pollack. ABC-CLIO, 2007. The encyclopedia's six-page entry on "Chicago" is by Dr. Irving Cutler. Illustrated. Two volumes, total 775 pages.

THE ENCYCLOPEDIA OF CHICAGO. Edited by James R. Grossman, Ann Durkin Keating, and Janice L. Reiff. University of Chicago Press, 2004. The "Jewish Community" entry is by Dr. Irving Cutler. Illustrations and maps. 1,152 pages.



URBAN GEOGRAPHY. By Irving Cutler. Charles E. Merrill Publishing, 1978. A general study of cities in the USA and some of their major characteristics. Illustrated. 120 pages. Paper.

THE CHICAGO METROPOLITAN AREA: Selected Geographical Readings. Irving Cutler, Editor. Simon & Schuster, 1970. 322 pages.

THE CHICAGO-MILWAUKEE CORRIDOR. By Irving Cutler. Northwestern University Studies in Geography, 1965. A study of intermetropolitan urban coalescence. Includes 117 maps and illustrations. 322 pages.

NEAR WEST SIDE STORIES:

Struggles for Community in Chicago's Maxwell Street Neighborhood.

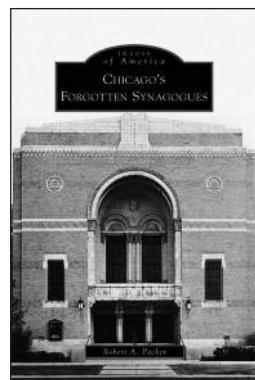
By Carolyn Eastwood. Lake Claremont Press, 2002. Four extraordinary "ordinary" people try to save their neighborhood and the market at its core. One of them is the flamboyant Jewish clothier and jazz musician, Harold Fox, designer of the first zoot suit. The other highly motivated, sympathetic subjects are Florence Scala, Nate Duncan, and Hilda Portillo, who represent the Italian, African-American, and Mexican communities. Illustrated. 355 pages. Paper.

THE OXFORD ENCYCLOPEDIA OF FOOD AND DRINK.

Edited by Andrew F. Smith. Oxford University Press, 2004. The entry on "Street Vending" was written by Carolyn Eastwood. Two volumes. Cloth.

CHICAGO'S FORGOTTEN SYNAGOGUES.

By Robert A. Packer. Arcadia Publishing: *Images of America*, 2007. Photos of former Jewish houses of worship and



communal buildings, plus portraits of rabbis, Hebrew school class pictures, flyers, and invitations. 126 pages. Paper.

DOORS OF REDEMPTION:

The Forgotten Synagogues of Chicago and Other Communal Buildings.

Photographed and edited by Robert A. Packer. Booksurge, 2006. 282 pages. Spiral-bound paper.

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JULIUS ROSENWALD: The Man Who Built Sears, Roebuck and Advanced the Cause of Black Education in the American South.

By Peter Ascoli. Indiana University Press, 2006. Historian Peter Ascoli is the Chicago businessman-philanthropist's grandson. He tells J.R.'s story with professional skill as well as insights that only an insider with access to family records and memories could have. Illustrated with black and white photographs. 472 pages.

THE DOCTORS BECK OF CHICAGO. Second Edition. By Sidney J. Blair, M.D., FACS. Chauncey Park Press, 2013. The Becks visited and adopted the idea of cooperative medicine from the Mayo Clinic, and their North Chicago Hospital was established with this principle. It was the first hospital to do so in Chicago. Black and white photographs. 263 pages. Paper.

CREATING CHICAGO'S NORTH SHORE:

A Suburban History. By Michael H. Ebner. University of Chicago Press, 1988. Evanston, Wilmette, Kenilworth, Winnetka, Glencoe, Highland Park, Lake Forest, and Lake Bluff—eight communities that serve as a genteel enclave of affluence, culture, and high society. Prof. Ebner explains the origins and evolution of this distinctive region. Photographs and maps. 368 pages.

AFRICAN AMERICANS IN GLENCOE: The Little Migration.

