



chicago jewish historical society

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# CHICAGO JEWISH *History*

## Zionists' Triumph

Chicago Convention Patched Together  
Conflicts among World War I Zionists

By Walter Roth

*A city renowned for achieving,  
The heart of a great happy land,  
Extends you its welcome believing  
Your day of achievement at hand...  
As with you the city and nation,  
So bless you with the friends of the free.  
Oh! Judah! Your exiles duration  
Is measured, God be with thee!*

**S**o wrote Chicago attorney Nathan D. Kaplan of his home town when it served as the site for the "Twenty-Second Annual Convention" of the Zionist Organization of America in September, 1919. With the Zionist movement in America gaining strength from Britain's recent Balfour Declaration, the movement boasted unprecedented numbers and the time of the "exile" really did seem "measured." Chicago, the "city renowned for achieving," made sense as the place to bring together a newly unified Zionist organization that seemed on the brink of achieving what had seemed the impossible dream of a Jewish homeland.

Held at the Auditorium Theater with Chicagoan Judge Julian Mack as President, the convention turned out to be only a brief moment of harmony in the history of American Zionism. It was one of the first truly comprehensive American

*continued on page 4*

## Brandzel Talks on Jewish Labor Union History

*Meeting Considers  
Amalgamated  
Clothing Workers and  
Other Unions*

The seminal part played by local Jewish immigrants in shaping American labor unions was the subject of an address by Sol Brandzel at the December 5 meeting of the Chicago Jewish Historical Society held at A.G. Beth Israel Congregation.

Speaking  
fluently and *continued on page 3*

### **Inside:**

- Oral History of David Polish, Long-Time Rabbi at Beth Emet
- Edward Mazur Reviews Sid Sorkin's Book on *Landsmanshaften*
- Society Receives Rare Commemorative Coin

# President's Column

Let me share two artistic events that have recently caught my attention.



Walter Roth

The first is the movie *Schindler's List* now showing in several theaters in the Chicago area. It retells the story of a Slovakian Catholic who saved hundreds of Jews from extermination

by employing them in his factory which he operated in Nazi occupied Poland. The story had a particular impact for me because one of the people saved by Schindler near the end of the War is a long-time friend of mine, Dr. Alexander B. White, who lives in a southern suburb of Chicago. Dr. White's recollection of the horrors visited on his family and his own survival makes Steven Spielberg's movie all the more realistic.

After the Holocaust, the next disaster to fall upon the Jews of Europe was the anti-Semitic activities of Stalinists in the Soviet Union. Nancy Rosenfeld of Highland Park, Illinois has recently written and had published by the University Press of America, Inc. a book about her personal experiences with the Soviet Jewry movement and the groups organized in Chicago which did so much to assist thousands of "Refusenicks" kept in Russia against their will. Many of these Refusenicks survived only because of the efforts made by these Chicago area Jews. Nancy's book deals with the years of assistance given to free a physicist, Dr. Yuri Tarnopolsky of Kharkov from Soviet imprisonment and to bring him to Chicago. Nancy's book is titled *Unfinished Journey from Tyranny to Freedom*.

Speaking of books, let me remind our members that we are down to our

last hundred copies of H.L. Meites' "History of the Jews of Chicago", which we recently republished. I urge any of you who have not as yet purchased the book or wish to give it to a friend or family member to contact me at (312) 580-2020 for copies.

I am sorry to have to announce that Bill Reilly, a long-time member of our Society and the author of "Boxers," the lead article in our most recent issue of this newsletter, passed away recently. Beyond having a seemingly endless supply of stories about boxers, gangsters and other tough guys, Bill had a real gift for telling stories in print and in the company of his friends. We will miss him very much.

We are also in the process of sending out notices for renewal of your memberships in our Society for the coming year. I urge you to renew your membership as quickly as possible and to increase your contributions to the extent possible. With all that, I wish you a happy and healthy New Year. □

## Ben Bentley to Address Next Society Meeting

Noted television and radio host Ben Bentley will be the featured speaker at the next Society open meeting.

After a lengthy career with the Chicago Park District and as Chicago's foremost ringside boxing announcer, Bentley is best known today as the moderator of WGN radio's *The Sportswriters* and Sportschannel's *The Sportswriters on TV* where he and a panel of cigar-smoking sportswriters discuss various issues in sports.

Bentley remains one of the foremost experts on boxing and Jews

in athletics.

Bentley was also the subject of a recent Society interview as part of the ongoing oral history project.

Although no date has yet been set, the meeting will be held on a Sunday in February at the usual time for Society meetings, 2 p.m. There will be a social hour starting at 1 p.m. and bus service will be available from selected locations.

Check your mail boxes for postcards reporting the date and location of the talk. □

look forward to their participation in all of our ongoing and future projects.

We welcome now:

<i>Fern Adelman</i>	<i>Bernard Meister</i>
<i>Dr. Muriel Friedman</i>	<i>Michael Mishelman</i>
<i>Mrs. David Hammel</i>	<i>Ruth Myers</i>
<i>Nancy Hensel</i>	<i>Juliette Porges</i>
<i>Mitchell Horwich</i>	<i>Mr. &amp; Mrs. Paul Rosenberg</i>
<i>Howard Gordon Kaplan</i>	<i>Neal Rothman</i>
<i>Lillian Kohen</i>	<i>Mr. &amp; Mrs. Charles Stein</i>
<i>Amy &amp; Edward Kraus</i>	<i>Michael Supera</i>

## Society Welcomes New Members

We are pleased to announce that a number of new members have joined our Society in the last quarter. We

In addition, we urge those of you who are continuing members to consider giving memberships in the Society as gifts to friends. Being part of the Society is a good way to help keep memories of Chicago alive. □

## Friedman Talks on Area Community

Dr. Peter Friedman, Associate Executive Director for Budget and Planning for the Jewish Federation of Chicago, spoke at the regular membership of the Society on October 10 at Congregation A.G. Beth Israel.

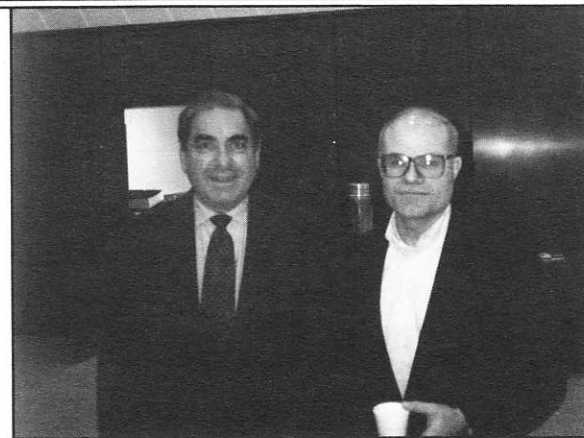
Dr. Friedman's topic was the comparison of the Jewish community in Chicago to other Jewish communities in the United States and Canada. He pointed out some of the features unique to Chicago, such as the presence here of Traditional congregations, a kind of hybrid congregation that exists nowhere else in the country.

