



# chicago jewish history

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## *Sunday, March 26—Save the Date! Director of New Illinois Holocaust Museum and Education Center to Speak at CJHS Open Meeting*

“History in the Making: the New Illinois Holocaust Museum and Education Center” will be the subject of the talk presented by Richard Hirschhaut at the next meeting of the Chicago Jewish Historical Society, on Sunday, March 26. The program will begin at 2:00 p.m., after a social hour and refreshments at 1:00 p.m., at the present facility of the Illinois Holocaust Museum and Education Center/Holocaust Memorial Foundation of Illinois, 4255 West Main Street, Skokie. Admission is free and open to the public.



**Richard Hirschhaut**

Mr. Hirschhaut, the Project and Executive Director of the new Illinois Holocaust Museum and Education Center since July 2004, will discuss the history of the Foundation since its founding in 1981, and the planning and development of the new museum and center. Designed by noted Chicago architect Stanley Tigerman, the museum and center will be constructed at 9603 Woods Drive, on the northwest corner of Golf Road and the Edens Expressway (I-94), in Skokie.

Richard Hirschhaut brings to this challenge over twenty years of experience as a senior staff member of the Anti-Defamation League, most recently as the Greater Chicago/Upper Midwest Regional Director. He is a frequent consultant to law enforcement agencies, municipalities and professional associations on issues of extremism and the impact of hate crimes. He has brought anti-bias training to prisons, police and fire departments, churches, and schools. Under his direction, ADL's Chicago office created the National Youth Leadership Mission, an award-winning initiative that brings diverse high school students to Washington, D.C., to visit the U.S. Holocaust Museum and meet with civil rights leaders.

For further information phone the CJHS office at (312) 663-5634.

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S K O K I E				▲ N

**PARKING at HMFI:** there are parking spaces in front and back of the building, and ample street parking. **(Please DO NOT use the parking lot east of HMFI.)**

## President's Column



Walter Roth

### EXECUTIVE SECRETARY EVE LEVIN

has retired after many years of superb, devoted service to the Chicago Jewish Historical Society. Fortunately, she will continue to assist us on special projects. Thank you, Eve!

### “HOW THE SON OF ULYSSES S. GRANT HELPED A GALITZIANER.”

I saw this headline while I was perusing a recent issue of

*The Galitzianer*, the quarterly newsletter of Geshet Galicia (Bridge to Galicia), the special interest group for Jewish families from Galicia, a province of the former Austro-Hungarian Empire. My wife Chaya and I belong to this genealogical society.



The subject of the article was Charles Pitzele, who had lived in Chicago. The author was Ben Weinstock of New York. I sent Mr. Weinstock an e-mail expressing my interest in his article. He replied that his own interest in the incident

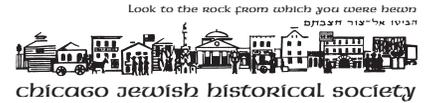
arose because it concerned a member of the Pitzele family, of which he thought he was a descendant.

The Pitzeles had been one of the wealthiest families in Galicia. Their descendants immigrated to America in the 19th century. Ben Weinstock's article notes that Charles Pitzele was among the family members who came to Chicago in the 1870s. Later, when Charles returned to Galicia for a visit, traveling to Cracow and other places, he was arrested for not having done his required service in the Austrian military. Charles was rescued from imprisonment only with the intervention of the son of President Ulysses S. Grant.

Mr. Weinstock had spent over a decade researching the Pitzele family in America. Records at the New York City Public Library led him to Illinois and Chicago. The Grant story appeared in an edition of the *Chicago Tribune* dated November 23, 1890, reporting that a case had just come to light involving the arrest of an American by the Austrian government. The person named was Charles Pitzele, a resident of Chicago and a naturalized citizen of The United States. He was arrested by a Polish officer on the grounds that he had left Galicia without serving in the Austrian army. He was “thrown in jail” and kept there for nearly a week.

Charles Pitzele appealed to Frederick Dent Grant, the U.S. Minister to Austria and the son of the former President. On the

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### Chicago Jewish History

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## Notable Cultural Events: Spring, Summer & Fall

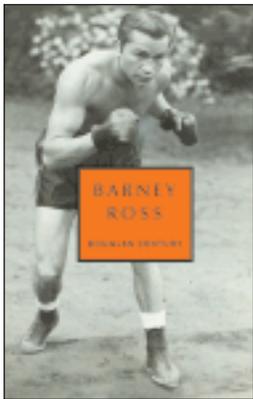
### Nextbook Program:

#### *Barney Ross: Not Without A Fight*

Thursday, March 9, 7:00 p.m.

Martyrs', 3855 North Lincoln Avenue

A conversation between Douglas Century, author of a new biography (*Barney Ross*, published by Schocken), and Rick Kogan of the *Chicago Tribune*.



“At 13, Chicago’s own Barney Ross saw his father murdered, his mother suffer a nervous breakdown, and his three younger siblings sent to an orphanage. Determined to make enough money to reunite the family, he became a petty thief, a gambler, a messenger boy for Al Capone, and a professional boxer. In his new book, Douglas Century tells how Ross went

from being the ‘Jew Kid’ from the West Side to winning the lightweight, junior welterweight, and welterweight titles. He also describes his heroic actions at Guadalcanal, his addiction to morphine, and his covert missions to run guns to Palestine.”—*Nextbook*

Tickets \$8. Order by phone (312) 747-4074, online at [www.nextbook.org](http://www.nextbook.org), or purchase at the door.

### Nextbook Program:

#### *Are We There Yet? Jewish Playwrights and the American Dream*

Tuesday, May 9, 6:30 p.m.

Alliance Française de Chicago  
54 West Chicago Avenue

Steppenwolf Theatre Artistic Director Martha Lavey and Director of New Play Development Ed Sobel discuss Jewish striving in American theater.

“From Arthur Miller’s salesman to Becky, the widowed mother of three in Sylvia Regan’s *Morning Star*, to Louis Ironson in *Angels in America*, to Richard Greenberg’s Darren Lemming in *Take Me Out*, the creations of Jewish American playwrights are often desperate to arrive. But each time they shake off one sign of difference—religion, ethnicity—they confront another—class, gender, sexual orientation.”—*Nextbook*

Tickets \$8. Order by phone (312) 747-4074, online at [www.nextbook.org](http://www.nextbook.org), or purchase at the door.

### Newberry Library Seminar:

#### *Sex, Politics, Murder, and Genealogy*

Thursday, April 6, 5:45–7:45 p.m.

The Newberry Library, 60 West Walton Street

“Local Chicago historian Walter Roth narrates the sensational story of Dora Feldman McDonald who, in 1907, made headlines when she shot her lover. McDonald’s subsequent trial and acquittal turned her into a public figure. When the historical trail ran dry soon after the jury’s verdict, however, Roth turned to genealogist Mike Karsen to investigate McDonald’s later life. Learn how the genealogist then traced what happened to McDonald and her family after the trial. What he turned up surprised both of them.”

