



CHICAGO JEWISH HISTORY

“Learn from yesterday, live for today, hope for tomorrow. The important thing is not to stop questioning.”—Albert Einstein

Celebrating 150 Years: Anshe Emet Synagogue, 1873 – 2023



The 1937 building dedication on Pine Grove Avenue. Today, the building houses the synagogue’s offices, classrooms, and library.

Anshe Emet Synagogue in Chicago’s Lakeview neighborhood, long home to many of the city’s North Side Jewish residents, is observing a significant milestone: its sesquicentennial. *Chicago Jewish History*, in cooperation with the Conservative congregation’s leadership, is pleased to provide an overview of the synagogue’s 150 years.

In addition to an illustrated timeline—images courtesy of Anshe Emet’s archive—*CJH* is republishing a number of first-person narratives from congregants, some of whose families have been members of the synagogue for generations, dating back to its founding. These vignettes, “Your Anshe Moments,” have been collected and edited by Anshe Emet member Elaine Seeskin. *CJH* is grateful to the contributors for sharing their recollections of Anshe Emet and to Ms. Seeskin for ensuring that these memories are preserved for years to come. More “Your Anshe Moments” can be found on the congregation’s website, www.ansheemet.org; in addition, *CJH* will be reprinting “Moments” in the spring, summer, and fall 2024 issues of the publication.

See pages 6–9 to learn more about Anshe Emet’s history.

Renew Now!

If you have not yet renewed your membership, please note that you must do so by May 2024 to continue receiving *Chicago Jewish History*. Otherwise, this issue will be your final copy. You can renew your membership online at www.chicagojewishhistory.org or mail your check to: CJHS, P.O. Box 597004, Chicago, IL 60659-7004.

The Society wants to thank our friends and supporters who have renewed their memberships for the 2024 year. Many of you have contributed above the \$40 basic membership fee, and we are very grateful for your generosity and the trust you have placed in us. We will continue to endeavor earning your support, and we look forward to providing you with dynamic programs and compelling issues of *CJH* in this, our 47th year, and in years to come.

CO-PRESIDENT'S COLUMN



Dr. Rachelle Gold

Since the early years of our community, Chicago Jews have been responsible for innovations that have led the way for cities around the country. Creative, visionary, and determined leaders have contributed to all sectors of society, and they continue to do so.

I recently had the opportunity to learn about a groundbreaking Chicago program that, as a Jewish psychologist, has personal meaning: the JCFS Jewish Chaplaincy Services (originally Tikvah—the Jewish Community Initiative), conceived of and directed by Rabbi Dr. Joseph Ozarowski. (JCFS used to stand for Jewish Child and Family Services; the agency is now called JCFS Chicago.) I interviewed Rabbi Ozarowski, a colleague and friend, about the program's goals and what makes it unique. If you are hearing about the program for the first time, perhaps you will want to avail yourself of its services or recommend that a friend or loved one do so.

Chaplaincy is well established in Chicago and the Jewish community. Rabbi Ozarowski defines a chaplain as “a religious professional operating outside of a formal religious setting.” Jewish clergy in America have served in non-congregational settings—in the military, prisons, and health care facilities—since the 1800s. An interesting historical detail for Illinoisans is that Abraham Lincoln, in 1862, was responsible for permitting the first rabbi, Jacob Frankel, of Philadelphia, to join the American military chaplaincy.

The use of clergy in the military expanded through the 20th century, and, especially, during World War II. In the health care field, rabbis have been present in care settings since the 1800s. In the late 1800s and first half of the 1900s, rabbis served Jewish patients in hospitals in America's larger cities, including Chicago. This was an era when the majority of Jewish patients were cared for in Jewish-affiliated medical facilities. In Chicago, Jewish chaplains, in various service settings, operated under the auspices of Jewish communal agencies until 1946, when their services became the responsibility of the Chicago Board of Rabbis.

This brief overview does not do justice to this fascinating topic, but I hope I have set the stage for you to appreciate the progressive developments spearheaded by Rabbi Ozarowski.

As Rabbi Ozarowski explained, the field as a whole is shifting from the notion of pastoral care (a term with Protestant origins) to spiritual care. The contemporary need for rabbinic chaplaincy services is broader than in the past. Fewer Jews have formal affiliation with synagogues or other Jewish institutions, yet many of these people are spiritually oriented and have a firm Jewish identity. Their feeling of Jewishness may be rooted in belonging to a Jewish community. When they are suffering or experiencing difficult times in their lives, many want Jewish guidance and connection.

JCFS Jewish Chaplaincy Services is designed to serve Jews across denominations, locations, and life stages. The programming includes individual and group counseling and support, workshops, education, training, holiday celebration, outreach, site visits, consultation, and referral. Rabbi Ozarowski and his staff of five work extensively with therapists and groups within and outside of JCFS.

Philosophically and religiously, Rabbi Ozarowski sees the work as being an extension of the mitzvot of *bikur cholim* (visiting the sick) and *gemilut chesed* (bestowing kindness). He says, “I am a sojourner with the client. I don't try to change or fix anything.” He helps people use spirituality to find meaning, purpose, and hope amid suffering. He elaborated, “I listen, reflect... use Torah sources, religious language and metaphor to help.... What I do isn't therapy, but it is therapeutic.... Chaplaincy is ultimately about connection and support.”

Rabbi Ozarowski regards his role with JCFS Jewish Chaplaincy Services (“something I dreamed about 30–40 years ago”) as the fulfillment of his personal, religious, and professional development. Raised in a traditional Jewish home in St. Louis, he grew more interested in Orthodox religious practice and study and came to Chicago to enroll at the Hebrew Theological College (HTC) for high school and then rabbinic studies. He earned his *semicha* (rabbinic ordination) from HTC and a degree in psychology from Loyola University. His professional path started with youth work in Chicago, followed by pulpits in Lancaster, Pennsylvania; Berkeley, California;



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and Elmont, Long Island (in New York). He says that psychology was always an important part of his work, and he derived great satisfaction from using the Torah to help people ("the original reason for becoming a rabbi").