He also informed the audience of the fact that Chicago enjoys the services of two central educational agencies. Where all of the other

members of the Conference of Jewish Federations have only one such agency, but Chicago has both the Associated Talmud Torahs of Chicago and the successor to the Chicago Board of Jewish Education.

The Associated Talmud Torahs is the central agency for all day schools, congregational Hebrew schools and special educational programs in the Orthodox community, where the Board of Jewish Education and its successor agency are acting in the same capacity for the remainder of the schools in the Conservative, Reform, Reconstructionist and other Jewish organizations of Chicago.

He also presented some of the demographics of the Jewish community in Chicago, showing the trends and movements away from the



**Burt Robin and Peter Friedman**

central city and out to the suburbs. One interesting highlight he pointed out was that a prime reason for the great Jewish influx into Skokie in the late 1940s and early 1950s was the absence of any restrictive covenants on Jewish acquisition of real estate, something that cannot be said of many of the other communities neighboring Chicago.

--Herman Draznin

## Brandzel

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precisely without a written text, Brandzel, an eminent civic and labor leader as well as a Chicago Jewish Historical Society founding member and longtime officer, recounted the history of Jewish labor unions from the late nineteenth century through their demise as distinct unions or union locals during the mid-twentieth century.

Although referring to the many different Chicago trades with Jewish unions in the early years, he placed major emphasis upon the largest and most powerful -- the Amalgamated Clothing Workers.

Tracing the development of the Amalgamated from earlier unions which led the famous strike against Hart, Schaffner and Marx in the early 1900s, he recounted the historic outcomes of that strike: the development of grievance-handling

procedures and the use of arbitration as a means of avoiding strikes. The examples of the Amalgamated Clothing Workers and their sister "Jewish" union, the International Ladies Garment Workers, the latter centered mainly in New York City, were to serve as patterns for labor peace throughout America.

Brandzel also stressed the role of these unions in providing social services for its members, including adult education, libraries, housing, medical service and even banking with an Amalgamated Bank.

Indeed, these services in some ways hastened the demise of Jewish unions by making it easier for workers to raise their children's sights to levels which insured their becoming professionals or businessmen rather than unionized workers.

As Jewish immigration to Chicago was made difficult in the 1920s, larger numbers of non-Jews entered the trades with so-called Jewish unions. This trend, combined with

generational change, resulted in Jewish workers becoming a very small minority in the clothing trades. Yet Brandzel made the point that the non-Jewish majorities in the democratically-run "Jewish" unions continue to elect Jewish officers to guide them.

Although Jewish leadership in the American trade union movement dates back almost to the beginning and includes Samuel Gompers' long presidency of the American Federation of Labor, Brandzel predicted the disappearance of Jewish labor leaders (as opposed to labor lawyers) because there just aren't many Jewish blue collar workers any more.

After his well-received presentation, Brandzel answered questions from the floor. He was introduced by Society Program Chairman and Vice-President Burt Robin. President Walter Roth presided at the meeting.

--Irwin J. Suloway

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# Zionists

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Zionist meetings since the movement's earliest days and it also proved to be the highwater mark of German Jews in the movement. At the same time, though, it offered some early demonstrations of the fault lines within the movement between different philosophies and different Zionist constituencies. It provided platforms for several of the leading Zionists in the country to speak and it made possible the election of several new leaders in the organization. A clear point in the maturation of the movement, the convention helped produce a new brand of American Zionism.

The convention was not actually the "twenty-second" of its kind. It was, instead, the first time the united American Zionist movement had come together since its two chief strands, the eastern Federation of American Zionists and the Chicago Knights of Zion, had merged in a conference held a year earlier in Pittsburgh. It was labelled the 22nd Convention because it marked 21 years since the first Zionist conference had been held in Basel, Switzerland under the leadership of Theodor Herzl. In harkening back to the roots of the Zionist movement, the Convention represented an effort to patch over the differences still plaguing the movement.

Beside the better-known conflicts within the movement between Americans of German and East European backgrounds, there were conflicts along regional lines as well. In 1913, the Chicago Zionist movement, The Knights of Zion, founded as the first American Zionist organization (that is prior to New York) and heretofore operating as an independent body, decided to affiliate (but not merge) with the Zionist organization headquartered in New York City and operating in the eastern states as the Zionist Federation of American Zionists. Despite this consolidation, the Chicago Knights retained a great deal of autonomy during World War I. The Chicago Zionist movement grew substantially in number, organizing many new

societies or "gates" in the wake of the Balfour Declaration. But the legacy of the bitter struggles of the Chicago Zionists with their Eastern brethren, many based on petty jurisdictional disputes, and intra-communal conflicts among the Chicago Jews themselves, remained below the surface, ever ready to surface at the slightest provocation.

How Zionism caught on within Chicago is itself an interesting story. In a research paper, "Zionism Comes to Chicago", presented to the American Jewish Historical Society in 1955, Chicagoan Anita Libman Lebeson recounted the early history of these conflicts, with particular emphasis on the tensions between the established German Jews and the newly arrived immigrants from Eastern Europe. A detailed history of the rivalry between the Chicago and New York Zionist organizations is explored in "The Knights of Zion of Chicago and their Relations with the Federation of American Zionists" (1897-1916) by Evyatar Friesel collected in *Zionism: Studies in the History of the Zionist Movement and the Jewish Community in Palestine*.

For the 1919 Convention, however, Chicago Zionists were prominently represented in the Zionist Organization of America leadership. Several former leaders of the Chicago Knights had become active in the organization and were present when the 1919 Convention convened. Judge Julian M. Mack, who was national President of the organization as well as of the American Jewish Congress, presided over the conference. Among other Chicago speakers and organizers were Leon Zolotkoff, a former Chicago Assistant State's attorney, editor, Zionist leader and now head of a new publication company in Jerusalem; Judges Hugo Pam, Harry M. Fisher and Joseph B. Fisher; and prominent attorneys Max Shulman and Nathan B. Kaplan. Looking at such a roster of Chicago activists, it seemed possible to ignore the divisions underlying the movement at large.

