



chicago jewish history

Henry Horner, “The Real Goods”

BY EDWARD H. MAZUR

Governor Henry Horner, Chicago Politics, and the Great Depression. By Charles J. Masters. 2007, Southern Illinois University Press, 245 pages. Cloth \$24.95

Henry Horner and his Burden of Tragedy. By Thomas B. Littlewood. 2007, Author House, 314 pages. Paper, \$12.20

The story of Henry Horner, the first Jewish Governor of the State of Illinois, from January 9, 1933 until his death in office on October 6, 1940, holds many contradictions.

Born Henry Levy into a family of successful Jewish entrepreneurs in the retail and wholesale grocery

trade, on November 30, 1878, he managed to skillfully straddle the divide between the respectable good government crowd and the rough and tumble ward politicians of Chicago during the World War I era, the Roaring Twenties, and the Great American Depression.

Attorney and author Charles J. Masters in his important monograph reveals that at various times in his political career, Horner found himself an ally of Chicago’s powerful Democratic Machine—founded by Irish politicians Roger Sullivan and George Brennan, perfected by Bohemian Anton “Tony” Cermak, and managed by Patrick Nash, Edward Kelly, and the 24th Ward’s Jacob Arvey. At other times, Horner found himself to be the object of the Democratic Machine’s wrath. While remaining a staunch Democrat, Horner nevertheless found himself at loggerheads with the administration of Franklin D. Roosevelt. His rise to power and struggle to remain in the leadership of Illinois government is a dramatic tale, full of political intrigue and twists of fate.

For example: Horner, elected Governor in 1932 as the candidate of “good government,” received his political start with Chicago’s



Henry Horner (1878-1940)

Illinois Historic Preservation Agency

legendary First Ward duo of “Hinky Dink” Kenna and “Bathhouse John” Coughlin—decidedly not good government types!

Henry Horner was the third son of Dilah Horner and Solomon Levy. His parents’ relationship was anything but harmonious, and in 1883 they were divorced. Afterwards his maternal grandmother, Hannah Dernberg Horner, invited Dilah and the children to move in with her, but only on the condition that they change their surname to Horner.

The future governor would be a lifelong bachelor, who enjoyed the

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High School”—Report on
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The Society has 10 copies of our 1990 reprint of the classic reference book

H.L. Meites: History of the Jews of Chicago

A drawing will be held. Winners may purchase the books. Details on Page 23.

President's Column



Walter Roth.

NOVEMBER IS JEWISH BOOK MONTH, and this Fall (November) issue of our quarterly publication is dedicated to Jewish books.

By way of coincidence, on October 16, my wife Chaya and I had the opportunity to attend a luncheon downtown in the Sheraton Hotel and Towers to celebrate the coming 15th anniversary of the United States Holocaust Memorial Museum. Elie Wiesel, the founding chairman of the museum, was guest of honor. It was

estimated that about 3,000 persons came to see and hear him.

Wiesel, a Holocaust survivor, writer and recipient of the Nobel Peace Prize in 1986, continues to be a powerful spokesman for the victims and survivors of the Holocaust and a moral voice for peoples around the world who are facing persecution today.

In a moving message to the audience, he stressed the need to remember and teach the facts surrounding the Jewish genocide. Asked how to best accomplish this, Wiesel answered, "Books, books, and books" —meaning that through reading history we remember our past, and hold onto our faith, and learn from it in dealing with present injustices, such as Darfur. "The Darfur Holocaust occurred [and continues]—not because the killers killed, but because others let them do the work and did not protest."

He stressed that anti-Semitism is still "a plague" and defined an anti-Semite as "a person who hated me before I was born."

CHICAGO, IN PARTICULAR, HAS BEEN CAPTIVATED

by Elie Wiesel. *Night*, his memoir of his youth in the concentration camps, was the "One Book, One Chicago" selected by Mayor Daley and the Chicago Public Library in Spring 2002. A specially priced paperback edition was featured in retail bookstores, *Night* discussion groups met at branch libraries, and the book was assigned for reading in local high schools. Wiesel came and spoke to the young people of our city. Each fall and spring, an important "One Book" is chosen, but none has quite had the impact of Elie Wiesel's story. ❖



Night by Elie Wiesel

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- ▶ ELIE WIESEL READS FROM NIGHT
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Resource Guide Online

Presented by the Chicago Public Library
City of Chicago, Richard M. Daley, Mayor

http://www.chipublib.org/003cpl/onebook_night/resources.html



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New Office, New Board Member

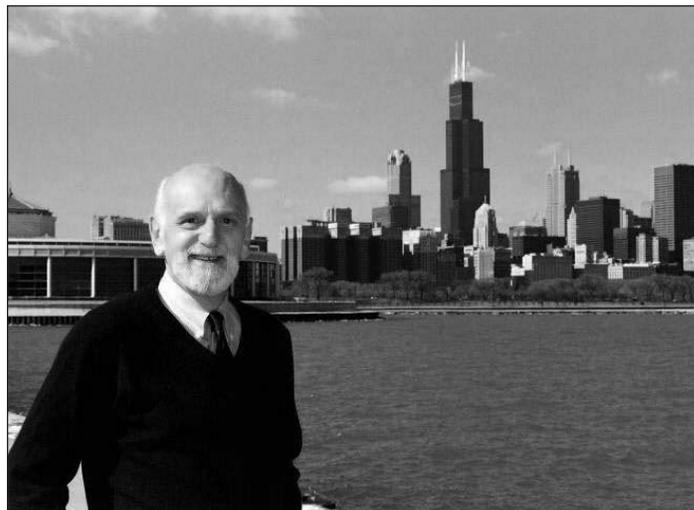


Packed and stacked Tyga-Boxes.

The Society is in the process of moving into our new office in the magnificent new building of the Spertus Institute of Jewish Studies at 610 South Michigan Avenue.

In our new room, with computer, phone, and files at hand, we will be able to manage the business of the CJHS more efficiently.

We look forward to continuing our working relationship with our colleagues at the Asher Library and the Chicago Jewish Archives.



Herbert Eiseman and the Chicago skyline.

The Society extends a warm welcome to Herbert Eiseman, the newest member of the Board of Directors. Herb is a certified member of the Chicago Tour-Guide Professionals Association (CTPA). He was elected to a three-year term at our October 28 business meeting.

Carolyn Eastwood, Clare Greenberg, Ed Mazur, and Burt Robin were re-elected to a three-year term.

From the *CJH* Summer 2007 Issue — Corrections, Clarifications, and Additions

Beatrice Michaels Shapiro. In the article “CJHS Member Among Jewish Chicagoans of the Year 2007” on page 6, we misstated her husband’s name. The late Mr. Shapiro’s name was Larry.

Berger Park & Cultural Center. The correct address is 6205 North Sheridan Road. In the article “Chicago Park District Facilities Named for Jewish People” on pages 8-9, we listed a wrong address.

Rosenblum Park. Another error in the Chicago Park District article is the location of this park. CJHS member Jerry Levin corrected us:

“Rosenblum Park is at the southwest corner of 75th Street and Jeffery Blvd. The park is one block long N-S and one and a half blocks E-W.

“I spent many days and nights playing baseball there from 1954 through 1960. The park served as the athletic field for South Shore High School, which at that time was across 76th Street on Constance Avenue. In the late 1960s, the Chicago Public Schools constructed a second high school building on the west side of the park. The new building is on the 7500 block of Constance. The park land was assembled from the old Bidwill baseball stadium,

several abandoned coal yards, and a railroad right of way. The address you have listed is the Horace Mann Elementary School.”

The Chicago Park District website lists two contact addresses for Rosenblum Park: (A) 7547 South Euclid and (B) 8050 South Chappel—neither one at the park.

Bidwill Stadium—often misspelled as “Bidwell”—was the home field of the Bluebirds of the All American Girls Professional Baseball League (AAGPBL), founded in 1943 by Chicago Cubs owner Phillip Wrigley in the belief that Major League and Minor League baseball would be suspended during World War II.

When President Roosevelt gave the order to continue men’s pro baseball to keep up the morale of the nation, Wrigley wanted to fold the AAGPBL. But attendance continued to grow, and the women’s league continued to operate until 1954. It was made famous again in the movie “A League of Their Own.”

The owner of the Bluebirds, Charles Bidwill, was better known as the owner of the Chicago Cardinals NFL football team. The Bidwill family still owns the team, now the Arizona Cardinals.

Henry Horner *continued from page 1*

conviviality of the Standard Club, good whiskey, and a fine cigar. He was a member of two Reform congregations, Sinai and Kehilath Anshe Maariv (KAM). Throughout his career, Henry Horner was extremely sensitive about the integrity of the Jewish community. For example, when Jewish merchants who supplied state institutions tried to hedge on their contractual obligations or substitute inferior merchandise for the original, his wrath was boundless. He would rage, "You have disgraced me and you have disgraced our people...if you don't replace this merchandise, I'll get you in the Courts."

He was a genial, well-spoken man with a pince-nez and a moustache. He had the good fortune to be politically mentored by Jacob Lindheimer, a German Jew from Stuttgart, who became both Horner's father figure and political sponsor. (Ironically, Jacob's sons, Benjamin and Horace, would leave Governor Horner's political camp and align with the opposition during the heated intra-party battles of the late 1930s.)

In 1915, with Lindheimer's backing, Horner was elected to the first of many terms on the Probate Court. This was the perfect union of man and occupation. Henry Horner was a micro-manager, a workaholic with a sense of fairness, who drew inspiration from Abraham Lincoln. Probate Court represented a huge administrative undertaking that was ideal for Horner's talents, especially his honesty and ability to track and organize assets. Horner became the benefactor of many, following the Biblical injunction to protect the widow and orphan. He gave his support to numerous social, philanthropic, and economic causes and was especially concerned with the "vulnerable peoples" of Chicago. He lobbied for more humane care in state institutions. In 1926, when the Illinois legislature voted a pay raise for judges, Horner turned over his increase to the Institute for Juvenile Research.

There are two distinct parts to Masters' book. The first half provides the reader with a decent overview of Chicago politics and the Jewish community from the city's founding until the 1930s. Much of the material in this portion of the work is familiar to those interested in Chicago Jewish history. The stronger second half is a highly informative and fast-moving account of Horner's selection as the Democratic candidate for Governor, his primary and general election campaigns in 1932 and 1936, and his ensuing eight years as the state's chief executive.