During his 12 years in Elmont, Rabbi Ozarowski devoted more time to his interest in pastoral work by doing chaplaincy work in hospitals and studying for a doctorate in ministry. His doctoral thesis was published in 1995 as a book, "To Walk in God's Ways: Jewish Pastoral Perspectives on Illness and Bereavement" (Rowman & Littlefield). The book, an important contribution to the field, is still widely used. In addition to his rabbinic and academic credentials, Rabbi Ozarowski became a certified chaplain through Clinical Pastoral Education (CPE) and is active in organizational work in the field. He is the immediate past president of Neshama: Association of Jewish Chaplains, representing Jewish chaplains worldwide. He keeps up with the growing literature in the field and attends conferences hosted by other chaplaincy groups.



Rabbi Joseph Ozarowski

Fortunately, for Chicagoans, a directorship job with the Chicago Rabbinical Council bought Rabbi Ozarowski back to the city. On the side, he began work in what led to the creation of JCFS Jewish Chaplaincy Services. He joined the community advisory board of a predecessor program, the Jewish Healing Network of Chicago. (I was a member of the board when it existed in the early 2000s). This program has been rebranded, but its programming is ongoing and robust.

JCFS Jewish Chaplaincy Services is not the first or only community chaplaincy program in America, but Rabbi Ozarowski affirms that "Chicago is a leader in the field ... a model for other communities." He attributes this, in part, to what makes Chicago special as a Jewish community. Though Chicago has a sizeable Jewish population spread throughout the metropolitan area, there is a sense of a "central address" and communal unity here that does not necessarily exist in other cities. In Chicago, he says, intracommunal cooperation and contact are the norm, to the benefit of the entire community.

We can be proud that Chicago nurtures devoted communal professionals who give us wonderful programs like JCFS Jewish Chaplaincy Services.

Continued Support for Israel

The Society continues to stand with Israel as we hope for a resolution of the war that began after the Hamas massacre on October 7. We fervently wish for the speedy and safe return of the more than 100 Israeli hostages still held in Gaza.

Among the hostages is Hersh Goldberg-Polin, the grandson of our member Leah Polin and Dr. Stan Polin, z"l (a former CJHS board member). Hersh is the son of Rachel Goldberg and Jon Polin, graduates of Hillel Torah Day School and the Ida Crown Jewish Academy. —*Rachele Gold*



CJHS Welcomes New Treasurer to Its Board: Debbie Eisenstein

The Chicago Jewish Historical Society is delighted to welcome longtime accountant and Jewish civic leader Debbie Eisenstein to its Board of Directors. Eisenstein will serve as the CJHS' new Treasurer, assuming the office that outgoing Treasurer Sidney Amdur has filled diligently for the past four years.

Eisenstein brings to the CJHS Board an impressive background as a working professional and Jewish community volunteer. A retired certified public accountant with more than 35 years of experience in public accounting, consulting, and tax work, she is also a Quickbooks ProAdvisor. In 2019, she also participated in the Northwestern Kellogg Center for Nonprofit Management Board Member Institute (Boardified).

Active in the Chicago area's Jewish community, Eisenstein is the immediate Past President of Skokie Valley Agudath Jacob Synagogue, as well as its past and returning Treasurer. Currently, she is a board member of the Klezmer Music Foundation and current treasurer/board member of the Skokie Women's Tefillah Group. Previously, she was secretary of the board and PTA president of Hillel Torah Day School. She volunteers weekly at the ARK's food pantry. Every year, she also participates in the AARP Foundation Tax-Aide program, which offers free tax assistance to older adults.

Eisenstein is married to Dr. Daniel Eisenstein, a pediatrician. Skokie residents, they have five children, three daughters-in-law and two grandchildren.

"I am delighted to join the board of the Chicago Jewish Historical Society and look forward to using my experience and background to help this wonderful organization," said Eisenstein.

Dr. Rachelle Gold, CJHS Co-President, added, "We are thrilled to welcome Debbie Eisenstein to our Board, where we have every confidence that she will make lasting and significant contributions. At the same time, we wish to thank Sid Amdur for his outstanding service over the past four years. With care and concern, he expertly performed his duties as Treasurer. We are most grateful for his efforts, and we wish him the very best as he steps down from our Board."



Debbie Eisenstein

Welcome New Members

Jeff Deutsch
Chicago, IL

Carole Kagan
Wilmette, IL

Sandy Lieberman
San Diego, CA

Stewart Miller
Evanston, IL

Gary Missner
Chicago, IL

Richard Rotberg
Skokie, IL

Donna Seaman
Chicago, IL

Don Stiernberg
Skokie, IL

Chris Walz
Chicago, IL

Amy Wishnick
Chicago, IL

Grace Wolf
Chicago, IL

More Books, Please

CJH regrets the omission of these members' books in the Fall 2023 Books issue:

Chicago: Metropolis of the Mid-Continent. By Irving Cutler. 4th Edition, Southern Illinois University Press, 2006.

The Chicago Jewish Source Book. By Rachel Heimovics Braun. Follett Publishing 1981.

The Florida Jewish Heritage Trail. By Rachel Heimovics Braun, co-author. State of Florida, 1990.

CJHS Program Recaps

October 15 Program

A new Chicago book clues in people to the little-told story of our city's connection to country and folk music. Turns out there's another little-told story: Jewish Chicago's connection to country and folk music. The link is strongest to folk: Chicagoans Steve Goodman, Fred Holstein, and Al Grossman played leading roles in folk music's popular rise in the second half of the 20th century.

Chicago's connection to folk music was discussed, questioned, and sung at an unusual meeting of the Chicago Jewish Historical Society that mixed speaking and music.

Mark Guarino, who wrote the new book, "Country & Midwestern: Chicago in the History of Country Music and the Folk Revival," engaged in a public conversation with CJHS board member Matt Nickerson about his book. The talk touched on:

- Steve Goodman, writer of the hit "City of New Orleans" (and "Go, Cubs, Go,")
- folk club owner Fred Holstein
- music agent Al Grossman, who after getting fired by the Chicago Housing Authority opened the legendary Gate of Horn club and managed Odetta, Bob Dylan (a Midwestern Jew who spent a short, but key time in Chicago), and Peter, Paul and Mary.

The discussion was capped by a performance by local folk musician Don Stiernberg and his group. They kicked off with "City of New Orleans" and played their way through more folk classics for the dozens who gathered October 15 at the Horwich Jewish Community Center.