— *Newberry Library*



Dora Feldman McDonald

Walter Roth’s account of the trial appears in his book *Looking Backward: True Stories from Chicago’s Jewish Past*, published by CJHS and available at local bookstores and online. Registration fee \$40. Discounted rate of \$36 is available for seniors, students, Friends of the Newberry Library at the Author level (\$100) and above, current Newberry

Library Associates, and current members of the Newberry’s Friends of Genealogy. Register online at [www.newberry.org](http://www.newberry.org) or phone (312) 255-3700.

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### **Not in Time for Hanukkah— Publication of CJHS Chicago Jewish Time Line Delayed until Passover 2006/5766**

We announced the publication and distribution of an illustrated Chicago Jewish Time Line as a Hanukkah gift to our active members. (The project was undertaken in association with the nationwide celebration of 350 years of Jewish life in America.) Instead, it will be sent as a Passover *afikomen* gift. Apologies for the delay.

# William S. Paley: Good Night, and Good Luck

BY WALTER ROTH

In the recent film “Good Night, and Good Luck,” a docu-drama about the Ed Murrow television show, the enigmatic figure of William S. Paley (played by actor Frank Langella) is often seen lurking in the background, clearly giving orders as to the manner in which the program was to proceed in its combat with Senator Joseph McCarthy and his infamous campaign to “expose” and blacklist those he designated as subversives or worse. In reviewing the film, Roger Ebert of the *Chicago Sun-Times* gave it four stars and characterized Paley as “the boss who ran the network as a fiefdom, but granted Murrow independence from advertiser pressure.” Paley is of additional interest to us since he was a native Chicagoan and Jewish.

Paley was the man who, beginning as a young man in his late twenties, had built a huge radio empire by acquiring numerous small stations, and combining them under the name Columbia Broadcasting System, Inc. He had become president and principal owner of CBS and a leading pioneer in using radio as a news medium.

He was born in Chicago on September 28, 1901, to Samuel and Goldie Paley. Both parents were born in Ukraine and immigrated to the United States with the masses of Jews who fled Russia and its pogroms after the assassination of Czar Alexander II. Samuel’s father, Isaac, was said to have been a handsome, modern Jew, quite successful even under the restrictions of Russian anti-Semitism. William Paley later wrote that some of his venturesome business acumen was inherited from his grandfather.

Samuel Paley was born in 1875, came to Chicago with members of his family in 1883, and married Goldie Drell in 1896. They first lived on South 14th Street, about a block from the corner of Maxwell and Halsted Streets. By 1901, the family had moved to South 1767 Ogden Avenue, a better neighborhood, where Samuel established a cigar manufacturing and sales business. It was in the family living quarters behind the store that William Paley was born. By 1905, a thriving business allowed Samuel to move Goldie and their son to 395 South Marshfield Avenue, near Jackson Boulevard—another step up the social ladder.

For reasons that are not clear, Samuel moved his

family and cigar business to Detroit when William was four years old, only to return to Chicago a few years later. By 1910, he relocated to a large factory building at 235 West Van Buren Street. It was said that he had over 75 employees. He created and became president of the Congress Cigar Company, located in an even larger facility at 404 South Racine Avenue. In 1917, he moved the family residence to 1456 West Fargo Avenue, on the far North Side, their last home in Chicago.

It was said that “William lived for his father’s approval.” Though a tough disciplinarian, Samuel had deep affection for his son and taught him every detail of the tobacco business. The boy lived a sheltered existence in an extended family (members of which still live in the Chicago area).

After a few years at Chicago’s Schurz High School, his parents sent him to Western Military Academy, at Alton, Illinois, a fancy private school. He then attended the University of Chicago for one year. When the family moved to Philadelphia in 1918, he entered the University of Pennsylvania Wharton School of Finance. According to author Robert Motz, in his book, *CBS: Reflections on a Bloodshot Eye*, Paley felt he was discriminated against, not only by Gentiles, but also by Jews of German descent, when he sought fraternity

membership. (Nevertheless, he was accepted into Zeta Beta Tau, the most prestigious Jewish fraternity, and was elected president of his chapter.)

After graduating from Wharton in 1922, he joined the Congress Cigar Company. His father had continued to teach him the cigar business in all its aspects, even sending him to tobacco farms in Cuba during the summers so he could learn all about the business of growing tobacco. By 1925, William had been promoted to president-secretary-advertising manager of the Congress Cigar Company and given an equity interest in the business. His annual salary was \$30,000, a large sum for that time.

Labor problems had caused Samuel Paley to move the business from Chicago to Philadelphia. There had been conflicts from the time of the Haymarket tragedy, complaints by workers who felt they were grossly underpaid by the manufacturers, many of whom were



William S. Paley in 1940.

Jewish. Samuel Gompers, president of the American Federation of Labor, and a Jew, led the campaign against the owners. Samuel Paley and his fellow manufacturers decided to move their businesses to locations where union activity was not as strong or militant as Chicago. In 1918, Samuel Paley, his brother Jacob, and their families moved to Philadelphia as an initial new location. They also took with them all the resources of the Congress Cigar Company and its popular La Palina brand. Much has been written about the origin of the name and its logo. Was the name a tribute to Goldie Paley, and was it originally her stately portrait that was later transformed into a colorful Cuban beauty?

The Paleys eventually had many factories in various Eastern locations. Then, in 1931, as the Great Depression was beginning, Samuel and William Paley and their partners sold the business for 30 million dollars.

**W**illiam's interest in radio began while he was doing advertising for the Congress Cigar Company. The story is told in *Maxwell Street—Survival in a Bazaar* by Ira Berkow. One summer, while his father and uncle Jacob were traveling in Europe, William “took it upon himself to invest fifty dollars a week to put Miss La Palina and a ten-piece orchestra on a local station.” When his father and uncle returned, they were furious at what they considered a waste of money. They made William cancel the program, but requests by listeners to the station began to come in, asking for the show. Sales of cigars jumped, and “Bill Paley grew more and more interested in radio.”

In 1928, William purchased his first wave of radio stations, and by September 26, 1928 he became president of CBS. He moved quickly to make his company a strong rival of NBC, run by David Sarnoff (also Jewish). CBS grew and prospered in the 1930s. Paley brought great talent to CBS. He hired Bing Crosby, discovered Kate Smith, and hired Jack Benny away from NBC.

It was said that Paley turned down an option for the musical “Fiddler on the Roof” because after listening to the music, “I couldn’t do it because it’s the story of my own family.”

When he moved to New York, Paley wanted to get into high society. He pursued and married Dorothy Hart Hearst, who was divorced from John Randolph Hearst, son of William Randolph Hearst. He later divorced her and married Barbara “Babe” Cushing Mortimer, a high society beauty from Boston. He soon developed a reputation not only as a successful and ruthless businessman but also as a womanizer.

During World War II, Paley took a leave of absence from CBS to help organize radio operations of the Office of War Information in Europe. He returned to CBS in 1946, became its chairman, and helped to make the transition from radio to television.

