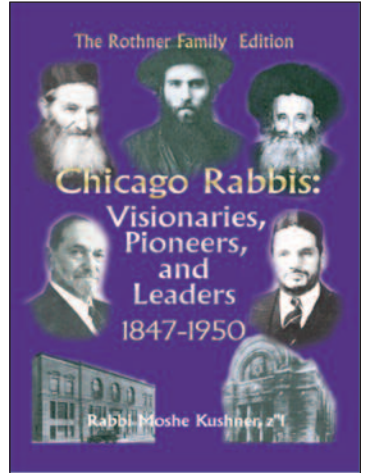
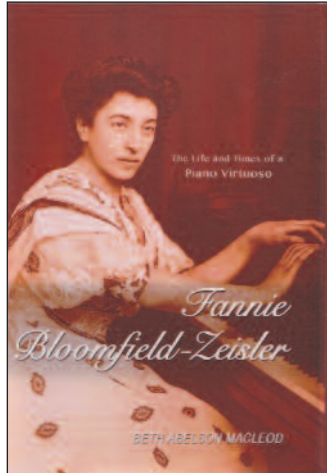
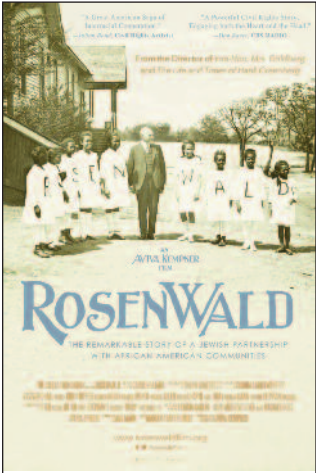




chicago jewish history

THE BOOK ISSUE



Boxer Barney Ross returns from World War II service; Chicago, April 23, 1943.
Photograph by Bill Sturm for the *Chicago Times*. Chicago History Museum ICHI-64723.
Illustration in the Chicago History Museum "Shalom Chicago" Exhibition Catalog.

President's Column



Edward H. Mazur.

WINTER IS RAPIDLY APPROACHING.

So far, the three seasons of 2015 have held a lot of activities for our Society. There were four well-attended open meetings, including a joint meeting with the Jewish Genealogical Society of Illinois. Three expertly guided tours were arranged by Chairman Leah Axelrod. We added new members to the CJHS Board of Directors, who are bringing fresh creativity, wisdom, and energy, and we have re-elected current Board members who continue to contribute their special skills and perspective gained from their experience. The CJHS Board is a working Board.

HANUKKAH

I grew up in the Humboldt Park neighborhood of mixed ethnicities, and we lived in an apartment building. On a walk through the streets few if any Hanukkah lights were to be seen in the windows. The holiday was usually celebrated with a venerable candle-lit brass menorah, mom's delicious potato latkes, and gelt for the kids.

When my family moved to West Rogers Park in the mid-1950s, the visible display of Hanukkah pride was gaining strength. It was a neighborhood of single-family homes, and it seemed that every picture window framed a decorative menorah with electric bulbs or a string of "Happy Hanukkah" blue and white crepe paper draydels.

Hanukkah commemorates the rededication of the Temple in Jerusalem in 165 BCE, after a band of Jews led by the Maccabees retook it from the Syrians who had conquered Judea. (Today, a "Maccabee" is usually is a member of a Jewish athletic team!)

Since at least 1842, American Jews have been singing Hanukkah songs that expressed the complicated experiences of being Jewish in the USA. In 1842, a new hymnal for Congregation Beth Elohim in Charleston, South Carolina included a special hymn for Hanukkah that reassured congregants that G-d to whom they prayed forgave their sins and continued to stand by them. The hymn countered the conversion efforts by local Christian evangelists. Our Jewish forebearers were living in a largely Protestant America, and the song appeared in hymnals used by both the Reform and Conservative movements as late as 1959.

In the 1890s, two American Reform rabbis, in New York City and Philadelphia, wrote a new English version of "Maoz Tsur," a song that Jews have sung at Hanukkah since the 13th century, which thanked G-d for saving Jews in the past. The new song, titled "Rock of Ages," kept the original melody, but substituted a homey image of bright with lights and joy and promised a future that would see "tyrants disappearing." As 2.3 million Jewish immigrants from Eastern Europe came to America between 1890-1920, the song grew popular. It became a fixture at American Hanukkah celebrations.

Continued on Page 23



2015

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Chicago Jewish History

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Send submissions to Editor, electronically (preferred) or via standard mail. Enclose SASE.

E-Mails to the Editor

Jewish Architects Prior to World War II

Does anyone have relatives or friends who were Chicago architects prior to World War II? I am writing a book about Jewish architects, and I would be grateful for memories and stories, drawings, photographs, business records—anything about them.

I have collected information about some of them, but there isn't much available about others. Several years ago, I interviewed architect Milton Schwartz for the Art Institute of Chicago oral history project. Milton was in practice from around 1950 into the mid-1980s. Now I would love to get information about an earlier generation of Chicago Jewish architects.

Harvey Choldin, *Evanston IL*
Professor Emeritus, Sociology, UIUC
hcholdin@me.com

Beth Torah and the Bedding Felt Corporation

As the daughter of Flora Lee Lisse (nee Hyman), I was very excited about the wonderful article in the Fall 2014 issue of *CJH*. ["Beth Torah: The Congregation that Held Services in a Castle" by Errol Magidson].

I am writing because I feel there was one omission that requires mentioning. Flora's father (my grandfather), Charles Hyman, was a major, if not the largest, financial contributor to the building of the temple. He was the founder and president of the Bedding Felt Corporation, located at 18th and Bishop in Chicago. They manufactured the felt that was used in making mattresses for most of the major bedding companies in the USA. Charles Hyman was a member of Beth Torah, but because he lived in Hyde Park, he was also a member of Rodfei Zedek. He and my grandmother were both active in both temples.

Roberta Bachenheimer (nee Lisse)
Sarasota FL

An E-Mail Inquiry to *CJH* Leads to an Inspiring Video Interview

Published in *CJH* Spring 2014

Seeking Holocaust Survivors from Hamburg

I'm a graduate student of journalism at Northwestern University, I'm part of a project a group of journalism students are doing called the Memory Archives. We're creating a set of oral histories of Holocaust survivors and their family members, children and grandchildren, who are living in the Chicago area. We're specifically looking for survivors who were from Hamburg, Germany, as we're partnering with a group of German journalism students in that city. I'm reaching out to you in hopes that you may be able to help us get in touch with any survivors from Hamburg in the Chicago area who would be willing to speak with us for our project.

James Arkin
Medill School of Journalism
[e-mail address]

Coincidentally, Society member Lilli Greenebaum had just returned from a visit to Hamburg when she read James Arkin's inquiry in our journal, and she replied. We learned of the successful completion of the Memory Archives project and her participation in it when we met Lilli and her husband Jim at the joint meeting of the JGSI and our Society at Temple



Lilli Greenebaum in her video interview "Going Back."

Beth-El in Northbrook (see report on page 21). She advised us that we could view it online. **The Memory Archives** is a compilation of the recollections of survivors of the Holocaust and the descendants of those survivors as told through stories written, recorded, and video-

taped by twenty students from the International Media Center (IMC) at HAW Hamburg and Northwestern University's Medill School of Journalism. Over a period of half a year, these twenty students formed ten international teams, which researched and contacted people in the Chicago area with roots in Hamburg. Using digital storytelling techniques, they created an archive remembering Jews from Nazi Germany as they rebuilt their lives in the United States, connecting the sister cities of Chicago and Hamburg.

The body of work—five written stories, four short videos, and two audio collections—was premiered on the evening of November 20, 2014 at Northwestern's McCormick Foundation Center Forum. All 10 projects are uploaded at thememoryarchives.org.

Our president reveals a fascinating connection

Explorer Columbus and Sculptor Ezekiel and Chicago

BY EDWARD H. MAZUR

Columbus Day, October 12, has always been of great interest to me because it is *erev* Ed Mazur Day. I was born on October 13, 1942, to Rena Kleinbort Mazur and David Mazur at Lutheran Deaconess Hospital, 1138 North Leavitt Street (an ancestor of Lutheran General Hospital in Park Ridge, now part of the Advocate HealthCare system). Maybe the proximity of Columbus's birthday to mine led me to my career as a historian. Do children born on February 13 or February 23 feel the same special connection to Honest Abe or The Father of Our Country?

In recent years, our special days have become less prominent. Columbus Day is now officially celebrated on a Monday in October, and Washington's and Lincoln's birthdays are merged into a single Presidents' Day, a Monday in February. Government offices are closed, Chicago public schools are closed. There is no mail service. Some lucky people are able to enjoy a three day weekend, and everyone can take advantage of the holiday mattress sales.



Statue of Christopher Columbus by Moses Jacob Ezekiel.

Columbus Plaza, Arrigo Park, Chicago. Photograph by Edward H. Mazur.

that he turned the day on which Jews remember the tragic destruction of the Temple in Jerusalem into a day of triumph. The implications of his "discovery" of the New World would take generations to unfold, but the shores on which he landed would turn out to be the safest and most vibrant Jewish Diaspora communities in Jewish history. Historians agree that the voyage of Columbus was financed by Jews rather than by a magnanimous King Ferdinand and Queen Isabella. The major financiers were two court officials, both *conversos*, Louis de Santangel, chancellor of the royal household, and Gabriel Sanchez, treasurer of Aragon.

On Chicago's Near West Side, at Loomis and Polk Streets, in the Taylor Street/University of Illinois area there is a statue of Christopher Columbus. The statue's arrival there was the culmination of an unusual odyssey. The Italian government commissioned the statue for display at the World's Columbian Exposition. A nine foot high, ten-ton statue, the figure was made of bronze melted down from crucifixes, statuettes of Christ, vases, and water pots. It was cast in Rome, where it was blessed by Pope Leo XIII. The Fair was scheduled to open in 1892, the four

From time to time during my decades as a professor of urban and Chicago history, I was asked by my students if Columbus was Jewish. Actually, there is a great amount of interest (and controversy) about this.

On March 31, 1492, the Edict of Expulsion forced every Jew in Spain to choose between conversion to Christianity or departure from the country forever, leaving their possessions behind. An estimated 150,000 Jews left Spain. Many went to Portugal, where they were welcome for a short time before being given the same grim choices as in Spain.

On July 31, 1492, the last Jew left Spain. Columbus's three ships sailed on August 3. He insisted that his crew be aboard by August 2nd. That was *Tisha b'Av*. According to many biographies, Columbus was of Catholic-Jewish-Spanish-Italian descent. Several scholars have opined

hundredth anniversary of the first voyage of Columbus, but it did not open until the following spring because the United States Congress could not agree on how much funding should be appropriated for the event.