Throughout his career, many around him—Democrat and Republican, Jew and non-Jew—thought that Horner lacked "toughness." Masters' book convincingly dispels this characterization and serves to remind us not only that the first Jewish Governor of Illinois was tough, but that he was a deeply principled man, committed to practical common sense politics. In the political climate of the 1920s and 1930s where honesty was a liability, Henry Horner managed to maintain his political integrity even when he was targeted for political sacrifice by the Kelly-Nash Chicago Democratic Machine, abetted overtly and covertly by the Roosevelt administration.

Governor Horner vetoed the "Bookie Bill." This was a plan pushed by Mayor Ed Kelly to produce revenue for Chicago by regulating gambling on horseracing, already a widely recognized "industry" in local taverns. After the veto, Kelly was reported to have said to Cook County Democratic Party chief Pat Nash, "We're going to take that [expletive] out of the mansion. We're going to drop him down the chute, and there's nothing he can do about it." This sets the stage for a most exciting narrative—as Horner becomes an individual who brazenly fights the Machine and the President in order to do right for the people of Illinois.

Despite his prominent position in the annals of Chicago Jewry, Horner is a largely forgotten figure in the history of Illinois and the United States. Masters' monograph is the first full-scale treatment of Horner to appear in over thirty-five years. Writers who include him in their historical narratives offer contradictory and even dismissive characterizations of Horner. He is referred to as "weak," "lacking guts," and "a rubber-stamper." Some describe him as being "too independent," a "troublemaker," and an "obstructionist." A frequent comment is that he was "not a politician." However, we should remember that Henry Horner, first as Judge of the Probate Court from 1915 to 1932, and then as Governor from 1933 until his death in the fall of 1940, held elected office for most of his life.

One of Horner's legacies was the restructuring of an antiquated, unfair, and ineffective taxation system. Also, with his prodding, a permanent voter registration measure was enacted that helped bring voting practices into the relatively orderly and reliable state of today.

Following his death, political and non-political figures of all persuasions agreed that Horner exemplified the best of good government. In the years that followed, Illinois politics would be characterized by suspicion, scandal, loose handling of public funds, and abuses of

the public trust. Only then, in retrospect, could the electorate appreciate the protections that resulted from Horner's watchful eye, vigilance, and micro-management.

Sinai Temple's Rabbi Louis Mann, who had persuaded Horner to sign the "Eyedrop Bill" that saved so many newborns from blindness, delivered the eulogy at the Governor's funeral. He lauded Horner's battle with "graft, corruption, dishonesty, and the spoils system," and attributed the Governor's death to his exhausting battle against corruption and betrayal.

Henry Horner's life and career indicate a craving for harmony and goodwill. Perhaps this was a result of watching the marriage of his parents dissolve in divorce.

Her won the office of Governor in the midst of the worst global economic depression in history and at a time when anti-Semitism and racism filled much of American life, while in Europe, Hitler was taking Nazi Germany down the ominous path to World War II.

Horner never seemed intent upon increasing his personal wealth. Although those around him appeared continually to be searching for ways to enrich themselves, Horner dedicated his life to ensuring that resources went where they were intended. Henry Horner was a good guy with the tenacity of a lion—he was a *mentsch* in the truest sense of the term.

Littlewood's book, *Henry Horner and his Burden of Tragedy*, is a revised second edition of a 1969 biography. Thomas B. Littlewood is a former chief of the Springfield, Illinois and Washington, D.C. bureaus of the *Chicago Sun-Times*, and professor emeritus of journalism in the University of Illinois, Urbana-Champaign.

Originally titled *Horner of Illinois* and long out of print, the revised edition includes information on Jewish voting patterns and attitudes in Chicago that has become available since the original publication. (My writing and that of Walter Roth are cited.) The unique value of the book, though, is in Littlewood's own reporting and his first-hand knowledge of the political pressures and prejudices that buffeted Henry Horner.

Carl Sandburg in a 1961 interview with Littlewood stated, "Henry Horner was the Real Goods...He collaborated with men who were purchasable without becoming purchasable himself. He got to high places without selling his soul." ♦

DR. EDWARD H. MAZUR, *treasurer of the CJHS and member of the Board of Directors, is an urban historian, professor emeritus at City Colleges of Chicago, and consultant to the International Visitors Center of Chicago.*



The Governor Horner Memorial, Chicago Park District's Horner Park, Montrose and California Avenues.

"A granite monument designed by sculptor John Brcin. The front side bears a bas relief representing Horner during his years as probate judge. Behind him is a figure of Justice, and before him are widows and orphans whose cause he championed. The rear side holds a large bronze plaque of Horner standing in front of the statehouse. Inscriptions on both sides extol his services as governor during the Great Depression."—Illinois Historic Preservation Agency.



Henry Horner Monument, Mount Mayriv Cemetery.

Terminiello vs. Chicago — The Free Speech Case

BY WALTER ROTH

One of the most important civil rights cases in American judicial history was decided in 1949: *Terminiello vs. Chicago*. My friend Dan Sharon, Research Librarian at the Asher Library, Spertus Institute of Jewish Studies, suggested to me that this case needs to be brought to the attention of our readers for a better understanding of the laws dealing with free speech and the rights of our people.

In the immediate post-World War II era, the attention of the United States Supreme Court turned increasingly to free speech cases in which Communists and religious conflicts came under consideration. The Court resorted to “the balancing argument,” that the First Amendment right of free speech “was not to be considered as absolute...but rather was to be weighed against the right of the community and state to protect the public welfare.”

Lurking in the background were the likes of Gerald L.K. Smith, a notorious anti-Semitic, anti-Communist agitator, and others such as a 38-year-old defrocked priest named Arthur Terminiello. Both Smith and Terminiello (following in the footsteps of Father Coughlin, the anti-Semitic bigot of the pre-War period) toured the country delivering hateful attacks on Jews and urging that the United States Constitution be amended to make Zionism illegal. Terminiello also published a monthly called *The Crusader* which allegedly had a wide readership. The House Un-American Activities Committee was also beginning its hearings and investigative activities, and Gerald L.K. Smith had testified before it and had received a warm welcome for his testimony.

In 1945 Terminiello was addressing a large audience in a meeting hall in Chicago, outside of which was an angry, unruly crowd of protesters. Undaunted, Terminiello made his usual attacks on Jews and other “scum” and accused the Jews of an “organized conspiracy” to **innoculate** the entire German population with syphilis. Notwithstanding efforts of a large number of police to preserve order, there were disturbances in the crowd, stones were thrown and windows broken. Terminiello and his cohorts were finally escorted out of the hall by the police. Terminiello was charged with disorderly conduct in violation of a Chicago ordinance forbidding any “breach of the peace,” and he was convicted after a trial by jury. The penalty was a fine of \$100. The verdict was confirmed

by the Illinois Appellate Court and by the Supreme Court of Illinois. The Supreme Court of the United States granted the right to appeal.

In *Terminiello vs. Chicago*, the Supreme Court by a narrow five to four majority applied a “clear and present danger” solution to a case, which placed in sharp relief the theoretical conflict between community interest and First Amendment rights. While Terminiello’s speech had produced a near-riot, his conviction was not based on a physical act by him or by his followers, but by persons in his audience outraged by what he had to say. The case thus posed a basic constitutional question: could a speaker, himself guilty of no disorder, be punished for an “illegal” breach of the peace on the part of those who objected to ideas he expressed?

By a vote of five to four, the Supreme Court overturned the conviction. The majority opinion, written by Justice William O. Douglas, turned upon a point not even raised in the lower courts—the constitutionality of the Illinois law under which Terminiello had been tried. The trial judge, interpreting the law for the jury, had asserted that it made punishable “speech which stirs the public to anger, invites dispute, brings about a condition of unrest or creates a disturbance.” So construed, Douglas said, the law was unconstitutional. The right of free speech, he admitted, was “not absolute” but it could be suppressed only in the face of a “clear and present danger of a serious and substantive evil that rises far above public inconvenience, annoyance and unrest.” The opinion made quite clear that Douglas thought it intolerable to punish a person merely because his ideas led to violence on the part of those who resented what he said.

Justice Robert Jackson, writing for the minority, attacked the majority decision for declaring unconstitutional a statute whose validity technically was not at issue before the Court at all. He also condemned the majority opinion for its “doctrinaire” disregard of the discretionary rights of the states in free speech matters. Jackson, the American lead prosecutor at the Nuremberg Trials, castigated the majority decision as fulfilling “the most extravagant hopes of left and right totalitarian groups,” and warned that the majority had best beware lest its destruction of state police power “turn the Bill of Rights into a suicide pact,” stating that this is what had happened in

Germany under the Weimar regime where mobs were free to roam the streets because of free speech rights.

It should be noted that in the proceedings before the Supreme Court, Chicago was represented in its brief by attorneys Benjamin S. Adamowski, Joseph F. Grossman, A.A. Pantilis, and Harry A. Iseberg.

The American Jewish Congress, then a strong civil rights organization headquartered in New York with offices in Chicago, filed an *amicus curiae* brief urging the affirmation of *Terminiello's* conviction. Among the attorneys on the American Jewish Congress brief were William Maslow, a brilliant attorney who died in April of this year, Shad Polier, a son-in-law of Rabbi Stephen S. Wise, and Byron S. Miller, a Chicago attorney who was chief counsel for the American Jewish Congress in Chicago at that time. Miller later joined the law firm of D'Ancona Pflaum Wyatt & Riskind, which I later joined upon graduation from law school.

To the contrary, the American Civil Liberties Union filed a brief as *amicus curiae*, urging reversal of the conviction on the grounds that the Chicago law was a violation of the First Amendment right to free speech.

The precedent set in *Terminiello vs. Chicago* protected Dr. Martin Luther King and other open housing protesters in their 1966 civil rights

march through Chicago's all-white Marquette Park neighborhood as well as protecting neo-Nazis in their threatened 1977 demonstration in north suburban Skokie.