Especially prestigious was the CBS “See It Now” TV series, hosted by Edward R. Murrow. The show criticizing Joseph McCarthy proved devastating to the Senator’s irresponsible campaign. Paley supported Murrow’s efforts at critical times, but the movie and the facts are ambiguous as to Paley’s behind-the-scenes role.

He was a careful, conservative man, and when a leading advertiser threatened to sever its ties with CBS because of “See It Now,” Paley restricted Murrow

to the profitable celebrity interview show, “Person to Person.” William S. Paley retired from the political wars. But he clung tenaciously to power at CBS.

As for his Jewish activities, they appear to have been limited to philanthropy to the United Jewish Appeal and the Philadelphia Jewish Federation. In their early Chicago years, his family appears to have belonged to a Reform Temple, but there is no evidence that he had any religious affiliation.

William S. Paley died on October 26, 1990. A memorial service at Temple Emanu-EL, on Fifth Avenue and 65th Street, was attended by over 2,000 people. He was eulogized as the man who had more impact on the delivery of news and entertainment than any other person. Henry Kissinger, a close friend, said that while Paley enjoyed the company of politicians and world leaders, he steered clear of allowing them to influence his work. “He would never allow anything to interfere with his love affair with CBS.” Kissinger’s remarks may give us a deep insight into both the successes and limitations of William S. Paley. ❖

**WALTER ROTH** is the president of CJHS.



La Palina cigar box art.

# Katharine Kuh: Chicago's Modern Art Maven

BY BEV CHUBAT

**D**o you remember Diana Court? It was the elegant Art Deco atrium in the Michigan Square Building at 540 North Michigan Avenue. Seven glass panels depicting Diana the Huntress were set into the curved wall of the rotunda and lit from behind. This art enclosed a café with tables and chairs that surrounded the lovely Diana Fountain. It was an oasis from the bustle of the city street, a restful setting for a drink or light lunch. Alas, the building was demolished in 1973, and the site is now occupied by a Marriott Hotel.

This story is set in an earlier time—November, 1935—when a determined young Jewish woman named Katharine Kuh rented a space facing Diana Court and opened a gallery of modern art. It was not a good time in world history or in Katharine's own life. The Depression was continuing, and her marriage was ending. She wanted to escape what she felt was her in-laws' narrow, conservative milieu in suburban Highland Park, and embark on an independent life. She said she wanted to be "a pioneer in [her] own backyard." The rent on the gallery space was fifty dollars a month.

Katharine's biography is sketched in the preface to *My Love Affair with Modern Art: Behind the Scenes with a Legendary Curator* by Katharine Kuh; edited and completed by Avis Berman (2006, Arcade Publishing). Ms. Berman was the curator's friend and literary executor. Katharine had begun writing her reminiscences at age eighty-seven, and it was only some years after her death in 1994 that Berman felt able to attempt completion of the work, being careful to stay true to her mentor's distinctive writing style.

Katherine had suppressed several important facts about her private life, details that she would never have committed to print. But Berman knew she could not complete this book of reminiscences leaving "uncharacteristically elliptical passages in the text" unexplained. The first revelation was about Katharine's disability.

**S**he was born Katharine Woolf on July 15, 1904, in St. Louis, Missouri, the youngest of three daughters of Morris and Olga Weiner Woolf. Her father was a prosperous silk importer. In 1909 the Woolfs moved to

Chicago, and five years later one of the pivotal events in Katherine's life occurred: she contracted polio.

For the next ten years she had to wear a plaster body cast. During the years when she couldn't walk, her father, who collected fine art prints, showed her how to catalogue them. (Olga Woolf donated the collection to The Art Institute of Chicago in 1941.) Katharine's uncle was a collector of paintings, and he gave her books about art.

She was able to return to school at the age of fifteen after having been tutored at home. Although she now had to wear a heavy cast under her clothes to support her spine, she was able to be among people her own age. Art, which represented her years of loneliness, was put aside.

She recovered enough to walk again, but despite physical therapy, she limped, and her left leg never developed properly. She never mentioned her medical history in



**Katharine Kuh, Marc Chagall, and Daniel Catton Rich at The Art Institute of Chicago, 1958. Chagall's painting *Birth* is behind them.**

*Katharine Kuh papers, Archives of American Art, Smithsonian Institution. Rephotographed by Lee B. Ewing. Image courtesy of Arcade Publishing.*

her autobiographical writings, but would often describe the difficulty of climbing flights of winding stairs to visit artists' studios. Now her struggles can be better understood.

After graduation from high school, she entered Vassar College as an economics major. She looked back on Vassar with mixed feelings because of the anti-Semitism she encountered there.

**D**uring her junior year, Katharine took what she thought would be a snap course—a class on Italian Renaissance art taught by a new young instructor named Alfred Barr, Jr. He was the visionary art historian who, in 1929, became the first director of the Museum of Modern Art in New York City. She remembered that he was “light years ahead of us.” She immediately changed her major to art history. To Katharine, Barr was “the person who most acutely changed attitudes toward twentieth-century art, toward museums and their practices, and above all else, toward the meaning of the word *art* itself.”

After she graduated from Vassar, Katharine moved back to her parents' house. She earned a master's degree in art history from The University of Chicago. She declared that her decade of wearing a body cast was over. Rebelling against this constriction was the beginning of a freer life for Katherine. She fell in love with and married George Kuh, a clothing company executive related to Chicago's pioneer Jewish family, the Greenebaums. His first wife had died, leaving a young son. Katherine could not adapt to life as a suburban wife and stepmother, and she and George divorced.

The Katharine Kuh Gallery exhibited the work of artists who would become world-famous, but Chicago was not receptive to modern art in the late 1930s and

early 1940s. Katharine's chief nemesis was the conservative art critic of the *Chicago Tribune*. There was also an organization called “Sanity in Art”—reactionary women who would invade the gallery and harass Katharine. She gave art appreciation classes; she opened an employment agency for refugee artists; she did war work; finally, she had to close the gallery.

In 1943 she joined The Art Institute of Chicago as a curator, the editor of the museum bulletin, and a lecturer in the education department. The love of her life was the museum director, Daniel Catton Rich, a married man. They worked very well together, and their personal relationship was an open secret.

When he resigned from the AIC in 1958, Katharine did, too. She moved to New York, where she became the art correspondent for *The Saturday Review*.

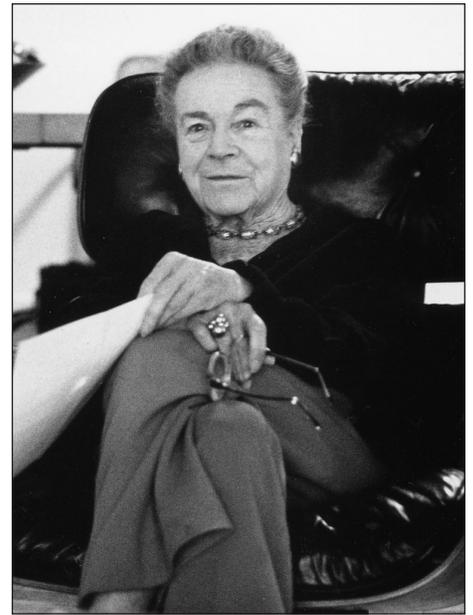
In 1968 the First National Bank of Chicago began planning its new downtown skyscraper, and she was named curator of the corporate art collection. In her foreword to the collection catalogue (1974) she wrote: “Whether in a bank, home or museum, art has the same mission—to enrich life and widen horizons.”