After the exposition closed in the fall of 1893, the statue was placed in a niche above the entrance of the Columbus Memorial Building, 31 North State Street. After the building was razed in 1959, many parties were interested in acquiring the statue (including Disneyland), but it was donated to the Municipal Art League of Chicago. The League was unable to agree on a new location, and the statue languished in storage at a local lumberyard until the *Chicago Tribune* published a story about its situation. Local Italian Americans responded.

On Columbus Day 1966, the statue was placed at its Near West Side location, a public space previously known as Vernon Park, largely through the efforts of the Joint Civic Committee of Italian Americans headed by Attorney Victor A. Arrigo. The arrival of the Columbus statue, at the end of a lengthy town and gown battle over the development of the new UIC campus, came to symbolize the rebirth of the neighborhood.

The statue's sculptor was Moses Jacob Ezekiel. He was born on October 28, 1844 in Richmond, Virginia, one of fourteen children of Jacob and Catherine de Castro Ezekiel. His grandparents, of Spanish-Jewish origin, had immigrated to Philadelphia, Pennsylvania from Holland in 1808.

In 1861, with the beginning of the Civil War, young Ezekiel entered the Virginia Military Institute. His mother told her family that she would not have a son who would not fight for his home and country.

As the first Jewish cadet at VMI, he had some interesting experiences. In 1863, the Superintendent had to get permission from the Board of Visitors to allow Ezekiel to join his family for the "Feast of Unleavened Bread." That year he was selected as a corporal of the guard at the funeral of General "Stonewall" Jackson. His primary mission was to ensure that overzealous cadets did not pluck too many floral souvenirs from the metal casket.

His major battlefield experience was at New Market with the VMI cadet battalion. This battle, unknown to most who are not Civil War scholars or enthusiasts, is credited with saving the Shenandoah Valley harvest for the Confederate forces fighting in the East. Ezekiel was wounded in this affair. Following his recovery, he served in the defense of Richmond.

While attending VMI, Ezekiel met General Robert E. Lee. The General praised his talent, encouraging him to pursue a career as an artist.

Ezekiel spent a year at the Medical College of Virginia studying human anatomy, then went to Cincinnati to study art. In 1869 he entered the Royal Academy of Art in Berlin, Germany. On the merits of his bust of Washington, he was admitted into the Berlin Society of Artists. In 1873 he won the Michael Beer Prix de Rome, the first non-German to do so, with the bas-relief "Israel." The prize allowed him to go to Rome, where he resided for the rest of his life. Over time, he would be knighted by King Victor Emmanuel of Italy, decorated by King Umberto, and receive many awards.

Many works by Moses Jacob Ezekiel can still be viewed. Ezekiel was commissioned by B'nai B'rith to create a marble group, "Religious Liberty," for the 1876 Centennial Exposition in Philadelphia. The sculpture arrived too late for the fair, but it was situated in Fairmount Park until 1985, when it was moved to a prominent place on the grounds of the new National Museum of American Jewish History on Benjamin Franklin Parkway. These words are carved on the base: "Dedicated to the People of The United States by the Order of B'nai B'rith and Israelites of America."

Included among his other existing works are statues and busts of Franz Liszt, Cardinal Gustav Hohenlohe, Eve, Homer, David, Jesus Christ, Henry Wadsworth Longfellow, and Isaac Mayer Wise. Ezekiel's last work, considered his best portrait sculpture, is a bronze statue of his fellow Richmond native, Edgar Allen Poe. The statue is located in Baltimore's Wyman Park.

World War I trapped Moses Jacob Ezekiel in Rome. He ceased sculpting and organized the American-Italian Red Cross. On March 27, 1917, he died in Rome. In 1921 his body was returned to the United States. His grave is in Arlington National Cemetery near the site of his sculpture, the Confederate memorial monument.

There is more to the Columbus-Ezekiel-Chicago connection. Although the sculptor never married, he is known to have fathered a child, Alice Johnson, whose mother was a mulatto maid. Johnson never took Ezekiel's name, although she remained in contact with him throughout his life. Alice became a schoolteacher and later married the prominent African American surgeon Daniel Hale Williams, who performed the first successful open heart surgery at Chicago's Provident Hospital. Thus we have a little-known local Jewish connection to a Columbus sculpture and a historic surgical breakthrough. ❖

To see photographs of Ezekiel's works and learn more about him, follow this link: <http://library.cincymuseum.org/journals/files/qch/v44/n4/qch-v44-n4-mos-003.pdf>

CJHS members... YASHER KOACH

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

Did you visit the Abraham Lincoln Presidential Library and Museum in Springfield to see the Traveling Museum Exhibition "Lincoln and the Jews"? **Life Member Jean Powers Soman** and her husband, William, were among the sponsors. Jean is the great-granddaughter of photographer Samuel G. Alschuler, who made the earliest image of Lincoln with a beard and also an earlier image of Lincoln wearing Alschuler's coat (see *CJH* Winter 2008).

Board Member Elise Ginsparg coordinated the 18th annual "Night of Knowledge" at Congregation Yehuda Moshe, 4721 West Touhy, Lincolnwood on Motzaei Shabbat, November 14. As always, Elise chose excellent speakers on timely topics, and as always, the event was well-attended.

Three members of our Society were among the eight presenters this year.

Albert Madansky, Professor Emeritus of Business Administration, University of Chicago Booth School of Business, and Chief Statistician—National Jewish Population Survey, spoke on "The Pew Report." **Leah Polin**, Founder and Director of the Dawn Schuman Institute for Jewish Learning and a popular lecturer on topics of Jewish interest, spoke on "Israel—The Triumph of Technology." And the newest member of the CJHS Board of Directors, historian **Alissa Tanzer Zeffren**, Adjunct Professor, Hebrew Theological College, and a teacher at Ida Crown Academy, spoke on "Memory and History: Tanach and Archaeology."



Rivka Schiller is a new member of the Society. She was a researcher and the credited Yiddish translator for filmmaker Aviva Kempner's documentary film, "Rosenwald." Rivka grew up in Chicago with roots in the city dating back four generations (to 1890) on her paternal side. To read about her participation in the film and her other fascinating projects, visit www.rivkasyiddish.com/blog. For inquiries about Rivka's translation, research, and genealogy services, visit her website: www.rivkasyiddish.com.

President Ed Mazur spoke on "Our Father Abraham—Lincoln, the Jews, Illinois, and Chicago" on Sunday, November 29, to the Men's Club Brunch at Congregation Ezras Israel of West Rogers Park, 7001 North California Avenue. "Pro *fresser*" Mazur reported that after his presentation everyone partook of the excellent lox, bagels, pickled herring, coffee, and tea.

Board Member Rabbi Dr. Zev Eleff, Chief Academic Officer of HTC, presented "Between Motherhood and Modernity: Yeshiva Women and Chicago Orthodoxy." to the Florence Romirowsky Conclave of The Yeshiva Women of Hebrew Theological College, Tuesday afternoon, December 8, hosted by Bracha Polstein at her home.

Board Member Mark Mandle rendered valuable volunteer service to the Spertus Institute by reviewing the boxes of research materials on Chicago Jewish history amassed by **Past President Norman Schwartz Z"l** that were gathered and donated to the Spertus archives by **Dr. Margie Rosenbaum**.



Ethan Bensinger was a Visiting Scholar at Leuphana University, Lüneburg, Germany, December

2-4. During his visit to the Center for Modern Languages at Leuphana, there was a public screening of his documentary film "Refuge: Stories of the Selfhelp Home" followed by discussions and seminars. He also brought his film to the 11th and 12th graders at two secondary schools in Lüneburg. From there Ethan traveled to Hamburg and Fulda for screenings of "Refuge" at their local high schools.

Welcome, New Members of the Society

Dr. Irving & Marilyn Domsky
Chicago, IL

Charles & Anne Edwards
Lincolnshire, IL

Aaron Greenberg
Evanston, IL

Joseph Greenberg
Glenview, IL

Diane Jacobs
Austin, TX

Ronald & Vivien Katz
Buffalo Grove, IL

Dr. Leonard Kranzler
Chicago, IL

Rivka Schiller
Brooklyn, NY

THE BOOK ISSUE begins...

*These days, publications are available in many formats from many sources, so we don't list prices, except for the *starred items that can be purchased from the CJHS office.*

Chicago History Museum Exhibition — OPEN NOW Chicago Authored

The museum staff offered the public choices as to what the subject of the next exhibition should be, and this was the winner. This is the first crowd-sourced exhibition in the museum's new café-style space, a multimedia-based gallery experience exploring a collection of diverse and inspiring works by writers, past and present, who define the character of Chicago and help us understand the complexity of our great city.

Among the exhibition's many events and programs is the **Chicago Authored Members' Film Series** which includes a documentary on Nelson Algren and a screening of the film made from his book *The Man with the Golden Arm*. For details about dates, times, and reservations, visit:

www.chicagohistory.org.



Chicago History Museum Exhibition Catalog Shalom Chicago

By Olivia Mahoney.
Chicago History Museum, 2013. Though it was conceived as merely a catalog of the exhibition at the CHM from October 21, 2012, to September 2, 2013, through the wonderful work of Senior Curator Olivia Mahoney it turned out to be a stand-alone essay of true depth on the Chicago Jewish experience. Illustrations include rare portraits, documents, photographs, costumes, religious objects, and works of art.

The publication was made possible by a generous gift from CJHS Life Members Thomas R. Meites and Jerome B. Meites. 168 pages. Paper. At the Chicago History Museum Store, shopchicagohistory.com.

New! FANNIE BLOOMFIELD-ZEISLER: The Life and Times of a Piano Virtuoso. By Beth Abelson MacLeod. University of Illinois Press, 2015. One of the foremost piano virtuosos of her time, Bloomfield-Zeisler reliably filled Carnegie Hall. As a “new woman,” she simultaneously embraced family life and forged an independent career, yet after her death she faded into obscurity. She was a member of one of the pioneer German Jewish families in Chicago, and banker Henry Grenebaum paid for her piano studies in Vienna.

The European-style salon in her Chicago home welcomed musicians, scientists, authors, artists, and politicians, while her marriage to attorney Sigmund Zeisler placed her at a historic moment when he defended the anarchists in the 1886 Haymarket trial. The book includes a list of visitors to her salon, her concert dates and repertoire, notes, bibliography, and index. Black and white illustrations. 232 pages.

THE LEGAL FICTION OF LOWELL B. KOMIE.

Amazon, 2005. CJHS member Lowell B. Komie *Z”L* practiced law for over 50 years and wrote award-winning legal short fiction. The twenty-nine stories in this, his last collection, are centered in Chicago. Paper.

