



# chicago jewish history

Talks, Tours, Art Exhibitions, Movies, Mah Jongg—Let's Go!



Ellen Weinberg Dreyfus has been the rabbi of B'nai Yehuda Beth Sholom in Homewood, Illinois, since the congregation was founded in 1998 with the merger of Temple B'nai Yehuda and Congregation Beth Sholom.

Rabbi Dreyfus is past president of the Central Conference of American Rabbis, the organization of

nearly 2,000 Reform rabbis in North America and around the world. She is past president of the Chicago Board of Rabbis, the first woman to hold this office.

*Save the Date!*

## Rabbi Ellen Dreyfus Speaks on “Women in the Rabbinate—Chicago” Sunday, April 14

The next open meeting of the Chicago Jewish Historical Society will be held on Sunday, April 14, 2:00 p.m., at Temple Beth Israel, 3601 West Dempster Street, Skokie.

The featured lecture by Rabbi Dreyfus will be preceded by a brief ceremony. Four young playwrights—students or recent graduates of Chicago universities and colleges—will receive the Society's Emerging Talent Awards for their one-act plays that received staged readings at the Chicago History Museum in connection with the “Shalom Chicago” exhibition.

**A social hour with kosher refreshments follows each program.** General admission is \$10 per person at the door. Free admission to CJHS members and members of the host congregations. Ample parking in TBI and Emanuel lots. For further information e-mail [info@chicagojewishhistory.org](mailto:info@chicagojewishhistory.org) or phone the Society office at (312) 663-5634.

*Save the Date!*

## Leo Melamed Speaks on “Financial Markets in Chicago and Jews” Sunday, May 19

The CJHS open meeting on Sunday, May 19 will be held at Emanuel Congregation, 5959 North Sheridan Road, Chicago. The program begins at 2:00 p.m.

*Continued on page 14*



## President's Column



Edward H. Mazur

### PASSOVER MEMORIES

Dear Society members and friends, I hope you all enjoyed a *zishn pesach*—a Sweet Passover.

I always celebrate the holiday with a touch of nostalgia. I think back to our second floor apartment in the Humboldt Park neighborhood and see my father going down to our basement storage shed shlepping the *chomets-dike* dishes and utensils and coming back up shlepping the *pesachdike* collection.

I remember my parents covering our pantry shelves with sheets of brown wrapping paper that I brought home from one of my first paying jobs—stockboy and aide-de-camp at the P. D. Kahn Butter and Egg Store in the 2700 block of West Division Street.

Then my folks would take the bus to the St. Louis Fish Market in Albany Park, where my mother would insist on “only the best” for her gefilte fish. I imagine that Mr. Cutler, the proprietor, would take some soothing medication when he saw her coming!

Our front hall was filled with cartons of eggs. *Oy*, the cholesterol! We had only one set of Passover dishes, so we ate only *fleyshik* or *parve* meals. Eight days of red meat, chicken, and veal. We were a Manischewitz family—no Streits, no Horowitz-Margareten.

Desserts were sponge cake, Barton's Chocolates and half-moon-shaped jelly candies liberally sprinkled with sugar. Diabetes may have run in my family, but *tsuker* was enjoyed especially with a *glezele* Swee-Touch-Nee Tea from one of those little red and gold tin chests.

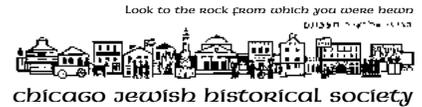
### PRESIDENT LINCOLN AND JEWS

Stephen Spielberg's movie “Lincoln” reminded me that after the President's assassination, Rabbi Isaac Mayer Wise of Cincinnati proclaimed, “Abraham Lincoln believed himself to be bone from our bone and flesh from our flesh. He supposed himself to be a descendant of Hebrew parentage. He said so in my presence. And, indeed, he preserved numerous features of the Hebrew race both in countenance and character.”

This claim historians recognize as being not rooted in fact, and at best, wishful thinking. True, Lincoln was very friendly to Jews, including Chicago City Clerk Abraham Kohn. His closest Jewish acquaintance was his chiropodist, Isachar Zacharie—perhaps the most famous Jewish foot doctor in history. (Any DPM in our Society membership is free to dispute this!) Lincoln's support for efforts to amend a Congressional statute barring non-Christians from the military chaplaincy and his rapid countermanding of General Ulysses S. Grant's notorious General Order No. 11—attest to Lincoln's political savvy rather than tribal solidarity.

A Jew, Edward Rosewater, transmitted the Emancipation Proclamation by telegraph from the War Department.

*Continued on page 15*



chicago jewish historical society

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### Chicago Jewish History

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### Send all submissions to:

Editor, Chicago Jewish Historical Society, via e-mail or street address shown above. If manuscript is sent via standard mail, enclose SASE.

## Upcoming Events & Ongoing Exhibits

### Germans vs. Russians: The Origins of Chicago's Organized Jewish Community 1859-1923

**A Shalom Chicago Event — Sunday, April 21, 2:00 p.m. — at the Spertus Institute**

**Tobias Brinkmann** discusses Chicago's Jewish community from the founding of the United Hebrew Relief Association in 1859 to the creation of Jewish Charities of Chicago in 1923, a time when organizations that served "German" (Central European) Jews merged with those that served "Russian" (Eastern European) Jews. He will assess the highly charged conflicts between established members of the community and more recent immigrants, conflicts that had much to do with social status and assimilation and little to do with actual origins.

Dr. Tobias Brinkmann is Associate Professor of Jewish Studies and History at Penn State University. He is a member of the Academic Council of the American Jewish Historical Society and the Board of the Leo Baeck Institute in London. His most recent publication is *Sundays at Sinai: A Jewish Congregation in Chicago*.

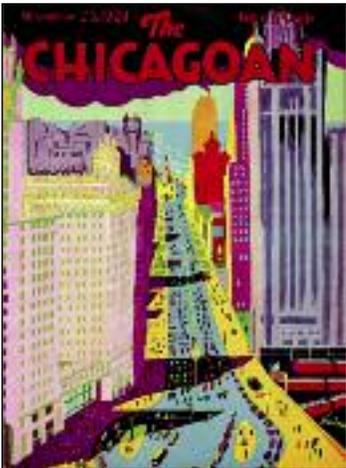
**Spertus Institute for Jewish Learning & Leadership • 610 South Michigan Avenue, Chicago**  
**General Admission \$18, Students \$10 – Spertus members and CHM members \$10**  
*Purchase tickets at [www.spertus.edu](http://www.spertus.edu) or phone (312) 322-1773*

### Jewish Modernists in Chicago Through April 26

**Spertus Institute for Jewish Learning & Leadership**  
**610 South Michigan Avenue, Chicago**

*Chapter Seven in the series: Uncovered & Rediscovered*

This chapter shares the work of an influential group of Jewish artists active in Chicago between 1920 and 1945.