Katharine Kuh wrote five books on modern art. Avis Berman has now edited and completed the sixth, a fascinating, revealing memoir. ❖

*Marc Chagall's painting Birth is owned by The Art Institute of Chicago and can be viewed in Gallery 231.*

*Two of Edgar Miller's decorative glass panels for Diana Court are in the permanent exhibition “Fragments of Chicago History” in Gallery 200B of the Institute, accompanied by a Hedrich Blessing photograph of the atrium showing Carl Milles' fountain.*

**BEV CHUBAT** is the editor-designer of Chicago Jewish History.



**Katharine Kuh (1904–1994).**

Photograph © Dixie Sheridan.

Image courtesy of Arcade Publishing.

## Welcome, New Members of CJHS

Gerald Bender  
 Sam & Judith Bernstein  
 Sidney & LaMoyne Blair  
 Michael Dannhauser  
 Barbara Dorevitch  
 Bernard Hammer  
 Gershon Hammer  
 Caryl Kahn  
 Carol Kaplan  
 Charlene Karns  
 Marcia Lawrence  
 Norma Liber  
 Joseph Marcus  
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FROM THE  
CHICAGO JEWISH  
archives

## Cousins Remember Congregation Keshet Israel

By Joy Kingsolver

***“The name of this Congregation shall be Keshet Israel, and shall not be changed as long as seven members in good standing remain.”***

So begins the constitution of Congregation Keshet Israel, originally located at 4719 South Marshfield Avenue. It is not known exactly when Keshet Israel was founded, although Norman Schwartz, CJHS past president and co-author of the two-volume *Synagogues of Chicago*, reports that it was listed in city directories in 1921. The shul was forced to relocate to 1609 West Garfield Boulevard after a fire that took place around 1946; it had probably closed by 1957.

Though the shul is gone, and its history is now difficult to reconstruct, it is by no means forgotten. Flora Lee Rubenstein Weiss and Lillian Rubenstein Kayton, cousins who grew up in this congregation, recently brought an original copy of the constitution, donated by Marvin Pechter, along with a translation from the Yiddish by Rabbi Jack Frank, to the Chicago Jewish Archives. They also recorded an oral history interview with their recollections of Keshet Israel and its neighborhood.

### ***Flora Weiss recalls the origins of the shul:***

“All of the members of the congregation were store owners in that immediate area. Depending on how affluent they were, either they lived upstairs of their stores, or in back of their stores, but I called our community sort of a shtetl in Chicago, because we were a close-knit kind of community. Most of the stores were on Ashland Avenue, which is where my father’s store [the Avenue Gift Shop] was, 4911 South Ashland.



**Flora Lee Rubenstein Weiss (left) and Lillian Rubenstein Kayton.** *Chicago Jewish Archives, Spertus Institute of Jewish Studies.*  
Photo courtesy of Flora Weiss.

Lillian’s father’s store [the Ashland Gift Shop] was at 4942 South Ashland [they were ‘friendly competitors’], and all along South Ashland Avenue from 4700 to 5000 were store owners, all of whom were members of this shul....

“The Pritikins had the grocery, the Feldmans had the shoe store, the Schwartzes had the hat store, the Wolfowitzes—their daughter had the beauty shop. Reichman Jewelry—that was a big store

right next to Lillian’s father’s store. The Shuberts had the dry cleaner, the Moteffs had the florist...

“We have just wonderful memories of a shul with a balcony for the women, and of a gentleman by the name of Mr. Gitlitz, who was the Hebrew school teacher. He was one of the officers of the shul and he helped [conduct] the services. There was Hebrew school at Keshet Israel, and I went to the Hebrew school at my father’s insistence. When I got there [I saw that] I was the only girl. Everybody had boys, it seems, in our neighborhood. And it was cold! There was no heat, and I was the only girl, and I didn’t want to go back... Children were bar mitzvahed there. I remember a Purim party at which I was Queen Esther—I remember that.”

### ***Lillian adds her recollections of the High Holidays:***

“They were Orthodox services...the kids would be running up and down the stairs, and the president of the shul would be standing at the bimah and yelling, ‘Zol zayn shah!’ (‘Be quiet!’). Everybody was dressed up in their finest clothes. I would have a new outfit for shul on the High Holidays, and my brother too...we would walk to the shul—there was no driving, we didn’t have a car.... And they were davening in Hebrew.”

***The Keshet Israel constitution, drawn up in 1930, provides a glimpse into how the shul conducted its business.***

The president was held strictly accountable to the members and was required to attend services every Shabbat and holiday. Likewise, trustees were forbidden to leave the building during services or Torah reading (possibly a way of ensuring that there would always be enough members present to form a minyan). Members, too, were expected to adhere to certain rules and pay their dues promptly; every three months, the secretary would announce the amount each member owed the synagogue. Fines were established for the use of inappropriate language in a meeting; on the third offense, the member was to be banned from speaking in meetings for three months.

Gate 87 at Waldheim Cemetery was owned by the congregation, and there were special by-laws governing its administration and the sale of plots. If a member died without heirs, the congregation would provide someone to say Kaddish and light memorial candles, and would also provide two automobiles for the funeral.

This tightly-knit community was located in a neighborhood that did not have a strong Jewish presence.

***Flora remembers:***

“My sister Marilyn and I, and the Sprung boy, and Lillian’s brother were the only Jewish children in the Hamline Grammar School. I used to skip home, many times, to ‘You dirty Jew, you dirty Jew!’ That was how I grew up. I remember going with my parents—we used to go Saturday night to the West Side. That was the highlight of our lives. The West Side was where all the Jewish stores were. I remember going into one of the Jewish jewelry stores and buying the largest Mogen David I could find—and wearing it to school. So I was very proud of who I was.”

In about 1946 a fire destroyed the shul; there appears to have been an interval of two or three years during which the congregation had no regular location.

***Flora continues:***

“After the shul at 4719 Marshfield burned down, my father took to our home the Torahs and the silver [Torah adornments] until he found a new location which was at Ashland and Garfield Boulevard. That was a two-flat building, the first floor being the shul, and on the second was the shammes, or the caretaker, of the shul, and his name was Mr. Weiss—no relation to me, but he was the shammes...”