Remembering Pauline Dubkin Yearwood *Z”L*

The journalist, mother, and animal rights activist died on December 22, 2015 at age 73, after a yearlong battle with pancreatic cancer. Pauline was best known to us as the managing editor of *The Chicago Jewish News*, where every week for almost twenty years she ably chronicled the life of our community in her articles, interviews, and Maven columns. Born in Chicago, she was the daughter of naturalist and journalist Leonard Dubkin and Muriel Schwartz, an actress and writer. Pauline wrote “The Urban Nature Lover” about her father for the Fall 2005 issue of *CJH*. She is survived by her loving children, Leonard and Lagusta.

The Many Origins of Hebrew Theological College

BY ZEV ELEFF

CHICAGO RABBIS: VISIONARIES, PIONEERS, AND LEADERS, 1847-1950. Rabbi Moshe Kushner Z"l, Chicago: Chicago Rabbinical Council, 2014, 237 pp.

In 1917, a number of Chicagoland rabbis met in Rabbi Ephraim Epstein's sukkah for an important meeting. Rabbi Epstein spoke about the "necessity and importance of creating a formal yeshiva, convincing the other present of the priority of such a project." For the next five years, the men who had met in the Epstein family sukkah "worked tirelessly to found Hebrew Theological College (HTC), Beis HaMidrash LaTorah."¹ This is how Rabbi Moshe Kushner reports the founding of Hebrew Theological in his new book, *Chicago Rabbis: Visionaries, Pioneers, and Leaders, 1847-1950*.

The late Rabbi Kushner's book is a treasure. He filled it with biographies of about a hundred Orthodox rabbis who at some time made their homes on Chicago's West Side before the latter-half of the twentieth century. In a number of entries, the rabbinic luminaries are portrayed as larger-than-life Torah scholars. In others, Rabbi Kushner probes more sobering aspects, throwing light on the rampant poverty among Chicago's Jewish immigrants. A number of the tales in the book are thrilling and some redound with grand inspiration. Withal, the stories and personalities related in this work reveal the importance of a strong rabbinic culture in the formation of Chicago Orthodox Judaism.

Inextricable to this, of course, was the founding of the Hebrew Theological College. Along with the Rabbi Isaac Elchanan Theological Seminary (RIETS) in New York—established in 1896 and later evolved into Yeshiva University—the so-called "Chicago Yeshiva" was one of the first Eastern European-style rabbinical academies founded in the United States. In fact, to mark the occasion of HTC's founding, Rabbi Moshe Lipshutz of Chicago wrote: "In both locations sit boys who were born in America and are excelling in Torah study. Who would have believed or conceived the idea if he were told before the turn of the century that we would be standing now, in this impure and filthy country, that there would be great rabbis conversant in law and authors of sagacious books?"²

No doubt, Rabbi Kushner had heard the account of Rabbi Ephraim Epstein's sukkah from his teacher, Rabbi Leonard Mishkin. The latter was the longtime ranking historian of Hebrew Theological College. Some details differ. Rabbi Mishkin had once offered that the Sukkot

meeting occurred in 1919 (not 1917) and that the attendees were just as interested in identifying a school for "their own sons' further rabbinic education" as they were in "pondering what was to be done for Chicago."³ In short order, the "Rabbinical College of Chicago" was set up with just a few disciples, most of whom were in fact the sons of those rabbis who had huddled into Rabbi Epstein's sukkah on Douglas Boulevard and Spaulding Avenue. In any case, both writers attested to the same basic foundational story of HTC.

On the face of it, Rabbi Kushner's version of the HTC "origin story" complicates an important series of communications between Elmer Lazar and the past leaders of Hebrew Theological College. For decades, Mr. Lazar wrote to the leaders of HTC, beseeching them to recognize the importance of the former's uncle, Ben Zion Lazarovitz, in the formative organization of Hebrew Theological College. Lazar certainly had a point. Mr. Lazarovitz was a prominent leader of the Yeshiva Etz Chaim, a school meant for younger boys that eventually merged with HTC and served as the latter's preparatory school.⁴ In addition, HTC's original charter, dated October 15, 1921, in which the State of Illinois incorporated the school to "own, operate, conduct and maintain schools and colleges for Hebrew training and educational purposes" also indicated "Ben Laser" as one of three formal "Directors" of the institution.

More than that, the HTC twentieth anniversary souvenir volume includes a picture of Rabbi Saul Silber sitting at his desk under a portrait of Lazarovitz. The caption below the image reads: "Rabbi Saul Silber, president of the Hebrew Theological College for the past nineteen years, seated below the portrait of the late B. Laser, the first president of the College."⁵ (See photograph on facing page.)

According to extant archival records, Lazarovitz had considered assuming the position of president of HTC but deferred to the erudite and energetic Rabbi Silber, whose English was markedly better than Lazarovitz (and therefore more agreeable to first-generation American Jews). To HTC Vice President Rabbi Harold Smith, Elmer Lazar freely admitted that "inasmuch as my uncle only spoke Yiddish, one can realize that he would select a fine English-speaking rabbi like Rabbi Silber to aid him. Incidentally Rabbi Silber lived in my uncle's building."⁶ Owing to all this, Elmer Lazar asked that HTC recognize his ancestor as the

school's founder, a request that was granted on a number of occasions and manifested in a number of HTC publications.

There is at least one more matter to take up on this historical score. In his popular history book, Rabbi Berel Wein submitted the following: "The first major yeshiva rabbinical school outside of New York was founded in Chicago in 1921 by Rabbis Chaim Tzvi Rubenstein and Shaul Silber."⁷ This account, presumably, does not cohere with the aforementioned histories. In 2014, Rabbi Wein, a grandson of Rabbi Rubenstein, offered some elaboration to his historical iteration:

In 1919, Grandfather Rubinstein founded Beis Medrash L'Torah/Hebrew Theological College with three students, who learned and lived in his home. The yeshiva was incorporated in 1921, with Rabbi Saul Silber as president and Rabbi Nissan Yablonsky, a famed Slabodka Torah scholar, as rosh yeshiva. My grandfather taught the second-highest level.⁸

What of this historiographical stalemate? At first blush, the confused "beginnings" of Hebrew Theological College is something of an unsolvable conundrum for the curious scholar. Trained to use available facts and figures to form lucid narrative underpinned by theory,

the historian can become frustrated by a lack of conclusive evidence. Yet, an absorbing reading of Rabbi Kushner's *Chicago Rabbis* will remind students of Chicago Orthodox Judaism that an insistence upon a singular origin story, or, for that matter, a call for a lone rabbinic hero for this immigrant community in the early twentieth century would miss the mark.

In the final analysis, the founding of Hebrew Theological College was a complex initiative that required multiple efforts and likeminded leaders. In all likelihood, all of the origin tales are true and bespeak the communitywide efforts of Chicago's Orthodox Jewish enclave. Each episode led to the eventual formation of the school. Accordingly, in his various essays on Rabbis Ephraim Epstein, Chaim Rubenstein, Saul Silber, Nissan Yablonsky, and so many other scholars, Rabbi Kushner reminds us that Chicago Orthodoxy was developed by a coterie of worthy and distinguished individuals. Of course, committed lay leaders like Ben Zion Lazarovitz were also very instrumental in the formation of a number of leading institutions that helped fortify this community. For all this, I reiterate that Rabbi Kushner's book is a treasure. Undoubtedly, it will also inspire a new generation of Jewish leaders in Chicago. ❖



Rabbi Saul Silber seated below portrait of B. Laser.

It is my dutiful pleasure to offer thanks to Rabbis Jerold Isenberg, Leonard Matanky, and Shmuel Schuman for their helpful comments on an earlier draft of this article.

¹ Moshe Kushner, *Chicago Rabbis: Visionaries, Pioneers, and Leaders, 1847-1950* (Chicago: Chicago Rabbinical Council, 2014), 43.

² Moses Lipshutz, *Yidei Moshe* (St. Louis: Moinester Printing Co., 1921), 7.

³ Leonard Mishkin, "History of the Hebrew Theological College/Bet Hamidrash LaTorah," *Hebrew Theological College 60th Annual Banquet* (Chicago: Hebrew Theological College: 1982), 27. For more on the precise dating of the sukkah meeting, see David Gleicher, "The Origins and Early Years of Chicago's Hebrew Theological College," *Tradition* 27 (Winter 1993): 65, n.15.

⁴ For a very clear and helpful historical timeline of HTC, see "Hebrew Theological College Historical Timeline," *Hebrew Theological College 75th Annual Banquet* (Chicago: Hebrew Theological College: 1997), 12-24. I offer my thanks to Alan Gershman for alerting me to this wonderful resource.

⁵ See *Hebrew Theological College, 1922-1942* (Chicago, 1942), 10. I am very grateful to Rabbi Jerold Isenberg for pointing out this source to me.

⁶ Elmer B. Lazar to Harold P. Smith, June 19, 1977, Elmer Lazar File, Hebrew Theological College, Skokie, IL.

⁷ Berel Wein, *Triumph of Survival: The Story of the Jews in the Modern Era, 1650-1990* (Brooklyn: Shaar Press, 1990), 334.

⁸ Berel Wein, *Teach Them Diligently: The Personal Story of a Community Rabbi* (Jerusalem: Maggid, 2014), 12.

RABBI DR. ZEV ELEFF is Chief Academic Officer of Hebrew Theological College and a scholar of American Jewish history. He is a Board member of the CJHS.

ROSENWALD: An Aviva Kempner Film. 2015. 100 minutes. A documentary about how Chicago philanthropist Julius Rosenwald, the son of an immigrant peddler who rose to head Sears, partnered with Booker T. Washington to build over 5,300 Southern schools in African American communities in the early 1900s during the Jim Crow era. Rosenwald also built YMCAs and housing for African Americans to address the pressing needs of the Great Migration. The Rosenwald Fund supported great artists like Marian Anderson, Woody Guthrie, Langston Hughes, Gordon Parks, and Jacob Lawrence. Among those interviewed are civil rights leaders Julian Bond, Ben Jealous, and Congressman John Lewis, columnists Eugene Robinson and Clarence Page, Cokie Roberts, Rabbi David Saperstein, Rosenwald school alumni writer Maya Angelou and director George C. Wolfe, and Rosenwald relatives.

Julius Rosenwald: In Search of Social Justice and Jewish Safety

BY PERI E. ARNOLD

Aviva Kempner's fine film "Rosenwald" introduces "the greatest philanthropist you never heard of."¹ More than a century ago, Julius Rosenwald made Sears Roebuck a giant of American retail and aided countless African Americans through his generosity. His biographer, grandson Peter Ascoli, writes that in 1910, Booker T. Washington's *Up From Slavery* "changed Rosenwald's life."² That made him his era's most important supporter of African-American education.