The National Socialist Party of America had demanded the right to hold a demonstration in Skokie. Village authorities enacted an ordinance barring demonstrations of persons in full Nazi regalia with swastikas. Thousands of Jewish Holocaust survivors lived in Skokie at the time, and they argued vociferously that the neo-Nazis be banned from demonstrating. As was the case in the *Terminiello* matter, the American Civil Liberties Union represented the neo-Nazis in legal proceedings in order to declare the Skokie ordinance unconstitutional. When the case went to trial, the United States Court of Appeals for the 7th Circuit appeared to agree with the American Civil Liberties Union position.

The Village of Skokie appealed to the Courts for a temporary stay of the march, scheduled for June 25, 1978. The Supreme Court, in a "terse one sentence order," denied Skokie's request. However, when that date arrived, no neo-Nazis appeared, and no demonstration occurred.

Thus, the Skokie case, which had preoccupied the Jewish community for months, was over, though its bitterness exists to this day. Many persons resigned from the

American Civil Liberties Union because of its representation of the neo-Nazi group in this matter.

The American Jewish Congress in Chicago, of which I had been president 1969-1973, was in a quandary, but continued to adhere to the position taken by Justice Jackson in the *Terminiello* case, that in certain instances the community has a right to protect itself.

Dan Sharon was certainly correct in remembering the Supreme Court's decision in *Terminiello vs. Chicago* half a century ago, and reminding me of its relevance to the narrowly split decisions of the current Court in First Amendment cases dealing with free speech. ❖

WALTER ROTH, *president of the Chicago Jewish Historical Society, is a practicing attorney with the law firm of Seyfarth Shaw LLP.*

On Sunday, April 3, 2005, at an open meeting of the Society at Skokie Valley Agudath Jacob Synagogue, Sheldon H. Nahmod, Distinguished Professor of Law, Chicago-Kent College of Law, spoke on "The March on Skokie Controversy: A Twenty-Five Year First Amendment Perspective."

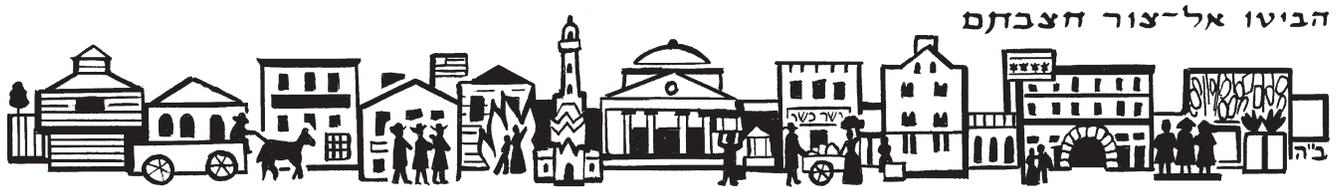
A report on the main points of Prof. Nahmod's lecture can be found in *Chicago Jewish History* (Spring 2005, page 11). Issues of *CJH* since 1999 are posted on our website: www.chicagojewishhistory.org.

Welcome, New Members of the Chicago Jewish Historical Society!

Lei-Ann Alimorong
Ethan Bensinger
Amy J. Bernstein
Herbert H. Franks
Gil Gavlin
Chester & Naomi Gaynes

Jan C. Halperin
Ann Hoenig
Jo Ann Kaufman
Dr. Milton & Fradie Kramer
Barry & Jayna Kroll
Dr. Jerome Landy
Mr. & Mrs. Bruce Leon

Eve Mayer
Lawrence J. Moss
Beverly Persky
Fred & Vilma Porges
Arthur B. Simon
Henry & Judy Strauss



Talented Artist Rose Ann Chasman Designed the CJHS Logo

Rose Ann Chasman, a founding Board member of the CJHS and the designer of our logo, died on August 24 at the age of 68. Friends say that she had endured several illnesses in recent years.

Rose Ann was just embarking on her career as a self-taught book artist when she created the distinctive narrative line drawing and calligraphic Hebrew Biblical phrase that became our symbol. She also chose the English typeface that completed the composition. Rose Ann also designed the Society's first exhibition. That was nearly thirty years ago.

She became a *ba'alas teshuva*—involved in Modern Orthodoxy—and an increasingly busy artist, with many commissions: *ketubot*, papercuts, and all manner of spiritually Jewish-themed art.

Last year, CJHS Membership Chair Dr. Rachelle Gold, a participant with Rose Ann in a women's *tefila* group, was planning our 30th Anniversary Tote Bag promotion. Rachelle directed me to Rose Ann, who

promptly and graciously made a fresh version of her logo art for the tote, and delivered it to me personally.

Rose Ann is survived by her husband Richard, sons David and Haim (Nurit), grandchildren Meira, Eitan and Ari, and brother David Golber.



Rose Ann Chasman with her work at an art fair.

Courtesy of the Chicago Jewish News.

There is a beautiful Artist's Statement on Rose Ann's website:

"I draw my imagery from a life-long dialog with classic Jewish texts, The Bible, The Talmud, and The Midrash. My work represents a lively conversation with my Source, my Spur, and my Toughest Client. These conversations are joyous, skeptical, and devout.

"Hebrew letterforms, central to my work, are seen in legend as G-d's first creation. They are the tools used in fashioning the world. My work renews traditional folk crafts, Hebrew calligraphy and paper cutting, using contemporary materials and techniques to express my personal vision. It reflects the renewal I find in the religious tradition itself. I expect delight!"—*Bev Chubat*

Basketball All-Star Irv Bemoras Spoke at Our Marshall High "Reunion"

Irving Bemoras, Marshall High School Class of January, 1949, a son of Sephardic Jewish immigrants from Turkey, died on November 1, at age 76, in his Buffalo Grove home of portal hypertension and severe gastric gastropathy. Mr. Bemoras is survived by his wife, Sally; two sons, David and Bobby; a daughter, Jill Abruzzo; a sister, Esther Schreiber; a brother, Ralph; and six grandchildren.

Irv (over 6-foot-3) was one of the guest speakers at our Marshall High "Reunion" on June 4, 2006, at the Bernard Horwich JCC. He followed fellow basketball legend Izzy Acker (under 5-foot-8) on the program. Like Izzy, Irv got his start practicing shots at the Lawson "hoop" and the ABC.

Irv Bemoras led the Marshall Seniors to the Chicago Public League Championship, then downstate for a win and a loss in the "Sweet Sixteen" State Tournament in

Champaign, and finally to the City Championship with a close win over DePaul Academy at the International Amphitheater (I still have my Cheering Section ticket).

What led to that great year? Irv told us that after the Juniors had won the Public League Championship in 1947, their star, Seymour "Bimbo" Gantman, was moved to the Senior team. He was their first point guard, passing to Bemoras for his jump shot. Stardom at Marshall gave Irv a springboard to the University of Illinois where he played on Big Ten Championship teams, then on the Army Championship Team during his two-year service. He earned a degree in Economics at the U of I, played in the NBA, and went into the insurance business.

Irv Bemoras was active in the B'nai B'rith Sports Lodge and the GVS (Great Vest Side) mens' club. —*B.C.*

Report on Our October 28 Open Meeting

“The Jews of Hyde Park High School”



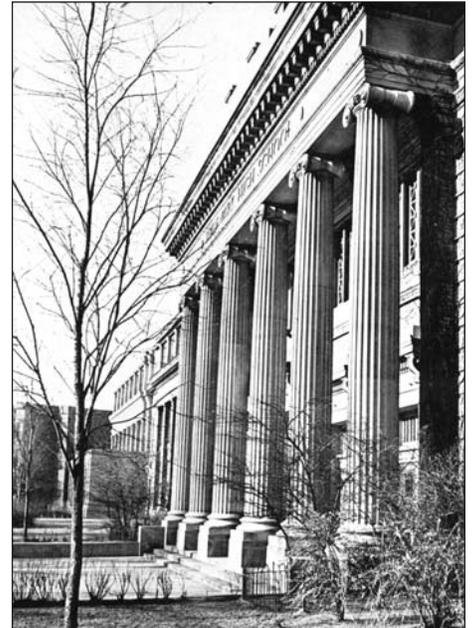
From Left: Guest speakers Manfred Steinfeld, Elise Ginsparg, Julian Frazin, and Judith Phillips; President Walter Roth, and Program Chairman Charles Bernstein.

CJHS photograph by Bev Chubat.

Our Hyde Park High School “reunion” program was held on Sunday afternoon, October 28, in the sanctuary of Chicago Sinai Congregation, 15 West Delaware Place. A brief meeting preceded the program, at which members of the Board of Directors were elected.

This program was the third in a series presented by the Society to

commemorate Jewish contributions to various Chicago high schools. The first was an experimental “mini reunion” for Roosevelt High; the second, a full program on Marshall High, with talks by four alumni from different decades. This excellent format, designed by Program Chairman Charles B. Bernstein, was followed in the Hyde Park program.



**Hyde Park High School.
Yearbook photograph, 1945.**
*Courtesy of Chicago Jewish Archives,
Spertus Institute of Jewish Studies.*

Here, we present edited transcripts of the four talks. Enjoy!

A Great Old School and a Young Refugee from Germany

BY MANFRED STEINFELD

HPHS was a very old school in a very old neighborhood that was established by Paul Cornell in the 1850s, when he purchased three hundred acres of land from the Illinois Central Railroad—between 51st and 59th Streets, extending west from the lakefront.

In 1861, Hyde Park Township was incorporated, extending from 39th to 63rd Street. The Hyde Park Hotel was built in the 1860s, and it served as Mary Todd Lincoln’s residence for many years.

HPHS drew its student body from Kenwood, Hyde Park, Woodlawn, and South Shore. During our time at HPHS, Kenwood still had its original affluence, with an abundance of very large homes belonging to the Rosenwalds, the Loebes, the Leopolds, Mayor Ed Kelly, Norman Wait Harris (founder of the Harris Bank), and many other wealthy families. The Hyde Park neighborhood was somewhat less solid, with numerous six-flats,

but also many larger, elegant apartment buildings, mostly constructed in the 1920s. Woodlawn was a working class neighborhood. South Shore offered newly arriving families a more middle class environment.

HPHS was considered to be the best community school in the city, and was frequently referred to as the “prep school for the University of Chicago.”