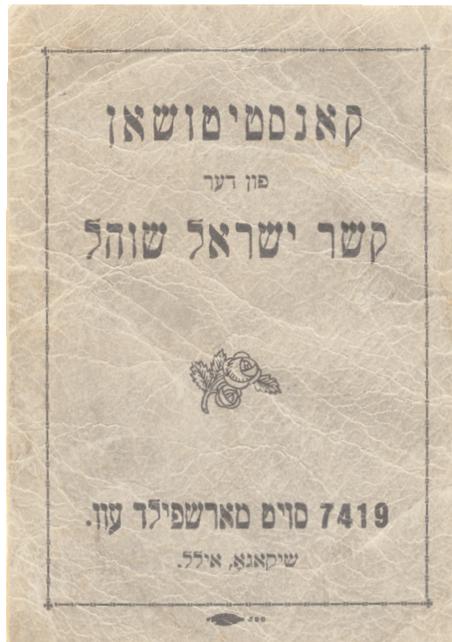
“It was Orthodox. It had a bimah on the main floor; the women sat in the balcony, and the men sat downstairs. But when they bought the building on Garfield Boulevard, because it was a two-flat apartment building, the men sat in the front, and the women in the back, on the same level. It didn’t warrant remodeling. They had a mekhitzte between. I remember my father being so happy and so proud, when he found that location, that they were still able to daven together.”

As the years went on, Jews began to move out of the area. Flora and Lillian remember that families wanted their children to grow up in neighborhoods that were more Jewish. Some moved to South Shore or Hyde Park, and many moved north to the suburbs. Flora’s father was one of the last members of the congregation; by the time he died in 1957, the shul had closed.

Chicago’s daily newspapers, and even the Jewish press, took little notice of small congregations like Keshet Israel; with so little documentation available, personal recollections like those of Flora Weiss and Lillian Kayton are all the more valuable. The Chicago Jewish Archives is actively seeking to

collect more memorabilia and documentation from synagogues in Chicago, and encourages anyone with memories to share to contact the archivist about recording those memories for posterity.

**JOY KINGSOLVER** is Director of the Chicago Jewish Archives, a component of the Asher Library, Spertus Institute of Jewish Studies, 618 South Michigan Avenue, Chicago, 60605. The archives can be reached by phone at (312) 322-1741, or by e-mail at [archives@spertus.edu](mailto:archives@spertus.edu).



**Keshet Israel Constitution, 1930.**

Cover printed in Yiddish: “constitution fun der keshet yisrael shul. 7419 south marshfield ave., chicago, ill.”

Two numbers in the address are transposed; it should read “4719.”

Chicago Jewish Archives, Spertus Institute of Jewish Studies.

Photo by Joy Kingsolver.

## *David H. Heller: Oral History Excerpts*

### *First President of Chicago's Loop (now Harold Washington) College Board Member, Chicago Jewish Historical Society*

*David H. Heller, Ph.D., died of complications of prostate cancer at age 85 on December 19, 2005. He is survived by his wife, two daughters, a brother, and four grandchildren. David loved learning, and believed that anyone should have the chance to learn. He taught in public schools and community colleges all his life. David's*

*interest in Chicago Jewish history brought him to CJHS. He was elected to our Board of Directors in 2001, and also served as a valued member of our editorial board.*

*The following edited excerpts are taken from an interview conducted by Sidney Sorkin in the office of the Chicago Jewish Historical Society, on April 8, 1984.*

**DH** I was born in Chicago, in Logan Square, September 7, 1920. ... I have one younger brother named Eugene. He was born in Bessemer, Alabama.

**SS** That sounds interesting....

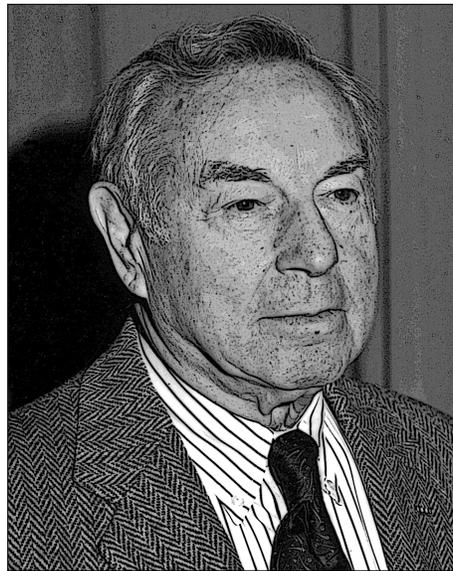
**DH** My father came to this country in 1909. He married my mother in 1917, in Chicago, and went into the Army in 1918. I was born after my father's return from service overseas in World War I. When I was three months old we moved to Birmingham. At that time, some Jews from Chicago were moving down South to what was largely a farming and mining area without much of a middle class; Jews went down there, really, to provide essential modern commerce. My father set up a dry goods store there. But there was a Depression in about 1924-25, and my folks moved back to Chicago. I've lived in Chicago pretty much ever since then.

**SS** Your father came here in 1909. From where?

**DH** He originally came from Lithuania, from a little town called Shilel. It was located in what was then the Kovno Guberniya of the Russian empire....

### *Haskala*

**DH** My father left there about 1907 when he was about twenty, and went to Manchester, England, where we had relatives. Our family had mostly been rabbis for a long time, but my father, apparently, was one of those *yeshiva-bokhers* [seminary boys] who was "corrupted by the *Haskala*." [Hebrew for "Enlightenment"—the term coined in 1832 to describe the movement for spreading modern European culture among Jews.] Because he had



**Dr. David H. Heller in 2000.**  
*CJHS photograph by David Rigg.*

lost his faith in the extreme brand of Orthodox Judaism he had been taught, he felt he couldn't go into the family trade, so to speak. He decided it would be more moral for him to make a living with his hands, so he went to Manchester and learned the raincoat trade. Then, in 1909, he came to the United States and drifted westward to Chicago. As far as I know, he had no one here. I guess Chicago just meant new opportunities for him. He went into business with some landmen he found here.

**SS** You said your mother was born here. Where did her family originally come from?

**DH** Let's start with her father, Charles Rosenzweig. In the 1880s he emigrated from the city of Kovel, then in Poland, but now in the Ukraine. He went to work as a tailor in New York. There he met my mother's mother, Hannah (Annie) Goldberger, who came from what is now Slovakia, from a little town called Berzovica. At that time it was in Hungary. She came to New York with her family, through a process now called "serial migration." She met my dashing grandfather while they were both working in a New York clothing factory, and they were married in New York, where they had three daughters. They moved to Chicago about 1892, and had two more daughters, and a son. Finally, my grandmother and her siblings brought over their father and mother. Her father was born in Hungary, in 1815, as far as we can make out, and served in the Hungarian Army during the Louis Kossuth Rebellion. He died in 1915 and is buried in Chicago. That's my great-grandfather, David Hirsh Goldberger, after whom I'm named.

My great-grandparents are buried in Jewish Waldheim, in the Old Hungarian Cemetery....

My mother was the youngest of their five daughters. They all lived in a little cottage on Irving Avenue, one of the north-south streets in the Division Street neighborhood. My grandmother somehow saved up some money and bought a house on Albany Avenue “behind the Masonic Temple,” where it slants over and runs into Kedzie Boulevard....

**SS** Oh, yes, I know where it is...Logan Square...near the big statue in the middle of the street.

**DH** That statue is not the “Logan Monument,” as it is usually called. It is actually the Illinois Centennial Monument, erected in 1918 to commemorate the centenary of the State of Illinois. The frieze was sculpted on the spot, *in situ*, by a woman sculptor. My mother was one of those who stood around and watched her sculpt the base of the statue....