As for the proceedings of the Convention itself, the fullest record comes from a report authored by Meyer Weisgal in the December, 1919 issue of *The Maccabean*, the official organ

of the Zionist Organization of America. Weisgal, having just returned from service with the U.S. Army, was now deputy editor of the magazine and was resuming his career with New York Zionist organizations. A decade later he would come to Chicago for a number of years, achieving fame as the producer of the 1933 World's Fair spectacle, "The Romance of a People". His report condenses stenographic reports of the Convention covering over 500 single spaced typewritten pages.

The Convention opened on Sunday afternoon, September 14, 1919 at the Auditorium Theatre, which was packed with over 700 delegates and hundreds of guests. Judge Mack opened the formal proceedings with a Presidential address recalling three auspicious events from the proceeding year. First, President Woodrow Wilson in his 1918 New Year's letter to Dr. Stephen Wise, Vice President of the Z.O.A., had given public "adhesion to and approval of" the Balfour Declaration and the



Judge Julian Mack

Zionist work and aims in Palestine. Second, there followed the Philadelphia meeting of the American Jewish Congress where it "was evidenced beyond all question that nine-tenths of the Jews in America are Zionists". In an aside, Mack admitted that some American Jews had stayed

away from the Philadelphia Congress. "We regret this" he stated and called upon these dissident forces (such as the American Jewish Committee and certain Orthodox groups), "to awaken and join hands in the work."

Third, there was the great Paris Peace Conference, still in progress as the Convention got underway. The official mandate promised by the Balfour Declaration had not yet been adopted at the Conference nor had the resolutions

guaranteeing Jewish rights in Poland and Russia yet been adopted. But Mack voiced the universal optimism of the Jewish delegation to Paris when he stated: "But with the pledged word of Great Britain, endorsed by France, endorsed by President Wilson, endorsed by all other nations, and with the express personal assurances of all of the leading allied statesmen of the world, I say we look forward with the absolute confidence that in due course, the mandate, represented by our representatives last February in the hearing granted to by the Conference, will issue."



Leon Zolotkoff

Mack then turned to the issue of dual loyalty that haunted many American Zionists. The question was pertinent to him because he was a Federal Circuit Judge in New York, but it was especially evident in the situation of Louis Brandeis, the former President of the Federation of American Zionists and now Honorary Vice President of the Zionist Organization of America. Brandeis had recently been appointed to the U.S. Supreme Court and he had been the subject of a bitter dispute in the Senate over his nomination, a debate that was often tinged with anti-semitism. Mack stated his creed to be that: "The Jew in America... is and will be, now and forever, a true and loyal citizen of the land, owing and granting it full and complete political allegiance. But we will be a kin to the Jewish people re-established in Palestine. They will be his brethren, children of a common stock... Through him the light that will again shine from Zion will go forth into the lands of the Diaspora".

Mack then proceeded to outline the work of the Zionist Organization for the coming year. He laid great emphasis on the medical needs in Palestine, on the need to eradicate malaria.

Palestine needed a great deal of money and this had to be raised. "The future of Palestine rests with American Jewry, European Jewry is impoverished and will be for years to come," Mack noted in concluding his address.

Mack's comments pointed to another strain within Zionism, the conflict between American and European Zionists. Brandeis, who was present at the Convention but made no major speeches to the assembly because of sensitivity over his position as a Supreme Court Justice, was also at the center of that issue. Brandeis had just returned from a trip to Palestine and Paris with some of his better known disciples, such as Felix Frankfurter and Jacob De Haas. After hearing

Brandeis' report on his plans for Palestine, Shmaryahu Levin, the great Russian Zionist leader, was reported to have remarked that

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*In harkening back to the roots of the Zionist movement, the Convention represented an effort to patch over the differences still plaguing the movement.*

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Brandeis would favor mass Jewish settlement in Palestine only after the last mosquito was eradicated. Brandeis and Mack's plans called for financial contributions and the creation of new business institutions to help settle the land. They saw no need for further political action, as the Balfour Declaration had achieved the political aims called for by the American Zionists. Brandeis believed that with scientific planning, intelligent investments and the institution of free, private enterprise, Jews could be transferred every year from hostile environments to Palestine, which would have an increasingly absorptive economy. The *kibbutzim* (or *Kvutzot*) which he had seen in Palestine, were not his idea of either profitable or wholesome development goals.

But for the European leadership of the World Zionist movement, headed by Chaim Weizmann and M. M. Ussishkin, the Balfour Declaration was but a stepping stone to further political action. They looked upon Zionism as a process for the creative rebirth of the Jewish people everywhere, in which national forces would be harnessed to rebuild the Jewish homeland in

Palestine. The pioneers then in Palestine were the spearhead and hope of Zionism and the expression of Jewish peoplehood. They differed with Brandeis and his emphasis on an economic process and instead called for political action and mass settlement.

The European Zionists saw the situation of American Zionists as more difficult than the Americans themselves acknowledged. Brandeis had been the undisputed leader of American Zionists. He was of Bohemian ancestry, closely identified with Jews of German descent such as Mack, though in America, at least in 1919, Brandeis was also the hero of the Jewish masses.

For Weizmann, the decision of Brandeis to accept the position as Supreme Court Justice was an enigma. Brandeis' decision to step

down as President of the American Zionist organization rankled Weizmann; he did not empathize with a decision that gave priority to Brandeis' commitment to his native country over the duty that he owed to the Jewish homeland. It was feelings, such as this, that affected the Zionist leaders as they met in Chicago, though many of the delegates would not become aware of them until a year later.

After Mack had finished his address, the three Secretaries of the Zionist Organization of America presented their reports. Jacob De Haas, former secretary to Theodore Herzl, Louis Lipsky, a future rival to Brandeis and Mack, and Henrietta Szold, who headed the educational department of the Organization and was the leader of Hadassah, the Women's Organization of American Zionism. In her remarks, Szold laid great emphasis on the need of a thorough Jewish education in the Diaspora. The center in Palestine, she said, will for some time to come draw sustenance from without before it can provide sustenance, encouragement and support to the Diaspora. The Convention was then greeted in Hebrew by Reuben Brainin, a Hebrew and

Yiddish writer; it was probably the first time this language was heard in the Auditorium. Brainin urged the Assembly to begin an intensive study of Hebrew. The Jewish land, he said, cannot be built without the Hebrew language. When in the course of his remarks he mentioned the name of Theodore Herzl, the audience rose and sang "Hatikvah".