The faculty at Hyde Park High was a collection of heavyweights, both in their ability to teach, and also in their own educational backgrounds. Foremost among them was Beulah Shoemith, a math teacher of incredible dimension and reputation. She may have used her mathematical expertise in her investment strategies, for when she died she left a multimillion dollar estate—all on an average yearly salary of \$5,000.

continued on page 10

Steinfeld *continued from page 9*

Carl Nyberg was the author of the geometry book we used, and also a very excellent teacher in the math honors courses. The Euclidians, the math honors society, would usually be in the finals of the statewide math competition and most of the time became state champs.

(Occasionally they would lose to New Trier.) Miss Rubovitz and Miss Helen Gallagher (my favorite teacher), were the best in English.

HPHS also distinguished itself by having the only teacher in this city ever discharged because of political orientation. Her name was Brenda Joyce. After a lengthy and well-publicized hearing, she was discharged for fomenting fascism in her classes. It was a very serious charge at a very serious time.

This gives you a glimpse of what was happening at 6220 South Stony Island Avenue.

Now I want to share with you a list I've compiled of distinguished alumni, but I would like to introduce it with an excerpt from the book, *Reunion*, written by my friend, the late journalist Joe Sanders, after the 1992 HPHS Reunion. I recently found his 50-page typed manuscript in my library.

“**N**ot all success need be measured in show biz glitz. Rather, we should be reminded of all the richness of participation in American life available to the Hyde Park alumni of my time. It should be known that the cream was so deep at Hyde Park, that a mere skimming of the obvious indicates how rich a place it was, just in intellectual butterfat alone...”

HPHS Jewish “Fame and Fortune” Alumni

ACADEMIA

Rolf Weil
Milt Shulman

ARCHITECTURE

Jim Ingo Freed*

ART & PHILANTHROPY

Allan Frumkin*

AUTOMOTIVE

Arnie Yusim

COMMERCE & INDUSTRY

Norman Chapman
Howard Haas
Nate Lipson
Manny Steinfeld

ECONOMICS & SCIENCE

Norman Davidson*
Paul Samuelson*
Gunther Stent

PUBLISHING

Eddie Diamond
Bill Pattis

ELECTRONICS

Werner Neumann

ENGINEERING

Paul Gordon
Ed Levitt

ENTERTAINMENT

Mel Tormé*

FINANCE

Walter Goldschmidt*

FOOD SERVICE

Arnie Morton*

INTERIOR DESIGN

Howard Hirsch*

JOURNALISM

Joseph Sanders*

LAW

Sid Hess
Jack Ring
Leonard Ring*
Walter Roth

MEDICINE

Bernie Block*
Bernie Eisenstein*
Ralph Keno*
Rosita Stephan

MILITARY

Phil Kriloff – *KIA, Normandy**
Major General Gerd Grombacher*

RELIGION

Rabbi Frederick Schwartz

SPORTS

Leon Strauss

WOMEN

Harriett Rattner – *Not-for-Profit Org.*
Gloria Wolf – *Politics, Phoenix AZ*

*Deceased

In reading out this list that he compiled of his contemporaries and older (and some younger) HPHS graduates who achieved great success, Steinfeld stressed the importance to them of the G.I. Bill of Rights, which provided a free college education to returning WWII veterans.

MANFRED STEINFELD is a Chicago industrialist and philanthropist. He fled Nazi Germany, alone, in 1938 to live with an aunt and uncle in Chicago. After graduation from Hyde Park High and notable service in the U.S. Army, he earned a degree in business administration from Roosevelt University. In 1953, he and an associate purchased a bankrupt chair manufacturing firm and renamed it Shelby Williams Industries. Under Mr. Steinfeld's leadership, Shelby Williams became the country's leading commercial seating company, focusing on the hospitality and food service markets. Among his myriad awards are an honorary doctorate from Roosevelt University, the Horatio Alger Award for Distinguished Americans, and the Julius Rosenwald Memorial Award from the Jewish Federation of Metropolitan Chicago.

Home, Bittersweet Home, and Hyde Park High School

BY JULIAN J. FRAZIN

In my lifetime, I have been many things. I've been a copyboy, I've been a boxer, I've been a political cartoonist, a songwriter, a lawyer, and a theater critic, a Little League coach, a college professor, a writer of parodies, a producer of and a performer in the Chicago Bar Association Show, a judge in the Circuit Court of Cook County and now, today, a speaker before the Chicago Jewish Historical Society.

But, when I'm gone, I would hope that I would be best remembered as someone who loved to make people laugh. In spite of all their troubles. Amid all the turmoil and chaos in which the world has generally found itself. To laugh. At themselves. At me. And at our beleaguered society.

And I would like think that I got my sense of humor from my Jewish heritage. From a people, who despite all their problems and *tsoris*, still managed to find humor in the most bizarre circumstances. And for that I thank Abraham, Isaac, and Jacob, Sara, Rebekah, Rachel and Leah, and Woody Allen, Sid Caesar and Mel Brooks.

How else could I have told the story of this woman down in Florida who meets a man sitting at the pool outside her condo. "Do you live here?" she asks him. "How come I've never seen you?" "I've been away," he says. "Away? Where have you been?" "I've been in prison." "In prison??? What were you in prison for?" "For killing my wife!" [pause] "So, you're single."

Or the one I told at my Aunt Minnie's funeral several years ago back in Hyde Park at the old Sinai, about the woman who calls the newspaper to place a death notice

for her husband. "How much?" she asks. "It costs one dollar per word," she's told. "Okay," she says, "Put 'Sam died.'" The guy on the phone says, "I'm sorry, madam, there's a minimum charge of five dollars. You need three more words." She thinks for a moment and says, "Okay, put 'Sam died. Cadillac for sale.'"

But I didn't always tell jokes. I just used to say something stupid, and when people would laugh, I would pretend I was just being funny. Like when I was a little kid growing up in the orphanage and someone would ask what I wanted for my birthday. I would say "a second hand watch," and they would all laugh. (They knew I meant a watch with a second hand.) I would laugh too, pretending I knew it was a joke. True story. And I got a lot of laughs. And also a lot of second-hand watches.

Speaking of the orphanage, it's time I got into that.

My mother died in 1932 when I was two years old. My sister, Betty, and I were raised by my dad, Myron, with the help of one of his sisters. But when she went into the hospital in 1935, and with my dad working with the WPA during the Depression, my mother's sister—Aunt Minnie—got into a battle with my father as to who should have custody of us kids.

It was finally resolved by placing us into the Home at 62nd and Drexel which was run by the Jewish Federation of Chicago. Although my Dad was a very religious Orthodox Jew, as was my grandfather (a founder of the Beth Abraham Congregation on the South Side), at five I had little consciousness of

being Jewish. Particularly since a third of my grandfather's twelve children had married (much to his dismay) non-Jews, and I had spent a number of holidays in their homes celebrating Christmas. It was then, and remains today, one of my favorite holidays.

This feeling was enhanced as every year the businessmen of 63rd Street, then a very thriving commercial community, would come to the orphanage and take all us "home kids" out for a Christmas dinner with Santa Claus—with special treats and presents for all. They didn't care if we were Jewish or not. This tradition was continued by us kids in the Home as well. Every Christmas Eve the older kids, after the younger ones were asleep, would sneak into our dormitories, and leave gifts—always wrapped in that cheap red or green crepe paper from Woolworths. Games, toys and candy, all of which were probably stolen from Woolworths—or one of the other kids' locker.

Of course, we also celebrated Chanukah and all the other Jewish holidays as well.

When my own kids, Glenn and Howard, were growing up, we always observed both customs. I remember once when one of Howie's little friends could not understand how we could do it, Howie told him, "Every house has got its own rules." In fact, every year my wife, Rhona, and I continue in this ecumenical spirit. I have even written a children's Christmas tale and a number of Christmas songs. Hey, Irving Berlin did all right—and I haven't even gotten into Easter!

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Frazin *continued from page 11*

Anyway, I really didn't realize I was Jewish or even an orphan, for that matter, until I went into the Home and found out it was called The Chicago Home for Jewish Orphans. I knew that meant me.

What a name! It sounds like something out of a Dickens novel. Fortunately, they eventually changed the name to Woodlawn Hall, which sounded more like a prep school. Then I could say, "Ah, yes, when mommy passed, father thought it best to enroll my sister and me at Woodlawn Hall. What a delight."

Actually, it wasn't. At least not always. In the words of Dickens, "It was the best of times. It was the worst of times." We were well fed—if you liked creamed peas, stewed tomatoes, and canned salmon—which I didn't. But every Saturday, there was also the best veal chop with mashed potatoes and gravy and the best little cup of Goldenrod ice cream I ever tasted.

We also all got our weekly nickel allowance, which we could take to buy candy at our free triple feature plus three cartoons and a Flash Gordon serial at the Maryland Theater on 63rd Street or, for the older kids, the movie and stage show at the Tivoli on Cottage Grove.

Yes, we got all that plus Tuesday Sweet Rolls and Thursday Cake—which you got to eat unless you had the misfortune to lose both, along with that great veal chop, your little cup of Goldenrod ice cream, and your Saturday nickel in a poker game with the older kids—played secretly under the back stairs. ("I'll see your Thursday Cake, and raise you two sweet rolls and a veal chop.")

Believe me, there is nothing more excruciating than to be sitting

there as an eight year old, anticipating gulping down a delicious treat, when along comes Big Ernie, going from table to table, scooping up his weekly winnings. That I could later laugh at such a situation taught me that I was a Jew.

So I began to pay closer attention to those Bible stories they were telling us in Saturday religion class and by the rabbi in his sermon during Sunday services in our own on-site temple.

The Home, being supported mainly by Chicago's wealthy German Jews, was consequently operated as a very liberal Reform Jewish institution—preparing me for my life at Sinai. All the happy holidays, like Rosh Hashanah, Chanukah, Passover, Purim—Halloween—were observed, but none of the strict dietary laws were followed. In fact, when one of the kids would disobey, they would threaten to send him to the (Orthodox) Marks Nathan Home on the West Side, where he would be forced to always wear a little black skullcap, be beaten until he learned his Hebrew lesson every day, and never, but never, get to eat bread and butter with meat. I don't know of anyone who was actually sent there, but when the little Dorfman kid disappeared, there were rumors.

I was raised in the orphanage from the time I was five until I was twelve, when the Home closed its doors. Then I was placed in a foster home until my dad was able to get an apartment for my sister and me to live with him.