By Robert A. Sideman. The History Press, 2009. While little has been written about Glencoe's African American heritage, the author discovered ample historical resources to tell the story from the very first days. Illustrated. 126 pages. Paper.

"The Catskills of the Midwest"

Three books about South Haven by Bea Kraus. Published by Priscilla Press. Illustrated, paper.

A TIME TO REMEMBER: A History of the Jewish Community in South Haven.

1999. Covers the 1920s–1950s, when this town on the Lake Michigan shore had a thriving Jewish summer resort community, 287 pages.

A PLACE TO REMEMBER: South Haven—A Success from the Beginning. 2003. An anecdotal history of the people from the town's early days.

316 pages.

A PLACE AND A TIME REVISITED. South Haven's Latest Generation of Resorters. 2008. With those beaches and peaches, the gentrified renaissance was inevitable! 214 pages. www.KrausBooks.com

WOMEN BUILDING CHICAGO, 1790-1990:

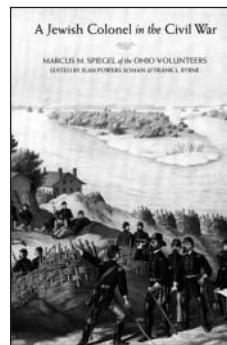
A Biographical Dictionary. Edited by Adele Hast and Rima Lunin Schultz. Indiana University Press. 2001. Of the over 400 individual entries, forty are Jewish women. Illustrated. 1,088 pages.

BREAKING GROUND: Careers of 20 Chicago Jewish Women.

By Beatrice Michaels Shapiro. Edited by Dr. Khane-Faygl Turteltaub. AuthorHouse, 2004. Interviews bring out the Jewish values that have played a part in the lives of these high achievers. Judge Ilana Rovner, U.S. Rep. Jan Schakowsky, and Ruth Rothstein are included, among other notables. 137 pages. Paper.

New! BORN ON THE 4TH OF JULY. A Memoir.

By Beatrice Michaels Shapiro. Edited by Dr. Khane-Faygl Turteltaub. Illustrations by Adele Soll Aronson. AuthorHouse, 2014. A collection of short articles and poems by a keenly observant and sensitive writer who despite decades of hardship and tragedy established a career as a respected journalist. 137 pages. Paper.



A JEWISH COLONEL IN THE CIVIL WAR: Marcus M. Spiegel of the Ohio Volunteers.

Edited by Jean Powers Soman & Frank L. Byrne. University of Nebraska Press, 1995. Marcus M. Spiegel, a German Jewish immigrant, served with the 67th and 120th Ohio Volunteer regiments. He saw action in Virginia, Mississippi, Arkansas, and Louisiana, where he was fatally wounded in May 1864. These letters to Caroline, his wife, reveal the traumatizing experience of a soldier and the constant concern of a husband and father. (Caroline Hamlin Spiegel was the first convert to Judaism in Chicago.) Illustrated. 353 pages. Paper.

SOUTHERN JEWISH HISTORY.

The peer-reviewed annual journal of the Southern Jewish Historical Society. Dr. Mark K. Bauman, editor. Rachel Heimovics, managing editor. www.jewishsouth.org

THE FLORIDA JEWISH HERITAGE TRAIL.

By Rachel Heimovics and Marcia Zerivitz. Florida Department of State, 2000. 44 pages. Illustrated. Paper. *The Jewish Museum of Florida, 301 Washington Avenue, Miami Beach, FL 33139-6965.*

www.jewishmuseum.com (305) 672-5044

OUR AUTHORS



New! ABANDONED: America's Vanishing Landscape. By Eric Holubow. Schiffer Publishing, 2014. This hard cover coffee table book is a comprehensive collection of Holubow's urban exploration photography, including over 200 images from sites all across America. He finds a surprising yet undeniable beauty beneath the rubble and decrepitude. The sanctuary of Chicago's Agudas Achim North Shore Congregation is included. A signed copy of the book is available through the photographer's website ehbw.org.