**Sándor (A. Raymond Katz), Uptown.** Cover, *The Chicagoan*, November 23, 1929.

See the full-color image in the online edition of Chicago Jewish History at [www.chicagojewishhistory.org](http://www.chicagojewishhistory.org)

**Admission to the lobby exhibit and related multimedia screening stations is free**

*Exhibit Hours: Sunday–Wednesday 10 a.m. to 5 p.m.*  
*Thursday 10 a.m. to 6 p.m., Friday 10 a.m. to 3 p.m.*

Predominantly Eastern European immigrants or first generation Americans, many began their careers during the Great Depression as painters for the Works Progress Administration (WPA). The Modernists, as they were called, painted from personal experience and were influenced by the energy of their growing metropolis.

See works by Todros Geller, A. Raymond Katz, Mitchell Siporin, Fritz Brod, and others.

### Shalom Chicago

**Through September 2**

**Chicago History Museum**  
**1601 North Clark Street, Chicago**

Presented in collaboration with the Spertus Institute, *Shalom Chicago* illustrates the Jewish community's rich history and contributions to Chicago's growth and development, through personal stories, rare artifacts, and engaging multimedia presentations. Many of the artifacts are on loan from Spertus.

### Mah Jongg May

Play the ancient Chinese game of Mah Jongg, as popularized by Jewish-American women in the early twentieth century. The Chicago History Museum is devoting the entire month of May to this game of strategy and luck!

#### Mah Jongg Open Play

*Sundays, May 5, May 12, May 19, and May 26,*  
*2:00–5:00 p.m.*

#### Chinese Roots of Mah Jongg

*Tuesday, May 21, 6:30–8:00 p.m.*

In this discussion of the cross-cultural love of Mah Jongg, the Chicago Chinese community shares its history and connection with "M. J."

**For details and to purchase tickets:**  
**[www.chicagohistory.org](http://www.chicagohistory.org) (312) 642-4600**

## Upcoming Events & Ongoing Exhibits

# 29th Chicago Latino Film Festival: Mexican-Jewish Series

*Presented by The International  
Latino Cultural Center*

**Mexican-Jewish Series April 13-25**

**AMC Loews Theatres  
600 North Michigan Avenue**

**For details and to purchase tickets:  
[chicagolatinofilmfestival.org](http://chicagolatinofilmfestival.org)**

### Documentary

**In the Steps of Abraham** Mexico (2010) 90 min.  
Director: Daniel Goldberg. *Spanish w/English subtitles.*  
This enlightening documentary follows the spiritual journey of three Mexican men: Yehuda Perez, Yehoshua Rangel, and Jose Alberto Velazquez, who want to convert to Orthodox Judaism. The film chronicles the obstacles the men and their families face in Veracruz and Israel, and the sacrifices they make as they embrace their new faith. (Shown together with **Jai Life**.)

### Drama

**Jai Life** Mexico (2009) 9 minutes.  
*Spanish w/English subtitles.* As the survivors of the Holocaust grow old, there is urgency for their testimony to be passed on, if the old slogan “never again!” is to have any meaning. In this case, the viewer is asked to ponder whether the message can be meaningfully passed on to two young children.

**Saturday, April 13 4:00 p.m.**

**Monday, April 15 5:45 p.m.**

### Drama: Women in Film

**Nora's Will** Mexico (2008) 92 min.  
Director Mariana Chenillo. *Spanish w/English subtitles.*  
Before dying, Nora devises a plan to make José, her ex-husband, handle her funeral arrangements during Passover. But she missed something: a mysterious photograph left under the bed, which leads to an unexpected outcome. Winner of numerous awards.

**Saturday, April 13, 5:00 p.m.**

**Tuesday, April 16, 6:45 p.m.**

**If you are unable to attend the screenings,  
note that some of these films are on DVD  
and may be purchased or rented.**

### Documentary

**Visa to Paradise** Mexico (2010) 112 min.

Director: Lillian Liberman Shkolnikoff.

*Spanish w/English subtitles.* A passport often means the possibility to travel to a new destination. Here, it is quite literally the ticket to life. Gilberto Bosques, Mexico's General Consul in France between 1939 and 1942, saved thousands of lives by issuing passports to Jewish and Spanish Republicans who were being displaced from occupied Spain and Germany. Bosques himself often filmed all the areas he visited, contributing rare footage of those exiled. Perhaps his name is not commonly known in history, but without a doubt Gilberto Bosques nearly single-handedly saved numerous lives with the stroke of a pen.

**Wednesday, April 17, 6:00 p.m.**

### Comedy

**My Mexican Shiva** Mexico (2008) 98 min.

Director: Alejandro Springall.

*Spanish, Hebrew, Yiddish w/English subtitles.* When Moishe Tartavosky, the exuberant patriarch of a Mexico City family, dies of a heart attack in the middle of a raucous mariachi party, he leaves behind a large and complicated web of secrets and relationships that must be untangled over the course of his seven-day *shivah* mourning period. In this sly and charming dysfunctional family comedy, the unraveling *shivah* will serve to account for the life of the deceased, and also will bring those he left behind to account for themselves.

**Saturday, April 20 4:00 p.m.**

**Monday, April 22, 8:30 p.m.**

### Comedy

**Salsa Tel Aviv** Mexico, Israel (2011) 100 min.

Director: Jorge Weller.

*Spanish, Hebrew w/English subtitles.* Salsa Tel Aviv centers on Vicky, a talented Mexican salsa dancer and single mom, who disguises herself as a nun to journey to Israel in pursuit of her ex-husband and father of her young son. On the plane she meets Yoni, a young Israeli biologist, who is on his way back to Israel to marry his rich girlfriend, Dafna. Vicki and Yoni are from completely different worlds. Almost everything divides them—religion, culture, social status—yet despite everything, they slowly develop a close relationship.

**Tuesday, April 23, 6:15 p.m.**

**Thursday, April 25, 6:30 p.m.**

## Upcoming Events & Ongoing Exhibits

# “They Seek a City: Chicago and the Art of Migration, 1910–1950” Art Institute Exhibition Includes Jewish Artists

Through June 2

The Art Institute of Chicago • 111 South Michigan Avenue • Galleries 182-184

The title of the show is borrowed from the book *They Seek a City*, a history of African American migration published in 1945 by Arna Bontemps and Jack Conroy, “*The fascinating story of the Negro pioneers who left the South in search of freedom and tolerance.*”

That search was also undertaken by Jewish immigrants from Eastern Europe. Early in the twentieth century they fled pogroms inflicted on them by their rulers and also the communal constraints of *shtetl* life.

The artists among those seekers—how did they express what they found in the city of Chicago?