But I never felt like an orphan. Following the name change, all the staff at the home got rid of their uniforms and dressed casually, creating a more friendly environment. A large living room was provided with couches, arm

chairs, drapes, and a large Zenith radio on which we could listen to the Joe Louis fights and the Morris B. Sachs Amateur Hour. The Zenith was equipped with a little button marked "television." But it did nothing when you punched it because TV would not be around for at least ten more years. There were picnics, beach days, baseball games, summer camp, and Automobile Days, when a group of volunteers would take us in their private cars for special visits to Riverview, and the Lincoln Park and Brookfield Zoos. It was no prep school, but it was no Marks Nathan either.

However, the main reason I never felt like an orphan was because of my dad. He would come visiting several times a week, and on weekends got special permission to take my sister and me out so we could have dinner with the many members of our large family in their homes. Even Aunt Minnie, who had fought so bitterly with my father following my mother's death, did her best to become a surrogate mom by taking us on alternate weekends to spend overnight in her home in Hyde Park with my Uncle Buck. All of which taught me to become a better judge when I sat in Divorce Court handling child custody cases.

Then I came to Hyde Park High School. First the Branch and then to the Main on Stony Island. By then, my sister and I were living with my father in an apartment at 47th and Ellis. I had already made a lot of new friends at the Shakespeare School, including Sid Drury, who became my longest and best friend until his death several years ago. At the Branch I met Dave Ofner, who went on to become President of the Foote, Cone and Belding Advertising Agency, and Jerry Osherwitz, who would run the Best

Kosher Sausage Company.

Both Dave and Jerry also remained close friends until their deaths.

At Hyde Park those two invited me to join their popular Jewish fraternity, KDT. I could tell you what those letters stood for, but then I'd have to kill you. Seriously, it was a great experience. I know a lot of people oppose this sort of thing, but I know it taught me how to get along with my peers. Were it not for them forcing me to make the phone call, I doubt if the shy guy I was would ever have had a date or have gone dancing. With a girl.

Hyde Park had a great reputation. Like Marshall on the West Side, which also had a large Jewish enrollment, our school consistently had the highest scholastic ratings, and one of the finest school newspaper staffs in the country. As for football—we are not a violent people. As for basketball—we are not a tall people. Although our Junior teams, the short guys, always did well.

But the school did have a creative spirit which I am sure nurtured mine as I matured and took off for college, law school, and a legal career, which included writing, since 1963, for a nationally famous, but non-paying, social and political gridiron show.

There were many others at Hyde Park at the time who were touched by that imaginative muse. In addition to David Ofner, to whom I already referred, there was Burt Manning, who, when at Leo Burnett, came up with that great slogan: "When you're out of Schlitz, you're out of beer." This propelled him to become Chairman of the Board at J. Walter Thompson. There's Bill Raffeld, who headed up the Theater Department at the University of Illinois at Chicago, and Judith Barnard, who along with

her husband, Michael Fain, has written more than a dozen best-selling novels under the pen name of Judith Michael.

One of my classmates, the lovely Millie Fogel, went off to New York and Hollywood and emerged as the sultry Barbara Bain. And another, who staked her theatre career here in Chicago, was the talented actress/singer Renée Matthews. In the visual arts we had the internationally acclaimed artist Robert Natkin, whose abstract mural fills the lobby of Rockefeller Center.

Surely there must have been more. I know that before our time Steve Allen and Mel Tormé were Hyde Parkers. Later came Herbie Hancock and Chaka Khan.

Since I am at a program of the Chicago Jewish Historical Society, I have a confession to make. While I am not a devout Jew, I like to think I am a very spiritual one. I belong to a temple. And celebrate all the holidays. At least the happy ones. But, I must admit, I have neither been Bar Mitzvah nor confirmed. They didn't have Bar Mitzvah at the Home, and besides I was only 12 when it closed. I could have had a Bar Mitzvah when living with the elderly Jewish couple at Beth Eliezer, but my dad couldn't come up with the cash for the necessary private lessons. I used to feel kind of guilty about that.

So when my father passed away, I immediately enrolled both my sons, Cain and Abel—I mean, Howie and Glenn—first at Temple Emanuel, and then at Sholom, where they were indeed Bar Mitzvah, had big parties, and swore to the rabbi that they would continue their Jewish education to Confirmation—and then, in another great Jewish tradition—never showed up again.

Yes, I felt guilty. Until I recalled from my Bible study days, that Moses was not Bar Mitzvah nor confirmed either. He didn't even know he was Jewish until he was a grown man. And I got to thinking—Moses and I have a lot in common.

Both of us were raised by people other than our parents. Both of us were frightened by a talking Bush. (He saw his in the desert. I saw mine on television.) Both of us loved matzo. He liked his crisp and dry in the hot sun. I like mine buttered and with grape jelly in an air-conditioned kitchen.

And finally, both of us got to be old men without getting to set foot in Israel, the Promised Land. But that could change. If I ever get a call from the Palestinian-Israeli B'nai B'rith Lodge to come over to their annual dinner dance and get them to laugh at themselves and their troubles—I'll be there. ❖

JULIAN J. FRAZIN *has had distinguished careers in both law and entertainment. He received his B.A. from the University of Illinois, and earned his J.D. from the Northwestern University School of Law. Judge Frazin served on the Cook County Circuit Court for ten years and is now counsel to the law firm of Michael Best & Friedrich LLP. For over forty years he has been producer and principal writer for the Chicago Bar Association's annual "Christmas Spirits" satirical musical revue.*



Poster for upcoming 2007 CBA "Christmas Spirits" musical (detail).

Yankel's Butcher Shop, Rabbi Muskin's Shul, and HPHS

BY ELISE DEBOFSKY GINSPARG

My father *olov hashalom*, of blessed memory, came from the Polish Russian city of Drohitchin. Whenever he spotted anyone from Drohitchin he was delighted to see a *lantsman*, a person from his city. I never really understood that concept until I moved to the North Side. Now I have that special feeling whenever I meet a South Sider, especially a Hyde Parker, a *lantsman*. So I greet you, all my *lantsleyt*, family and friends who have come to hear the program.

I am, in the current lingo, an FFB—“*Frum* From Birth.” I was born in Hyde Park to a religious, observant family, and lived at 5470 South Greenwood for over a quarter of a century.

My father had a kosher butcher shop on 55th Street, called the University Meat Market. However, it was better known as Yankel's. My father's reputation for purveying the finest meats, and for his honesty and religiousness, attracted a very loyal clientele. On a recent trip I took to the South Side with Dr. Irv Cutler, he pointed out where the butcher shop had been located, indicating that it was a landmark.

We lived on the third floor of a large three-flat building on Greenwood. The Nathan family, also Orthodox, lived below us, and the Teiman-Packer family, who also kept kosher, occupied the first floor. My parents, both of blessed memory, could walk to the butcher shop, and the entire family could walk to shul on Shabbos.

Our shul was Beth Hamedrosh Hagadol—Anshe Dorom, (A Great House of Learning—People of the South). However, it was known as “Muskin's Shul,” named for Rabbi Eliezer Ruven Muskin, of blessed memory, the spiritual leader.

The shul was on 54th Street and Greenwood, about two blocks from our house. The synagogue had a balcony for the women. The rabbi's sermons were in Yiddish, except on the High Holy Days, when Rabbi Oscar Z. Fasman gave them in English as well. (Rabbi Fasman, of blessed memory, was a past president of the Hebrew Theological College and former rabbi of Congregation Yehuda Moshe, my synagogue in Lincolnwood.) Rabbi and Rebbetsin Muskin hosted a Simchas Torah reception every year for the young people.

There was a Hebrew School in our shul, which I attended in the afternoon, after Kozminski Public School. My teacher, Rabbi Eliyahu Block, of blessed memory, taught at the Jewish Parochial School on the West Side, and then came South to teach us. To this day, I remember his teachings.

I experienced a little anti-Semitism from the kids at St. Thomas Catholic School on 55th and Woodlawn. There had been skirmishes between them and the Jewish kids. One day, when I was on the way back to school after lunch, a boy carrying a huge snowball came toward me and asked if I went *there*, pointing to Rodfei Zedek, the Conservative congregation a half-block from my home, also on Greenwood. I answered, “no.” It wasn't a lie, as we went to Muskin's Shul. He didn't throw the snowball, but believe me, I ran away as fast as I could.



Hyde Park High School. Yearbook photograph, 1945.

Courtesy of Chicago Jewish Archives, Spertus Institute of Jewish Studies.

There was a major confrontation between the Catholic and Jewish kids, and after a while the incidents stopped. I assume that parents and administrators became involved.

The composition of the Orthodox Jewish community on the South Side changed with the influx of German Jews in the late 1930s and early '40s. They attended Muskin's Shul until they broke away in the early '50s. The breakaway group brought in Rabbi and Mrs. Kurt Peretz, of blessed memory, originally from Germany, then living in England. They held services in a little house belonging to Rodfei Zedek, right next to the synagogue. It was called the Orthodox Jewish Center of Hyde Park.

Many religiously observant young people came to the University of Chicago from out of town. They attended the services led by Rabbi Peretz. Many U of C students and business people who wanted kosher meals ate or boarded at the homes of Bella Stern and Betty Schmidt, both of blessed memory. The Shabbos meals were especially popular.

One of the students was Rose Ann Golber Chasman, of blessed memory, who recently passed away. (She designed the logo of the Chicago Jewish Historical Society.) Rose Ann came from a Reform family. She attended services with Rabbi Peretz, became involved in the community, and interested in Orthodoxy, a *ba'alas teshuva*. She was a gifted artist who became a learned Orthodox Jew.

Dr. Alvin Radkofsky, another of these students, became a renowned nuclear scientist, involved in the submarine program in Washington. Dr. Nathan Weiser and Dr. Avi Greenfield, with whom my husband and I visited in Jerusalem a week and a half ago, established the

physics department at Bar-Ilan University in Israel.

There was a falling out between Rabbi Peretz and the German immigrant members of his congregation, Adas Yeshuran, so the breakaway group left and began holding services in a room above the Frolic Theater on 55th and Ellis. They called their congregation Chebra Yeshurun. Rabbi Peretz and his followers remained on Greenwood.