Yet, to focus on Rosenwald's work with African Americans tells only part of his story. His Jewish philanthropy was also on a grand scale. His work in black education reveals his passion for social justice, and his Jewish giving reveals a complex commitment to Jewish American security. Head of a giant corporation and a man of great wealth, Rosenwald was the era's most visible Jewish business leader. At his death in 1932, the NBC radio network aired a memorial tribute in which the first speaker was President Herbert Hoover.³

Rosenwald's prominence made him a target for anti-Semitic attacks, not least by Henry Ford. In the year after the war, Ascoli writes, "anti-Semitism was becoming an increasing personal problem for Rosenwald."⁴ Inescapably, as Rosenwald made decisions about Jewish giving, he was reflecting on what his actions would communicate about Jewish American life and how his giving could secure Jewish life.

Julius Rosenwald's great business talent was organizational. He joined Richard Sears' chaotic catalog business in 1895, routinized it, and then built for it the world's largest commercial building. His organizational talent is reflected in his philanthropy. His giving had three key rules. First, he needed information. He wanted to know the details and context of problems. Second, he structured gifts to be capacity-creating, requiring participation by recipients. Third, gifts had to meet contemporary needs and not build endowment.

Rosenwald's African American philanthropy closely followed these principles. He looked to Booker T.

Washington and his circle for advice. Giving to build over 5,300 black schools in the segregated South, he demanded that local communities participate in funding and building each of them. The Rosenwald Fund embodied his aversion to endowment. The Fund was required to expend all of its substantial wealth and disappear twenty-five years after its founder's death.

Rosenwald's Jewish philanthropy was less structured, less planned, than his work with black causes. In working with African Americans, Rosenwald was dealing with a distant world for which he had sympathy but no personal experience. Therein his rules for giving, particularly information gathering and recipient participation, created a structure of giving that would achieve optimal results. In his Jewish giving Rosenwald worked in the world he knew intimately, and about which he had strong views and goals.

In Jewish giving he unavoidably had to make choices that reflected his own sensibility as a German Jew and as a Jewish American. His German Jewish identity was settled, comfortable, and privileged. He was a member of Chicago's Sinai Temple, eagerly receiving Rabbi Emil Hirsch's social justice message. But he had less reason to be comfortable as a Jewish American. It was not yet clear that America would be a secure home for Jews. The early 20th century saw Jewish exclusion from selective universities, professional schools, companies, and offices.

The ubiquitous Sears catalog did not list Rosenwald's name for fear that customers would refuse to buy from a Jewish company. More troubling, Ku Klux Klan power, vitriol, and violence hinted at what could be worse than discrimination.

Rosenwald's thinking about Jewish giving addressed those risks. Two questions seemed present in his thinking about major Jewish gifts. How will this look to the larger public? And how will this gift strengthen Jewish community and Jewish survival? The first question arose from Rosenwald's caution and the second

from his emotions. To understand his thinking, and to appreciate his generosity, we shall survey three examples of his Jewish giving.

Our first example is the campaign for relief of suffering Jews during the Great War, 1914-1918. In late 1914, Louis Marshall of the American Jewish Committee solicited Rosenwald for money to aid European Jews.⁵ Rosenwald opposed the effort. He argued that a sectarian Jewish relief effort for Jewish victims would be bad public relations. But, while his head worried about public imagery, Rosenwald's heart was with Jewish needs. He sent \$10,000 to Marshall asking that it be considered an anonymous donation.⁵ By the end of 1915 Rosenwald changed his mind, as information about worsening conditions became available and other relief organizations appeared. No longer anonymous, Rosenwald's huge gifts were widely reported.

During 1916, he made a \$100,000 donation to the cause, and in 1917, he pledged \$1 million, a \$100,000 gift for every million raised nationally from other donors, up to \$10 million. In 1918, he gave \$790,000 for another relief drive for Jews in war-ravaged places, providing most of the goal of \$1 million that had been set for Chicago.⁶ As a gauge to the scale of his giving, consider that his pledge of \$1 million in 1917 was equal in 2015 dollars to \$26.3 million.⁷

In August 1912, Rosenwald announced that to celebrate his 50th birthday he was giving six gifts totaling \$687,500. Three were for Chicago Jewish organizations working with Eastern European immigrants on the West Side. Two hundred fifty thousand dollars would pay for a building in the Near West Side immigrant neighborhood to house the city's Jewish charitable organizations. Fifty thousand dollars would build a gymnasium addition to the Chicago Hebrew Institute, a community center in the immigrant neighborhood. And twenty five thousand dollars was for the religiously observant Marks Nathan Jewish Orphan Home's new building on South Albany Avenue.⁸

Rosenwald addressed the needs of the new immigrants even as many German Jews despised their peculiarities and rule-bound Judaism. As they flooded into

Chicago in the late 1890s, even Rabbi Hirsch expressed his distaste, saying: "Darkest Russia transplanted to light-flooded America... We have Russia at our very doors, we have the pale [of settlement] across the [Chicago] river."⁹

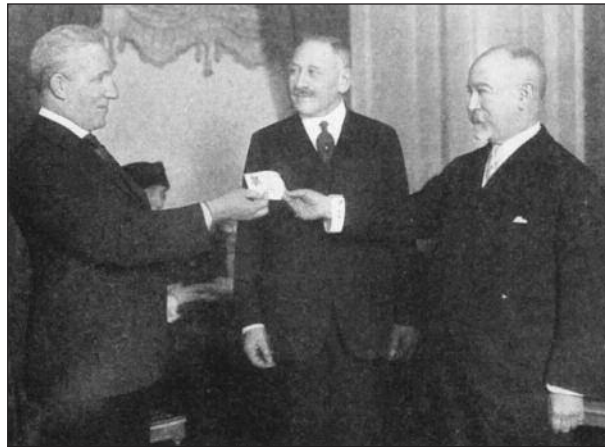
Just as Hirsch would come to see the need to aid the immigrants, so Rosenwald saw the need to help their adaptation to American life. His aim for the Jewish charities building was to overcome the fragmentation of Jewish organizations by uniting them within one building, if not yet uniting them organizationally. Most important in his view was his requirement that the building house both the German Jewish Associated

Jewish Charities and the Orthodox Federated Charities. Merger between the two would not occur until 1924, but Rosenwald hoped for greater coordination through shared physical space for the organizations.

With the Hebrew Institute gift Rosenwald also demonstrated his concern for the immigrants. But trouble began with unexpected cost for the building, exceeding Rosenwald's expectations. His gift was premised on the overall cost of the gymnasium building being no more

than one hundred thousand dollars, of which he would supply half. But the estimate came in at one hundred twenty five thousand.

Rosenwald objected that the cost violated the condition of his gift.¹⁰ Jacob Loeb, the Institute's president, responded emotionally, invoking his love for the immigrants. Six years ago, he said, you urged me to join the Institute's board. At the time, "I did not know that there was such an organization... I had never heard of it." Having become its president, Loeb wrote: "I want to keep the presidency and see the Institute [become] the great... center that it is destined to become—no longer solely on account of my regard for you but because of my great love for the Institute and for our people in the neighborhood."¹¹ Rosenwald rationally critiqued cost estimates and building plans. Loeb responded with an emotional appeal that reminded Rosenwald why he made his gift. Again, heart over mind, and Rosenwald fulfilled his pledge.



A HALF-MILLION FOR WAR RELIEF

Samuel Phillipson handing the late Jacob H. Schiff [d. 1920] a check for \$500,00 collected in Chicago. Julius Rosenwald in center.

Caption, *History of the Jews of Chicago*, 1924.

Continued on Page 12

Julius Rosenwald

Continued from page 11

The last case for us involves the Reform movement's rabbinical school, Hebrew Union College in Cincinnati. Rosenwald's giving to the college began in 1909 as it planned a new building. He pledged fifty thousand dollars with the requirement that an equal sum be raised from other donors. Subsequently he made regular donations to the college.¹²

In 1925, Adolph Ochs, publisher of *The New York Times*, began a campaign to endow the college with five million dollars, asking Rosenwald for fifty thousand dollars.¹³ At that, Rosenwald sought out information about the college's condition, receiving negative reports.

Rosenwald interpreted the Reform college's weaknesses to indicate that American Judaism's educational resources were too scattered and its religious life too Balkanized. He responded to Ochs that he thought it would most



Marks Nathan Jewish Orphan Home, 1550 South Albany Avenue.

History of the Jews of Chicago, 1924.

benefit American Judaism to consolidate rabbinical training and end denominationalism.¹⁴ Impractical as it was, Rosenwald's idea of American Jewish unity indicated he was thinking of his philanthropy as a means for building Jewish American strength. Again, Rosenwald's heart eventually overcame his head. In 1928 he proposed to Ochs, despite his distaste for endowments, that he would give five hundred thousand dollars toward the endowment of Hebrew Union College.¹⁵

Julius Rosenwald was a great man. That we have forgotten him is a loss for all Americans, but Jewish Americans in particular. Aviva Kempner's film and Peter Ascoli's book thankfully help us recover his memory. Rosenwald's African American philanthropy was the finest example of the Jewish dedication to social justice. And his Jewish philanthropy enriched our communities and institutions to fulfill his aim that America could become a safe home for his people. ❖

¹ Quoting Aviva Kempner, interviewed by Robert Siegel on NPR, August 19, 2015.

² Peter Ascoli, *Julius Rosenwald: The Man Who Built Sears, Roebuck and Advanced the Cause of Black Education in the American South* (Bloomington: Indiana University Press, 2006), p. 79.

³ Peter Ascoli, p. 384.

⁴ Peter Ascoli, p. 253.

⁵ Letter, Marshall to Rosenwald, February 20, 1915, Box 29, Folder 15, Rosenwald Papers, University of Chicago Library.

⁶ Peter Ascoli, pp. 212-216.

⁷ CPI Inflation Calculator, U.S. Department of Labor, Bureau of Labor Statistics, http://www.bls.gov/data/inflation_calculator.htm

⁸ "Rosenwald Gives \$687,500 To Public On 50th Birthday," *Chicago Daily Tribune* (August 12, 1912), p. 1.

⁹ Rabbi Emil Hirsch, quoted in Tobias Brinkman, *Sundays at Sinai* (Chicago: University of Chicago Press, 2014), p. 158.

¹⁰ Letter, James Davis to Jacob M. Loeb, October 27, 1913, Box 6, Folder 15, Rosenwald Papers.

¹¹ Letter, Jacob M. Loeb to Rosenwald, October 28, 1913, Box 6, Folder 15, Rosenwald Papers.

¹² Letter, Rosenwald to B. Bettman, October 29, 1909.; Letter, Rosenwald to J. Walter Freiberg, January 14, 1918, Box 18, Folder 7, Rosenwald Papers.

¹³ Letter, Adolph Ochs to Rosenwald, January 12, 1925, Box 18, Folder 7.