One Jewish artist with a number of powerful works in the show is Morris Topchevsky. He was born in Bialystok in 1899 and left home after the pogrom of 1906 in which he lost many members of his family. According to the exhibition catalog, he was “one of the more left-wing artists working in Chicago [who] used his art and teaching to address social, racial, and economic injustices.” Topchevsky and other radicals were greatly influenced by Mexican art—the paintings of Diego Rivera and the printmaking workshops that flourished in the 1930s, and there are examples of this



Rifka Angel (1899-1988), *Art Appreciation*, 1933. Oil on canvas; 26 x 32 inches. Collection of Bernard Friedman.

cross-cultural stream in the show.

The 1933 Chicago World’s Fair, *A Century of Progress*, must figure in any historical exhibit about our city. One Topchevsky painting portrays a multiracial group of workers in a slum outside the towers of the Fair. They are reading *The Daily Worker*.

A very different, delightful, and decorative take on the Fair is the

painting above. It depicts the Picasso and Matisse gallery at the Art Institute of Chicago’s *Century of Progress* art exhibition. Curator Daniel Catton Rich is explaining the work to a group of women museum-goers. The artist Rifka Angel was born in Góra Kalwaria (*Ger* in Yiddish), Poland. She lived in Chicago from about 1929 to 1935. —*Bev Chubat*

## Three CJHS Sunday Bus Tours

Sunday, July 14—Chicago Jewish Roots (Guide: Dr. Irving Cutler)

Sunday, August 18—South Side Jewish Chicago (Guide: Herbert Eiseman)

Sunday, October 6—Jewish Milwaukee (Guide: Leah Axelrod)

For details and to make reservations, see the enclosed flyer—or print a copy of it from our website: [www.chicagojewishhistory.org](http://www.chicagojewishhistory.org)

# CJHS members... YASHER KOACH!

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

Life Members **Tom and Jerome Meites** have funded a catalog for the "Shalom Chicago" exhibition at the Chicago History Museum, and Chief Curator Libby Mahoney is now writing it. The catalog will be published in late summer, right before the exhibition closes. Mahoney is thrilled that they stepped forward with such a generous offer, and she is honored to do the writing. When the exhibition was being installed, Tom and Jerry loaned the museum their grandfather's copy of the original 1924 limited edition of *History of the Jews of Chicago* for display in the exhibition. Their grandfather was H.L. Meites, the editor and publisher of the *History*. Tom and Jerry also funded the Chicago Jewish Historical Society's 1990 reprint of the *History*.

On Thursday evening, January 31, the Italian Cultural Institute of Chicago presented "The Thread of Memory," a program in commemoration of International Holocaust Remembrance Day, in the Claudia Cassidy Theater of the Chicago Cultural Center. Two of our CJHS members, **Gitta Fajerstein** and her sister, **Dr. Chaya Roth**, related some of their experiences on their perilous journey, with their mother, Hanna Horowitz, and 900 to 1,000 other Jews, across the Maritime Alps from Nice, France into Italy. (They had fled from Germany to Belgium to France.)

Nice had offered relative safety for Jews when it was under Italian control. But when the Italian government collapsed in 1943, and the Germans took over, the Jews attempted to escape across the mountainous border into the Italian Province of Cuneo. The Horowitz trio along with fortunate others managed to reach the town of Valdieri, where they were sheltered by some generous inhabitants in spite of the ever-present threat from the Nazis and their local collaborators. Gitta and Chaya's telling of their experiences was riveting.

Also participating in the program was Sandro Capellaro, from the town of Saluzzo, representing the Association of Italian Partisans. In attendance were the Mayor of Saluzzo, Paolo Allemanno; and the Italian Consul General, Giorgio Biandrata.

*If your organization or congregation seeks speakers on subjects of Chicago Jewish history, please consider asking the Society. Phone our office (312) 663-5634 or e-mail [info@chicagojewishhistory.org](mailto:info@chicagojewishhistory.org)*

Curtain going up in Washington, D.C.! A fully-staged premiere of "Andy and the Shadows"—a comedy about family, with Freudian hallucinations and pre-marital angst—by Theater J's Artistic Director and award-winning playwright, **Ari Roth** (the talented son of Walter and Chaya Roth), running April 3—May 5.

"How to celebrate 75th wedding anniversary and decades of Valentine's Days" is the headline above Barbara Brotman's column in the *Chicago Tribune*, Monday, February 11. "The first few years of Valentine's Day gifts are easy... But what do you give for your 75th Valentine's Day as a married couple?"

**Irv and Carlyn Ungar** wish each other a happy anniversary. Still, the idea of getting married on Valentine's Day—wasn't that a sweet, romantic notion? No, it was a mnemonic device. 'I figured Valentine's Day is no big deal, but there will always be enough publicity that I'll remember our anniversary,' Irv says.

'Marriage isn't 50/50; it's 60/40,' Carlyn advises. 'If you stop at 50/50, there's a gap. If everybody gives 60/40, there's overlap.'" Good advice, indeed.

## Corrections and Clarifications

**"Hot Dog! Jewish Participation in Chicago's Meat Industry."** In this article in the Summer 2012 issue of *CJH*, on page 11, the fourth paragraph has been deleted in the online edition because the information published earlier in the print edition is not correct.

**Roberta L. Bernstein.** In the Fall 2012 issue of *CJH*, on page 16, in the listing of the Society's publication *The German-Jewish Emigration of the 1930's and Its Impact on Chicago*, the name of the editor, Curtis C. Melnick, should have been preceded by "Publications Committee Chairman: Roberta L. Bernstein."

**Dolores Wine** of New York, NY, a native Chicagoan and frequent visitor to her home town, joined the Society in July, 2011. We erred in omitting her name from any list of new members published in *CJH*. We thank Ms. Wine for renewing her membership for 2013.

*CJH* regrets the errors.

## 20 Years, 60 Issues — Final Edition of Tuley High School Alumni Newsletter

We recently received the Spring 2013 edition of the quarterly *Tuley Review* at our Society office (even as we publish this belated Winter issue of *CJH*). **Dan and Gini Maxime** of Las Vegas, NV—husband and wife Life Members of the CJHS—he, the editor/publisher/historian/archivist, and she, the technical advisor, had already informed their loyal subscribers that they were going to shut it down. In the final issue Dan writes about how it all began:

“On February 7, 1992, I retired after 34 years of ‘hard-working, loyal, dedicated, and honorable service for the City of Chicago—*harrumph!* Just a year later, in April 1993, my classmate Irene Mueller Wangrow and I, by chance, started a newsletter for our 1951 classmates that morphed into our current *Tuley Review Alumni Newsletter*. Irene handled the publishing and finances and I did the writing. In October 1998...Irene decided it was time to retire. Rather than abandon the newsletter, Gini and I took a chance and decided to keep it going for as long as possible. Now...it’s time for my second retirement...Where have the decades gone?”