There are two other synagogues I wish to mention in conjunction with the Orthodox community—the Hyde Park Hebrew Center on 52nd and Blackstone and Congregation Beth Abraham on 53rd and University. These synagogues were referred to as Traditional. They functioned as Orthodox, with the exception of having no physical separation (*mekhitza*) between the men and women, although many of the men and women sat separately anyway. Rabbi Harold Karp was then the spiritual leader of Hyde Park Hebrew Congregation.

Beth Abraham was affectionately known as the "State Street Shul" because so many members of the Congregation had lived or worked on 18th and State Street when they came to America. Our family became very active in Beth Abraham because my parents had lived near State Street, and my sister, Florence, who should live and be well, married Rabbi Isaac Mayefsky, of blessed memory, the congregation's rabbi.

I attended Kozminski Grammar School. The majority of the Jewish students in my class attended Rodfei Zedek. It wasn't until I entered Hyde Park High School that I met so many of the kids from Sinai, Isaiah, KAM, Beth Am, South Shore Temple, etc.

I took the 55th Street bus and the streetcar on Stony Island Avenue

to HPHS and sometimes the bus down Hyde Park Boulevard. Once, a bunch of us hitchhiked to school in a laundry truck. We weren't too happy when the principal met us as we piled out!

Academically, Hyde Park was on top. When I was in college, my professor said that the two top Chicago Public High Schools at that time were Senn and Hyde Park. Of course, he was correct!

After my high school classes, I attended the Hebrew Theological College, the Yeshiva High School Branch, located in a mansion on 51st and Greenwood, on the southwest corner, directly across the street from Isaiah Israel. The mansion was donated to the Yeshiva by the Anna Sarah Katz family from Wisconsin. In this building, my friend Hannah Gottschalk Sondhelm and I went all through Hebrew grammar school and attended Hebrew high school for four years. (I recently had dinner with her in Jerusalem.) We were blessed with marvelous teachers who taught at the Chicago Jewish Academy, now the Ida Crown Jewish Academy, and came to the South Side to teach us.

The young rabbis, our teachers, loved our class. We were highly motivated teenagers—boys and girls—willing to learn and absorb. The house at 51st and Greenwood is still standing. Rumor has it that Barack Obama is living there or nearby.

While I was in high school, I was a member of a sorority, Pi Epsilon Phi, known as Pi Ep. Although it was illegal at Hyde Park, many Jewish boys and girls were members of sororities and fraternities. Everyone, including staff and administration, knew about their existence. My sorority sisters were very accommodating to me. The

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Saturday rush tea was in Hyde Park so I could walk, and the Sunday tea was in South Shore, so I could ride.

My sorority hosted the most important dance of the year, the Pi Ep Sing. The proceeds went to charitable causes. The dance was a “turnabout”—the girls asked the boys—and was held on Friday night. It was changed to Saturday night so my friend and sorority sister, Judith Bachenheimer Gutstein, and I could attend. By the time we graduated, practically all the dances were held on Saturday night because the Reform congregations wanted the kids in Temple for Friday night services.

The senior prom was scheduled for Friday night. We went to see the principal, Dr. Arthur O’Mara, and the proms were changed to Thursday night. Yes, there were events on Friday night that I missed, but my home on Shabbos was very special. My parents were home, my siblings were home, we had company, we read, we talked, and, of course, we had my bubbe’s challah.

Shabbos afternoons during grammar school and high school were spent with my dear friends from German-Jewish backgrounds. We were involved in B’nai Akiva, the youth group of the Religious Zionists. We were the Kadima Girls. Though not all of the girls’ families were Orthodox, they were very Jewishly committed and happy that their daughters were in a Shabbos atmosphere.

We met at the Yeshiva building on 51st and Greenwood. Our *madrikhim* (counselors) were Ruth Frank Selig, of blessed memory, for the girls and Nachman Patinkin, of blessed memory, for the boys. I’m proud to say that last Wednesday

I had lunch with these childhood friends. May we continue for many years to come.

This yeshiva building was also used as the first home of the South Side Jewish Day School in the late 1940s, spearheaded by Bella Stern and Rebbetsn Peretz. The school later moved to South Shore and became Akiba Jewish Day School. It later merged with Solomon Schechter South Side School to form Akiba-Schechter Jewish Day School, located at 5235 South Cornell.

During the summer, Shabbos afternoons found us at The Point on 55th and the Lake. As our college years approached, we began to attend the Friday night lectures at the U of C Hillel Foundation. We did a lot of walking in those days!

After high school, I joined a Religious Zionist Group named Negbah (In the South). We formed a council where we South Side

Orthodox young people met with the North and West Side groups. Many marriages resulted from these gatherings, including mine.

While I was part of a distinct minority as an Orthodox Jew in the overall Jewish population, I had a wonderful time growing up in the Hyde Park community, and my Orthodoxy only added to the richness and dimensions of that life. ❖

ELISE DEBOFSKY GINSPARG

is a former board member and membership chair of the CJHS. She graduated from Loyola University Chicago with a B.A. in Education and earned a master’s in audiology from Northwestern. Since retiring from teaching in the Chicago Public Schools, she has been a lecturer, slide show presenter and book reviewer, concentrating on Jewish life in cities around the world.

An HP Alum’s Greetings from CA

Recently, I received notice of your October 28th meeting from a longtime friend, Alvin Saper of Skokie, a member of the CJHS. I was a member of the HPHS Jewish student body, 1934-38.

Most of us came from the Hyde Park, Woodlawn, and South Shore neighborhoods. I, and others from South Shore, would walk to school through Jackson Park, weather permitting, or take the IC train which traveled along 71st Street on its way to downtown, with a station a few blocks from school.

The president and vice-president of my class, June 1938, were Herman Neiman and Harriet Distenfield, respectively.

We were an active group, participating in virtually all school programs. We took leadership roles in athletics, the Honor Society (Sigma Epsilon), special interest clubs, the staffs of the *AITCHPE* annual and the *Weekly*. Even the ROTC. Our parents were also involved as members of the PTA, Varsity Mothers’ Club, and Orchestra Parents’ Club.

There were also Jewish members of the faculty. Notably, for all boys, and especially those of us who participated in varsity sports, there was our coach and mentor, Elliot Hasan.

Those were great, memorable times!

Arthur Fradkin
Agoura Hills, California

Hyde Park High, Rodfei Zedek, and Camp Ramah

BY JUDITH MARGOLIS PHILLIPS

My tenure at Hyde Park High School, 1957–1961, came on the cusp of changes triggered by the new demographics of the post-World War II 1950s. By the mid-50s the topography, population and commercial activity of the Hyde Park community had shifted radically. With the influx of Blacks east, into Hyde Park proper, many Jews moved farther south into South Shore, or fled to utopias on the North Side.

Before the mid-50s, the Jewish community of Hyde Park thrived west of the IC tracks. It supported Kosher butchers and delis, Jewish-run businesses, like Cohn & Stern on 53rd and Kimbark, as well as several synagogues and a small JCC. By 1957, on the other hand, the majority of Hyde Park's Jewish population lived in East Hyde Park. 53d Street lost its luster as a shopping mecca, 55th Street was a no-man's land of tenements and bars, Lake Park Avenue was threatening, with its taverns, cigar store, pool hall, bowling alley, and the old Hyde Park movie theater.

During my first year of high school, redevelopment began. An early sign of its arrival was the deep, wide trench that split 55th Street from Lake Park to Blackstone. We who walked home from Hyde Park High were forced to find a new route in order to reach our homes north of 55th Street. By 1960, the once-familiar landscape between 55th and 57th Streets, Lake Park and Kenwood, had disappeared. Taverns and tenements were replaced by townhouses; many Hyde Parkers chose private schools for their children rather than send them to the community's sole high school with its predominantly Black student body.

Strangely, considering this bleak picture, I recall my years at HPHS with great fondness. The school was not devoid of Jewish students until the early 1960s, at least, when Kenwood Academy was built. I think my younger sister's class—three years behind mine—was the last one with a decent Jewish contingent, although I cannot say precisely when the Jewish population declined to zero. To be honest, in those days, ratios were calculated in terms of white and black: when I entered Hyde Park High, it may have been 85% black; when I graduated, it was 90% or more. But we had fantastic football and basketball teams!

Although I recall that the physical make-up of the school was dreary by today's standards—browns and tans prevail in my mind's eye, with the noise, dirt and looming presence of the 63d Street El in the back-

ground—I retain an impression of activity, liveliness, and excitement. This upbeat aura was due to an excellent faculty; to the classes above my own which still preserved a substantial white (and Jewish) presence; to the double-track education system in place at that time; and to the really extraordinary number of extra curricular activities available.

During my years there, Hyde Park High was blessed with a strong math program, led by the legendary Mrs. Schull and the dedicated Mr. Helms, who also presided over math honors at 7:00 a.m.; one could study Greek, Latin, French, German, or Russian, or any combination of these languages and participate in French or German Club after school; Mrs. Bernice Cohen taught us not only to read, but to apply analytical skills to the plot elements and character development of novels like *Buddenbrooks*. In AP Biology, we dissected frogs and fetal pigs under the enthusiastic, but demanding, eye of Mrs. Hawkes; and in the extracurricular extension of biology, Conservation Club, we would arise at 5 on a Saturday morning in order to go bird watching at the Wooded Island. During my senior year, a special after-school class in creative writing was introduced. It was taught by a then-U of C graduate student, Sheldon Patinkin, who was one of the founders of Second City, and more recently headed up the drama department of Columbia College.

With these resources and opportunities, most of my friends from Hyde Park High went on to college and beyond. Michael Schwartz, for example, took a Ph.D. in chemistry and worked many years for Amoco; Carol Gross, a math whiz, received her degrees from IIT and went on to teach physics for over 30 years at Lane Tech. One of my oldest friends, Iris Beller, who is here today, worked many years as an accountant. Arnie Kanter became a lawyer and earned the distinction of being the youngest ever to be appointed as a Special Magistrate in a prolonged airline litigation. He “retired” early in order to write; I have a humorous book on the Chicago Cubs that he published recently.

Joanie Lazarus Shapiro, avid bird watcher, became the vice president of the South Shore Bank, where she facilitated loans to minorities and worked to realize development projects in nearby areas. Roger Price is a lawyer; in addition, he helped found the Reconstructionist Synagogue in Evanston and served as the

continued on page 18

Phillips *continued from page 17*

national president of the Reconstructionist movement.