—*Matthew Nickerson*

November 19 Program

Jeff Deutsch, director of Chicago's Seminary Co-op Bookstores and author of the book "In Praise of Good Bookstores," offered thoughtful and original observations at a CJHS public program on November 19 at the Bernard Horwich JCC. In his remarks, he drew upon his upbringing and years of professional bookselling experience.



Deutsch was raised in an Orthodox home in Brooklyn, and his love of books and reading was sown by living with shelves of Judaic books and exposure to the study of Jewish texts, although, he acknowledged, it took some time for him to recognize these influences on his life.

Deutsch expounded on the ideal bookstore, the curation of a bookstore's collection, and the importance of the browsing experience. During the question-and-answer period, he reflected on how to interest young people in books. He emphasized the presence of books in the home as a way to encourage the love of reading. The program was followed by a book signing and animated conversation among attendees.

—*Rachelle Gold*

February 25 Program Focuses on Yiddish Young Chicago Poets

CJHS member Dr. Jessica Kirzane, one of this country's foremost Yiddish scholars, will present "The Yiddish Young Chicago Poets" on Sunday, February 25, 2 p.m., at the Bernard Horwich JCC, 3003 West Touhy Avenue, Chicago.

The Yiddish Young Chicago Poets were a group of writers committed to bringing modern sensibilities to bear on their Yiddish writing, and determined to express themselves in their own language, on their own terms. From translating Carl Sandburg into Yiddish to reimagining Lake Michigan as a modern-day "river of Babylon" beside which to weep, these poets were fresh and original and vibrantly described the Chicago in which they lived and wrote. Dr. Kirzane's talk will offer a brief overview of the Young Chicago poets: their publications, their aims, and their scope. Following the overview, she will share some of her translations of these poets' writing and lead a discussion about their work.

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Celebrating 150 Years: Anshe Emet Synagogue, 1873 – 2023

Timeline *

1873 About 20 Jewish Chicagoans gathered in a home for Shabbat services, creating the first Jewish congregation on the city's North Side.

1876 The synagogue leased its first permanent meeting space on Division Street.

1893 Anshe Emet hired Rabbi Adolph Aaron Lowenheim as its religious leader. After meeting in private homes, stores, and other rented spaces, the synagogue built its first structure on the 1300 block of North Sedgwick Street. It remained the congregation's home for three decades.

1900 Anshe Emet hired Rabbi Solomon H. Bauer as its religious leader.

1913 Anshe Emet hired Rabbi Joseph Hevesh as its religious leader. During his short tenure of three years, the congregation more than doubled in membership.

1922 Anshe Emet moved to the Lakeview neighborhood—to a new building on Gary Place (now Patterson Avenue), just off Broadway. Its spiritual leader at the time, Rabbi Phillip Lanh, hired in 1920, served the congregation until 1928.

1929 Anshe Emet moved to its current home on the 3700 block of North Broadway. For almost the next quarter of a century, Rabbi Solomon Goldman served as Head Rabbi. Rabbi Goldman established a lecture series at the congregation and invited many dignitaries to speak to his congregation, including Clarence Darrow and Eleanor Roosevelt.

1935 The congregation, boasting a membership of approximately 1,100 families, incorporated under its new name, Anshe Emet Congregation of Chicago.

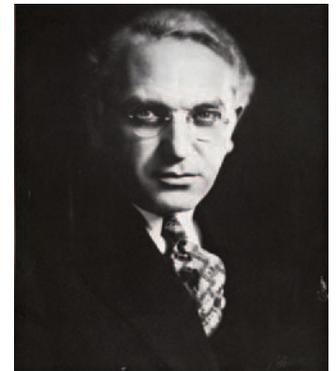
1940s Synagogue members worked arduously to support the war effort and to assist European Jews living under Nazi tyranny. More than 200 Anshe Emet congregants served in the United States Armed Forces during World War II. Following the war, the synagogue actively brought relief and comfort to Holocaust survivors who settled in Chicago and helped many acclimate to new American culture.



An early image of Anshe Emet's current sanctuary



Anshe Emet's first building on North Sedgwick Street



Rabbi Solomon Goldman

1946 The congregation established the Anshe Emet Day School, the first of its kind in the Midwest and the first Conservative synagogue in the country to do so.



Anshe Emet children attend a synagogue seder in 1958.

1951 The congregation purchased the Sheridan Theater at 4038 North Sheridan Road. Subsequently renamed the Solomon Goldman Auditorium, Anshe Emet used the building for main events—such as hosting prominent speakers—for the next 15 years.

1954 Rabbi Ira Eisenstein led the congregation for the next five years.

1960 Rabbi Seymour J. Cohen became Senior Rabbi, serving as an advocate for Soviet Jewry, the expansion of women's roles in the Conservative movement, and interfaith relations. During his tenure at Anshe Emet, he was a president of the Rabbinical Assembly, the Conservative movement's rabbinical arm.



Rabbi Seymour Cohen

1982 – Present Rabbi Michael Siegel took the helm as spiritual leader of the congregation—a post he holds to this day. Under his leadership, the



Rabbi Michael Siegel



Left to right: Rabbi Stephen Wise, Anshe Emet's Rabbi Solomon Goldman, and Albert Einstein

synagogue has become a recognized center for Jewish thought, learning, culture, inclusivity, and acts of justice. For the past 40-plus years, the synagogue has achieved many firsts: It was the first Conservative synagogue in Chicago to welcome a female rabbi and cantor; its rabbis were the first Conservative clergy in the city to perform same-sex weddings (well before it was sanctioned by the Conservative movement), and it was the first Conservative congregation to welcome an openly gay rabbi.

*Timeline information was gleaned from Anshe Emet's website, as well as from the Wikipedia page devoted to the synagogue.

“Anshe Moments” continue on pages 8 and 9

Anshe Moments

Judith Eisenstadt Horwich

Judith Eisenstadt Horwich is a lifelong Anshe Emet member. She describes her connection to Anshe Emet as “beyond strong” and “part of my being.” She reports that the leaders, facility, and structure were part of the puzzle pieces that formed her Jewish identity. “Anshe Emet is fundamental to me and continues today with my extended family. My attendance at Shabbat services was always a family gathering that included my folks, aunts, and Grandma.” Judy is married to Arnie Horwich, and her daughter, Wendy Horwich Kline, is a current member of the AE Board of Directors. Following her introduction to art, described below, Judi had a lifelong career as a professional photographer.