“And another retirement. In 2012, after fifty-four years of collecting political memorabilia, I decided it was time to quit and make plans to give items away and sell the remaining ones. I am getting good at retiring.

“20 Years – 60 *Tuley Reviews*. It’s been wonderful. And the best part—getting to know and befriend alums from all classes and all ages...”

The list of subscribers grew from 50 to 630.

So many talented strivers attended the school during the Great Depression—and many of them were Jewish. In the 1930s, “Tuley was an intensely literary place,” James Atlas writes in his biography of Saul Bellow, perhaps the school’s most famous graduate. The Humboldt Park neighborhood figures prominently in the books and stories by Saul Bellow and Isaac Rosenfeld.

In the Summer 2012 *Review* Dan writes a tribute to three members of the “Tuley Hall of Fame”—

**Rosalyn Tureck—Class of 1930—World Renowned Pianist and Harpsichordist—Acclaimed as the Foremost Interpreter of J.S. Bach**

**Rudolph Lapp—Class of 1932 Educator—Scholar—Author**

**Nominated for the Pulitzer Prize in History 1977**

**Sam Wanamaker—Class of 1935—Film Director—Actor—Credited for the recreation of Shakespeare’s Globe Theatre in London**

“You play it your way; I play it Bach’s way,” Dan quotes “the strong-willed, demanding, and fearsomely intelligent” Rosalyn Tureck addressing harpsichordist Wanda Landowska, herself no shrinking violet.



**Rosalyn Tureck (1914-2003); Sam Wanamaker (1919-1993)**

“Tureck was born in Chicago, the granddaughter of a famous cantor in Kiev. The June 1930 *Tuley Log* lists Rosalyn Tureck as Pianist with the revered Irving Lechinger’s 74-member Tuley Symphony Orchestra.”

Chicago-born Rudolph Lapp (1915-2007), historian and anti-war activist, moved to Berkeley, California in 1946 after discharge from the U.S. Army Air Corps. At the College of San Mateo he became the first professor to teach Black History at a California community college. He is the author of the Pulitzer Prize-nominated *Blacks in Gold Rush California* (1977) and also *African-Americans in California* (1979).

Sam Wanamaker was born in Chicago, the son of Ukrainian Jewish immigrants. He trained at the Goodman Theatre and began acting on the stage. After Army service in WWII he relocated to Hollywood.

It was his early involvement with the Communist Party that caused Sam Wanamaker to settle in England. In 1952, while he was making a film there, he learned that he had been blacklisted in Hollywood.

Wanamaker re-established his career in England as an actor, director, and producer. He founded the Shakespeare Globe Trust to rebuild the Globe Theatre in London and played a central role in realizing the project. But he died before his dream could be realized, before the grand opening of the theater in 1997.

In the final edition of the *Review*, Dan reminisces: “For a year leading up to my 1957 start in Chicago politics, I was employed in the Sales Promotion Department of the Oscar Mayer Company. One of my duties was to drive the famous Wienermobile. I had my “Fifteen Minutes of Fame” working with George Molchan who was the Little Oscar personality for thirty-six years.” *Enjoy your retirements, Dan and Gini.*

## ED MAZUR'S PAGES FROM THE PAST

**M**y source for these selections is the Chicago Foreign Language Press Survey Microfilm Collection at the Chicago Public Library, Harold Washington Library Center.

In the autumn of 1936 the Chicago Foreign Language Press Survey was organized under the Works Progress Administration (WPA) of Illinois. The purpose of the Survey was to translate and classify selected news articles appearing in Chicago's foreign language press from 1861 to 1938.

Financial curtailments in the WPA program ended the Survey in October 1941. The Chicago Public Library published the work in 1942. The project consists of a file of 120,000 typewritten pages from newspapers of 22 different foreign language communities in Chicago.

Yiddish is the foreign language of the Jewish press in the Survey. English language periodicals are also included, as well as the publications of charitable institutions, communal organizations, and synagogues.

### ON THE COMMUNITY STAGE

The building at 3322 Douglas Boulevard which, for several years, was a disgrace to the great Jewish West Side because of the incessant card playing there, is now being transformed into a cultural center. Credit is due to our national socialist elements for undertaking this task. They purchased the building, and last night celebrated the formal opening of the center.

We include the Poale Zion group and Chicago members of the Jewish National Workers' Alliance in the national socialist group. They do not number a

thousand, yet we must say to their credit that they do a great deal to spread our national ideals among Jewish workers who have been taught to break away from everything pertaining to the Jews as a race.

If, at one time, we quarreled with the Poale Zion, it was because some of their leaders had proved to be unreliable. They printed and uttered statements harmful to the Jews of America and Poland. We have always maintained a great respect for the Poale Zion masses and have derived strength from their earnestness, and their pursuit of an ideal which is not wholly impossible.

Chicago's Poale Zion members, with but few exceptions, are part of the above-mentioned group. They represent a great creative force in the national Poale Zion party. We shall endeavor, to the best of our ability, to strengthen the people's confidence in them and their undertaking.

We object to only one point in their statement of purpose: "the National Socialist Institute will be a public and political center for the Jewish workers of Chicago and especially for our friends." What do they mean by the word "political"? What politics do they advocate? What candidates will they support in a campaign? What in the world do they need politics for? Besides being Jews we are American citizens. Let them stop dabbling in foreign affairs and policies.

*Sunday Jewish Courier,*  
July 27, 1919

### JEW THE SCAPEGOATS FOR

**BOLSHEVISM** It is no news that Jews should be held responsible for every kind of woe and trouble arising in this world. It is an old custom to place the blame on all Jews for what an individual Jew may do. Along

comes a plague like Bolshevism. Jews are blamed and held responsible because a few of their race happen to be at the head of the movement. It appears that, where Jews are concerned, justice hides her face, righteousness turns aside, human love withdraws into a dense forest, and even humble democracy stealthily leaves through the back door, that no one may see her flaming face.

What have Jews to do with Bolshevism? The world was, as a rule, divided in its conception of the Jew. Half considered us Shylocks, the other half as Nathan the Wise. One half of mankind saw in us the embodiment of Turgeniev's "Zsid" (Jew); the other looked at us in the sympathetic light of Scott's Jewish heroine, Rebecca in Ivanhoe. One half saw a detestable, deformed pagan; the second, the idealist and dreamer, as in Daniel Deronda.

Of no other people have so many contradictory opinions existed. Never have we been put in the correct pose or portrayed in the true colors that make us what we are. We are not those proud valiant souls whom some favored with titles, nor are we the crawling worms, as others would have it. We are rather like all other people; we possess the same personal emotions, the same good attributes and faults with which all persons are both blessed and accursed....

In free lands where we were permitted to breathe as freely as the rest of the people, where we were permitted to enjoy light and sunshine and to develop unmolested, we readily adjusted ourselves to our immediate surroundings and were not in the least different than the rest of the

people around us.