THE STAINED GLASS WINDOWS AT TEMPLE SHOLOM.

SHOLOM. By Norman D. Schwartz and Rolf Achilles. Photographs by Rich Master. Design by Dianne Burgis. Temple Sholom, 2001. Twelve sets of brilliant stained glass windows enhance the stately beauty of Temple Sholom of Chicago. The earliest windows were moved to this building in 1928-29 from the congregation's previous home, and the most recent set was dedicated in 1998, so a wide range of art glass techniques and styles are represented. The co-authors are art historian Rolf Achilles, curator of the Smith Museum of Stained Glass, and Norman Schwartz, Temple Sholom member and past president of the CJHS. 20 pages. Paper.

THE INTERIOR AND ARTIFACTS OF TEMPLE SHOLOM OF CHICAGO.

SHOLOM OF CHICAGO. By Norman D. Schwartz and many credited contributors. Temple Sholom, 2011. This second volume of a projected three-volume set describes the ritual and decorative objects inside the Temple. The cost of the project was underwritten by the Moselle Schwartz Memorial Fund. 51 pages. Paper.

Available from Temple Sholom Gift Shop, 3480 N. Lake Shore Drive, (773) 525-4707

CDS: THE ART OF THE YIDDISH FOLK SONG.

Sima Miller, soprano; Arnold Miller, piano.

A vintage collection of performances by Chicago's internationally renowned concert artists. These recordings were recently chosen for inclusion in the collection of the National Library of Israel. Four CDs or five audiotapes. *Sima Miller, 8610 Avers Avenue, Skokie, IL 60076 (847) 673-6409.*

DVD: CHICAGO'S ONLY CASTLE:

The History of Givins' Irish Castle and its Keepers.

Errol Magidson, producer and co-director; Joshua Van Tuyl, co-director. 2011. Documentary tells the stories of the five Castle "keepers"—Robert C. Givins, the Chicago Female College, the Burdett family, the Siemens family, and Beverly Unitarian Church. Their stories are tied to the history of Chicago from 1886, when the Castle was built, to the present. One hour, 26 minutes. Available from www.chicagosonlycastle.org.

NEW ART IN THE 60s AND 70s:

Redefining Reality. By Anne Rorimer. Thames & Hudson, 2001.

The first detailed account of developments centered around the conceptual art movement through close examination of individual works and artists. Illustrated. 304 pages. Paper.

MICHAEL ASHER: Kunsthalle

Bern 1992. By Anne Rorimer. Afterall Books: One Work Series, 2012. Michael Asher (1943-2012), one of the foremost installation artists of the conceptual art period, was a founder of site-specific practice. Rorimer considers this one work in the context of Asher's ongoing desire to fuse art with the material, economic, and social conditions of institutional presentation. Illustrated. 116 pages. Paper.

THE ALEXANDRIA LETTER:

A Novel. By George R. Honig. Synergy Books, 2010. Cambridge scholar Nathan Tobin discovers an ancient Aramaic letter which contains surprising revelations about the lives of Jesus, John the Baptist, and Paul of Tarsus. If true, the contents threaten to overturn long-held tenets of Christianity. As Tobin races to verify the letter's authenticity, he faces rejection by his fellow scholars and sinister opposition from within the Church. 329 pages. Paper.

TO LOVE MERCY: A Novel. By Frank S. Joseph. Atlantic Highlands, 2006. *Winner of five awards.* Set in 1948, it throws together two boys from different worlds—affluent Jewish Hyde Park and the hard-scrabble Bronzeville Black ghetto—on a quest for a missing silver talisman inscribed with a biblical verse. Concludes with excerpts from transcripts of oral history interviews of neighborhood folks. Illustrated with photographs. 291 pages. Paper.