“I was 4 years old when I had my first experience with art in a nursery school class. It was the early 1940s. There were not many responsible choices for childcare for my full-time working mother. There was not yet an Anshe Emet Day School. However, Mother’s oldest sister, my Aunt Frieda Goldman, was President of the Anshe Emet Sisterhood, and that just might have played a role in how I ended up at Anshe Emet nursery school.

“I still remember the first day I was brought to Anshe Emet. We climbed to the top floor. What a hike it seemed! The classroom had desks with attached seats. I put on my father’s old shirt—it was a cumbersome smock that became a huge dress on me.

“My folks kept a very tidy house. I knew I was not supposed to make a mess. Having a sense of order was expected. My teacher put down a piece of oilcloth to cover the desk. That said to me that I was not to make a mess at school either and I was right at home with that order.

“With everything protected, I was given a piece of paper and some liquid paints. Finger Painting!!!! Oy!! I was terrified of getting anything dirty. As the teacher walked off, I dipped my tiny pointer finger tentatively and pushed some paint around slowly and very carefully. When the teacher came back, we had a chat. She told me finger painting was freedom. What an awakening!!! Art was a language in which I could pour out communication freely and I had permission to do so!!!! It has remained a passion from that moment on, and I only wish that I remembered that teacher’s name. Bless her!!!”

Joy Baum Horwich



Joy Baum Horwich has belonged to Anshe Emet for nearly the entirety of her life. Her family moved to Pine Grove Avenue when she was a young girl so that they could be within walking distance to the shul. Joy’s father, Sidney (“Shimmy”) Baum, was a well known Torah scholar and teacher and is particularly known for teaching Torah to groups of young women. Joy started Hebrew school at Anshe Emet at 6 years of age and remembers begging to go to Sunday school as well, as she watched other children trooping past her house on Sunday morning. Anshe Emet was an integral part of her young life. She was recognized as the Kallah of the Torah in this, Anshe Emet’s 150th year.

Her Anshe Moment deals with the time around her bat mitzvah and her confirmation:

Joy Baum Horwich

“I was in the first class of b’not mitzvah at Anshe Emet. Rabbi Solomon Goldman started the bat mitzvah program. When I came home and told my parents that I would ‘be having a bat mitzvah, my father (who was very traditional) said, ‘No, you’re not!’

but my mother said, ‘Yes, she is!’

“After our b’not mitzvah ceremony in 1943, the synagogue wanted the girls in our class to serve Sunday breakfast to the boys who were attending morning minyan. They were called the Tefillin Group. We organized ourselves into a club (the Bat Mitzvah Club) and the girls wanted me to be president, but I decided to be the recording secretary.

"The most vivid memory I have of coming-of-age moments at Anshe Emet, though, is my confirmation. We were all in tenth grade, and there were nearly 100 of us being confirmed at one time. The girls all wore beautiful white dresses, and the boys wore blue pants and white shirts. We sat in the center of the congregation, and our families surrounded us. One by one, each row got up, and we carried bouquets of flowers onto the *bimah* and laid them down around the ark. Rabbi Goldman blessed each one of us, and then we returned to our seats. In the background, *Sheu Shearim* was being sung. The chorus was magnificent! It was the first time in my young life I remember being overcome with tears at a joyful event. To this day, my memories of the confirmation ceremony are so vivid; it was a wonderful day in my life!"



Joy Baum Horwich's first grade class photo at Anshe Emet

Saralyn Levine

Saralyn Levine's legacy in Anshe Emet is unique among our membership. Her great-grandfather, Lazarus Levy, an immigrant from Great Britain, was one of the founding members of Anshe Emet. Her grandmother, Sara Levy (for whom Saralyn is named), was confirmed at Anshe Emet in 1886. Her mother, Julia Dry, the youngest of three sisters all confirmed at Anshe Emet, was herself confirmed in 1915. Saralyn was confirmed in 1948. She was married at Anshe Emet, and her two sons became B'nai Mitzvah in 1977 and 1979. She has maintained a lifelong membership in Anshe Emet.

Her Anshe Moment reflects on her relationship with Rabbi Solomon Goldman, who served Anshe Emet from 1929 to 1953 and was a guiding influence in Saralyn's young life:



Saralyn Levine's ancestors include a founder of Anshe Emet, Lazarus Levy (seated center) and Sara Levy (top row, second from the left), after whom she is named.

"Rabbi Goldman was very beloved in the congregation. He was particularly admired by young people and made young people feel welcome and valued in the membership. He was larger than life, but yet approachable, partly due to his soothing voice and calming influence. He was always at ease when he spoke with the community. I remember that when he spoke from the bima, he never stood behind a lectern or spoke from notes. He always leaned on the lectern from the side and spoke from the heart. His sermons were always focused on how one should conduct one's life and he and his wife were wonderful examples for our community.

"Rabbi Goldman was interested in making Judaism modern and relevant. I didn't realize the full impact of the moment, but I remember the High Holiday sermon in which he advised the congregation that it was acceptable to ride or drive to synagogue on Shabbat. He emphasized that the important thing was to attend, and it didn't matter how one got there. This announcement was revolutionary at the time and definitely caused a buzz in the congregation.

"I also remember his extraordinary funeral. It was during the time when Anshe Emet owned the Sheridan Theater (later named the Solomon Goldman Auditorium). It was standing room only with crowds on the street. The speakers were noted rabbis and authors. I remember attending and feeling bereft at his passing. Rabbi Goldman is the rabbi against whom I compare everyone who came after."