In God's blessed country, from its very beginning, Jews did not consider themselves anything else but Americans. We displayed this at every opportunity with loyalty, devotion, and willingness. The Jew has always remained loyal to America, true to her principles and traditions, for which he was forever ready to give up his goods and possessions and even his life. The American flag became the Jew's symbol of everything that is good and clean and unspotted.

Yes, we are accused of being Bolsheviks. The accusation is not directed against the few but against all Jews. The American press is liberal enough to come forth from time to time with explanations of the falseness of holding Jews responsible for Bolshevism. They do us a good turn when they explain to their readers that between Judaism and Bolshevism there is nothing in common, and that Trotsky the Bolshevik has long ago murdered Trotsky the Jew.

In many shops and factories, Jews are discharged on grounds of Bolshevism. Jews are not being hired because they have been termed Bolsheviks whom everyone fears as a horrible pestilence.

Unrest among workers means dissatisfaction with working conditions, and not that they are Bolsheviks. A demand for higher wages and shorter working hours does not mean Bolshevism. I know of cases where Bolshevism was used as an excuse not to hire Jewish workers. A few days ago, a Jewish soldier, who so loyally served his adopted country, went to seek a job as a carpenter. He wore his soldier's uniform.

The foreman told him they needed a carpenter. Naturally, the Jewish soldier was overjoyed. But this did not last very long. The foreman, recognizing a foreign accent, inquired what his nationality was. "I am a Jew," the soldier answered. "I am very sorry, but I cannot hire you. I have orders not to hire Jews." The foreman's reply fell like a thunderbolt. Why should this be so? Has Judaism become a hindrance to securing a livelihood in America?

*Daily Jewish Courier,*  
June 10, 1919

#### **TODAY THE WORKMEN'S CIRCLE BECAME THE OWNERS OF THE DOUGLAS PARK AUDITORIUM**

Last Saturday at 6 p.m., the deal was closed. It took four hours to prepare and sign the legal documents that were turned over to the Labor Lyceum Committee of the Workmen's Circle.

At the negotiations, the following were present: the previous owner of the Auditorium, Mr. J.M. Hoyt; Mr. Endzeng of the Central Bond and Mortgage Co.; L. Garry, lawyer, who represented the seller; Abraham Lidski, lawyer, member of Branch 32, who helped put the deal through; Jessie Marks, a lawyer representing the members of Workmen's Circle Branch 277, and financial secretary of the City Central Committee of the Workmen's Circle. The Building Committee of the Labor Lyceum were also present.

The dream of possessing a home of their own, a cultural social center, is now a reality. The Douglas Park Auditorium will soon develop into a workers' temple where the whole labor movement will find a home for the economical, political, social, cooperative, and cultural activities of Jewish workers of Chicago.

The Workmen's Circle has grown to be an organization of 6,000 branches, which are united in one powerful workers organization with a chain of rings over the land, who can put together the largest, most successful, Jewish cooperative enterprise in the world. The Workmen's Circle of America has 80,000 members with a treasury of \$1,300,000.00.

*Forward,*  
June 1, 1920

#### **THE UPTOWN THEATER**

To entertain thirteen million people a year, and to keep the standard of that entertainment at a point of recognized leadership, would seem to be the pinnacle of theatrical ambition. Messrs. Balaban and Katz, Chicago Jewish products of the West Side, have long held this distinctive position. Their five big motion picture houses, the Chicago, Tivoli, Riviera, Roosevelt, and Central Park theatres, are known throughout the country as the acmes in theatrical art....

The latest addition to their group of theaters, now going up at Broadway and Lawrence Avenues, will be known as the Uptown.

When one contrasts the standing enjoyed today by these daring young experimentalists with their start made a dozen years ago in a little place on 12th Street near Kedzie Avenue, he is struck by the immense opportunities open to such as can recognize them and act. If America is the land of opportunity, Chicago seems to be its center, and more and more each year, its fountainhead.

*The Chicago Chronicle*  
Week of July 11, 1924

# A Memoir by Our President Emeritus

## DEPARTURE AND RETURN:

### Trips to and Memories from Roth, Germany

By Walter Roth. (2013, Amazon Kindle)

167 pages, including 15 pages of photographs.

Hardcover, paper, and various e-book formats.

*Following is the Foreword by Rabbi Elliot Gertel*

Walter (“Wally”) Roth’s vivid and moving memoir, *Departure and Return*, is appropriately subtitled *Trips to and Memories from Roth, Germany*.

Wally’s father, Markus, settled in his first wife’s home village, with which he happened to share a name, remaining in the town after his wife’s early death from influenza and then marrying her second cousin. Walter Roth tells the story of his family and of the town of Roth. His narrative is compelling and ironic and amusing as well as touching and moving.

Walter Roth’s perspective is unique among the testimony of Holocaust survivors. Born in Roth in 1929 and forced to flee with his parents and siblings in 1938, Wally felt compelled to return to his “home” village multiple times over the past six decades. Memory triggered the trips, and the trips triggered memories. Interaction with generations of Germans makes the trips and the memories as much about Germany as about a Jewish family and a Jewish individual looking back—and forward.

Indictments of German culture, past and present, emerge from Roth’s diary-like account. An entire village surrendered its morality to a rigid agenda of exclusion and hatred, to the point where it became “legal” to discriminate against the Jewish community and legitimate to slander individuals through vicious ads placed in local newspapers. Roth documents the ugly manifestations of this in 1935 and also describes a 2011 confrontation with the rigid and

unwelcoming behavior of German soldiers.

Roth has felt little for, and expected little from, the Germans of his generation and older. He records uneasy reunions, petty and anti-Semitic remarks, lingering resentments among the townspeople during many of his trips, especially the first two. He tells of the local baroness and her daughter, whom he had wanted to meet, who at first spurned his family delegation and then decided, with the passage of time, that the horrors that occurred under their watch were too “embarrassing” for them to greet the visitors.

Wally tires of all too many incidents in which the villagers dredge up misdeeds by Jews, real or imagined, but do not speak against Hitler and the local Nazis.

Yet Roth looks to the younger German generations, and to future generations, with hope and with approval. He is impressed with a young Lutheran pastor who volunteers to assist in a commemoration ceremony at the Jewish cemetery. He notes that the synagogue in Roth was restored by young Christians, and that some

families memorialize in heartfelt ways the Jews who once lived in their homes, a far cry from encounters on earlier trips with the arrogant offspring of those who “bought” Jewish homes at a coerced price.

This memoir is personal. Roth acknowledges that different family members responded differently to the townspeople of Roth. His brother, Herbert, who is six years older, renewed bonds with some old classmates and friends, from the very first visit. His cousin Otto Stern returned as a soldier at the end of World War Two and threatened to call in the troops if the townspeople did not clear the Jewish cemetery. For his part, Walter is most troubled by those who treat him as though he never left. He is duly conscious that he was the last Jew born in Roth.