¹⁴ Letter, Rosenwald to Adolph Ochs, September 22, 1925, Box 18, Folder 7.

¹⁵ Letter, Rosenwald to Adolph Ochs, August 31, 1928, Box 18, Folder 7.

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our publications

HISTORY OF THE JEWS OF CHICAGO. Edited by Hyman L. Meites. The Chicago Jewish Historical Society's 1990 facsimile of the original 1924 edition and supplementary excerpts from the 1927 edition. With a new introduction by James R. Grossman. Foreword by Thomas R. Meites and Jerome B. Meites. Hundreds of biographical entries; synagogue and organization histories; index. Illustrated with black and white photographs and drawings. 856 pages. **Limited Edition Sold Out.** *Reference copies can be found in the Asher Library of Spertus Institute, the Chicago Public Library, and other libraries. Copies are sometimes offered for sale on the internet.*



SYNAGOGUES OF CHICAGO.

Edited by Irving Cutler, Norman D. Schwartz, and Sidney Sorkin. Project supervised by Clare Greenberg, 1991. A compilation of information on local synagogues, based on listings in Chicago city directories (1839 through 1928-29) and Chicago classified phone directories (1929-30 through 1992).

The information was entered into a computer database from microfilm prints of the directories located in the Chicago Municipal Reference Library. To make the synagogue listings more readily usable by scholars, entries have been sorted into various categories, and separate lists have been made:

1. Master information: **all available information** listed in alphabetical order by record number.
2. Basic information: synagogue name, address, year of record, and record number, in alphabetical order **by synagogue name.**
3. Basic information as above **by year**, with all entries for a given year together.
4. Basic information as above sorted by year, by street address, and **by alphabetized street names.**
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A WALK TO SHUL: Chicago Synagogues of Lawndale and Stops on the Way. By Bea Kraus and Norman D. Schwartz. 2003. The Great Vest Side, street by street. **First Edition Sold Out — Second Edition in Preparation** *Reference copies are in the Asher Library of Spertus Institute and the Chicago Public Library.*

THE GERMAN-JEWISH EMIGRATION OF THE 1930s AND ITS IMPACT ON CHICAGO. Publications Committee Chairman: Roberta L. Bernstein. Edited by Curtis C. Melnick. 1980. Report of the CJHS symposium held at Congregation Ezra-Habonim on November 18, 1979. Illustrated. 24 pages. Paper \$4.00*

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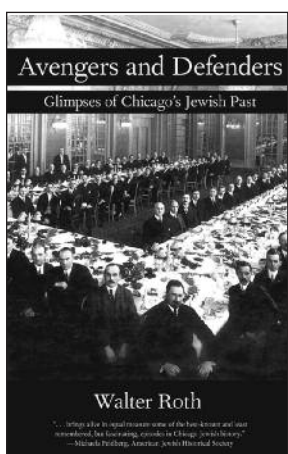
Walter Roth's Jewish Chicagoans... and His Family History

The Published Works of Our President Emeritus



LOOKING BACKWARD: True Stories from Chicago's Jewish Past. By Walter Roth. Academy Chicago Publishers, 2002. The unknown story of Jewish participation in Chicago's great fair of 1893 is only one of the fascinating nuggets of history unearthed and polished by Walter Roth in the pages of *Chicago Jewish History*. The material chronicles events and people from the late 1800s to the end of World War II. Illustrated. 305 pages. Paper.

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AVENGERS AND DEFENDERS: Glimpses of Chicago's Jewish Past. By Walter Roth. Academy Chicago Publishers, 2008. The second collection of articles from *Chicago Jewish History* by President Emeritus Roth, who conveys his justifiable pride in the productive immigrants, refugees, and native-born Jews who enriched the life of our city. The "avenger" in the title is Sholom Schwartzbard, who assassinated Simon Petlura, whose followers perpetrated the post-WWI pogroms in Ukraine. Illustrated. 235 pages. Paper.

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AN ACCIDENTAL ANARCHIST: How the Killing of a Humble Jewish Immigrant by Chicago's Chief of Police Exposed the Conflict Between Law & Order and Civil Rights in Early 20th Century America. By Walter Roth & Joe Kraus.

Academy Chicago Publishers, 1998. The episode took place on a cold Chicago morning in March, 1908. Lazarus Averbuch, a 19-year-old Jewish immigrant, knocked on the door of Police Chief George Shippy. Minutes later, the boy lay dead, shot by Shippy himself. Why Averbuch went to the police chief's house and exactly what happened afterward is still not known. The book does not solve the mystery, rather the authors examine the many different perspectives and concerns that surrounded the investigation of Averbuch's killing. Illustrated. 212 pages. Paper.

*Buy Direct from CJHS at Special Price \$15.00**

Coming Soon! STORIES WORTH RETELLING. By Walter Roth. Amazon Kindle, 2016. Articles, interviews, and reviews from *Chicago Jewish History* not published in Roth's earlier collections. Includes profiles of social justice advocates among the author's fellow lawyers as well as more family memoirs.

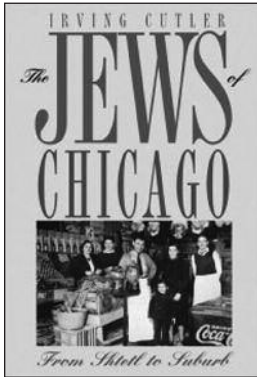
DEPARTURE AND RETURN: Trips to and Memories from Roth, Germany. By Walter Roth. Amazon Kindle, 2013. In the summer of 1938, nine-year-old Walter Roth arrived in Chicago with his immediate family after they escaped Nazi Germany. Growing up in Hyde Park, he was a typical American immigrant teen. However, a trip in 1953 back to Roth, his hometown in Germany, proved to be a turning point on which would begin a lifelong journey exploring his roots. This project grew into the creation of a memorial in Roth to commemorate the Jews who were murdered during the Holocaust, and his continued involvement with his village, to which he has traveled with his wife, Chaya, their children and grandchildren to explore his family's tragic past. Illustrated, 165 pages. Paper.

TONI AND MARKUS: From Village Life to Urban Stress. By Walter Roth. Amazon Kindle, 2014. In this memoir, Roth explores the everyday lives of his father, Markus, and his stepmother, Toni, and other members of the family in Germany and as refugees in Chicago. The interview format allows the reader to hear the story in Toni's own words and to sense the joys and sorrows she experienced in her 99 years of life. Recipes at the end of the book are part of the family's heritage. 121 pages. Paper.

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Irving Cutler's Neighborhoods

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THE JEWS OF CHICAGO: From Shtetl to Suburb. By Irving Cutler. University of Illinois Press, 1996. The authoritative, vividly told history of Chicago's Jewish community by the professor emeritus of geography at Chicago State University and a founding board member of the Chicago Jewish Historical Society. 162 black and white images. 336 pages. Cloth and Paper editions.

CHICAGO'S JEWISH WEST SIDE. By Irving Cutler. Arcadia Publishing *Images of America*, 2009. A gathering of nostalgic photos from private collections and Dr. Cutler's own treasure trove. Former West Siders will *kvel* and maybe also shed a tear. 207 black and white images. 128 pages. Paper.

JEWISH CHICAGO: A Pictorial History. By Irving Cutler. Arcadia Publishing, *Images of America*, 2000. A sentimental snapshot of the city's Jewish community. 200 images. 128 pages. Paper.

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

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

THE ENCYCLOPEDIA OF CHICAGO. Edited by James R. Grossman, Ann Durkin Keating, and Janice L. Reiff. University of Chicago Press, 2004. The "Jewish Community" entry is by Dr. Irving Cutler. Illustrations and maps. 1,152 pages.

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

THE CHICAGO METROPOLITAN AREA: Selected Geographical Readings. Irving Cutler, Editor. Simon & Schuster, 1970. 322 pages.

THE CHICAGO-MILWAUKEE CORRIDOR. By Irving Cutler. Northwestern University Studies in Geography, 1965. A study of intermetropolitan urban coalescence. Includes 117 maps and illustrations. 322 pages.

CHICAGO'S FORGOTTEN SYNAGOGUES.

By Robert A. Packer. Arcadia Publishing *Images of America*, 2007. The author is a former history teacher, professional building inspector, and freelance photographer. His goal was to document the many old synagogues and communal buildings before they met the wrecking ball. His explorations cover every area of the city where there was a Jewish population. Packer includes photographs of rabbis, Hebrew school class pictures, social event announcements and invitations. 200 black and white images. 128 pages. Paper.

DOORS OF REDEMPTION: The Forgotten Synagogues of Chicago and Other Communal Buildings.

Photographed and edited by Robert A. Packer. Booksurge, 2006. 282 pages. Spiral-bound paper.

AVONDALE AND CHICAGO'S POLISH VILLAGE.

By Jacob Kaplan, Daniel Pogorzelski, Rob Reid, and Elisa Addlesperger. Foreword by Dominic Pacyga. Arcadia Publishing *Images of America*, 2014. Home to impressive examples of sacred and industrial architecture, and the legendary Olson Waterfall, Avondale is often tagged as "the neighborhood that built Chicago." 207 black and white images. 128 pages. Paper.

LAKE VIEW. By Matt Nickerson. Foreword by Norman J. Dinkel, Jr. Arcadia Publishing *Images of America*, 2014. The neighborhood, located on our North Side, is known today for its million-dollar homes and Wrigley Field, but it was once a very different community. Shopkeepers once risked rebuke if they did not speak German. 204 black and white images. 128 pages. Paper.



our authors

JULIUS ROSENWALD: The Man Who Built Sears, Roebuck and Advanced the Cause of Black Education in the American South.

By Peter Ascoli. Indiana University Press, 2006. The author is the grandson of the Chicago businessman-philanthropist as well as a historian. He tells J.R.'s story with a historian's professional skill and with insights that only an insider with access to family records and memories could have. Black and white photographs. 472 pages. Cloth and Paper editions. Peter Ascoli appears in Aviva Kempner's documentary film, "Rosenwald."

WOMEN BUILDING CHICAGO, 1790-1990:

A Biographical Dictionary. Edited by Adele Hast and Rima Lunin Schultz. Indiana University Press, 2001. Of the over 400 individual entries, forty are Jewish women. Illustrated. 1,088 pages.

BREAKING GROUND: Careers of 20 Chicago

Jewish Women. By Beatrice Michaels Shapiro. Edited by Dr. Khane-Faygl Turteltaub. AuthorHouse, 2004. Interviews bring out the Jewish values that have played a part in the lives of these high achievers. Judge Ilana Rovner, U.S. Rep. Jan Schakowsky, and Ruth Rothstein are included, among other notables. 137 pages. Paper.

THE DOCTORS BECK OF CHICAGO.