From Chicago to Harvard and Back: The Illustrious Careers of Ralph and Arnold Horween

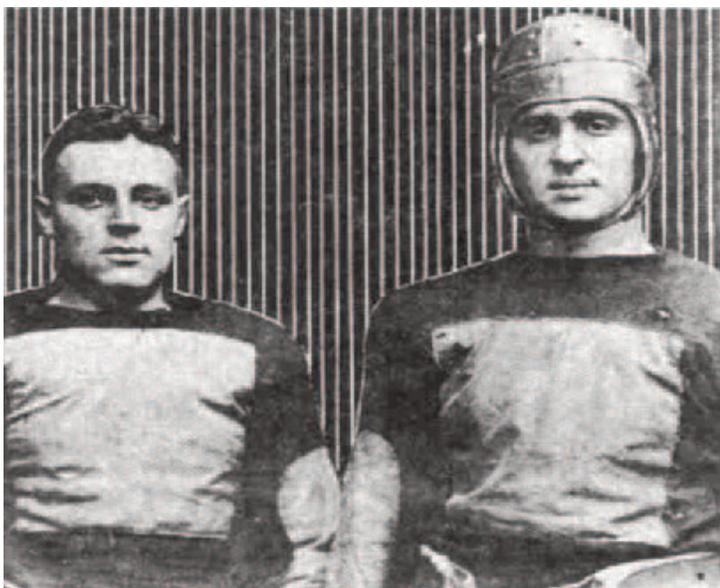
By Chaim R. Rosenberg, M.D., Ph.D.

Isadore Horwitz came from a pious Jewish family living in a shtetl near Kiev in Tsarist Russia and learned leather tanning. In 1893, he came to the United States and settled in Chicago. Visiting the World's Columbian Exposition, 23-year-old Isadore persuaded the leather tanning tycoon Nathan Samuel Eisendrath to hire him. In 1895, he married Rose Rabinoff, from his home village. To advance their journey into American life, Isadore and Rose joined the Self-Culture Club. Son Ralph was born in 1896; son Arnold, two years later.

Changing the family name to Horween, Isadore opened the Horween Leather Company in 1905. "At the time, Chicago's Union Stock Yards already were famous as the center of the country's meatpacking business, and tannery businesses were thriving," wrote a *New York Times* writer in a 2019 article.¹ The business prospered. Isadore and Rose bought a grand house at 4213 Sheridan Road and sent their boys from kindergarten through 12th grade to the Francis W. Parker private school in Chicago's Lincoln Park neighborhood. Founded in 1901, with Anita McCormick Blaine, daughter of Cyrus McCormick of harvester fame, as benefactor, this progressive school has continued to stress study, community, and leadership for well over a century. Ralph and Arnold were top students and outstanding athletes, and played in the school's football and track teams. Both boys went on to attend Harvard College.

Ralph was a member of the Harvard Class of 1918. He proudly listed his military service during World War I: "Seaman 1st class U.S. Naval Force when United States entered the war; called to active duty, April 13, 1917, and assigned to patrol boat Talofa; promoted quartermaster 2nd class in May; entered Cadet School, Massachusetts Institute of Technology, June 1st; appointed ensign Sept. 26; assigned to USS. Connecticut, Atlantic Fleet, Oct. 15; commissioned ensign US Navy March 1, 1918; assigned to destroyer Maury July 1; promoted lieutenant September 1; transferred to destroyer Gregory, Mediterranean Squadron, April 2, 1919; resignation accepted July 1, 1919."²

Ralph, at 5 feet 10 inches and 200 pounds, was a member of the Harvard track team and played on its football team. Described as a "star halfback as a sophomore during the golden age of Harvard football," he was in "the lineup of the 1915 team which trampled ruthlessly over seven opponents in eight games, losing only to Cornell, then running up a 41-0 score at the expense of Yale, still the all-time Harvard high."³



Ralph (left) and Arnold Horween, members of the Harvard Crimson football team, 1919

After Harvard, Ralph played for the Chicago Cardinals in the newly formed National Football League (NFL), earning \$40 a week (worth \$725 in 2023). In 1924, Ralph married Genevieve Brown and the couple had two sons, Ralph Jr. and Frederick, and a daughter, Marion. A yen "for the law led me back to the Harvard Law School in 1926, although I was married and had a daughter at the time," he recalled in his Harvard class records. "My wife and I spent three delightful years in Cambridge, and added a son to the family by the time I got the LL.B. in 1929. Starting to practice law immediately in Chicago, I was soon admitted to partnership in the firm of Cassels, Potter & Bentley." During 1934 and 1935, Ralph was special assistant to the United States Attorney General, executive assistant to the Secretary of the Interior, for oil, and a member of the First Federal Tender Board in the East Texas field. "I started my own firm, Topliff & Horween, in Chicago. I soon found myself engaged more and more in the highly exciting field of anti-trust law litigation and trade association law. In 1940 I rejoined the Horween Leather Company, in charge of research, technical

processes, production and personnel. My hobbies are sailboat cruising, chamber music, naval history, and chemical research and experimentation. I sailed as navigator in the New London–Annapolis race in 1939. I keep my ketch in Green Bay, at Ephraim, Wisconsin. Every summer my wife and children cruise with me from there, across Lake Michigan, through the Straits of Mackinac to Georgian Bay. I play the violin or viola in a string quartet, in which my wife plays the cello."⁴

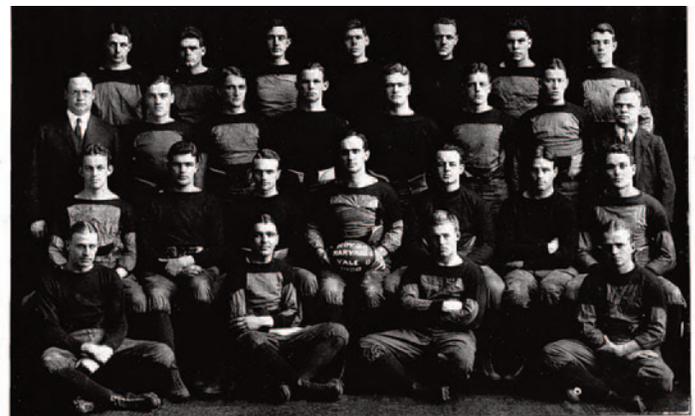
In 1952, Ralph and his family left Chicago to settle in Virginia. He endowed the Horween Professorship at the University of Virginia, in honor of his late wife, Genevieve, and his father.