The first day of the Convention, a Sunday, ended with the election of Mack, as Chairman, and Wise and Lipsky, as Vice-Chairmen. Three secretaries were also elected to record the proceedings in English, Hebrew and Yiddish.

The Monday sessions of the Convention featured a series of discussions about the handling of Zionist affairs in Palestine. That evening, the assembly heard a number of congratulatory messages from Zionist leaders throughout the world. Among them was a letter from Dr. Max Nordau, chosen by Theodore Herzl, to be one of his successors as leader of world Zionism. Nordau, in his letter, recalled the history of the Zionist movement culminating in the Balfour Declaration. He now called upon American Jews to exert their influences for the creation of a Jewish nation "without delay". He wrote: "Palestine must be respected as an integral geographical individuality with its traditional frontier. Every pretension of mutilating it in the north or the south must be resisted with the utmost energy... You American Jews have behaved wonderfully these horrible years of war and ruin... But money is not everything. We now ask of you, and expect from you, that you will make a new and far more decisive effort".

The next speaker to the Convention was Dr. Felix Frankfurter, Professor at Harvard and former Government official, who received a tremendous ovation as he rose to give a report on the just completed trip of Brandeis and himself to Palestine. This speech basically presented Brandeis' position as to the need to establish new business-like institutions for the benefit of the Jews of Palestine and was complete with optimistic thoughts for the settlement of Jews in Palestine. Stephen Wise, Vice-Chairman of the American Zionist delegation to the Paris Peace

Conference, then presented a report on the proceedings there, concluding by announcing his own confidence that the Conference would ultimately endorse the principles of the Balfour Declaration.

The Tuesday session of the Convention began with morning committee meetings at which Justice Brandeis appeared to present resolutions which would later be presented to the Convention for approval. The resolutions called for a campaign against malaria and the purchase of land in Palestine. Another called for the raising of "vast" sums of money and concluded that "all present differences of opinion concerning the movement must be forgotten and all Jews of the world must participate in this great work".

The Tuesday evening session began with eloquent personal tributes to the memory of Aaron Aaronson by Judge Mack and Henrietta Szold. Both had been close friends of Aaronson, a Palestine Zionist activist of great influence in America, who had recently been killed in a plane crash while attending the Paris Peace Conference. A copy of the resolution passed by the Convention was later transmitted to Aaronson's family in Palestine, who had gone through their own travails at the hands of the Turks as punishment for spying for the British during the War. Another resolution was offered in praise of American Jews who had served in the Jewish Legion while fighting with the British against the Turks.

Robert Szold, who was born in Streator, Illinois and had accompanied Brandeis on his trip to Palestine, then gave a detailed report of Zionist endeavors in Palestine. He stated that in the area then loosely called Palestine there lived approximately 700,000 people of whom 70,000 were Jews, who were scattered in the cities of Jerusalem and Jaffa and in some sixty colonies. Szold reviewed the various agricultural and educational groups being established in Palestine. He told the Convention of the work of the Weizmann Commission which had completed an initial investigation as to what needed to be done

to implement Jewish immigration to Palestine. He concluded: "It remains for the Zionist Organization of America to combine the practical with the ideal. Just as the British Government will assume the mandate to convert Palestine into the Jewish homeland, so our Zionist



**Justice Louis Brandeis**

Organization of America ought to be responsible for furnishing that organization ability and material assistance which will enable our faith and prayer to be translated into living facts".

The Convention was then electrified by a report of Bernard A.

Rosenblatt, who had also just returned from Palestine. He headed the American Zionist Commonwealth, a company dedicated to the acquisition of land in Palestine. He stated that it was the policy of that company to avoid the purchase of land owned by local Arabs, but instead to purchase the land from the non-Arabic parts of the population, mostly absentee Turkish landlords. The purpose of this was to avoid speculation and prevent Arab owned land from escalating in value. Such actions, Rosenblatt stated, would avoid friction with the local Arabs who could "gradually come to understand our good faith and purpose".

With this land purchase, he was happy to announce that the first hundred Jewish soldiers from the Jewish Legion in Palestine were ready to settle on newly acquired land, in a settlement to be called Balfouria, in honor of Lord Balfour. The plan was to settle many more Jewish soldiers on the land and to raise five million dollars for land acquisitions. Mr. Rosenblatt concluded his remarks with the following: "I am returning to Palestine in a few months to help the development of Balfouria, but all of our work, all

our hopes, all our dreams are dependent on what we do here in America for Palestine. The third and permanent Jewish Commonwealth is dependent to a very large extent upon the support of the three million Jews of America".

On the next day, Wednesday, the Convention resumed its business. H.L. Meites, the Chicago editor and publisher, introduced a resolution calling for the publication of a Yiddish Zionist daily and that a committee, headed by Meites be established to implement the project. (While the committee was established, a Zionist Yiddish daily was never published.) The rest of the Wednesday sessions were filled with lengthy debates dealing with the election of members of the Executive Committee -- one person's democracy being another's dictatorship. Stephen Wise used his great oratorical skills during this session to preserve the status quo so that members of the Executive Committee were elected by the central body and not by the membership at large.

The Wednesday evening meeting of a packed audience of 4,000 at the Auditorium heard the culminating speeches. On the stage sat Justice Brandeis and many other Zionist dignitaries. After paying homage to Lord Balfour and President Wilson, as the great sponsors of the Jewish national cause, Mack, as chairman, then called upon Jacob De Haas, who had also just returned from Palestine with Brandeis. In a "soul-stirring" word picture of conditions in Palestine, he unrolled



**Max Shulman**

the panorama of a land "endowed by nature with indestructible beauty, and feeling, but suffering today from man made unloveliness," from the ravages of war, from disease and artificial barrenness, through neglect. He concluded: "If love for Zion makes Zion ours, we can truly



make all of Palestine ours by loving, earnest, physical effort".

Stephen S. Wise was then introduced as the man who had been at the founding of the Zionist Organization 21 years ago, and had been one of its leaders ever since. Wise began his speech with reminiscences of the poverty-stricken East Broadway era of the movement. He then welcomed Justice Brandeis. The entire audience rose to their feet, cheering Brandeis for many moments. Wise concluded his remarks with a call for all Zionists to devote themselves to establishing the Jewish homeland "by a tremendous and long-continued effort".