The neighborhood was originally German, like much of the North Side. That particular area included a lot of Norwegians. They were the ones who originally built it.... When we returned from Alabama, we lived in Oak Park for a few years, then moved back into the city, to Logan Square, about the time I entered high school.

### *Raincoats*

My father opened a raincoat store in the Congress Theater building at 2125 Milwaukee Avenue, and it prospered for a while. We called it American Products, and made raincoats in the back of the store. At one high point, my father owned four raincoat stores. Then the Depression hit, and we had to retrench. We moved to 2030 Milwaukee, where we had the store in front, the factory in the middle, and our apartment in the back.

**SS** When you say “factory”...give me a rough idea...

**DH** There were about eight or nine places for workers. We had about six sewing machines, a cutting table, a cementing table, a button maker, and a button-hole maker. My brother and I, of course, regarded this as our playground once the workers went home. There was an interesting difference between my brother and me. I used to try to figure out the principles of a particular machine. As soon as I understood how it worked, I was through. My brother liked to do actual work on the machines, and built up some skill on each of them. This foreshadowed our future careers: my brother eventually went into clothing manufacture, and became very successful at it, and I went into the teaching of science.

I graduated from Goethe Elementary School in 1933 and went on to Tuley High....

### *Tuley High School*

**DH** Tuley was highly intellectual in those days. At least the dominant social group was. We regarded it as a disgrace not to have read more books than the teacher. And the thing to do was to take the toughest courses and excel in them. In those days, the toughest courses were physics and chemistry, so the so-called intellectual crowd signed up for them. We also managed to attend many cultural attractions by serving as unpaid “extra ushers” for concerts, plays, operas, and ballets at the Auditorium Theater and the Civic Opera House.

The school newspaper, the *Tuley Review*, was very important in student life. When I came to Tuley, the editor was Sydney J. Harris, who later became an author and a columnist for the *Chicago Daily News*. He had been a reporter for the *Review* with Saul Bellow. There was also a student named Isaac Rosenfeld, who was mentioned not long ago by Norman Podhoretz as one of the six outstanding American Jewish writers, although he died young and never wrote very much. Of the six mentioned by Podhoretz, two—Saul Bellow and Isaac Rosenfeld—were attending Tuley at that time, which is really remarkable, I think....

While in high school, I always worked part-time. For my lunches I worked at Maurie’s Lunch Room... On Saturdays I was a “shoe-dog” at Goldblatt’s. I also worked on the *Tuley Review*, and eventually became its editor-in-chief.

**SS** In retrospect, how do you think the teachers stacked up or met the demands of the students?

**DH** They were “bemused” by the students. My impression was that they didn’t know what the heck to make of these strange, eager students. As I said, we used to read voraciously. The teachers were generally very good, very competent, and they tried to teach a very conventional kind of course. But we students used to do our assignments, sort of with our left hand, while we went ahead with our own intellectual pursuits.

I took Latin, a plain, old-style, two-year course, which turned out to be tremendously useful to me. I guess I took Latin because it was the language of culture, and I was interested in becoming cultured—whatever that meant.

About the time I started studying Latin, I decided that I ought to know some Hebrew, which I’d never learned. At the age of fifteen I started at Hebrew school with eight-year-olds....

**SS** Let me backtrack. Were you bar mitzvahed?

*continued on page 12*

## Oral History *continued from page 11*

**DH** I never went through a bar mitzvah ceremony. I did go to a Sunday school. My brother and I started out at Washington Boulevard Temple. Some time after we moved back to the Logan Square area, we joined Shaare Zedek, “the Fullerton Avenue Synagogue.” But my brother and I attended only Sunday school. At age fifteen we had a confirmation ceremony, which was very different from a bar mitzvah. In those days, you could follow the bar mitzvah track by going to Hebrew school—two days a week, totally separate from the Sunday school—and I just wasn’t into that.

After I was confirmed, I decided that I wanted to go back just to study Hebrew.... One of my teachers was Ethel Barkin.... [Another] was Lillian Goroff... I went directly from the elementary Hebrew school to the College of Jewish Studies, which at the time was at 30 North Dearborn. They had two rooms there, and Rabbi Blumenthal was the registrar. I followed the College to State Street, and much later, to 11th Street.

The Judaism in my house was not very strict. We observed some Jewish customs, and my mother always made concessions to kashruth. My dad did not care very much, even though he had gone through yeshiva and either did—or did not—receive *smikha* (ordination). This remained a mystery.

### *Slobodka Yeshiva*

**DH** My father’s father was the *mashgiakh* of the Slobodka Yeshiva. The literal translation of his title is “supervisor.” The closest thing to it today, I guess, is “dean of students.” Many years later, I used to meet rabbis in Chicago who remembered my grandfather as the kind rabbi at the Yeshiva who distributed student aid, consisting mostly of loaves of bread, and who interviewed them about their moral conduct and everything else. He became, I guess, pretty well-known in the ultra-Orthodox *musarnik* community.

[The Musar movement developed in the latter part of the 19th century among Orthodox Jewish groups in Lithuania. Its founder, Rabbi Israel Salanter, preached the need to strengthen inner piety, and with this object his followers set aside certain periods for studying traditional ethical literature (*musar*) as well as engaging in moral self-criticism....their leaders regarded it as a defense against secular incursions. ...regular lectures were given by a *mashgiakh* or spiritual head. Special yeshivot were established by leaders of the movement, notably at Khelm, Slobodka, and Novakhardok.—*The New Standard Jewish Encyclopedia*.]

## *Chicago Teachers College*

**DH** When I graduated from Tuley in January of 1937, there was a serious question about whether I would be able to go to college. There was no way my family could afford to send me.... Before graduation, I had taken the examination to enter the Chicago Normal College, the only free college education I knew about. It wasn’t even a full four-year course at that time, just three years. (It had previously been a two-year school, Chicago Normal School.) But if you graduated, you went on the list for eventual assignment as an elementary school teacher, and that sounded good to me. I promised my folks that I would chip in something to the family funds every week, and I managed to keep that promise.

The Normal College was a tremendous intellectual letdown for me. It was during the Depression, and people were desperately trying to get jobs, and thought of college only as leading to jobs. There were a bunch of girls from parochial schools. They were very nice, but with narrow interests.... There were just a few boys, a rather motley crew. I was able to maintain satisfactory grades even though I always had a number of part-time jobs. At one time, I actually had four part-time jobs simultaneously, and was also attending the College of Jewish Studies on Tuesday nights.

In 1938, while I was at the Normal College, the school board invested the tremendous sum of a million dollars to remodel the buildings and brought in a new president named John Bartky. He changed it to a four-year, bachelor’s degree-granting institution that was renamed Chicago Teachers College. Those of us who had entered the three-year school were given a certificate and the option of going on for the fourth year, which, of course, I chose. The school was utterly transformed under Bartky, because it began to be something like a real college, which it wasn’t before.