"Ralph Horween turned 100, and became the first former National Football League player to hit the century mark," announced *The New York Times* on August 4, 1996. Ralph Horween's remarkably full life ended in Charlottesville in May 1997.⁵

Arnold "Arnie" Horween was born was born in 1898. At Francis W. Parker School, he was class president and was "a profound student," according to the school's yearbook. "Nothing was too great for his titanic brain to attempt. [He displayed] an indomitable will, [was] splendidly endowed with Nature's best gifts—a giant's frame, a superman's brain—he will make his school famous."⁶ Arnold followed his brother Ralph to Harvard, as a member of the Class of 1920. During the years of World War I, Arnold served as a U.S. Navy lieutenant on a destroyer in the Atlantic. At 5 feet 11 inches and 205 pounds, he was recruited for the Harvard football team as fullback and was a member in its undefeated 1919 and 1920 seasons. In 1919, "Arnold in the line and Ralph in the backfield Harvard swept through a ten-game schedule.... Sponsors of the Rose Bowl game invited Harvard to represent the East against the West's University of Oregon. Harvard went and scored the East's first triumph in the post-season classic by a score of 7–6. One point gave Harvard the unofficial championship of the country. Arnold Horween was responsible for it with an accurate kick from placement on the try for the point after touchdown."⁷ On January 2, 1920, *The New York Times* devoted a detailed front-page report heralding Harvard's victory over Oregon, "breaking the string of defeats" of Eastern football teams against Western teams. "Arnold Horween won the offensive as well as the defensive honors of the game. Ralph Horween also stood out."

"A. Horween Captain of the Harvard Eleven," announced *The New York Times* on January 21, 1920. "The choice of the Chicago boy was unanimous. He played some great football...being Crimson's most powerful back.⁸ He was also used as center for part of the Princeton and Yale games." Arnold led Harvard to a victorious 1920 season. As captain of the Harvard football team, Arnold Horween "had penetrated the most exclusive and coveted roles of New England's patrician lifestyle....The only position more sacred was the Harvard presidency, or perhaps, even more spectacular, the football coach of the Harvard Crimson."⁹

In addition to football, Arnold was a pitcher with the Harvard baseball team and a member of the track team, excelling at shot put. His achievements were a source of pride among American Jews, who hailed the "emergence of the Jewish athlete." Ralph and Arnold Horweens' "identities hewed more closely to the to the progressive-minded Francis Parker schooling than a substantial Jewish upbringing."¹⁰ Unlike the scholarly Jewish boys who came to Harvard from public high schools, Arnold was welcomed into the Hasty Pudding Club and the Owl Club. Ralph and Arnold were All American football players for the Harvard Crimson.



UNIVERSITY FOOTBALL TEAM (1920)
 R. T. Fling (Guard) A. D. Hamilton C. C. Macomber G. A. Flynn J. F. Barry W. G. Beaker K. W. Fling C. Owen
 E. J. Hunsbary R. L. Pike J. Crocker M. E. Kane H. H. Page J. E. Gravelle M. Gravelle J. Lester J. P. Sullivan (Manager)
 J. Johnson R. M. Sedgwick J. J. Fitzgerald A. Horween (Captain) T. S. Wood W. H. Clummet W. H. Clummet C. F. Horwegans
 C. C. Bull

Harvard football team, 1920. Captain Arnold Horween holding the football of the winning game against Yale College

After graduation from Harvard, Arnold, along with Ralph, joined the NFL, playing three seasons as quarterback for the Chicago Cardinals, including two years as player-coach. In 1923 and 1924, Coach Horween compiled a

continued on following page

From Chicago to Harvard and Back

continued from preceding page

record for the Chicago Cardinals of 13 wins, eight losses, and one draw. The Horween brothers' careers with the Chicago Cardinals were under the assumed names R. McMahon and A. McMahon so their parents would not find out they were in the rough and tumble of professional football. In 1926, Arnold Horween was appointed to the high-profile and prestigious position of head coach of Harvard football with a salary "not to exceed \$9,000."¹¹ *The Chicago Tribune* greeted Horween's appointment by announcing he was a "Chicago boy of Jewish descent."¹² The syndicated United Press report announced: "Jewish Boy to Head Harvard's Football Team."¹³ Football was very important and profitable for Harvard. Large crowds, including wealthy alumni, attended Harvard games, especially the games against Yale and Princeton. Arnold Horween's appointment as head coach faced considerable opposition. "I am really doubtful if we could expediently invite any member of the Hebrew race to become Head Coach no matter how skillful he might be," wrote Henry Pennypacker, dean of Harvard admission and tasked with cutting Jewish numbers. "There is a settled feeling, apparently very widespread, that we must do something at once to check certain growing influences and that Horween's appointment in the present ticklish situation would be perilous."¹⁴

A. Lawrence Lowell served as President of Harvard from 1909 to 1933. His early reforms stressed academic merit and led to an increase in admission of public-school students. In 1909, the Jewish student body at Harvard was six percent. By 1922, the influx of bright Jewish boys, most of whom came out of public schools, increased the Jewish students to 22 percent, when Jews constituted three percent of the U.S. population. Lowell now applied to Harvard his belief that democracy required homogeneity. To this end, he refused to consider the admission of women, accepted few Asians, and wanted to significantly reduce the number of Jews, no matter how academically qualified they were.¹⁵

In 1922, Lowell wrote that antisemitism was rising in America and that Jews were being excluded from Gentile clubs, private schools, and hotels. Anti-Jewish attitudes were increasing among Harvard students. To restore homogeneity and curtail antisemitism, it was necessary, argued Lowell, to significantly dilute the Jewish pool at Harvard. Jews were "not easily assimilated...It is the duty of Harvard," he said, "to receive just as many boys who have come, or whose parents have come, to this country without our background as it can effectively educate... If every college in the country would take a limited proportion of Jews, I suspect we should go a long way toward eliminating race feeling among the students." Antisemitism has increased, wrote Lowell, "with the immigration from the Old World." Lowell called on Jews "to help us" by agreeing to lower Jewish college applications, especially to Harvard.¹⁶

Lowell was not alone in calling for fewer Jews at Harvard. After attending the Harvard-Yale football game in 1925, a Harvard alumnus, W. F. Williams, wrote to him: "Naturally, after twenty-five years, one expects to find many changes, but to find that one's University had become so Hebrewized was a fearful shock. There were Jews to the right of me, Jews to the left of me, in fact they were so obviously everywhere that instead of leaving the Yard with pleasant memories of the past I left with a feeling of utter disgust of the present and grave doubts about the future of my Alma Mater...Are the Overseers so lacking in genius that they can't devise a way to bring Harvard back to the position it always held as a 'white man's' college?"¹⁷