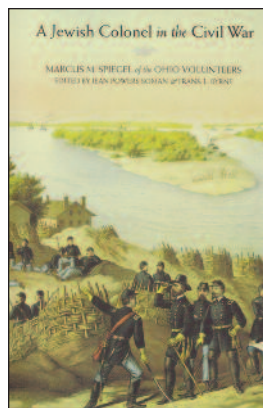
Second Edition. By Sidney J. Blair, M.D., FACS. Chauncey Park Press, 2013. The German Jewish Beck brothers visited the Mayo Clinic, adopted that institution's idea of cooperative medicine, and established their North Chicago Hospital with that principle. It was the first hospital to do so in Chicago. The hospital was located on North Clark Street in the Lakeview neighborhood. Black and white photographs. 263 pages. Paper.

CREATING CHICAGO'S NORTH SHORE:

A Suburban History. By Michael H. Ebner. University of Chicago Press, 1988. Evanston, Wilmette, Kenilworth, Winnetka, Glencoe, Highland Park, Lake Forest, and Lake Bluff—eight communities that serve as a genteel enclave of affluence, culture, and high society. Prof. Ebner explains the origins and evolution of this distinctive region. Photographs and maps. 368 pages.

AFRICAN AMERICANS IN GLENCOE: The Little Migration.

By Robert A. Sideman. The History Press, 2009. While little has been written about Glencoe's African American heritage, the author discovered ample historical resources to tell the story from the very first days. Illustrated. 126 pages. Paper.



A JEWISH COLONEL IN THE CIVIL WAR: Marcus M. Spiegel of the Ohio Volunteers.

Edited by Jean Powers Soman & Frank L. Byrne. University of Nebraska Press, 1995. Marcus M. Spiegel, a German Jewish immigrant, served with the 67th and 120th Ohio Volunteer regiments.

He saw action in Virginia, Mississippi, Arkansas, and Louisiana, where he was fatally

wounded in May 1864. These letters to Caroline, his wife, reveal the traumatizing experience of a soldier and the constant concern of a husband and father. (Caroline Hamlin Spiegel was the first convert to Judaism in Chicago.) Illustrated. 353 pages. Paper.

DVD: CHICAGO'S ONLY CASTLE: The History of Givins' Irish Castle and its Keepers.

Errol Magidson, producer and co-director; Joshua Van Tuyl, co-director. 2011. Documentary tells the stories of the five Castle "keepers"—Robert C. Givins, the Chicago Female College, the Burdett family, the Siemens family, and Beverly Unitarian Church. Their stories are tied to the history of Chicago from 1886, when the Castle was built, to the present. One hour, 26 minutes. www.chicagosonlycastle.org.

SOUTHERN JEWISH HISTORY. The peer-reviewed annual journal of the Southern Jewish Historical Society. CJHS Past President Rachel Heimovics is the Founding Managing Editor. www.jewishsouth.org

THE FLORIDA JEWISH HERITAGE TRAIL.

By Rachel Heimovics and Marcia Zerivitz. Florida Department of State, 2000. Illustrated. 44 pages. Paper. *The Jewish Museum of Florida, Orovitz Museum Store, 301 Washington Avenue, Miami Beach, FL 33139-6965. www.jewishmuseum.com*

"The Catskills of the Midwest"

A TIME TO REMEMBER: A History of the Jewish Community in South Haven. By Bea Kraus. Priscilla Press, 1999. Covers the 1920s–1950s, when this town on the Lake Michigan shore had a thriving Jewish summer resort community, Those sugar sand beaches, those blueberries, those peaches—it's no wonder South Haven has experienced a gentrified renaissance in recent decades. Illustrated. 287 pages. Paper. krausbooks.com

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Fiction and Memoirs

THE ALEXANDRIA LETTER:

A Novel. By George R. Honig. Synergy Books, 2010. Cambridge scholar Nathan Tobin discovers an ancient Aramaic letter which contains surprising revelations about the lives of Jesus, John the Baptist, and Paul of Tarsus. If true, the contents threaten to overturn long-held tenets of Christianity. As Tobin races to verify the letter's authenticity, he faces rejection by his fellow scholars and sinister opposition from within the Church. 329 pages. Paper

TO LOVE MERCY: A Novel. By Frank S. Joseph. Atlantic Highlands, 2006. *Winner of five awards.* Set in 1948, it throws together two boys from different worlds—affluent Jewish Hyde Park and the hard-scrabble Bronzeville Black ghetto. Concludes with excerpts from transcripts of oral history interviews of neighborhood residents. Photo illustrations. 291 pages. Paper.

CORPORATE WAR: Poison Pills and Golden Parachutes. By Werner L. Frank. Amazon Kindle, 2010. A business thriller portraying the cutthroat behavior of two computer companies engaged in a hostile takeover. 360 pages. Paper.

LEGACY: The Saga of a German-Jewish Family Across Time and Circumstance. By Werner L. Frank. Avoteynu, 2003. Includes a portion on the author's immigration to Chicago and growing up in Hyde Park. 926 pages plus CD

A SONG OF INNOCENCE. By Harold H. Kraus. Fidlard-Doubleday, 2004. Two meek U.S. Army recruits, a Jew and a Gentile, feel the wrath of an anti-Semitic redneck in a WWII training camp. 135 pages. Paper. *KrausBooks.com*

MY AFFAIR WITH THE TRUNK MURDERESS: Kind of A Memoir.

By Melvin L. Marks. AuthorHouse, 2015. A terrified teenage boy is pulled out of his Orthodox Jewish home in Iowa and brought to live in Phoenix, Arizona, where Winnie Ruth Judd, the infamous "trunk murderess" of the 1930's was then an escapee from the state insane asylum. 126 pages. Paper.

BORN ON THE 4TH OF JULY:

A Memoir. By Beatrice Michaels Shapiro. Edited by Dr. Khane-Faygl Turteltaub. Illustrated by Adele Soll Aronson. AuthorHouse, 2014. Short articles and poems by an observant and sensitive writer who despite decades of hardship and tragedy established a career as a respected journalist. 137 pages. Paper.

CHICAGO SKETCHES. By Richard Reeder. AMIKA Press, 2012. Single-page stories drawn from the author's childhood and from the neighborhoods he visited in his work for the city: Rabbi Mendel's Purim party, Maxwell Street, the Arbeter Ring social hall, the racial situation in Canaryville. Color illustrations by Leonid Osseny. 45 pages. Paper.



Leonid Osseny, *Open Bridge on Michigan Avenue, 2003.* Oil on canvas.

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Food and Food for Thought **FROM THE JEWISH HEARTLAND: Two Centuries of Midwest**

Foodways. By Ellen F. Steinberg and Jack H. Prost. University of Illinois, 2011. Authors Steinberg and Prost *fressed* their way through Minnesota, Wisconsin, Illinois, and Missouri—all in the name of research! This is not a cookbook. Rather it is a fascinating exploration of how immigrant Jews adapted their Old World recipes to the ingredients they found in the Midwest. Illustrated. 224 pages.

IRMA: A Chicago Woman's Story, 1871-1966. By Ellen F. Steinberg. University of Iowa, 2004. Based on the diaries and later memoirs of Irma Rosenthal Frankenstein, a Chicago-born member of the German Jewish community. The story of Steinberg's discovery of the diaries is told in the Spring 2004 issue of *Chicago Jewish History* by archivist Joy Kingsolver. 252 pages.

**LEARNING TO COOK IN 1898:
A Chicago Culinary Memoir.** By Ellen F. Steinberg. Wayne State University, 2007. Based on Irma Rosenthal Frankenstein's manuscript cookbook. Recipe adaptations by Eleanor Hudera Hanson. 240 pages.

our authors

A Film by Ethan Bensinger

REFUGE: STORIES OF THE SELFHELP HOME

(2012, 60 minutes.) *Refuge* reaches back more than seventy years to give voice to the last generation of Jewish victims of Nazi persecution. The film traces the lives of Holocaust survivors and refugees who today live in Chicago at Selfhelp, a home that has provided refuge for more than 1,000 elderly Central European Jews since the end of World War II. Told through the eyewitness experiences of Selfhelp's residents and founders, it is a story of remarkable courage and resilience. www.storiesofselfhelp.film.com

THE FATE OF HOLOCAUST MEMORIES: Transmission and Family Dialogues.

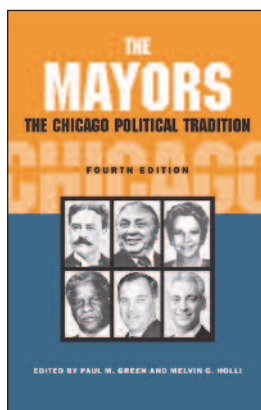
By Chaya H. Roth with the voices of Hannah Diller and Gitta Fajerstein. Amazon Kindle, 2013. Part oral history, part psychological exploration. After her father's murder in the Sachsenhausen concentration camp, the author fled with mother Hannah and sister Gitta from Berlin to Belgium, France, and Italy, scrambling on foot up the Alps, hiding in primitive stone *cavas*, and in a Dorothean convent. The book also charts their escape to Palestine in 1945, assisted by soldiers of the Jewish Brigade. The book uses interviews, diary entries, and psychological analysis to reveal how each generation has passed on memories of the War and the Shoah to the next. Roth asserts that Holocaust memories engender values, ideals, and beliefs, just as trauma can engender vitality and hope.

Those learning about the Holocaust will find in this book both an intimate depiction of the trauma endured by Jews during World War II, and its ramifications in the present day. Finally, this work speaks to the remaining survivor generations who struggle with issues of Holocaust transmission, wondering about the value, necessity and manner in which Holocaust memories are handed down. Illustrated. 295 pages. Paper.

THE CURSE OF GURS: Way Station to Auschwitz. By Werner L. Frank and Dr. Michael Berenbaum. Amazon Kindle, 2012. In an October 1940 *aktion*, Jews from the States of Baden and the Pfalz/Saar were gathered at Vichy's Gurs internment camp, then in the Parisian suburb of Drancy, where they faced a final deportation to Auschwitz. 408 pages. Paper.

CANDLES BURNED IN CHICAGO: A History of 53 Memorial Commemorations of the Warsaw Ghetto Uprising. The Midwest Jewish Council. Kenan Heise, editor; N. Sue Weiler, contributing editor. AuthorHouse, 2004. A record of the annual gatherings mounted by a group of Jewish Chicagoans and their friends 1944–1996. 132 pages. Paper.

Politics and Ethnicity



THE MAYORS: The Chicago Political Tradition. Fourth Edition. Edited by Paul M. Green and Melvin G. Holli. Southern Illinois University Press, 2013. Distinguished scholars contributed profiles of our city's first sixteen modern mayors, from Joseph Medill to the Daleys, Jane Byrne, Harold Washington, and Rahm Emanuel. 368 pages. Paper.