**SS** Where was that campus?

**DH** That was 6800 South Stewart. It was that old building designed after Jefferson’s Monticello.

**SS** Backtrack to your Hebrew education. Was it surprising that there were women Hebrew teachers?

**DH** I never thought anything of it. Of course, my first experience had been in the Reform Sunday school where there were as many women teachers as men. In the Logan Square synagogue, there were also both men and women teachers. The principal there, as I recall, was David Cohen.

When I was about sixteen, I started working as an apprentice Sunday school art teacher—first with no pay

—and then at ten dollars a month or something. I was the assistant to Sam Greenberg, who would become a well-known Chicago artist. I worked as a Sunday school art teacher all through college. When I went to work at Ner Tamid, my assistant was a young fellow named Leon Golub, who later became a world-famous artist. So the work he did with me apparently didn't hurt his career.

**SS** Your job as a religious school teacher—did this come through the Board of Jewish Education?

**DH** No, not through the Board. Someone recommended me. At that time I represented myself as being able to teach history or art.

### *An Eight-Year Wait*

**DH** When I graduated from Teachers College there was an eight-year wait for assignment as an elementary school teacher, so I decided the thing to do was get a master's degree in biology.

**SS** What if you wanted to substitute? Was there work as a sub?

**DH** Yes, once I graduated, I could always work as a sub for ten dollars a day, because there were so few men on the list. They used to be sent to the tough schools....

**SS** You wanted to go for your master's...

**DH** I had two choices. DePaul University offered a combined degree in biology and physical science, designed to meet Chicago Board of Education requirements. They had no problem with my bachelor's degree. The University of Chicago didn't like my bachelor's degree..... I had several deficiencies to make up before I could be admitted there even at a junior level. And they charged much more than DePaul. Nevertheless, I chose to go

to Chicago. I figured I was going to work as hard as I could anyway, and I wanted to have a University of Chicago degree. I did get some help from a La Verne Noyes Scholarship, partly because my father was a veteran of World War I. I remember 1941-42 as a desperate time. Everyone knew a war was coming. My father and brother moved to Philadelphia to take war jobs. My mother joined them. They sent me ten dollars a month. When they got a raise, I got a raise. I moved into a "cooperative house" at 58th and Ellis.... Even though I had to pass a German language reading test on my own, without ever taking the class, I was awarded the master's degree in June, 1942, at the age of 21.

### *Army Service*

**DH** I was drafted into the Army in October, 1942, and went through training at Camp Grant, near Rockford, Illinois—the same place where my father had trained. Because of my degree in biology, they put me in the medical corps. After training, I was sent as a replacement to North Africa, and then on to Ninth Division headquarters in Winchester, England. After some months, I wound up for a while as the litter bearer sergeant of the First Battalion, 60th Infantry Regiment, Ninth Infantry Division....

The Ninth Division at that time was in First Army, 21st Army Group. I was with them through the Normandy landing, the battle of northern France, and the Ardennes campaigns. I was wounded very slightly by a machine gun bullet in August, but on September 23, 1944 I was wounded again by shrapnel near Zweifall, Germany, and was evacuated back to the 188th U.S. General Hospital in Cirencester, England.

I was at the hospital for a couple of months when I was notified that I had been awarded the Silver Star for gallantry in action. After a lot of physical rehab on my knee, I was reclassified for "limited service," and they kept me at the hospital. It seems I was the only patient with a master's degree, and the Army was starting a new program called "Information and Education," so I was kept on to set up an educational program for the 1500-bed hospital. I had a first-class staff, men who had been teachers, editors, and writers in civilian life. We produced a radio program on the public address system, and we set up discussions and lectures for the troops. We set up a library, and I got to open the boxes of reprint books. It was a lot of fun.

### *Teacher, Administrator, Jew*

*Here Dr. Heller continues with details of his distinguished career. "It is a valuable history of public education in Chicago. (The complete transcript of the interview may be obtained from the Chicago Jewish Archives.) He concludes:*

**DH** For me, America has fulfilled the dream of the *goldene medine*, the "Golden Land" of Jewish lore. My ancestors went through tremendous struggles here, but they were given opportunity, and my brother and I were given the opportunity to achieve something....

**SS** Did the fact that you are Jewish directly affect your approaches and attitudes in class and as an administrator?

**DH** I believe the most important verse in the Bible is "Choose thou this day." You have to make moral decisions every day. And the moral decisions I've made, I think I've tried to keep in accordance with Jewish tradition. Jewish ethics have been a great source of guidance for me. ❖

## Cultural Events *continued from page 3*

### Landmarks Preservation Council of Illinois Talk: *The Garden Homes District*

Thursday, April 20, 12:15 p.m.

Millennium Park Room, Chicago Cultural Center  
78 East Washington Street

Architectural historian Jean Guarino Clark explores the social implications of this historic district, the city's first subsidized housing development, created in 1919 in Chicago's South Side Chatham neighborhood, under the sponsorship of a group of prominent Chicagoans including Benjamin Rosenthal, Charles Wacker, and William Wrigley, Jr., who believed that home ownership creates more efficient workers. Admission is free and open to the public.

### Spertus Museum Exhibition:

#### *The Other Promised Land— Vacation, Identity, and the Jewish American Dream*

February 5—June 4

Spertus Museum, 618 South Michigan Avenue

"The Other Promised Land" was curated by the Jewish Museum of Maryland, but makes its debut at Spertus, where it is supplemented with Midwestern vacation memorabilia from Jewish Chicagoans. Through historical objects, recreated vacation environments, and media displays, visitors can explore legendary Jewish vacation destinations—such as Miami Beach, Atlantic City and the Catskills—while learning how vacations in these places expressed the excitement of America and shaped notions of Jewish identity. ...

'The Other Promised Land' includes a special display of photographs, souvenirs, and memorabilia from classic [Midwest] Jewish getaways like South Haven, Michigan City, Nippersink, and more." —*Spertus Museum*  
For museum hours call (312) 922-9012  
or see online at [www.spertus.edu](http://www.spertus.edu).

*The Spertus Museum exhibition will, no doubt, spur your interest in reading two books by a CJHS member:*

#### *A Time to Remember: A History of the Jewish Community in South Haven.*

By Bea Kraus. Paper, 287 pages; illustrated. \$24.95

#### *A Place to Remember: South Haven— A Success from the Beginning.*

By Bea Kraus. Paper, 316 pages; illustrated. \$24.95

Order books from the author: [www.KrausBooks.com](http://www.KrausBooks.com).

### CJHS Open Meeting:

#### *Program to be Announced (Marshall High Alumni—Save the Date!)*

Sunday, June 4

Social with refreshments 1:00 p.m.

Program 2:00 p.m.

Bernard Horwich JCC, 3003 West Touhy Avenue

Admission is free and open to the public.

### All-Day Community Event:

#### *Greater Chicago Jewish Festival*

Sunday, June 11, 11:00 a.m. to 6:00 p.m.

Cook County Forest Preserve

Oakton Street west of Lehigh

CJHS is a co-sponsor. Volunteers needed to staff our information table. Phone our office at (312) 663-5634.