To prevent "a dangerous increase in the proportion of Jews," Lowell decided to change the criteria for Harvard admission from examinations to "the estimate of character... based upon the probable value to the candidate, to the college and to the community." Lowell wanted to exclude candidates "undesirable qualities."¹⁸ After 1926, Harvard applicants were required to complete a form listing race, color, religion, maiden name of mother, birthplace of father, and whether the applicant had changed his birth name. Headmasters and school principals were required to list the applicant's religion: Protestant, Catholic, Hebrew or Unknown. Lowell set into motion a process in which the subjective assessments of physical and mental fitness, assimilability and character, rather than academic merit, became the criteria for acceptance. To lower Jewish admissions, students were classified as J1—conclusively Jewish, J2—evidence strongly suggests candidate is Jewish, and J3—possibility candidate is Jewish. By the end of Lowell's tenure in 1933, Jews were restricted to 10 percent of the student body. Other elite colleges, such as Yale, Princeton, and Columbia, also imposed quotas on Jewish admissions. In his book *Joining the Club*, Daniel Oren reveals that in order to limit "the alien and unwashed element" Yale, from the 1920s to the 1960s, kept Jewish enrollment to about ten percent.¹⁹ Students of German-Jewish background, such as the J. Robert Oppenheimer, Harvard Class of 1925, gained admission, but many well-qualified students of Russian-Jewish heritage were excluded from Harvard, Yale, Princeton, and Columbia.

In November 1926, President Lowell attended the final practice session of the Harvard football team before its match against Princeton.²⁰ In 1928, Arnold Horween married heiress Marion Eisendrath of 4441 Drexel Boulevard, Chicago, daughter of the late leather tanning industrialist, William N. Eisendrath, who left an estate worth \$2,500,000, and granddaughter of the late Nathan Samuel Eisendrath, who had originally given his father, Isadore, a job.²¹ Two years older than Arnold, Marion was a graduate of the University of Chicago. Arnold and Marion had a son, Arnold Jr. From 1926 to 1930, Arnold served successfully as coach of the Harvard football team. He was described as “a quiet-voiced, gentle young man, unassuming and considerate,” who treats everyone the same, regardless of rank. He was idealized by the players who were “one big happy family” but who played “hard, aggressive football.”²² After Harvard defeated Yale in November 1930, Arnold announced his retirement as head coach. “It was a lot of fun,” said Arnold, as he departed Harvard.²³ He returned to Chicago to run the Horween Leather Company located at 2015 North Elston Avenue. Arnold Horween was not done with coaching. Before the annual Harvard–Yale game of 1934, he was invited to come to Cambridge to help prepare the Harvard team.²⁴ The game was played at the Yale Bowl before 60,000 spectators; Yale beat Harvard.

“I left college with the firm conviction that rugged individualism ...was the most progressive type of thinking,” Arnold wrote in 1945, “and I haven’t changed since. The tanning business requires so much time and attention that my activities have been largely confined to this job. Any free time for recreation is spent mostly in cruising the waters of Lake Michigan and Lake Huron, particularly the North Channel of Georgian.”²⁵ After his father’s death in 1949, Arnold became president of the Horween Leather Company, serving until 1984. He also served as a trustee of the Chicago Symphony Orchestra. He died in 1985 at 87.

The Horween Leather Company makes watch straps, bags, wallets, briefcases, belts, coats, jackets, and high-quality shoe leather. The company is now run by the fifth-generation of the Horween family. “The Horween Leather Company, at Elston and Ashland Avenues, has been the sole tanner and provider of the leather in National Football League balls since the early 1940s,” reported *The New York Times*. “Almost every leather football you see—Wilson, Spalding, Nike, Rawlings, and Adidas—began its journey to the field at Horween. ...[The company] office has numerous black-and-white photographs of Mr. Horween’s grandfather playing football at Harvard University.”²⁶

Endnotes

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- ²¹“Horween–Eisenstadt.” *The New York Times*, November 30, 1928, p.31.
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A 21st Century Perspective on Chicago's *Landsmanshaften*

By Abby Schmelling

We're about a quarter into this new century and more than 100 years since the growth of hundreds of *landsmanshaften*, those homeland societies, or vereins, that Jewish immigrants, primarily from the former Russian Pale, started up in Chicago and other cities to help them transition to a new culture and way of life. These organizations are explained in excellent books by Sid Sorkin ("*Bridges to an American City: A Guide to Chicago's Landsmanshaften, 1870-1990*," 1993) and Michael Weisser ("*A Brotherhood of Memory, Jewish Landsmanshaften in the New World*," 1989), along with other writers who had firsthand connections with family members and friends who were part of these organizations.

Sid Sorkin wrote in the preface of his book, page vii, "[A]s a child in the 1930's, I joined other children at the verein meetings. Between 1941 and 1965 I had no interest in my parents' *verein*. In the fifteen years between 1965 and 1980, all of the known members, executives and officers of the Dvinsker Progressive Verein had died. Among my father's effects were the papers of the Dvinsker Cemetery Association. Included were copies of a small brown booklet, printed in Yiddish and English dated 1939. It contained the constitution, officers and a list of the members. At first the booklet was only an item of sentiment. Later, upon rereading it, it piqued my curiosity which in turn initiated the research that evolved into this book." Today, you can go to the Jewish Genealogy Society of Illinois (JGSI.org) and read Sid's book and the notes he collected from the different *landsmanshaften*.

In April 2022, I interviewed, through an email questionnaire, the late Dr. Irving Cutler about his family's *landsmanshaft*. In his emailed responses, Dr. Cutler, who died this past July, wrote, "Virtually all of my family who died are buried at the Woronowitzer-Woroshilevker *verein* plot in Waldheim Cemetery. The two names represent twin shtetls in the Ukraine. Walking through the plot recently, I recognized the names on so many of the monuments, so many had been at my Bar Mitzvah. In the mid-1930s, the rabbi of Woroshilevker came for a short visit to Chicago. The *landsleit* of the *verein* decided that he would stay in our house, not because it was the best house, but because my grandfather had been his cantor. The rabbi attended a regular meeting at Liberty Hall on Roosevelt Road of the *verein* where the members socialized, danced a few folk dances, had some herring and schnapps, but mainly delivered information from the Old Country and how the *verein* could help them with money and packages. The rabbi also attended the then annual picnic, where he won a raffle of a few hundred dollars. I'm sure the raffle was fixed. He also held a prayer session at the Woronowitzer-Woroshilevker plot. The *verein* continued to exist for almost two decades after World War II. Most of its members are now still together in the Waldheim Cemetery."