A SONG OF INNOCENCE. By Harold H. Kraus. Fidlar-Doubleday, 2004. Two meek U.S. Army recruits, a Jew and a Gentile, feel the wrath of an anti-Semitic redneck in a WWII training camp. 135 pages. Paper. KrausBooks.com

CORPORATE WAR: Poison Pills and Golden Parachutes. By Werner L. Frank. Amazon Kindle, 2010. A business thriller portraying the cutthroat behavior of two computer companies engaged in a hostile takeover. 360 pages. Paper.

LEGACY: The Saga of a German-Jewish Family Across Time and Circumstance. By Werner L. Frank. Avoteynu, 2003. Includes a portion on the author's immigration to Chicago and growing up in Hyde Park. 926 pages plus CD.

OUR AUTHORS**STANDING AT SINAI: Sermons**

and Writings. By Fred N. Reiner. AuthorHouse, 2011. Chicago born and raised, Fred Reiner is rabbi emeritus of Temple Sinai, Washington, D.C. This volume captures some of the trends and struggles of his twenty-five years serving a well-educated and sophisticated Reform congregation. 356 pages.

THE BIBLICAL PATH TO PSYCHOLOGICAL MATURITY: Psychological Insights into the Weekly Torah Readings.

By Vivian B. Skolnick, Ph.D. Trafford, 2010. Sigmund Freud would be amazed that his discipline could contribute to a deeper understanding of the Torah. The author, through her training in psychoanalysis, succeeds in applying some of Freud's findings to delve into the psyches of the Patriarchs and Matriarchs and explore the unique personality of Moses. Dr. Skolnick links her observations to the synagogue's weekly Sabbath cycle of Torah readings. 305 pages.

JEWISH LAW IN TRANSITION: How Economic Forces Overcame the Prohibition Against Lending Interest.

By Hillel Gamoran. Hebrew Union College Press, 2008. The intention of the biblical prohibition was to prevent the wealthy from exploiting the unfortunate. However, in the course of time it was seen to have consequences that militated against the economic welfare of Jewish society as a whole. 196 pages.

THE SIDDUR COMPANION.

By Paul H. Vishny. Devorah Publishing, 2005. This work is intended to form the background for a meaningful devotion to prayers. 112 pages. Paper.

Food and Food for Thought**FROM THE JEWISH HEARTLAND: Two Centuries of Midwest**

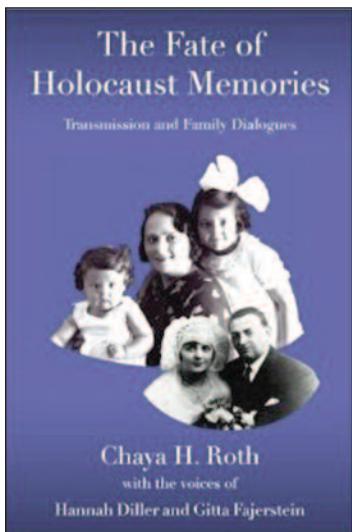
Foodways. By Ellen F. Steinberg and Jack H. Prost. University of Illinois, 2011. Authors Steinberg and Prost *fressed* their way through Minnesota, Wisconsin, Illinois, and Missouri—all in the name of research! This is not a cookbook. Rather it is a fascinating exploration of how immigrant Jews adapted their Old World recipes to the ingredients they found in the Midwest. Illustrated. 224 pages.

IRMA: A Chicago Woman's Story, 1871-1966. By Ellen F. Steinberg. University of Iowa, 2004. Based on the diaries and later memoirs of Irma Rosenthal Frankenstein, a Chicago-born member of the German Jewish community. The story of Steinberg's discovery of the diaries is told in the Spring 2004 issue of *Chicago Jewish History* by archivist Joy Kingsolver. 252 pages.

LEARNING TO COOK IN 1898: A Chicago Culinary Memoir.

By Ellen F. Steinberg. Wayne State University, 2007. Based on Irma Rosenthal Frankenstein's manuscript cookbook. Recipe adaptations by Eleanor Hudera Hanson. 240 pages.