Rabbi Zvi Hirsch Masliansky, as the Yiddish speaker of the day, then gave the concluding address. Masliansky was a popular Yiddish orator and the most eloquent and influential *Maggeid* on the American scene at this time. He recalled for the audience forty years of Zionist endeavors and the early days of Zionism in Russia -- the days of *Choveve Zion* (Lovers of Zion) -- when Weizmann, then a mere boy was his pupil. He narrated the story of Zionism to the present day -- to the day of Brandeis, pointing to him as he was sitting on the platform. This was the signal for a new ovation for Brandeis, with Brandeis rising repeatedly and bowing to the audience. With the singing of the "Star Spangled Banner" and "Hatikvah", the meeting adjourned shortly before midnight.

Except for the passage of the mandatory resolutions and the election of officers on the following day, the Twenty-Second Zionist Organization of America Conference was over. Julian Mack was reelected President and the other incumbents were reelected to their positions. Judge Hugo Pam and Max Shulman were among the Chicagoans who spoke at the concluding session. Chicagoans B. Antanow, Nathan D. Kaplan, Hugo Pam and Max Shulman were elected to the Executive Committee.

The Convention was widely covered by the Jewish press and to some extent by Chicago's daily papers. The *Daily News* on November 16, 1919 carried a lengthy article about the settlement activities of the Zionists and reported

on Brandeis' remarks at a private meeting. It also carried an article authored by Stephen Wise himself on the "democracy" issue that had embroiled the Convention. It also quoted the views of Felix Frankfurter, as former Assistant Secretary of State: "There can be no dissent; there will be no dissent. The Zionist cause has been accepted by the Peace Conference, not as a formality but as a spiritual finality".

But Frankfurter was in error. Within two years, the Peace Conference failed to implement the Jewish homeland and England began a hasty retreat from the promises of the Balfour Declaration. Within a year all the hopes and pleadings at the Chicago Convention for unity went for nought as the Weizmann forces in America headed by Louis Lipsky challenged Brandeis, Mack and De Haas for control of the Zionist Organization of America. In the Convention held in 1921 in Cleveland, the Weizmann forces had a majority of the votes of the delegates. Mack and his colleagues lost their offices and Louis Lipsky, allied with Weizmann, became President. The old line Americans mostly of German descent, had lost their control of the Zionist Organization of America and for all intents and purposes the organization lost much of its influence in determining the policies of pre-1948 Zionism.

The 1919 Chicago Convention was the high point of the Zionist movement in America. Its great leaders -- Brandeis, Mack and De Haas -- lost their constituency and American Jews lost a large part of their American Zionist leadership. Only Stephen Wise in the 1930s returned to the fold as the leader of the new American Jewish Congress and the Zionist Organization of America. Today, 75 years after the 1919 Chicago Convention, many dreams of the Chicago delegates have been realized. Many of the problems relating to Palestine and the Zionist movement with which the delegates dealt still confound us today. Yet, despite all the failed promises and bitter disharmonies, the State of Israel exists in no small part due to the efforts of these early American Zionists. □

Book Review:

## Sorkin Book Explores Important Chapter in Jewish Immigrant Experience

Reviewed by Edward Mazur

*Bridges to an American City: A Guide to Chicago's Landsmanshaften, 1870 to 1990* is an engrossing work of Jewish history that studies hundreds of Chicago's *landsmanshaften*. This volume in the Peter Lang American University Studies Series is an important resource that will be the primary reference on the subject for urbanologists, historians, social scientists and for any American Jew who had family in Chicago between the 1880s and the end of World War II.

The *landsmanshaften* organizations, frequently named after their old world origins, were a significant

part of the immigrant experience in America. These voluntary associations, both independent and secular, provided the Jewish communities of Chicago a veritable cornucopia of services during the periods of

alienation and adjustment from Europe to America. For many of Chicago's Jews, the more than 700 societies catalogued by author Sidney Sorkin in *Bridges to an American City* represented a refuge of comfort and security. For many others, the *landsmanshaften* became bridges that assisted them in the passage into mainstream America.

Chicago Jewish immigrants from the 1840s through the end of relatively unhindered immigration in the 1920s sought to recreate certain aspects of the communities they had left in Europe. The network of societies chronicled by Sorkin called *landsmanshaften* were probably the most spontaneous in character and the closest to the spirit of the majority of Jewish immigrants to Chicago. Arrivals from such locations as Alexandrovsky, Bialystok, Chabner, Ekaterinoslav, Galicia, Kurland, Lodz, Mariampol, Narevker, Odessa, Racianzer, Shaki, Telzer, Varshe (Warsaw), Wilno (Vilna), and countless other cities, towns, and

villages, brought with them fiercely held memories and bittersweet affections for the places they had lived in and to which they realized they would never return again.

The *Landsmanshaften* began when immigrants feeling themselves lost in the burgeoning industrialism of Chicago and other cities sought out old-country neighbors. These geographically related co-religionists formed modest organizations that perpetuated and kept alive memories of *di alte heym* and assisted in coping with *di neue welt*. Many of the organizations formed between 1880-1900 were *anshe*, congregations, established according to the place of origin or by occupation. Generally, those established between 1900-1990 were secular in character.

*Landsmanshaften* were formed for a variety of reasons including but not limited to combatting the loneliness of life in Chicago; coming to grips with the absence of *viber, kinder*, and other relatives; caring

for the sick and poor within the community; and providing for proper Jewish burials. Prior to World War I, many of the secular *landsmanshaften* had a semi-socialist flavor. Frequently these organizations were

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between the 1880s and the World War II.*

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composed of craftsmen who had lived together in a town or neighborhood. Generally these immigrants left the *landsmanshaften* for the more traditional Democratic, Republican or Socialist political parties or for the Workmen's Circle.

During World War I, the *landsmanshaften* sent money to help their *landslayt* back home, and beginning in the 1930s, they tried to help the victims of Nazism. As a young child, I remember my mother, the financial secretary for the Bialystoker Ladies Auxiliary, collecting clothing, foodstuffs, and money to be sent to the Bialystoker survivors of the Holocaust.

Societies from various Eastern European regions might come together to set up a loose federation. Thus, a Galician *landsmanshaften* was formed in 1904, a Polish in 1908, and a Romanian in 1909. By pooling resources, the federations tried to establish medical clinics, convalescent centers, and old-age

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homes.

*Bridges to an American City* is filled with examples of *landsmanshaft* constitutions -- documents that are a veritable treasure of Jewish history in Chicago. These constitutions frequently defined the organizational *raison d'etre*, membership rules and fees, how the books were to be kept, benefits to be paid for illness, procedures for sitting *shive*, rules for elaborate rituals, and moral guidance. In effect, the rules and constitutions are irreplaceable mirrors that clarify the cultures of Chicago's Jewish communities.