Gerry Rizzer, who teased me mercilessly in Mrs. Atwater's French class, went on to found a chamber music group, which still performs in the Chicago area. My non-Jewish friend and biology lab partner, John Cody, worked as a reporter for WBBM radio before and after he returned from the Viet Nam war; turn to 780 on your dial and you can still hear his insightful interviews. My oldest friend, John Stevens (remember the Stevens Hotel?), comes from a family of lawyers; his uncle is a Justice of the U.S. Supreme Court. John and his brothers introduced me to the SPU (Student Peace Union) while we were at Hyde Park High; and this was the start of my own involvement with liberal causes, peace marches, and demonstrations.

Our academic opportunities were stellar, but during these years Hyde Park High provided us a rather limited Jewish social life. The Jewish minority formed itself into fraternities and sororities, drawing members from Hyde Park High, South Shore High, and the U of C Lab School. Dating and socializing took place within the framework of the Greek associations. My knowledge of their activities is severely limited, because I resigned when I observed the blackballing process. As a result, I found myself on the fringes of high school-centered Jewish social life; instead, I ran around with a mixed group of friends at school, and turned to other avenues for Jewish content.

As I said, in those years Hyde Park was home to a variety of Jewish institutions. Of these, three major synagogues (KAM, Isaiah Israel and Sinai) were Reform, and one, Rodfei Zedek, belonged to the Conservative Movement. Because my father was from a well-known Conservative family from the East Coast, and because Rabbi Ralph Simon had been my grandfather's protégé at the Jewish Theological Seminary, my parents joined Rodfei Zedek shortly before my birth in 1944. I admit, Rodfei was—and still is—a home to me. I attended Sunday School at the old Rodfei on Greenwood; when the new synagogue was built in East Hyde Park, I moved over there for Hebrew School. Despite depopulation, Jewish life—Conservative as well as Reform—thrived during those years.

My early memories of Rodfei are of bustle and activity. We attended Hebrew School four times weekly, as well as on Shabbat morning. We arrived immediately after school, had a snack of Tam-Tams and milk, and “studied” until 6 p.m. When we were pre-B'nai

Mitzvah, we had lessons with Rabbi Daskal immediately prior to evening *minyan*. There were always adult congregants somewhere in the background: sisterhood ladies practicing the skirts they put on; the men at evening *minyan*; the RZ choir rehearsing under the directorship of Cantor and Mrs. Goldberg.

Unlike now, our ties to the shul did not end post-B'nai Mitzvah. Because Rabbi Simon and a past-president, Lou Winer, were instrumental in founding Camp Ramah, the Conservative Movement's summer camp in Wisconsin, many of us were sent to Ramah. As an impressionable early adolescent, it was there that my Jewish identity and experiences took concrete form and my predilection for biblical studies and Hebrew found expression. More important, perhaps, Ramah was the motivating force for continuing my Jewish education beyond the age of 13. In order to return there, one had to engage in Jewish studies a set number of hours a week and to meet certain performance standards.

Not wanting to be permanently cut off from my newly-found Jewish friends of the North Side and suburbs, and not wanting to be left out of the social activities of the Conservative youth organizations, USY and LTF, during the school year I attended Hebrew High School until I was 16, and I founded a local USY chapter at Rodfei. My guiding light during those years was Mrs. Elbaum, a superb teacher who succeeded in transmitting to me her love of the Hebrew language and Jewish culture. It is to Rodfei's credit that it funded a sparsely attended Hebrew High class during a difficult period in its history.

Obviously, I had the best of two worlds. At Hyde Park High, I received a good education, both academically and politically; through Hebrew High, Ramah and USY, I maintained relationships with Jewish friends that seem as fresh now as they were 50 years ago. Some of these friends are well-known; Sam Zell, for example, is a real estate magnate who is about to become the owner of the Tribune Company; Larry Bloom was an alderman of the Fifth Ward; and my bunkmate at Ramah, Judy Graubart, was a regular cast member of the children's TV show, *The Electric Company*. ❖

JUDITH MARGOLIS PHILLIPS *has resided in Hyde Park for almost her entire life. She received her B.A. from the University of Michigan, her M.A. from the University of Chicago Oriental Institute, and her Ph.D. from the Chicago Theological Seminary. A scholar in Semitic languages and cultures, she gives frequent lectures on Scripture and life in the ancient Middle East. A lifelong member of Congregation Rodfei Zedek, she has been Director of Torah Reading since 1990.*

CJHS Publications: References & Quarterlies

HISTORY OF THE JEWS OF CHICAGO.

Edited by Hyman L. Meites; new introduction by James R. Grossman; foreword by Thomas R. Meites and Jerome B. Meites. 1990. Facsimile of the original 1924 edition. Includes special supplement excerpts from the 1927 edition. Includes biographical references and index.

Out of print. *Reference copies are at the Harold Washington Library Center, Chicago Public Library, 400 South State Street, and the Asher Library, Spertus Institute of Jewish Studies, 610 South Michigan Avenue, Chicago.*

SYNAGOGUES OF CHICAGO.

Edited by Irving Cutler, Norman D. Schwartz, and Sidney Sorkin. Project supervised by Clare Greenberg. 1991. Computerized compilation of synagogue listings in Chicago city directories since 1851. Includes every year's complete listings; a one line summary of each congregation; its active years; street address; name of rabbi; and name of president if available.

Out of print. *Reference copies are at the Harold Washington Library Center and the Asher Library.*

The Following Publications: *Prepay by check to Chicago Jewish Historical Society, 610 South Michigan Avenue, Chicago, IL 60605-1901.*

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

By Walter Roth. 1980. Text of speeches at a CJHS symposium held at Congregation Ezra-Habonim in 1979. Paper, 24 pages. Illustrated. \$4.00. Price includes postage.

THE CHICAGO JEWISH HISTORICAL SOCIETY: A Ten Year History. Edited by Irwin J. Suloway. 1988. Paper, 24 pages. Illustrated. \$4.00. Price includes postage.

CHICAGO JEWISH HISTORY: INDEX 1977-2002. Compiled by Adele Hast. 2002. Covers the first 25 years of our quarterly publication. Paper, 23 pages. \$4.00. Price includes postage.

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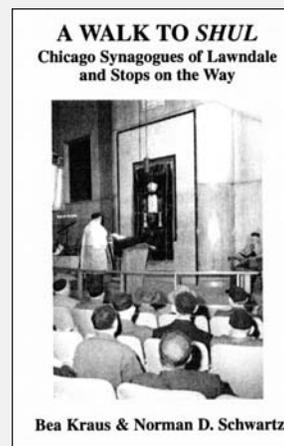
By Walter Roth and Joe Kraus. 1998. Academy

Chicago Publishers. The story of young Lazarus Averbuch's fatal 1908 encounter with Chicago Police Chief George Shippy. Paper, 211 pages. Illustrated. \$16.95. *At bookstores and online.*

CJHS Takes a Walk on the Great West Side

A WALK TO SHUL: Chicago Synagogues of Lawndale and Stops on the Way.

By Bea Kraus and Norman D. Schwartz. 2003. Paper, 159 pages. The major synagogues and the little *shtibekeh*, too. Profusely illustrated. With map. \$19.95. *At Spertus Gift Shop; Chicago History Museum Store; Rosenblum's World of Judaica; or by prepaid check to the CJHS (See address at left).* \$19.95 + 3.00 s/h



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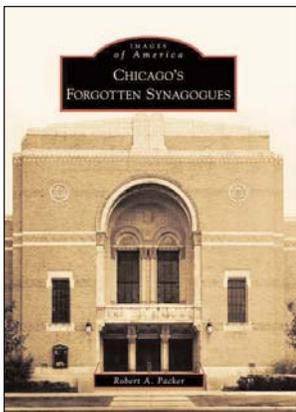
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and more. Collected from archives, congregations, individual holdings, and Robert Packer's own collection. Informative captions. Paper, 127 pages. \$19.99

DOORS OF REDEMPTION: The Forgotten Synagogues of Chicago and Other Communal Buildings. Photographed and Edited by Robert A. Packer. 2006. Booksurge. Spiral-bound, 282 pages. \$23.99 Buy from www.amazon.com.

SPECIAL OFFER: CJHS Minsky Prize Winners

Doris Minsky was a founder, director, and officer of the Society. The Fund was established in her memory for the purpose of publishing monographs on the history of the Jews of Chicago. Submissions were judged, and cash prizes awarded, by the CJHS Publications Committee.

Supplies Limited!

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By Carolyn Eastwood. **MEMORIES OF LAWDALE.** By Beatrice Michaels Shapiro. 1991. Paper, total 103 pages. Illustrated. Distributed by Academy Chicago Publishers, (312) 751-7300, www.academychicago.com. Also available from the Chicago Jewish Historical Society as part of the special offer.

2. THE CHAYDER, THE YESHIVA AND I.

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By Rabbi Alex J. Goldman. 1997. A son's memoir of his father, Yehudah D. Goldman, America's oldest practicing rabbi. Paper, 120 pages. Illustrated.