MINYANS FOR A PRAIRIE CITY: The Politics of Chicago Jewry 1850-1914. By Edward H. Mazur. Garland Publishing, 1990. Our Society's president displays his deep knowledge and enthusiasm for his subject in this reference book for researchers. 428 pages.

THE ETHNIC FRONTIER. Holli and d'A Jones, editors. Eerdmans, 1984. Essays on the history of group survival in Chicago and the Midwest. The entry on "Jewish Chicago" is by Edward H. Mazur. 422 pages.

BIOGRAPHICAL DICTIONARY OF AMERICAN MAYORS, 1820-1980. Holli and d'A Jones, editors; Edward H. Mazur, contributing editor. Greenwood Press, 1981. 441 pages.

BRIDGES TO AN AMERICAN CITY: A Guide to Chicago's Landsmanshaften 1870 to 1990. By Sidney Sorkin Z^L. Peter Lang American University Studies, 1993. Valuable overview of the hundreds of service organizations, named after their Old World origins, that were a significant part of the Jewish immigrant experience. A primary reference on the subject for urbanologists, historians, and sociologists. Sidney Sorkin chaired the CJHS Landsmanshaften Exhibition at the Spertus Institute in 1990. 480 pp.

our authors

STANDING AT SINAI: Sermons and Writings.

By Fred N. Reiner. AuthorHouse, 2011. Chicago born and raised, Fred Reiner is rabbi emeritus of Temple Sinai, Washington, D.C. This volume captures some of the trends and struggles of his twenty-five years serving a well-educated and sophisticated Reform congregation. 356 pages.

JEWISH LAW IN TRANSITION: How Economic Forces Overcame the Prohibition Against Lending Interest.

By Hillel Gamoran. Hebrew Union College Press, 2008. The intention of the biblical prohibition was to prevent the wealthy from exploiting the unfortunate. However, in the course of time it was seen to have consequences that militated against the economic welfare of Jewish society as a whole. 196 pages.

THE SIDDUR COMPANION. By Paul H. Vishny. Devorah Publishing, 2005. This work is intended to form the background for a meaningful devotion to prayers. 112 pages. Paper.

Stained Glass and Photography



THE STAINED GLASS WINDOWS AT TEMPLE SHOLOM. By Norman D. Schwartz and Rolf Achilles. Photographs by Rich Master. Design by Dianne Burgis. Temple Sholom, 2001. Twelve sets of brilliant stained glass windows enhance the stately beauty of Temple Sholom of Chicago, 3480 North Lake Shore Drive. The earliest windows were moved to this building in 1928-29 from the congregation's previous home, and the most recent set was dedicated in 1998, so a wide range of art glass techniques

and styles are represented. 20 pages. Paper. *The cost of the project was underwritten by the Moselle Schwartz Memorial Fund.*

ABANDONED: America's Vanishing Landscape.

By Eric Holubow. Schiffer Publishing, 2014. This hard cover coffee table book is a comprehensive collection of Holubow's urban exploration photography, including over 200 images from sites all across America. He finds a surprising yet undeniable beauty beneath the rubble and decrepitude. The magnificent—abandoned—sanctuary of Chicago's Agudas Achim North Shore Congregation is included. A signed copy of the book is available through the photographer's website ebow.org.

Orthodox Judaism in America

WHO RULES THE SYNAGOGUE?

Religious Authority and the Formation of American Judaism, 1816-1885.

By Zev Eleff. Oxford University Press, 2016. An award-winning study of the tensions between lay and religious authorities in the United States during the nineteenth century.

MODERN ORTHODOX JUDAISM IN AMERICA: A Documentary History.

By Zev Eleff. Jewish Publication Society, 2016. An edited and annotated collection of texts and visual primary sources that tell the history of the Modern Orthodox experience in the United States. The work includes a lengthy introduction as well as prefatory remarks before each chapter.

IGGUROT HA-LEVI: Essays on the Service of the Levites According to Rambam and Other Essays.

By Zev Eleff. Boston, 2012. A small collection of traditional rabbinic novellae; one is a pathbreaking work on the intersection of academic historical writing and Jewish law. Hebrew.

LIVING FROM CONVENTION TO CONVENTION:

A History of the NCSY, 1954-1980. By Zev Eleff. Ktav, 2009. A history of Orthodox Judaism's leading youth movement in its formative years.



SHIRAT MIRIAM: Essays on Rambam and Talmudic Discourses.

By Zev Eleff. Baltimore, 2009. A collection of traditional rabbinic novellae that explores many areas of Jewish law and literature. The lengthiest chapter explores the historical Beruriah of the Mishnaic period. Hebrew.

MENTOR GENERATIONS: Reflections on Rabbi Joseph B. Soloveitchik.

Edited by Zev Eleff. Ktav, 2008. A collection of original essays on the life and legacy of the leading and towering rabbinic figure in American Orthodox Jewish life.

Report: CJHS Open Meeting, Sunday, November 8 2015

Jewish Connections to Chicago Sports



Dr. Preston Wolin.

The meeting was held at Kehilath Chovevei Tzion, 9220 Crawford Avenue, Skokie, in the social hall of the synagogue that holds two beautiful sanctuaries, one Ashkenazi and one Sephardi. Preston A. Wolin, M.D., gave a Power Point presentation. He is the founder and director of the Center for Athletic Medicine, Ltd., in Chicago. Dr. Wolin has served as a team physician at the

professional, collegiate, and high school levels, and as U.S. team physician at the Maccabiah Games in Israel.

Boxing: The first Chicago sportsman he discussed was **Barney Ross** (born Dov-Ber Rasofsky) from the Maxwell Street area, “the quintessential Chicago Jewish athlete.” He won boxing championships in three divisions in the 1930’s. In 1941, at the age of 32, Ross requested combat duty in the U.S. Marine Corps and earned a Silver Star for his heroic actions at Guadalcanal. While recovering from war wounds and malaria he became addicted to morphine, a habit he would finally kick. **Jackie Fields** (Jacob Finkelstein) was an Olympic featherweight gold medalist in 1924 at age 16.

Football: **Sid Luckman** was the T-formation quarterback of the Chicago Bears, 1939-1950, the first quarterback to pass for 400 yards in a game. **Marshall Goldberg** played eight seasons with the Chicago Cardinals, 1939-43 and 1946-48. Preston Wolin’s father was the team physician for the post-war Cardinals, including the 1947 NFL Champions. Preston inherited the precious silver football that was presented to his father. Coach **Marv Levy** attended South Shore High, served in the Army Air Force in WWII, and took the Buffalo Bills to four straight Super Bowls. **Jerry Markbreit** was one of the greatest referees in NFL history. He officiated in eight Super Bowls, an NFL record.

Basketball: **Tal Brody** was an All-American at the University of Illinois. He served in the U.S. Army 1966-69; made *aliyah* and served in the IDF 1970-73. His team, Maccabi Tel Aviv, won the Euro Cup in 1977; Brody won the Israel Prize in 1979. He was called *Mar Cadursal* (Mr. Basketball). **Howie Carl** of Von Steuben High finished as the second highest scorer in DePaul basketball history, after George Mikan. **Jon Scheyer** led the Glenbrook North team to the Illinois State High School Basketball Championship and was a member of the the Duke NCAA champs. **Jerry Krause** was GM of the Chicago Bulls in their glory years. **Abe Saperstein**, born in London, England, attended Lake View High, and named his team—all from Wendell Phillips High—the Savoy Big Five, but changed it to the Harlem Globetrotters to identify them as a black team.

Baseball: Catcher **Moe Berg** played with many Major League teams, but spent most years with the White Sox. A Princeton graduate, it was said that he spoke seven languages but couldn’t hit in any of them. **Harry Grabiner** worked for the White Sox, 1915-1945. He was the team secretary during the Black Sox scandal. Brooklyn-born **Jerry Reinsdorf** is an owner of the White Sox and the Bulls. Pitchers **Ken Holtzman** and **Steve Stone** are well-remembered, and Stone continues to be a White Sox TV broadcaster. **Theo Epstein**, who brought two World Championships to the Boston Red Sox, is now the Cubs’ President of Baseball Operations. We can only hope...

Dr. Wolin named some worthy but lesser known athletes, and our attendees contributed a few more names: boxing promoter **Ben Bentley**, agent **Arthur Morse**, boxer “**Kingfish**” **Levinsky**, and White Sox pitchers **Saul Rogovin** and **Marv Rotblatt**.

Dr. Wolin, who was on the Princeton baseball team and continues to play the game, concluded his terrific talk by informing us that his wife, **Morgan Friedman Wolin**, a champion equestrian, is “the true athlete in our family.”



Two CJHS members attended in their sports gear: Willa Bryer-Douglas in her Bears Super Bowl winners’ jersey and Lionel Dredze in his Northwestern Wildcats scarf.

Photographs by Rachele Gold.

Report: Joint Meeting of the JGSI and the CJHS, Sunday, October 25, 2015

The Greenebaum Family: From the Rheinpfalz to Chicago

The Jewish Genealogical Society of Illinois graciously welcomed us to their meeting place, the social hall of Temple Beth-El, 3610 Dundee Road, Northbrook, to share in hosting a program. The presenter was Joan Adler, executive director of the New York-based Straus Historical Society. She has spent the past 25 years researching, documenting, and disseminating information about the Lazarus Straus family from the Rheinpfalz area of Germany.

The Grünebaum/Greenebaum family, progenitors of the Straus family, originated in the small towns of southwestern Germany. Their progenitor, Joseph, was born around 1679. The Grünebaums prospered due to their hard work and thrift and were known throughout the region for their philanthropy and civic-minded activities.

In 1845, a time of social turmoil, Michael Grünebaum emigrated to America, to New York, but soon traveled west to the small but growing city of Chicago “for the weather.” His father, Jacob, worried and wrote anxious letters, but Michael’s brothers soon followed him, and then so did the parents. By 1852, the entire Jacob Grünebaum family, now calling themselves Greenebaum, were settled in Chicago.

Michael, a plumber by trade, opened a hardware and tinsmith shop. He was a founder of the Hebrew Benevolent Society and became its first president. He founded the Zion Literary Society, (culture, not card games), and was a member of KAM, Sinai, and Zion congregations. His wife, Sarah, bore ten children. One of them, Hannah, became a distinguished public figure. Her autobiography, spanning 82 eventful years, is well worth reading for its sensitivity, humor, and down-to-earth history of our city.

Elias and young Henry became clerks in the bank of Richard Swift. Four years later, they organized the firm of Greenebaum Brothers, and then went on to other banking and business enterprises.

Henry and his wife Emily suffered the death of their only child a year after its birth, but they bestowed their love and care on other children in the family. They also generously supported the education of artists and musician. Henry was a founder of Ramah Lodge of B’nai B’rith and many civic institutions. He was at various times president of Isaiah and Zion congregations. He was an active supporter of Abraham Lincoln. Henry Greenebaum was Chicago’s first Jewish alderman, representing the Sixth Ward on the City Council. As a real estate developer he was known as “the father of Humboldt Park.”