Young Walter Roth.  
Roth Family Collection.

*Continued on page 14*

Chicago Jewish history plays a role in this study of two important organizations founded and developed by German Jewish immigrants in the United States. The book is a translation from the original published in German in 2007, *Deutsche Juden in Amerika*.

The analysis uses source materials in German relating to the two orders. The Independent Order of B'nai B'rith, established for men in New York City in 1843, created a secular Jewish identity that moved into the civil area beyond the synagogue. The lodge format of the group drew on a system of voluntary organizations in the United States interested in social commitment to serve society. The organization grew quickly as lodges opened in other cities. Chicago's lodge was founded in 1857. By 1873 B'nai B'rith lodges functioned in seven geographic districts throughout the country.

German Jewish women too wanted to have a public and secular identity as part of their modern Judaism and formed their own organization. The Independent Order of True Sisters (IOTS), begun in New York City in 1846, had goals like those of B'nai B'rith. The founders were wives of early B'nai B'rith members, all belonging to the Reform Temple Emanu-El in New York. Other IOTS lodges opened in eastern cities. In 1874 the founding of Johanna Lodge in Chicago was the beginning of expansion of IOTS into the Midwest. In the same year, the Order of B'nai B'rith considered setting up women's lodges. IOTS reached an agreement with the men's group not to have women's lodges and was strengthened by the decision.

The Johanna Lodge is highlighted in this study. In the course of her research, Wilhelm used information from materials in the Chicago Jewish Archives. Members of Johanna Lodge were part of the Reform movement and belonged to the German Reform congregations in Chicago—Sinai, Isaiah, and Zion. The women developed an active leadership role in social work commitment in Chicago. The lodge evolved its characteristics within the views of German Jews on social responsibility.

Johanna women met at Sinai Congregation, where Rabbi Emil Hirsch's suggestions for social involvement aided the group's activism. While giving much attention to Jewish needs, Johanna also became involved in other activities. The women participated in events at Hull-House. In 1878 they provided clothing for poor students and sent money to help during a yellow fever epidemic in southern states. Johanna

## Two Important Organizations

**THE INDEPENDENT ORDERS OF B'NAI B'RITH AND TRUE SISTERS: Pioneers of a New Jewish Identity, 1843-1914.** By Cornelia Wilhelm. (2011, Wayne State University Press) 376 pages, 17 illustrations.

members worked with the Chicago Board of Education on a lunch program and the first free kindergarten. Their social reform work included improvement of sanitary conditions in Chicago.

The lodge became involved with other Jewish organizations. The women supported the Jewish Training School, created a homeless center, helped set up the Bureau of Personal Service to assist Russian Jewish immigrants. They financially supported various Jewish events and worked with the Young Men's Hebrew Association.

The book provides a new perspective on the accomplishments of Jewish women at the Columbian Exposition of 1893 in Chicago. Members of IOTS throughout the country attended the Jewish women's congress, where Johanna Lodge members "played an outstanding role in the formation" (pg. 212) of the National Council of Jewish Women (NCJW). Hannah Greenebaum Solomon, probably not a member of Johanna Lodge, founded NCJW and continued as its president. Wilhelm provides information on the role of IOTS members at the Congress and the continuing link between NCJW and IOTS.

The IOTS reached its height of growth in the 1930s and still has groups throughout the United States. B'nai B'rith remains an active organization. This study clarifies the origins, goals, and accomplishments of both independent orders.

Cornelia Wilhelm is currently DAAD (German Academic Exchange Service) Visiting Professor, Tam Institute of Jewish Studies, Emory University. ❖

### REVIEW BY DR. ADELE HAST

Historian Adele Hast is a scholar-in-residence at The Newberry Library. She is a past president of the Chicago Jewish Historical Society and an active member of the board of directors. Rima Lunin Schultz and Adele Hast are the editors of *Women Building Chicago, 1790-1990: A Biographical Dictionary*, 2001.

Read more about Johanna Lodge  
on the following pages

Reprint of an article "From the Chicago Jewish Archives" first published in our Fall 2001 issue

## *True Sisters: Records Reveal the Achievements of Johanna Lodge*

By Joy Kingsolver

One of the first organizations for Jewish women in the city of Chicago was Johanna Lodge No.9, United Order of True Sisters. This club kept remarkable records of its activities which detail the achievements of its early years through the 1950s. The archival records are now housed at the Chicago Jewish Archives and offer a fascinating glimpse into the life of these women.

The United Order of True Sisters had its beginnings in Immanuel Lodge, founded in 1846 for the women of Temple Emanu-El in New York City. Originally intended as a forum for discussions of the arts and current issues, its rapid growth led to the founding of the national organization in 1851.

On a trip to New York in 1873 the prominent Chicagoan Henry Greenebaum became enthused over the new club. Returning home, he recruited ten members, and Johanna Lodge No. 9 was chartered on February 14, 1874, the first U.O.T.S. lodge in the Midwest. **Babette Wise** was the first president, and Henry Greenebaum was designated "Honorary Brother." Two more lodges were founded in Chicago: Sarah Greenebaum No. 16 (1907), and Lincoln No. 22 (1915). The three Chicago lodges often collaborated on projects and met on festive occasions.

The earliest records kept by Johanna Lodge are two cash books dating from 1874-1898. Entries in these books show that one of the first concerns of the group was to provide for its members who were widowed. The existence of the Widowfund is first documented in 1876; a donation of \$67.25 is recorded without explanation. (Minutes from these years, which might have helped explain the origins of the fund, do not exist.) From later records, however, we can see how the fund operated: whenever a member became a widow, each lodge contributed a small amount of money per member to a fund which was divided among the widows. This was referred to as a "widowtax" by the 1930s, and the amount collected was about 1½ cents

per member. At the end of each month, a letter from U.O.T.S. headquarters in New York listed the members who had been widowed, and the tax was calculated from each lodge's current membership figures.

Although in the early years Johanna Lodge was most concerned about helping its own members, it wasn't long before its mission shifted to philanthropy. Johanna Lodge is thought to have been the first lodge to take up charitable work in a substantial way. Under its second president, **Johanna M. Loeb**, its first charitable effort was providing clothing for 100 boys at Chanukah, 1878. That same year, money was donated to the United Hebrew Relief Association and several other charities.

In the years that followed, Johanna Lodge became well known in Chicago education circles for its projects to supplement services offered by the public schools. The Lodge founded the first free public kindergarten in Chicago, and also supported "penny lunchrooms" to serve poor neighborhoods. These services were later taken over by the Chicago Public Schools. Johanna Lodge also purchased art prints to hang on school walls, and provided equipment such as sewing machines.