In 1989-1990, the Spertus Museum of Judaica held the exhibition "Our Second Home: A History of Landsmanshaften in Chicago," sponsored by the Chicago Jewish Historical Society with co-curators who included historian and specialist in early American History, Dr. Adele Hast, and Sid Sorkin, who supplied objects from his extensive private collection for display. The exhibition, wrote Elliot Lefkowitz, in his review of it in the December 1990 edition of *The Journal of American History* (pages 955-960), published by Oxford University Press, "consisted largely of artifacts and photographs, each section illustrated an important aspect of the Chicago landsmanshaften, which resembled those elsewhere in organization and function. A visitor to the exhibition first saw the constitution and bylaws of the United Chicago Jews of Hungarian Descent, founded in 1899 and the oldest surviving landsmanshaft in the city. Other constitutions and sets of bylaws were also displayed. ...Photographs of landsmanshaften suggested some of their features. An old photograph showed members from Dvinsk (in Lithuania, northeast of Vilnius). Many Dvinsker were members of the Chicago Retail Fishdealers Association. It was not uncommon for members of a landsmanshaft to be found in a particular trade. ...The Naroditchers in Ukraine northwest of Kiev were in the laundry and dry cleaning business and many immigrants from Motele in Belarus were carpenters. In keeping with the goal of organizers, the exhibition reached both the general public and the older generation who had links with landsmanshaften. It also did something to stimulate intergenerational communication."

Today, in 2023, what remains visually of the *landsmanshaften* is at a Jewish cemetery like Waldheim in Forest Park. As mentioned earlier, Jews who moved to the United States found help joining *landsmanshaft* organizations, which included other immigrants from the same towns or regions in Europe and helped the immigrants adapt to their new country. They also frequently bought cemetery sections and sold plots to their members. When

you see a gate name at Waldheim, you are connecting to your family's history. This is what Irving Cutler saw, but he also had the fortune of a firsthand family experience and the stories. For those of us who aren't able to bridge this time gap, it is at the hundreds of cemetery gates—many of which are in disrepair, if they still exist at all—where we can make the primary historical and linguistic connections among the *landsmanshaften* here, the shtetls of the Pale Settlement, and our current world. These links are essential, as organizations in Europe are working to restore the forgotten and damaged graveyards. American Jews are also visiting their families' towns of origin, studying Yiddish, and learning their family genealogy and DNA connections. Twenty-first century technology is helping bridge the *landsmanshaften* to the present with information that was not easily available, even in the recent past.

Last January, I started a Facebook Group page called "Jewish Waldheim: Stories and Memories." At present, over 1,200 interested people from all over the country and Israel have become members, primarily because they have family buried at one or more gates there (just a mere fraction, with 175,000 graves at Waldheim). One of my goals is to provide members visual and virtual links between their *landsmanshaft* gate names and the family history of those buried there. To illustrate one example of this, Gate #217 on the Harlem Avenue side of Waldheim is Telzer Untersteitzung Verein (Support Association). Telz, also written as Telsiai, is one of the oldest towns in Lithuania. Northwest of Vilnius, it was mentioned in the "*Chronicles of a Crusader*" in 1320. Telzer, as a family name, is also very interesting. On the group site, I list the internet connections to this town through KehilaLinks on JewishGen.org and the homepage for the Telzer family: <https://kehilalinks.jewishgen.org/telz/old/telz1.html>; <http://www.telzer.com>. Of course, one can independently look up these links to make connections to hundreds of their families' shtetls in the Pale.

Gate names like Telzer also visually connect us to the members' use of Yiddish and their *landsmanshaft*. The 'er' ending designates 'belonging to' or 'from' a place, in this case Telsiai'. Many of these groups held their meetings in Yiddish.

Of the more than 96 gates on the Harlem side of Waldheim, I counted 58 using Yiddish. At some, the Yiddish is written in Hebrew lettering, making the *landsmanshaft* name more difficult to translate. But again, internet links can be of great help.

This is also true for translating the Hebrew or Yiddish on the gravestones themselves. To distinguish from Hebrew, Yiddish vowels are written as letters. There are many online and Facebook groups, such as Tracing the Tribe-Jewish Genealogy and Jewish Genealogy Portal, as well as JewishGen.org and many Google sites, that explain how to read a Hebrew headstone and tell whether it is in Hebrew or Yiddish. As mentioned earlier, crucial reference works that may be out of print, like Sorkin's "*Bridges*," can also be found online.

For the thousands of descendants of Chicago Jews who connect with the cemetery indirectly through group sites and web links, there has been an awakening of interest in an old Jewish cemetery like Waldheim, which offers visual examples of its gates and language to renew connections between today's world and the past, much like an outdoor museum. A virtual tour of Waldheim is also anticipated in the coming months, making it possible for anyone with family buried there to visit. We may no longer have family to share their stories about the *landsmanshaften*. Nevertheless, in this new century, our new tools are great resources that will continue to grow.

Yiddish Young Chicago Poets Program

continued from page 5

Jessica Kirzane is the assistant instructional professor of Yiddish at the University of Chicago and the editor-in-chief of *In geveb: A Journal of Yiddish Studies*. A scholar of American Yiddish literature, she is the translator of three Yiddish novels by Miriam Karpilove: *A Provincial Newspaper and Other Stories* and *Diary of a Lonely Girl, or the Battle Against Free Love*, both published by Syracuse University Press in 2023 and 2020, respectively, and *Judith*, released by Farlag Press in 2022. She was prominently featured in the 2022 New York Times article "How Yiddish Scholars Are Rescuing Women's Novels from Obscurity."

CJHS in-person programs are free for members, \$10 for guests. Following Dr. Kirzane's presentation, the Society will host a refreshment hour featuring kosher pastries.

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