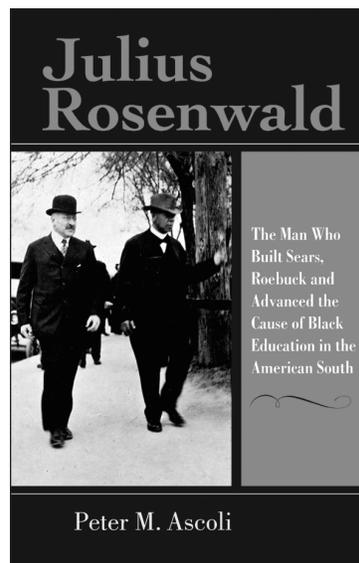
### Newberry Library/CJHS "Meet the Author"

Program: Peter M. Ascoli

#### *Julius Rosenwald: The Man Who Built Sears, Roebuck and Advanced the Cause of Black Education in the American South*

Tuesday, June 27, 6:00 p.m.

The Newberry Library, 60 West Walton Street



The book will be issued in June by Indiana University Press, and the author, Peter M. Ascoli, will speak and sign books at Newberry. This biography brings to life a portrait of Julius Rosenwald, the man and his work. Ascoli provides a fascinating account of Rosenwald's meteoric rise in American business, but he also portrays a man devoted to family and

with a desire to help his community that led to a lifelong devotion to philanthropy. Peter M. Ascoli is the grandson of Julius Rosenwald. He is on the faculty of Spertus Institute of Jewish Studies and a member of the Chicago Jewish Historical Society. Admission is free and open to the public.

## Announcement of Research Award

The Chicago Jewish Historical Society is pleased to announce an annual award for research on Chicago Jewish history done by an undergraduate or graduate student. CJHS will award \$1,000 for an outstanding paper on a topic in Chicago Jewish history.

The paper should be 25 to 40 pages in length, with documentation in endnotes. Please request "Guidelines" for endnote form, font, and style at the address below. An independent committee of experts will judge the entries. The winner will be invited to present the research at a meeting of the Chicago Jewish Historical Society. The winning essay will be considered for publication in the society's journal, *Chicago Jewish History*.

Each applicant should submit a paper and a letter of support from a faculty adviser by June 30, 2006, to:

**Adele Hast, chair**  
**CJHS Award Committee**  
**Chicago Jewish Historical Society**  
**618 South Michigan Avenue**  
**Chicago, IL 60605-1901**

For further information, please contact  
 Adele Hast at (312) 663-5634  
 or [adelehast@yahoo.com](mailto:adelehast@yahoo.com).

## President's Column

*continued from page 2*

direct intervention of Frederick Grant, Pitzele was released, but not before he was compelled to pawn the jewelry of his wife and sister in order to post a bond. An account of the incident later appeared in the *Congressional Record* and in a great number of American newspapers, including the *Tribune*.

Mr. Weinstock informed me that he had found no living Pitzeles to whom he is related.

I phoned the only Pitzele listed in the Chicago directory, and was told that they know nothing of their ancestors, and also that they pronounce their name *Pitz-EL*—different from the traditional Yiddish *PITZ-e-le*.

I did discover that Charles and members of the Pitzele family lived on Chicago's far South Side and were involved in business and local politics. Norman Schwartz, our Society's expert on Jewish cemeteries, found that Charles and many other family members are interred in the Ohave Shalom Mariampole section of Oak Woods Cemetery on the South Side.

### FREDERICK GRANT BECAME A HERO

to the Jewish community because of his efforts in helping the Pitzele family. Frederick was the first of the Grant children, born in 1850. He followed in his father's footsteps, into the Army (U.S. Grant had performed poorly as a West Point cadet, and Fred's record at the Academy was even worse), and then politics. President Benjamin Harrison appointed him United States Minister to the Austro-Hungarian Empire, and he served from 1890 to 1897. He was appointed New York City Commissioner of Police in 1897, succeeding Theodore Roosevelt. That same year, Grant's Tomb, in New York's Riverside Park, was dedicated. It is the resting place of President and Mrs. Grant, and the largest mausoleum in North America. Frederick Grant commanded troops in the Phillippines during the Spanish-American War in 1898. He died in 1912.

We shall continue our research into the Galicia incident in hopes of writing more about it in a future issue of *CJH*. We welcome any additional information our readers can offer. ❖

### CJHS Summer Sunday Bus Tour:

**"100th Anniversary of the Jewish Community in Elgin" Exhibition**

**Sunday, June 25.** Tour flyer with details to come.

### CJHS Summer Sunday Bus Tour:

**"South Side Chicago Jewish Roots" with Dr. Irving Cutler**

**Sunday, August 20.** Tour flyer with details to come.

### Chicago Architecture Foundation/CJHS Program:

**"Jewish Lawndale"**

**Sunday, October 29**

**Social with refreshments 1:00 p.m.**

**Program 2:00 p.m.**

**CAF, 224 South Michigan Avenue**

Admission is free and open to the public.

# About the Society

## What We Are

The Chicago Jewish Historical Society was founded in 1977 and is in part an outgrowth of local Jewish participation in the American Bicentennial Celebration of 1976. Muriel Robin was the founding president. The Society has as its purpose the discovery, preservation and dissemination of information concerning the Jewish experience in the Chicago area.

## What We Do

The Society seeks out, collects and preserves written, spoken and photographic records; publishes historical information, holds public meetings at which various aspects of Chicago Jewish history are treated; mounts appropriate exhibits; and offers tours of Jewish historical sites.

## Volunteer Opportunities

Would you like to become more involved in the activities of the Chicago Jewish Historical Society? We invite you to take part. Please contact any of the committee chairpersons listed here.

### ■ Membership Committee

Dr. Rachele Gold  
(773) 338-6975 and  
Mark Mandle  
(773) 929-2853, Co-Chairs

### ■ Oral History Committee

Dr. N. Sue Weiler, Chair  
(312) 922-2294

### ■ Program Committee

Charles B. Bernstein, Chair  
(773) 324-6362

### ■ Tour Committee

Leah Axelrod, Chair  
(847) 432-7003

## 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 Museum store, and the opportunity to learn and inform others about Chicago Jewish history and its preservation.

## Dues Structure

Membership runs on a calendar year, from January through December. New members joining after July 1 are given an initial membership through December of the following year.

Life Membership .....	\$1000
Historian .....	500
Scholar.....	250
Sponsor.....	100
Patron/Family .....	50
Senior Family/Synagogue/ Organization/Individual .....	35

Make checks payable to the Chicago Jewish Historical Society, and mail to our office at 618 South Michigan Avenue, Chicago, IL 60605. Dues are tax-deductible to the extent permitted by law.

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

The Society is now online! Browse our web site for information about our upcoming programs. Read past issues of our quarterly journal.

Discover links to many interesting Jewish sites. Use the printable membership application. We welcome your inquiries and comments.

**e-mail: [info@chicagojewishhistory.org](mailto:info@chicagojewishhistory.org)**

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



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