Johanna Lodge played a crucial role in establishing the Bureau of Personal Service, which had originally been founded by the National Council of Jewish Women. The Bureau of Personal Service aided Russian refugees fleeing the pogroms; a workroom and a soup kitchen were established, and women who worked in them were paid in the form of groceries and household items. Johanna Lodge, through the Conference of Jewish Women's Organizations and under the leadership of **Lizzie Barbe**, its third president, organized and ran the Bureau. The Associated Jewish Charities later took over this work.

Although Johanna Lodge sponsored many projects in Chicago, it was the Lodge's work with the blind which would become its hallmark, and it is the one mission which survives today.



Logo of the U.O.T.S.  
Spertus Institute.

After World War I, when an estimated 10,000 servicemen returned from the war blinded, the need for books and magazines transcribed into Braille became acute. **Antoinette Harris**, a lodge member, had a family member who was blinded in the war, and she set about transforming a personal problem into a mission for the Lodge. Under the tutelage of the Chicago Public Library, which had established a "Books for the Blind" department in 1912, Johanna Lodge began its work, and by 1943 had transcribed 850,000 pages. Textbooks, music books, law books, medical reference books, novels, and history were all transcribed. The work was not limited to needs in Chicago; requests came in from all over the world and many books were in French, Spanish, and other languages. The Lodge even transcribed 40 sets of merit badge requirements for blind Girl Scouts. This work became the largest and most recognized activity of the Lodge, involving over 100 members in the early years.

Johanna Lodge underwent many changes through the years. Even its name evolved: from "Jochannah" or "Yochannah" in the first years, to "Johanna," which was officially adopted in May, 1926. The first meetings were conducted in German, but before long there was a shift toward English. The change was officially adopted in 1917, but for many years before that Johanna Lodge had been recording its minutes in English.

The U.O.T.S. was a secret organization, with passwords and secret handshakes, and a ritual which was repeated at every meeting. (The passwords, handshakes and regalia were abolished in December 1951.) Applicants had to be recommended by three members in good standing, and each member was limited to signing one application per year. The Lodge met twice a month from October to April, at first in homes, then at Chicago Sinai Congregation's Emil G. Hirsch Center for many years. In 1946 this arrangement ended, and the Lodge moved to offices in the Jewish Education Building at 72 East 11th Street.

Dues were initially \$4.00 per year. Later these were increased to \$10, paid in two installments. Membership figures are not complete for the Lodge, but from its beginning in 1874, with ten charter members, it grew to 148 in 1884. By 1927 membership had soared to 891; during World War II it hovered around 780 and then began to decline. Today, the Johanna Bureau for the Blind and Physically Handicapped carries on some of the work begun by Johanna Lodge.

The Chicago Jewish Archives is working to preserve the now-fragile records of Johanna Lodge. A grant from the National Foundation for Jewish Culture is enabling

the archives to microfilm many of the minute books of the Lodge, which will enable researchers to use the material without damaging the originals.

In addition to minutes, the collection includes many issues of the *Bulletin of Johanna Lodge* (also called the *Voice of Johanna*), the original charter, a banner, correspondence, and other items.... ❖

**JOY KINGSOLVER** was Director of the Chicago Jewish Archives, Spertus Institute, 1996–2008. She is a member of the board of directors of the CJHS.

Reprinted from *Chicago Jewish History*, Winter 2004

### *Johanna Philanthropic Group Holds Last Meeting, Celebrates Achievements*

The Johanna Philanthropic Group (formerly Johanna Lodge Nine, United Order of True Sisters) has come to the end of a long life of dedicated philanthropic pursuits. On May 29, 2003 the last meeting was held at Forty-One North, a restaurant in Northbrook.

The gala celebration honored longtime members, and was held in conjunction with a 90th birthday party (see photo). Over 100 attendees spent the afternoon reminiscing with the help of a devoted member and past president, Erma Einstein Baer, the historian of the group.

An oral history of Mrs. Baer was taken by Norman Schwartz and Janet Iltis for our Society. An excerpt appeared in *CJH* Spring 1996.



**From left: Past presidents Charlotte Lindar-Gorbunoff and Erma Baer; and Toby Wilson, the last president.**

*A celebration of Charlotte's 90th birthday was held in conjunction with the final meeting of JPG.*

*Courtesy of Janet Iltis.*

## Memoir *Continued from page 10*

This memoir is about forced immigration and its impact on individual psyches, no matter what one's age, and on family relations, and about how the effects of persecution and exile can throw individuals over the edge, psychologically speaking, cutting short their lives.

It is also about how optimistic and kind individuals, like Wally's stepmother, Toni Stern Roth, a native of Roth, become even more gracious and even heroic, and more hopeful and loyal to their religious faith and practices, in times of unspeakable tribulation, worry, and agony. The "Supplemental Letters" at the end of the book record the poignant pleas of Toni's dear ones trapped in Nazi Germany. Family members, safe in America, and willing to do anything to assist, were utterly helpless and unable to respond—an indictment of the American Jewish community and American government of the time, as of all world leaders and communities.

What prompted Wally's return visits? He tells us some of the reasons in this memoir.

He wanted to find out what had happened to his grandfather, Herz Stern, of whom he had fond and vivid memories. There was a mystery to solve. There was also a need felt by many family members and friends to see that the martyred Jews of Roth were properly memorialized. There was a family tradition of returning to places of persecution, both to thank those who saved Jews (the story of Walter's wife, Dr. Chaya Horowitz Roth, and her family) and to expose those

who did not, at least to isolate a human penchant for indifference and betrayal that must be countered and counteracted. There was also a need to instruct future generations—of Jews and of Germans.

This memoir emerges from aspects of Walter Roth's character and worldview that run deeper and are more fundamental than even the life-changing circumstances that befell and beset him and his family.

A born historian, a president of the Chicago Jewish Historical Society for over 20 years, he has chronicled his adopted city with the passion he has felt for his own family history. Blessed with a genuine love of justice and integrity, he pursued his legal studies at the University of Chicago and has fought for fairness, equality, and decency in the courtroom and in the community.

Devoted to Judaism and to Jewish learning and culture, he has been a loyal member of Congregation Rodfei Zedek and an advocate for the Jewish People and for the State of Israel through leadership in the American Jewish Congress and other Jewish organizations and causes.

All who read this memoir will be indebted to Walter Roth, for the trips taken, memories related, and insights imparted. The honor of being asked to preface Wally's reflections makes me appreciate all the more the honor of reading and contemplating them.

Rabbi Elliot B. Gertel  
Congregation Rodfei Zedek  
Chicago, Illinois  
January 2013

## Leo Melamed Speaks on "Financial Markets in Chicago and Jews"

*Continued from front page*

Leo Melamed is internationally recognized as the founder of financial futures. In 1972, as chairman of the Chicago Mercantile Exchange (CME Group), he launched currency futures with the creation of the International Monetary Market (IMM)—the first futures market for financial instruments. In the years that followed, Melamed led the CME in the introduction of a diverse number of financial instruments, including Treasury Bills in 1976, Eurodollars in 1981, and stock index futures in 1982. In 1987, Melamed spearheaded the introduction of Globex®—the world's first futures electronic trading system, and became its founding chairman.