The *landsmanshaft* generally assessed minimal financial dues. The monies were used for the renting of meeting places (especially after the group size prevented the meeting in members' homes); the publication and mailing of monthly newsletters; a special festive *simchas* such as Purim and Chanukah and grandiose summer picnics. Usually these occurred in such Chicago parks as Douglas, Garfield, Columbus, Jackson, or the ones that I remember best in Humboldt Park. Hot dogs, hamburgers, knishes, kishke, cold bottles of Old Colony soda pop (in quart bottles), and homemade desserts (no factory outlet bakery items) satisfied the most discriminating palates. The men played cards -- usually penny-ante poker, pinochle, or rummy -- while the women conversed, read, and looked after their children. Baseball games, kite flying, and stone skipping in the lagoons served as the primary entertainment forms for the children.

After World War II, the *landsmanshaften* performed one final service for the immigrant Jews. Following the Holocaust, the *landsmanshaften* issued *yizkor bikher* (memorial volumes) in memory of the *shtetlakh* from which they had come. Literally hundreds of such volumes were published. Some

merely listed names and a few photographs, but others like the Breinsker and Bialystoker societies offered excellent histories of Jewish settlements.

The *landsmanshaft* assumed that they had two sources of immediate and future membership. The first was from their friends and *mizpochah* in the old country who it was assumed would ultimately emigrate to America. The second were the American born children of the immigrants. The fate of the former and the changing needs and desires of the the second contributed to the ultimate decline of the American and the Chicago Jewish *landsmanshaften*. The children of the immigrants had their own agenda and it frequently precluded membership and participation in a *landsmanshaft*. In fact, the relative openness of Chicago and American society, the economic and educational successes, the involvement in government, business, banking, and industry all eroded the need for and viability of the *landsmanshaften*.

Sidney Sorkin's *Bridges to an American City* is a labor of love more than ten years in the making. *Bridges to an American City* is an important work for understanding the historical experiences of Chicago Jewry. Sorkin, a graduate of Roosevelt and DePaul Universities as well as a member of the Chicago Jewish Historical Society Board, spent more than 35 years teaching in the Chicago public and Jewish school systems. Sorkin has crafted a volume that is needed and is a thorough study arranged for easy reference and enhanced with meaningful historic and anecdotal background material. His book is a welcome addition to American Jewish history. The volume will be embraced by those interested in understanding the urban experiences of the thousands of immigrant Jews who assisted in making Chicago a world metropolis. □

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### Information Request: Seeking Information on Descendants of Pankow Orphans

Matthias Fruhauf, a school teacher in Berlin, Germany, and his students are researching the history of the Second Jewish Orphanage of the Jewish Congregation in Pankow. Pankow is currently part of Berlin, but existed as a

separate municipality until 1882.

Many of the boys graduating from the orphanage emigrated to Chicago where they built up the "Pankow Colony." Fruhauf and his students are hoping to identify descendants of those boys as part of their research project.

In addition to the names of any such descendants, they are looking for journals, newspapers or any other material from turn-of-the-century Chicago that might shed

light on the connection between Pankow and Chicago.

Fruhauf has supplied Society President Walter Roth with a list of names of 151 orphans who came to Chicago between 1888 and 1904. Anyone with information that might be of assistance to Fruhauf and his students can contact Roth through the Society or Fruhauf directly at 10439 Berlin, Wisbyer Str. 70, Linker Seitenflugel (left side), 10439 Berlin, Germany. □

## Kurs Donates Rare Coin to Society

Zvi Kurs recently donated two items to the Chicago Jewish Archives. The first is a coin commemorating the dedication of the Chicago Hebrew Institute. On one side there are the dates June 6 to 13, 1915. On the other side is the name Jos. Kurs, possibly a donor or officer, two sets of initials, and a representation of the gymnasium.

We have so far been unable to determine what the initials "AB" and "ABC" stand for. If you have any idea, we would like to know. (ABC here is not the American Boys Commonwealth; that was not founded until 1919.)

The second item is a 20" x 12" picture of the dinner for the 40th Anniversary of the Mariampoler Aid Society, March 7, 1948. There are

several hundred women in the picture, most wearing hats, as was the fashion. Kurs mother, Sonia Kurs, was very active in the Society.

These items are examples of things which our Society would like to acquire. If you have any such items, please let us know. The Society appreciates very much the donation by Mr. Kurs.

--Norman D. Schwartz



## Unidentified Photos on Display at Office

The Society has come into possession of several pictures that were originally on tombstones in the Ohave Sholom Mariampol section of Oak Woods Cemetery on the south side of Chicago. They were not removed intentionally by anyone but apparently fell off through the years. They were discovered recently when the utility building was being cleaned.

We have Esther Kopstein to thank for her efforts in cleaning the pictures.

Here is a list of gravestones in that section of the cemetery from which pictures are missing:

<i>Tillie Alper</i>	<i>Pitzele</i>
<i>Hannah Cohen</i>	<i>Harry Pitzele</i>
<i>Irwin Diamond</i>	<i>Nesanel</i>
<i>Tillie Echt</i>	<i>Rosenblatt</i>
<i>Nathan Fisher</i>	<i>Samuel Rotstein</i>
<i>Bernard J. Goldstein</i>	<i>Sara Rotstein</i>
<i>Joseph Leib</i>	<i>Joseph Leib</i>
<i>Harry Gordon</i>	<i>Rubinstein</i>
<i>Julia Golubock</i>	<i>Mollie</i>
<i>Odie Komisarasky</i>	<i>Rubenstein</i>
<i>Labie Manfield</i>	<i>Sholom Sandusky</i>
<i>Tseire Manfield</i>	<i>Bessie Schwartz</i>
<i>Edith J. Pitzele</i>	<i>Lena Shorr</i>
<i>Hardye C.</i>	<i>Fannie Siff</i>

You may call the office at (312)663-

5634 for an appointment to view the pictures. If a picture is identified, it will be restored to its proper place.

--Norman D. Schwartz

## Information Request: Historic Jewish Film Footage Sought

The Society would appreciate hearing from anyone with film footage pertinent to Chicago Jewish history. We hope to incorporate it into the video history we are now working on.

Please call the office at (312)663-5634 if you have such material and would be willing to donate or loan it to us for use in the project. We will acknowledge any help in the video. □

## Letters:

**Dear Mr. Roth,**

Bill Reilly's wonderful article on Chicago's Jewish boxers brought back many fond memories of my younger years in my native Chicago. I shared this comprehensive history with my friend here in the Sacramento area, Gordon Adelman, also a native Chicagoan.