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BRIDGES TO AN AMERICAN CITY: A Guide to Chicago's Landsmanshaften 1870 to 1990. By Sidney Sorkin. 1993. Peter Lang Publishing. A thorough study of the hundreds of service organizations, named after their Old World origins, that were a significant part of the immigrant experience. 480 pages. \$35.00 *Order from Mr. Sorkin at (847) 541-2188.*

MINYANS FOR A PRAIRIE CITY: The Politics of Chicago Jewry 1850-1914. By Edward H. Mazur. 1990. Garland. 428 pages. \$75.00 *Out of print.*

THE ETHNIC FRONTIER. Holli and d'A Jones, editors. 1984. Eerdmans. The "Jewish Chicago: From Diversity to Community" entry is by Edward H. Mazur. Paper. \$19.95 *Out of print.*

BIOGRAPHICAL DICTIONARY OF AMERICAN MAYORS, 1820-1980. Holli and d'A Jones, editors; Edward H. Mazur, contributing editor. 1981. Greenwood Press. 441 Pages. \$49.95 *Out of print.*

NEAR WEST SIDE STORIES: Struggles for Community in Chicago's Maxwell Street Neighborhood. By Carolyn Eastwood. 2002. Lake Claremont Press. Four extraordinary "ordinary" people try to save their neighborhood and the market at its core. One of them is clothier and jazz musician Harold Fox, designer of the first zoot suit. Paper, 355 pages. Illustrated. \$17.95 *Also available on CD or audiocassette from Recording for the Blind and Dyslexic, 18 South Michigan Avenue, Suite. 806, Chicago, IL 60603.*

THE OXFORD ENCYCLOPEDIA OF FOOD AND DRINK IN AMERICA: 2-VOLUME SET. 2004. Edited by Andrew F. Smith. Oxford University Press. The entry on "Street Vending" was written by Dr. Carolyn Eastwood. Hardcover, \$250.00

CANDLES BURNED IN CHICAGO: A History of 53 Memorial Commemorations of the Warsaw Ghetto Uprising. The Midwest Jewish Council. Kenan Heise, editor; N. Sue Weiler, contributing editor. 2004. Author House. The stirring memorial gatherings mounted by a group of Jewish Chicagoans and their friends from 1944 to 1996. Paper, 132 pages. \$18.00 *Make checks payable to: The Midwest Jewish Council, P.O. Box 59032, Chicago, IL 60659-0032.*

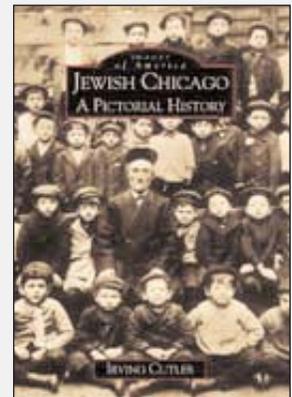
CHICAGO'S GREAT WHITE CITY: A Postal History Panorama of the 1893 World's Columbian Exposition. By Dr. Harvey M. Karlen. 2004. Berk-Hill Publishers. The author is a member of the Philatelic Writers' Hall of Fame. 283 pages. 480 black and white illustrations. \$50.00 + 4.00 s/h. *Order from Berk-Hill Publishers, P.O. Box 833, Oak Park, IL 60303.*

Irving Cutler Knows His Way Around "The Real Chicago"

CHICAGO: Metropolis of the Mid-Continent. Fourth Edition. By Irving Cutler. 2006. Southern Illinois University Press. Dr. Cutler skillfully weaves together the history, economy, and culture of the city and its suburbs, with a special emphasis on the role of the many ethnic and racial groups that comprise the "real Chicago" of its neighborhoods. 447 pages. Illustrated. Cloth, \$52.00, paper \$22.95

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JEWISH CHICAGO: A Pictorial History. By Irving Cutler. 2000. Arcadia Publishing *Images of America.* A sentimental snapshot of the city's Jewish community. Includes 230 photographs and local maps. Paper, 126 pages. \$18.99



URBAN GEOGRAPHY. By Irving Cutler. 1978. Charles E. Merrill Publishing. A general study of cities in the United States and some of their major characteristics. Paper, 120 pages. Illustrated. \$18.50

THE ENCYCLOPEDIA OF CHICAGO. Edited by James R. Grossman, Ann Durkin Keating, and Janice L. Reiff. 2004. The University of Chicago Press. The encyclopedia's "Jewish Community" entry is by Dr. Irving Cutler. 1152 pages. Color insert; illustrations; maps. \$65.00

NEW—ENCYCLOPEDIA OF AMERICAN JEWISH HISTORY. Edited by Stephen Norwood and Eunice Pollack. 2007. ABC-CLIO. The encyclopedia's six-page entry on "Chicago" is by Dr. Irving Cutler. Two volumes, total 775 pages. Illustrated. \$195.00

All of Dr. Cutler's books are widely available through retail booksellers and online vendors.

WOMEN BUILDING CHICAGO, 1790-1990: A Biographical Dictionary. Edited by Adele Hast and Rima Lunin Schultz. 2001. Indiana University Press. Of the over 400 individual entries, forty are Jewish women. 1,088 pages. Illustrated. \$75.00

BREAKING GROUND: Careers of 20 Chicago Jewish Women. By Beatrice Michaels Shapiro. Edited by Dr. Khane-Faygl Turtletaub. 2004. Author House. Interviews bring out the Jewish values that have played a part in the lives of these high achievers. Judge Ilana Rovner, U.S. Rep. Jan Schakowsky, Ruth Rothstein, Melissa Isaacson, Beverly Siegel, and Klara Tulsy are included. Paper, 137 pages. \$15.50 *Rosenblum's World of Judaica, Women and Children First, Barnes & Noble (Skokie), Waldenbooks (Lincolnwood Mall), or from www.authorhouse.com*

A TIME TO REMEMBER: A History of the Jewish Community in South Haven. By Bea Kraus. 1999.

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PRAIRIE DIRECTORY OF NORTH AMERICA: U.S. & Canada. By Charlotte Adelman and Bernard L. Schwartz. 2002. Lawndale Enterprises. The first-ever guide for visits to the prairie, an ecosystem unique to North America. Fifty pages are devoted to Illinois. Paper, 352 pages. \$19.95 *P.O. Box 561, Wilmette, IL 60091-0561; www.Lawndaleenterprises.com.*

THE FLORIDA JEWISH HERITAGE TRAIL. By Rachel B. Heimovics and Marcia Zerivitz. 2000. Florida Department of State. Paper, 44 pages. Fully illustrated. \$10.50 each for one or two copies if ordered from: *The Jewish Museum of Florida, 301 Washington Ave., Miami Beach, FL 33139-6965. (305) 672-5044.*

THE SIDDUR COMPANION. By Paul H. Vishny. 2005. Devorah Publishing, Jerusalem. This work is intended to form the background for a meaningful devotion to prayer, during the week and on the major festivals. It will help guide the novice through the different prayers and make these prayers more understandable and fulfilling. It will also give the daily *davener* a sense of where these prayers came from, how the rabbis developed them. 112 pages. Hardcover \$18.95; paper \$12.95 *Available from online booksellers.*

LEGACY: The Saga of a German-Jewish Family Across Time and Circumstance. By Werner L. Frank. 2003. Avoteynu Foundation, Inc. A portion of the book deals with the author's immigration to Chicago, and growing up in Hyde Park. 926 pages plus CD. \$49.00 (800) 286-8296 or *www.avoteynu.com.*

THE CONVERSO LEGACY. By Sheldon Gardner. 2004. Pitspopyny Press. This work of historical fiction for young people takes place in the 1880s. As the Jews in Russia are being massacred in *pogroms*, Samuel makes his way to America, and eventually to La Rosa, New Mexico. 258 pages. Cloth \$18.95, paper \$12.95.

RED SCARE IN COURT: NEW YORK VERSUS THE INTERNATIONAL WORKERS ORDER. By Arthur J. Sabin. Foreword by Howard Fast. 1999. University of Pennsylvania Press. The author is Professor of Law at the John Marshall Law School. 392 pages. \$26.50

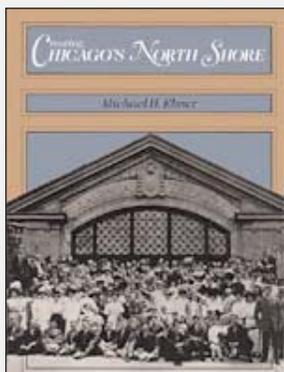
IN CALMER TIMES: THE SUPREME COURT AND RED SCARE MONDAY. By Arthur J. Sabin. 1999. University of Pennsylvania Press. 262 pages. \$49.95

THE INVENTION OF THE JEW: Jewish-American Education Novels (1916-1964). By Bernard Sherman. 1969. Thomas Yoseloff. A literary study. Paper, 256 pages. \$7.50 *Out of print.*

SHORT SEA SAGAS. By Harold T. Berc. 2002. Athena Press. Unusual tales of over two hundred ships—mutinies, unusual sinkings, mystery ships sailing for years without crews, piracy! Concludes with a chapter on the author's own experiences as a U.S. Navy combat officer in World War II. Paper, 190 pages. \$17.95

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A STUDENT LOOKS AT THE SIDDUR. By Sender Leib (Sanford) Aronin. 1997. Targum Press. Chidushei Torah on Tractate Berachos. Paper, 78 pages. \$6.00 *Out of print.*

CREATING CHICAGO'S NORTH SHORE: A SUBURBAN HISTORY.

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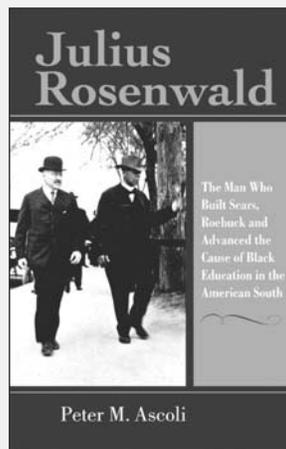
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A PLACE OF OUR OWN: The Rise of Reform Jewish Camping.

Edited by Michael M. Lorge and Gary P. Zola. 2006. University of Alabama Press. Seven essays assembled to commemorate the fiftieth anniversary of the founding of the first Reform Jewish summer camp in the United States—Olin-Sang-Ruby Union Institute (OSRUI), in Oconomowoc, Wisconsin. 240 pages. Illustrated. Cloth \$60.00; paper \$25.00

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By Peter Ascoli. 2006. Indiana University Press. Chicago's Julius Rosenwald was one of the richest men in America in the 1920s, but few people today, other than the older members of the Jewish and African-American communities,



know the story of his far-reaching philanthropy. Historian Peter Ascoli is Rosenwald's grandson. He tells his grandfather's story with professional skill as well as with insights that only an insider with access to intimate family records and memories could have. 472 pages. Illustrated. \$35.00

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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.

Tribute Cards for Celebrations or Memorials The card design features the Society's logo, our mission statement, and space for a personal message. A pack of eight cards and envelopes is \$10.00. Individual cards can be mailed for you from our office at \$5.00 per card, postage included. Order cards from the Society office (312) 663-5634.

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Browse Our Website for information about our upcoming programs. Read past issues of *Chicago Jewish History*. Discover links to other Jewish sites. Use the printable membership application. We welcome your inquiries and comments. E-mail: info@chicagojewishhistory.org

www.chicagojewishhistory.org

What We Do

The Society seeks out, collects and preserves written, spoken and photographic records, in close cooperation with the Chicago Jewish Archives, Spertus Institute of Jewish Studies. The Society 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.

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.

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