He is a Holocaust survivor who found safety in the U.S. during World War II. The story of his escape as a child from Bialystok, Poland as he and his parents miraculously outwitted the Nazis, was an odyssey that took two years. The escape spanned three continents, six languages, the Trans-Siberian railroad, and Japan—courtesy of a life-saving transit visa from Japanese Consul General to Lithuania, Chiune Sugihara.

Nobel Prize Laureate in Economics Merton Miller (1990) called financial futures "the most significant innovation in the past two decades." At the end of 1999, the former editor of the *Chicago Tribune* named Melamed one of the ten most important Chicago businessmen of the 20th century.

Leo Melamed is an attorney by profession and an active futures trader. He is chairman and CEO of Melamed & Associates, Inc., a global consulting enterprise. Mark your calendar for his talk on May 19.

## President's Column

*Continued from page 2*

During Lincoln's lifetime, Jews and many others in the Union, were ambivalent about their wartime President. Following his death, Jews, like most of the country claimed him as a martyr and as one of "our own." The American Civil War had many causes including the ending of slavery. I wish to point out that the State of Israel is the only country in history to have taken people out of Africa not to be slaves but to be free—the Jews of Ethiopia.

If we have not yet had a President who is Jewish, we do now have the first Orthodox Jew to become a Cabinet member, Secretary of the Treasury Jack Lew. President Obama's former Chief of Staff has become the standard bearer for the integration of observant Jews in the world of top-level politics and government service. Washington abounds with tales of Lew's shutting down his telephone for *Shabbos* and getting the White House cafeteria to add kosher sandwiches to the menu.

### THE MOB MUSEUM AND JEWS

A different chapter of American Jewish history can be experienced by visitors to Las Vegas, Nevada, at The National Museum of Organized Crime and Law Enforcement, known as "The Mob Museum."

The brains behind the museum project is former Las Vegas Mayor Oscar Goodman, a lawyer whose clients included Meyer Lansky, Frank "Lefty" Rosenthal, Herbert "Fat Herbie" Blitzstein, and Moe Sedway—tough Jews who were armed to the teeth, lived outside the law, and built a desert outpost by any means necessary, often against implacable enemies. The museum tells the story of organized crime in America from its birth in ethnic neighborhoods of cities like Chicago, Boston, Detroit, New York, and more.

Gangs are treated as avenues of social mobility—a shortcut to versions of the American Dream. There are many examples of accolades and "thank you's" from organizations such as the United Jewish Appeal to the characters in the museum's collection. There has always been a fascination among many with oldtime Jewish gangsters, especially when contrasted with privileged contemporary Jewish criminals such as Bernie Madoff. The museum is located at 300 East Stewart Street in downtown Las Vegas. <http://themobmuseum.org>

### JOSEPH P. KENNEDY AND JEWS

This winter I read a book of particular interest—*The Patriarch: The Remarkable Life and Turbulent Times of Joseph P. Kennedy*, by David Nasaw, the Arthur M. Schlesinger, Jr., Professor of History at the Graduate Center of the City University of New York. This is a fascinating tale of a famous father—a Wall Street tycoon, Hollywood buccaneer, notorious proponent of appeasement before World War II, and a virulent anti-Semite. He was a manipulator, bully, and charmer who worked his way into the corridors of power, though Nasaw found no evidence that Kennedy was a bootlegger.

Named by Franklin Delano Roosevelt as ambassador to Great Britain in 1938, Kennedy refused to be a team player. He was convinced that he knew better than his superiors. He wanted to avoid war because he feared that American capitalism, which had made him a very rich man, would not survive the entry of the United States into the conflict. After his ambassadorial tenure ended, Kennedy became paranoid about Jewish influence. He was committed to finding a way to live at peace with Hitler while believing that American Jews were committed to going to war.

Kennedy actually tried to achieve some international consensus on establishing a new Jewish homeland somewhere in the British Empire. His motive was tactical and not humanitarian. He believed that if European Jews could be removed from the equation, then maybe Hitler would have his *lebensraum* and stop waging war. Kennedy detested Roosevelt's Jewish advisers—Felix Frankfurter, Samuel Rosenman, Bernard Baruch, Eugene Mayer, Sidney Hillman, and others. Joseph P. Kennedy died in 1969 at the age of eighty-one. He had outlived four of his nine children.

### THANK YOU

On behalf of your Chicago Jewish Historical Society officers and board of directors, I want to thank you for renewing your membership for 2013 and for referring new members who can begin to "look to the rock from which [they] were hewn." I enjoy receiving communications from our members, via e-mail, phone, standard mail, and in person. Be sure to stop and say "hello" at our upcoming lectures!

Look to the rock from which you were born  
הביטו אלי צור הציבונם



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### What We Are

The Chicago Jewish Historical Society was founded in 1977, and is in part an outgrowth of local Jewish participation in the United States Bicentennial Celebration of 1976 at an exhibition mounted at the Museum of Science and Industry. The Society has as its purpose the discovery, preservation and dissemination of information about the Jewish experience in the Chicago area.

## About the Society

### What We Do

The Society seeks out, collects and preserves written, spoken and photographic records, in close cooperation with Spertus, A Center for Jewish Learning & Culture. The Society publishes books and the quarterly journal *Chicago Jewish History*; holds open meetings at which various aspects of Chicago Jewish history are treated; and offers tours of local Jewish historical sites.

### Membership

Membership in the Society is open to all interested persons and organizations and includes a subscription to *Chicago Jewish History*, discounts on Society tours and at the Spertus Store, and the opportunity to learn and inform others about Chicago Jewish history and its preservation. Membership runs on a calendar year, from January through December.

New members joining after July 1st are given an initial membership through December of the following year.

### Pay Your Dues Online

Visit our website to pay dues with credit card or PayPal, buy cards and books, see announcements of upcoming Society events, and read issues of *Chicago Jewish History*.

[www.chicagojewishhistory.org](http://www.chicagojewishhistory.org)

We welcome your inquiries and comments. Send e-mails to:

[info@chicagojewishhistory.org](mailto:info@chicagojewishhistory.org)



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chicago jewish historical society

**Tribute Cards for Celebrations or Memorials** The card design features the Society's handsome logo. Inside, our mission statement and space for your personal message. Pack of five cards & envelopes \$18.00. Individual cards can be mailed for you from our office at \$5.00 per card, postage included. Mail your order and check to the CJHS office, 610 South Michigan Avenue, Room 803. Chicago IL 60605-1901. You may also order online: Visit [www.chicagojewishhistory.org](http://www.chicagojewishhistory.org)