Gordon is the nephew of the late Joey Medill. Since you included nothing about Joey's real name, we thought you might be interested in some biographical information. He

was born in Chicago in 1908 and was named Clarence Bunnin (originally Kalman), the 11th of 12 children of Nathan and Charlotte Bunnin.

Five of the 12 are still living -- Celia, 96, of Los Angeles; Ruth, 93, of Rancho Cordova, CA; Sidney, 90, in Brookline, MA; and in Sacramento, Bluma, 87, and Fern (the baby), 82. Fern Bunnin Adelman is Gordon's mother, and was the closest sibling to Clarence.

Eager for a boxing career, Clarence said, "What kind of a name is Clarence Bunnin for a prizefighter?" He changed it to Joey Medill, adopting the name of his Chicago High School, named for journalism titan Joseph Medill. As you reported, this fearless scrapper won 35 straight fights.

He died last year in Los Angeles at the age of 84. He is survived by his widow, Leona, of North Hollywood; son Cary, daughter-in-law Marlene and three grandchildren in Beverly Hills; daughter Rona and son-in-law Elliot, three grandchildren and one great-grandchild in Canoga Park, Ca; and daughter Nedra, son-in-law Barry, five grandchildren and three great-grandchildren in Israel.

The many Chicago area fans of the Bunnin-Adelman clan, who lived in Chicago for many years, may find this information of interest. I hope you do.

--Sid Mandel

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*Oral History Excerpt:*

## Rabbi David Polish Tells of Zionism in Reform Judaism and Beth Emet History

*Rabbi David Polish served as Rabbi at Beth Emet the Free Synagogue in Evanston for more than thirty years where he was known as a brilliant speaker and a tireless social activist. He was recently interviewed as part of the Society's ongoing oral history project by Emma Kowalenko, Sid Sorkin and Carole Gardner.*

**Polish:** My brother and I grew up in an intensely Jewish environment. The family was not religiously observant. This was true of large numbers of Jewish families that left their observance behind when they came to the United States. But culturally and nationalistically, it was intensely Jewish. We observed Hanukkah and Passover particularly. It was a family that was very much committed to Yiddish literature and to Zionism in particular.

**Kowalenko:** Okay.

**Polish:** And that from the very start made my parents want us to have a strong Hebraic training. Now, I'm not suggesting by this that we were an irreligious family. Rather, we were a non-religious family. But a family that was very respectful of the tradition. In fact, my father and I from childhood on had long religious discussions and ... But, most of all, they were intent on my brother and myself getting a solid Hebrew education which involved our spending 10 hours a week after grade school going to the Hebrew school and getting a very intensive grounding in modern Hebrew culture and language, of course.

**Kowalenko:** What about Yiddish?

**Polish:** Yiddish was spoken at home. That was my first language. I learned ... learned is not the right ... I simply absorbed the knowledge of Yiddish so that I could speak it and write and, of course, understand it. But not long after that, I began to study Hebrew very intensely and that became a language that I was particularly conversant with...

**Kowalenko:** Zionism is defined in a variety of ways. And I'm wondering, after your lifelong devotion to the philosophy, how you had defined it initially and

whether that definition has changed for you today?

**Polish:** That's a very interesting question. We're all aware that children are consciously and unconsciously influenced by their parents' values. And because my parents were Zionists, and actively so -- particularly my father, I gravitated toward it, almost from the very beginning.

My view of Zionism was that it was a Jewish liberation movement -- although that term was not used at the time -- that it would be the movement through which the Jewish people would be renewed, that a new kind of Jew would be created, that the Jewish people would live in its own land -- in time -- although I never visualized the possibility that it would happen in my own lifetime. That a very important part of the Zionist ideal was the reawakening of Hebrew culture, literature and values. How do I come by this? Not only from the influence of my home, but through the kind of curriculum to which I was exposed in the Hebrew school. We studied an enormous amount of contemporary Hebrew literature where the yearning for the restoration of the people to their land was stressed.

Obviously, there have been modifications of my views but my central commitment to Palestine and then to Israel as the homeland of the Jewish people, where the Jewish people could be recreated has not undergone much of a change. In fact, I've just finished writing an essay called "Israel's Ascendancy Over a Declining Diaspora" which summarizes pretty clearly my commitment to the idea of Israel as the cultural and spiritual center of Jewish life.

**Kowalenko:** Because, you know, some of the conflicts around Zionism and what it means ... some of us have heard that, for example, as far as a Jewish home is concerned, that when Zionism emerged, even South America was given as a possibility ...

**Polish:** Right. Argentina.

**Kowalenko:**... so then, of course, Israel seems to be ... Palestine, Israel be the logical place. But how did that come ... How did it ... It seems obvious from history that it's logical, but how did that come to pass, from your perspective? From Argentina to where Israel is today.

**Polish:** There was a considerable debate during my childhood going on between Zionism and what was called Territorialism. The British Jewish writer Israel Zangwill, and I'm sure others, proposed the idea that Palestine need not necessarily be the place of refuge

of the Jewish people. That it could be any territory and that there was nothing specially mystical about the land of Israel. So that this issue was being resolved during the course of those debates and within the thinking of my father and others who came to have a great influence on my life, like my wife's father for example who was the leading educator in Cleveland. And there was never any doubts that such substitute efforts for resettling the Jewish people, simply were not only unworkable but philosophically unacceptable.

**Kowalenko:** So that's the difference of Territorialism versus Zionism?

**Polish:** Right. Right. But it was really no great issue. And it continues to be a non-issue as far as I'm concerned.

**Kowalenko:** Sure, sure. But for those who are opposed to Zionism, it's an issue.

**Polish:** Right. Exactly...

...We came to Chicago in 1947. I was ordained in Cincinnati in 1934 and spent a few years in Iowa at the Hillel Foundation at Cornell. I got a congregation at Waterbury, Connecticut before coming here in 1947.

**Kowalenko:** Did you come to Chicago? or to Evanston?

**Polish:** We came to Chicago. I was invited to come to Temple Mizpah in Chicago as the associate rabbi. ... And again, the Zionist issue became a very important issue. Anti-Zionism was very intense within Reform Judaism and I found myself in a situation where a controversy arose within the congregation and with the senior rabbi over the question of Zionism. And a small group of people from Temple Mizpah and I broke away; we came to Evanston; we founded Beth Emet and then moved on from there.