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Jewish Brigade. The book uses interviews, diary entries, and psychological analysis to reveal how each generation has passed on memories of the War and the Shoah to the next. Roth asserts that Holocaust memories engender values, ideals, and beliefs, just as trauma can engender vitality and hope. Those learning about the Holocaust will find in this book both an intimate depiction of the trauma endured by Jews during World War II, and its ramifications in the present day. Finally, this work speaks to the remaining survivor generations who struggle with issues of Holocaust transmission, wondering about the value, necessity and manner in which Holocaust memories are handed down. Illustrated. 295 pages. Paper.

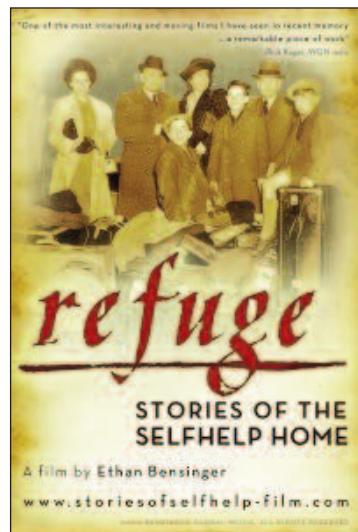


Holocaust, and his continued involvement with his village, to which he has traveled with his wife, Chaya, their children and grandchildren to explore his family's tragic past. Illustrated, 165 pages. Paper.

New! TONI AND MARKUS: From Village Life to Urban Stress. By Walter Roth. Amazon Kindle, 2014. In this memoir, Roth explores the everyday lives of his father, Markus, and his stepmother, Toni, and other members of the family in Germany and as refugees in Chicago. The interview format allows the reader to hear the story in Toni's own words and to sense the joys and sorrows she experienced in her 99 years of life. Recipes at the end of the book are part of the family's heritage. 121 pages. Paper.

THE FATE OF HOLOCAUST MEMORIES: Transmission and Family Dialogues.

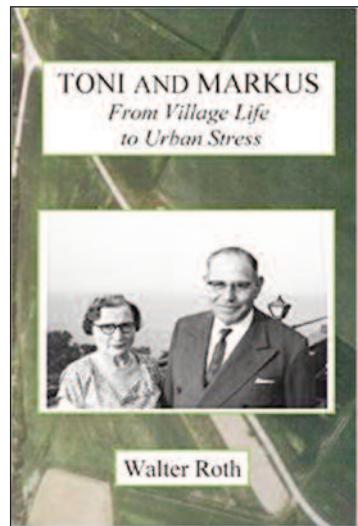
By Chaya H. Roth with the voices of Hannah Diller and Gitta Fajerstein. Amazon Kindle, 2013. Part oral history, part psychological exploration. After her father's murder in the Sachsenhausen concentration camp, the author fled with mother Hannah and sister Gitta from Berlin to Belgium, France, and Italy, scrambling on foot up the Alps, hiding in primitive stone *cavas*, and in a Dorothean convent. The book also charts their escape to Palestine in 1945, assisted by soldiers of the



A Film by Ethan Bensinger

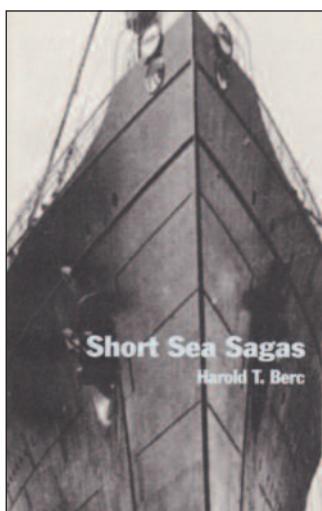
REFUGE: STORIES OF THE SELFHELP HOME

(2012, 60 minutes.) *Refuge* reaches back more than seventy years to give voice to the last generation of Jewish victims of Nazi persecution. The film traces the lives of Holocaust survivors and refugees who today live in Chicago at Selfhelp, a home that has provided refuge for more than 1,000 elderly Central European Jews since the end of World War II. Told through the eyewitness experiences of Selfhelp's residents and founders, it is a story of remarkable courage and resilience. www.storiesofselfhelp.film.com