Joan Adler, in her PowerPoint presentation, projected an image of the Greenebaum Family Tree—impressive!



CJHS President Ed Mazur and guest speaker Joan Adler.



The Greenebaum Brothers: Elias (1822-1919), Michael (1824-1894), Henry (1833-1914).



**Hannah Greenebaum Solomon. (1858-1942).
Daughter of Michael and Sarah (Spiegel) Greenebaum.**

BARNEY ROSS: The Life of a Jewish Fighter.

By Douglas Century. Nextbook/Schocken *Jewish Encounters*, 2006. Illustrated. 216 pages.

THE CATCHER WAS A SPY: The Mysterious Life of Moe Berg.

By Nicholas Dawidoff. Pantheon, 1994. Illustrated. 453 pages.

FABRIC OF MY LIFE: The Story of a Social

Pioneer. By Hannah G. Solomon. The National Council of Jewish Women, Bloch Publishing, 1946. New Material, 1974. Illustrated, 277 pages. Paper.

A JEWISH COLONEL IN THE CIVIL WAR:

Marcus M. Spiegel.... See page 16.

Report: CJHS Tour, Sunday, October 11, 2015

Chicago's Historic North Side Jewish Cemeteries

Our walking tour of three cemeteries had three guides: Board members Mark Mandle, Herbert Eiseman, and Jacob Kaplan. Tour Chairman Leah Axelrod arranged our coach transportation between the sites to avoid the route of the Chicago Marathon. Our first stop was at Chicago's oldest existing Jewish cemetery, organized in 1851.

The Hebrew Benevolent Society Cemetery at 3919 North Clark Street is commonly called "Jewish Graceland," as it is located near the actual Graceland. The Jewish cemetery has a complicated history of divided ownership, mismanagement, and vandalism. The site is composed of four sections. We visited the two middle sections with the new owner, Cathy Eiseman Horowitz, who, with her sister, inherited the property from their father. They try to keep it in good repair. One historic monument does not mark a gravesite. It is a cenotaph, a memorial to Colonel Marcus M. Spiegel, who died in battle in the Civil War, was buried in Louisiana, and his body never recovered. His wife Caroline and son Moses are buried near the cenotaph. Marcus Spiegel's sister Sarah was the wife of Michael Greenebaum. The Greenebaum section includes the graves of Hannah G. Solomon and her husband Henry, who predeceased her by many years.

Other notable Jewish family names, such as Eisendrath and Schaffner, can be seen,

Our next stop was **Rosehill Cemetery**, 5800 North Ravenswood. It is a large green expanse that holds a lot of Chicago history. The obelisk at Rabbi Emil G. Hirsch's grave is covered with text; it is a virtual lecture. The Rosenwald grave marker is plain granite with the family name elegantly etched. "Beifeld" could not be completely erased from the Byfield obelisk. Our path took us past Florsheim, Foreman, Hart, and Kuppenheimer, all in English. A sign announces a new Jewish section called Har Vered (roughly "Rosehill" in Hebrew).

Our last stop was **New Light Cemetery**, 6807 North East-Prairie Road in Lincolnwood. This small Jewish cemetery was established in 1895, but fell into disrepair in the 1920's. Then, in 2000, with an active managing association, a new chapel was built to replace the one constructed in 1914. A beautiful, flower-bordered monument with names of victims of the Holocaust was placed at the entrance to the cemetery, and an annual memorial service is held there.

Top: Rosehill Cemetery:
Sign at the New Jewish Har Vered Section .
New Light Cemetery: American flag
and menorah behind the Holocaust Memorial.
Photographs by Bev Chubat.



Election of Members to the CJHS Board of Directors

At our November 8 open meeting, before Dr. Wolin's talk, the following nominees were elected to a three-year term on our Board of Directors.

JANET ILTIS began her career as a speech/language pathologist in Morton Grove, then took time off to raise twin daughters, and resumed her career in the Chicago Public Schools. Today she is semi-retired. Her interest in Chicago Jewish history stems from her family's genealogy. Janet's great-great-grandfather, Ignatz Jacob Kunreuther, was the first rabbi and shochet in the city, arriving in 1848 to become the rabbi at KAM. Janet learned of the Society in 1980 upon meeting its then president, Rachel Heimovics. She has been a member of the CJHS since 1982, and has continued to serve terms on the Board. Janet co-chaired the Landsmanshaftn Exhibit and she is currently on the Program Committee. Janet is a Board member of Beth Emet The Free Synagogue.

JOY KINGSOLVER is Senior Archivist at the Shel Silverstein Archives in Chicago. She was Director of the Chicago Jewish Archives at Spertus Institute of Jewish Learning and Leadership from 1996 to 2008 and regularly wrote a column for *Chicago Jewish History* called "From the Archives." Joy has an M.A. in History and an M.L.S. from Indiana University, and she is a member of the Academy of Certified Archivists.

President's Column *continued from Page 2*

Rewrites of older songs often appeared in the first half of the 20th century. One published during World War II offered a new version of the Hebrew "Mi Yimalel?" in English as "Who Can Retell?"

The song says that heroes or sages always came to the aid of needy Jews in the past, but "Who Can Retell" says that the current problems facing Jewry requires more. Now "all Israel must arise and redeem itself through deed and sacrifice."

Hanukkah in the USA allows Jews to join in the national merrymaking occasioned by Christmas, but also to rededicate ourselves to Judaism. Hanukkah provides us with an occasion for coming together to sing, *fress*, exchange gifts, and light candles on the evenings of the shortest days of the year. And perhaps most importantly, enjoy being Jews.

The Officers and Board of Directors of the CJHS hope that our members and friends had a joyous Hanukkah. No, it's not too late to send gift memberships, bringing the stories of Chicago's fascinating Jewish past to natives who have relocated beyond the polar vortex but retain strong bonds to their hometown. We are family! We welcome out-of-town additions to our Society *mishpocha*.

MICHAEL C. KOTZIN Z"l

Our community lost a leader and our Society lost a good friend this October with the death of Michael Kotzin after a long illness.

Mr. Kotzin wore many hats, working with the Anti-Defamation League and the Jewish United Fund/Jewish Federation of Metropolitan Chicago for more than a quarter of a century.

He served in the Israeli Army and taught at Tel Aviv University. Mr. Kotzin and his wife, Judy, had three children all born in Israel.

I became acquainted with Michael in the 1990s when my daughter, Amanda, and his daughter, Abigail, became lifelong friends during a summer at Camp Chi.

Mr. Kotzin was the eloquent guest speaker on the subject of "Interfaith Relations and the Shifting Face of Anti-Semitism in Chicago" at the CJHS open meeting on October 25, 2009. He was always available to our Society when his advice was sought.

Federation President Stephen Nasatir described Michael Kotzin as "a dedicated centrist...firmly in the middle, who believed that there was an appropriate approach for all problems."

May his memory be for a blessing.

JEROLD LEVIN earned a BS in Construction Management with a minor in Economics from Bradley University, and upon graduation joined the family construction business, Architectural Builders Co. After selling the business in 1985, he joined the Ben A. Borenstein Co as a VP. He retired from full-time work in 2008. Jerry and his wife Evie live in West Rogers Park where they raised their two sons. They are longtime members of Temple Beth-El. Jerry is a past president of the Temple, now located in Northbrook. The Levins joined the CJHS in 1977 after meeting Founding President Muriel Rogers at the United States Bicentennial exhibition at the Museum of Science and Industry. Jerry has been on the Board for six years and is currently the Society's Vice President.

MARK MANDLE is a longtime member of the CJHS. He is a former secretary of the Society, and a former co-chair of the Oral History Committee. Mark has guided several Society tours, most recently a walk through Chicago's historic North Side Jewish cemeteries, and he has published articles in *Chicago Jewish History*. He is active at KAM Isaiah Israel Congregation, and is a past member of the Board there. Mark is also a genealogist.

DR. MILTON SHULMAN is Professor Emeritus of Computer Science and Information Systems at DePaul University. His father and uncle were Zionist leaders in our community, and Milt was a founder of the IZFA (Intercollegiate Zionist Federation). As an 18-year-old student at the University of Chicago he went from the Enlisted Reserve

Corps to serve with Patton's Third Army in Europe, 1943-46. Milt was spending a year at The Hebrew University in Jerusalem when the UN Partition Plan for Palestine was ratified, and he joined the fight for the State of Israel as a member of MACHAL, (*Mitnadvei Chutz L'aretz*), and later spent a year in Israel as a project leader in his areas of professional expertise. He is a past president of the Zionist Organization of Chicago. Milt joined the CJHS in 1984 and is a longtime Board member and an expert proofreader of our journal.

The by-laws of the Society allow the Board to elect new members at any time during the year, and these members were elected in 2015:

DR. ZEV ELEFF, PATTI RAY, and ALISSA TANZAR ZEFFREN.

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



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THE BOOK ISSUE

- **Columbus and Ezekiel**
- **The Many Origins of HTC**
- **Rosenwald: Social Justice and Jewish Safety**
- **Reports: A Tour and Two Programs**

Our History and Mission

The Chicago Jewish Historical Society was founded in 1977, and is in part an outgrowth of local Jewish participation in the United States Bicentennial Celebration of 1976 at an exhibition mounted at the Museum of Science and Industry by the Jewish Federation of Metropolitan Chicago and the American Jewish Congress. Two years after celebrating our “double *chai*,” the Society’s

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

Visit our website — www.chicagojewishhistory.org

All Issues of our Society periodical from 1977 to the present have been digitized and posted on our website in pdf format.

Simply click on “Publications,” and scroll down through the years.

There is an Index to the issues from 1977 to 2012.

Pay Your Dues Online

Visit our website to pay dues via credit card or PayPal, or use the printable membership application to pay by check.

About the Society

unique mission continues to be the discovery, collection, and dissemination of information about the Jewish experience in the Chicago area through publications, open meetings, tours, and outreach to youth. The Society does not maintain its own archives, but seeks out written, spoken, and photographic records and artifacts, and responsibly arranges for their donation to Jewish archives.

Membership in the Society is open to all interested persons and organizations, and includes:

- A subscription to *Chicago Jewish History*.
- Free admission to Society public programs. General admission is \$10 per person.
- Discounts on Society tours.
- 10% discount on purchases at the elegant Spertus Shop.
- Membership runs on a calendar year, from January through December. New members joining after July 1st are given an initial membership through December of the following year.

Life Membership	\$1,000
Annual Dues	
Historian	500
Scholar	250
Sponsor	100
Patron	65
Member	40
Student (with i.d.)	10



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