**Kowalenko:** That was in 1950?

**Polish:** 1950.

**Kowalenko:** Now, the anti-Zionism sentiment -- was that because of ... what a lot of immigrants suffered from was the need to blend in and not create too many waves in the new country? Why was there an anti-Zionism feeling?

**Polish:** Well, philosophically, Reform Judaism at the time as represented by its rabbinic spokesmen and scholars believed in the concept of Universalism. They did not recognize the need or the possibility of some kind of a reconciliation of Universalism and Nationalism, or ethnicity if you will, in a liberal Jewish setting. This prevailed for about 50, the first 50 years, I would say, of Reform Judaism's existence.

**Kowalenko:** which began?

**Polish:** I beg your pardon?

**Kowalenko:** which began when?

**Polish:** which began [in America] approximately 18 ... about 1880 or so. Now, a number of situations joined in bringing about a steady change within

Reform Judaism. First of all, was the entry of larger numbers of East European Jews -- both immigrants and their children -- into Reform congregations. They sought a different kind of Judaism. In addition to that, the rise of Nazism in Germany -- and even preceding that by a few years -- caused many Reform Jews to have second thoughts about the concept of exclusive Universalism.

But there were many congregations, as there are even

some isolated congregations today, of the old school that were not persuaded and Temple Mizpah was one example of that. We found ourselves caught really in a cross fire between the Zionist ideology and the anti-Zionist ideology. So that when we came to Evanston, we not only established a congregation, we developed certain principles that we published justifying the existence of a new kind of Reform Congregation, which talked a good deal about the return to tradition, of commitment to Jewish national ideas, to Zionism, and particularly to the concept of freedom of the pulpit so that a rabbi in our congregation did not feel inhibited -- did not have to feel inhibited, about maintaining a position on Jewish values or on Universal values for that matter.

Our congregation was not ... did not only become a strong Zionist congregation but it was also deeply committed to some of the great social issues of our time. Like the issue of race, and later on the question of Viet Nam.

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*Obviously, there have been modifications of my views but my central commitment to Palestine and then to Israel as the homeland of the Jewish people, where the Jewish people could be recreated has not undergone much change.*

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**Kowalenko:** And so giving this freer rein to the rabbi then allowed that person to have a point of view without being ...

**Polish:** That is correct. It was very clear and that was my experience throughout the entire time that I have been with the congregation. That the pulpit is inviolable did not mean that people could not strongly disagree with me. And in some cases, there were members who resigned from the congregation because they just ... that was their privilege. But no one challenged my right to speak my own mind. So that this became a basic standard for adhering to our congregation. Because it was known when one joined that this was a congregation committed to certain basic values that were just inherent in the life of the synagogue.

**Kowalenko:** Now, this precedent that you set of the freedom of the pulpit, was this taken on by other congregations as well, would you say?

**Polish:** I don't know. Incidentally, our congregation is called Beth Emet the Free Synagogue. And that, by the way, is named after Steven Wise who founded the Free Synagogue in New York many years before we came into existence. And because we were organized a very short time after his death, I felt it would be a good idea to name our congregation in his honor.

Whether other congregations adopted or not, I don't know. I think that was a time when freedom of the pulpit and the right of the rabbi to take the lead on moral issues was more or less accepted. This did not come about in any formal or official sense. It was part of the spirit of that time, of the '50s and the '60s. I think there are changes taking place but perhaps we'll get to that later on...

**Kowalenko:** In 1950, you chose to come to Evanston to form your congregation. Was there a reason for that?

**Polish:** It's pretty hard for me to reconstruct my reasoning but I think one of the factors was first, the non-existence of a Jewish community, which meant that a Jewish presence would be a real possibility. Second, the presence of Northwestern University.

And, of course, the fact that north of Rogers Park, there was only one Reform Congregation. That was in Glencoe and nothing in the western suburbs. So that the opportunity seemed enormous.

I remember that in the very short period of time that I was at Temple Mizpah, I once suggested at a board meeting that the congregation, which was having a great deal of difficulty maintaining itself, consider moving to Evanston. And the president said, in his very informal way, "Well, Dave, if that's the way you feel about it, why don't you try it?" Which I decided to do not long after that....

**Kowalenko:** Well, you said that when it comes to children and their education and what you want them to do with their time, that in some ways ... that's my interpretation, that activities can be more valuable than just textbook

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*When we came to Evanston, we not only established a congregation, we developed certain principles that we published justifying the existence of a new kind of Reform Congregation.*

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studies.

**Polish:** Yeah. Oh, you've given me an opportunity to expand on this. If we are going to continue to have a Sunday school system within Reform Judaism, number one, we have to make it as effective as possible, although I regret the fact that we have not moved far beyond that point. I don't think that we can model ourselves on a two or three hour a week basis after the public school system, even at its best, and in earlier times on the American scene. So that the use of that model with a teacher and textbooks, with children sitting behind the desk, is doomed from the very outset.

Now certain things have developed in Reform Judaism that are a great improvement. One is the camp system. We have a network of camps all over the country. They are fulfilling the objective that I think is preferable to the public school model because they are not concerned as much with textbooks which presume to teach two or three thousand years or four thousand years of Jewish civilization within the covers of a few books. And they prefer to ... not necessarily to educate the children, but to stimulate them and to arouse their commitment to Jewish living. The learning will follow that commitment, not the other way around. □

# 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 Celebrations of 1976. Muriel Robin was the founding president. It has as its purpose the discovery, preservation and dissemination of information concerning the Jewish experience in the Chicago area.

## What We Do

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

## Minsky Fund

The Doris Minsky Memorial Fund, established in memory of one of the Society's founders and longtime leaders, seeks to publish annually a monograph on an aspect of Chicago area Jewish history. Members may receive a copy of each monograph as it is published. Manuscripts may be submitted and contributions to the Fund are welcome at any time.

## Membership

Membership in the Society includes a subscription to *Chicago Jewish History*, each monograph published by the Doris Minsky Memorial Fund as it appears, discounts on Society tours and at the Spertus Museum Store, and the opportunity to learn and inform others concerning Chicago Jewish history and its preservation. Membership in the Society is open to all interested persons and organizations.

## 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. The following dues schedule applies to categories indicated:

Regular Membership.....	\$25
Family Membership.....	\$35
Society Patron.....	\$50
Society Sponsor.....	\$100
Senior Citizen Membership.....	\$15
Student Membership.....	\$10
Synagogue or Organization.....	\$25
Life Membership.....	\$1000

Checks should be made payable to the Chicago Jewish Historical Society. Dues are tax-deductible to the extent permitted by law.

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## Chicago Jewish History

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