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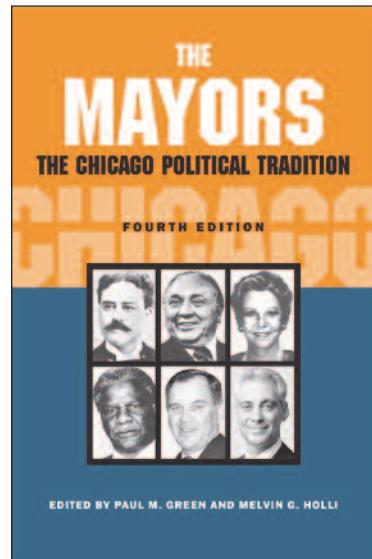
SHORT SEA SAGAS. By Harold Berc. Athena Press, 2000. Extraordinary sea experiences, gathered out of the author's own readings in maritime lore for over fifty years. Mutinies, unimaginable sinkings, mystery ships sailing for years without crews, sin at sea, accounts of piracy, wartime disasters, and phenomena of the unknown are among the subjects recounted in quick and pungent studies. Berc provides a separate chapter on his own dramatic World War II naval service aboard the *USS Washington* at Guadalcanal and the *USS Reno* in the battle of Leyte Gulf, and later as National President of AMVETS. In



his long, full life, Harold Berc was a journalist, an attorney, and a valued Board member and benefactor of the CJHS. 190 pages. Paper.

THE CURSE OF GURS: Way Station to Auschwitz. By Werner L. Frank and Dr. Michael Berenbaum. Amazon Kindle, 2012. In an October 1940 *aktion*, Jews from the States of Baden and the Pfalz/Saar were gathered at Vichy's Gurs internment camp, then in the Parisian suburb of Drancy, where they faced a final deportation to Auschwitz. 408 pages. Paper.

CANDLES BURNED IN CHICAGO: A History of 53 Memorial Commemorations of the Warsaw Ghetto Uprising. The Midwest Jewish Council. Kenan Heise, editor; N. Sue Weiler, contributing editor. AuthorHouse, 2004. A record of the annual gatherings mounted by a group of Jewish Chicagoans and their friends 1944–1996. 132 pages. Paper.



Washington, and Rahm Emanuel. 368 pages. Paper.

Ethnic Politics

MINYANS FOR A PRAIRIE CITY: The Politics of Chicago Jewry 1850-1914. By Edward H. Mazur. Our Society's president displays his deep knowledge and enthusiasm for his subject in this reference book for researchers. Garland, 1990. 428 pages.

THE ETHNIC FRONTIER. Holli and d'A Jones, editors. Eerdmans, 1984. Essays on the history of group survival in Chicago and the Midwest. The entry on "Jewish Chicago" is by Edward H. Mazur. 422 pages.

BIOGRAPHICAL DICTIONARY OF AMERICAN MAYORS, 1820-1980. Holli and d'A Jones, editors; Edward H. Mazur, contributing editor. Greenwood Press, 1981. 441 pages.

BRIDGES TO AN AMERICAN CITY: A Guide to Chicago's Landsmanshaftn 1870 to 1990. By Sidney Sorkin. Peter Lang American University Studies, 1993. Valuable overview of the hundreds of service organizations, named after their Old World origins, that were a significant part of the Jewish immigrant experience. A primary reference on the subject for urbanologists, historians, and sociologists, the book is the result of a ten-year labor of love, 480 pp.

Books are now available in various formats and at various prices—from e-tailers, at bookstores (if you are lucky enough to find one), and on loan from public libraries—so the only publications in this issue with listed prices are those published by the Society and available for purchase from our office.

THE MAYORS: The Chicago Political Tradition. Fourth Edition. Edited by Paul M. Green and Melvin G. Holli. Southern Illinois University Press, 2013. Distinguished scholars contributed profiles of our city's first sixteen modern mayors, from Joseph Medill to the Daley Era—Richard J. and Richard M.—Jane Byrne, Harold